

## MAHASIDDHA LUIPA





## Happy Monks Publication

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For the cover an ancient Tibetan tanka was used.

## The Biography of Guru Luipa

Namo Guru Chakrasamvaraya

### Translators Introduction

This biography of Luipa is based on the text by Pawo Ösel found in the *Biographies of the 84 Mahasiddhas*, which itself was not a translation of a written Sanskrit version, but of an oral explanation .

### Actual Biography

He who was called Luipa was named like this because he was sustaining himself on the intestines of fishes. He was born as the second of three sons to a king of a wealthy country in Singal, equal in wealth to *Vaisharvana*, the God of Wealth. All the buildings of the palace were of good quality, and adorned with precious objects such as jewels, pearl, gold and silver.

Having three sons, the father consulted an astrologer: “Upon the passing of the king, who should take reign of the kingdom?”

The astrologer predicted that if the middle born son were to take the reign over the kingdom, qualities such as a stable political situation, and happy entourage and subjects would ensue.

And so the father passed on the kingdom to his middle son, and both the elder and younger brother, as well as all the people empowered him as substitute king. The prince however did not want the kingdom, and made preparations to flee, as the younger and elder brothers, as well as the subjects took hold of him, and put him in golden chains.

The king’s son gave to his entourage and wardens rewards of gold and silver, and then, in the night, wearing stitched clothing, also rewarded the accomplice with gold and silver.

He then went to Rameshvaram, the country of King Ramala, Having now given up seats made up of finest brocade, he laid out a seat of antelope skin. Having renounced the royal palace, he laid down and slept in the dust.

Because this prince had a wholesome form and was beautiful to behold, everybody offered him food and drink, making sure that he did not lack anything.

After this he went to Bodhgaya, the Vajraseat, where he was guided by a Dakini, who revealed him teachings. From there he went to Pataliputra, the capital of Magada, where also everybody offered him sustenance, which he ate. Sleeping he did at the cemetery. One day he went on his rounds during business hours, and visited a tavern run by a woman, who was in fact a worldly dakini<sup>1</sup>.

Looking at the prince she said: “The stains of your four chakra-wheels have been completely purified, but for a slight remainder of impure conceptualization at the heart, the size of a mere grain or pea, regarding lineage.”

Then she filled a clay pot with rotten food and gave it to him. The prince however rejected the food, which made the Dakini angry.

She scolded him: “How can there be any dharma if you do not abandon the conceptual thoughts discriminating between good and bad food?”

The prince then thought: “Conceptual thoughts and characteristics are obstructions to enlightenment.” Renouncing conceptual thoughts and characteristics he went to the banks of the river Ganga, where he then sustained himself from fish guts left behind by the fisherman gutting their daily catches. He practiced in this way for twelve years.

He was named Luipa, Fish-Eater, by the women selling fish, who all observed him eating the fish intestines. His became famous in all directions as the Fish-Eater, who attained realizations in the way he was named.

In the wake of this, Darikapa and Dengipa became his students.

This completes the biography of Luipa.

Translated by the semiconscious Fedor Stracke, 2014.

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<sup>1</sup> Loka Dakini