



༄། བདུད་འཛོམས་ཁྲོ་མའི་སྲོལ་འགྲོའི་ངག་འདོན་བཞུགས་སོ།།

## *The Throma Ngondro*

**The Preliminaries for the Cycle of the Black Wrathful One  
Mother from the Treasures of Dudjom Lingpa**  
*together with associated prayers and commentaries*

*version 4.0, May 2020*



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## Translator's Introduction

This treasure of the vajra speech of Heruka Dudjom Lingpa is the magical display of the limitless naturally self-accomplished buddha basis. This remarkable short liturgy for the preliminary practices condenses the key points of the entire vajra vehicle, and in particular embeds the key points of the Great Completeness in language that is both poetic and precise. A translation from the tiny dualistic mind of someone like me could never do it justice. Nonetheless, with the aspiration to be of benefit to those with faith in the Great Mother who don't know the Tibetan language, I have tried to create a translation that is as transparent as possible and which conveys at least a small taste of the joyous and nuanced flavor of the original.

This translation renders many names and terms into English that are usually left in Tibetan or Sanskrit. Readers who prefer the Tibetan or Sanskrit are free to substitute for the English translations I have used, but be aware that the experience of a Tibetan practitioner reading this text would be to understand names and terminology through the medium of her own language. There is a danger to avoiding one's native language. Using words from languages that are not deep "in our bones" allows us to avoid confronting and transcending the messy inadequacy of all languages. That can become a kind of spiritual materialism.

Samaya, the sacred commitment of one who takes the vajra vehicle as a way of life, is the basis and the life force of any benefit or accomplishment. If the sacred commitment is kept pristine, accomplishment will happen and samsara, the endless cycle of suffering, will come to an end. If the sacred commitment is damaged, genuine accomplishment is not possible. And if the sacred commitment is allowed to really degenerate, one can expect nothing but disaster. So there is no point engaging in this or any other Vajrayana practice without carefully maintaining the sacred commitments.

Dudjom Rinpoche Jigdrel Yeshe Dorje composed an aspiration prayer for the progressive path of the profound treasure of the Wrathful Mother which reviewed the key points of samaya, so practitioners could constantly be reminded of the essential points of their practice and be inspired to pursue this profound path to its ultimate completion. Dudjom Rinpoche gave a detailed teaching on the meaning of this prayer to my own kind teacher Lama Chime Dorje and encouraged him to write a brief commentary to the prayer based on that teaching. With that in mind, Lama Chime later asked one of his own disciples to help him compose the commentary I have translated here.

The words and concepts of the vajra vehicle are easy to misunderstand. Even with the commentary and glossary that have been included here, one cannot expect to understand this practice and associated texts without an extended process of study, practice, reflection and, most importantly, explanations and clarifications from a qualified teacher.

This translation has benefited greatly from comments and corrections generously offered by other translators, teachers and devoted practitioners, and has been revised

through several editions over the course of almost five years. Any mistakes and imperfections that remain are entirely my responsibility, and I would be grateful to anyone who calls them to my attention so they can be corrected in future versions.

This text is an offering to those with the capacity to be inspired by this extraordinary practice and the merit and strength of character to follow through with it. As such, it has been published under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License, which allows non-commercial uses such as reproduction, sharing and derivation. For more information about that license, go to <https://creativecommons.org/licenses/by-nc-sa/4.0/>.

May all beings benefit!

*Lama John Ross*

*May, 2020*

## A Note on Transliteration of Tibetan Words and Sanskrit Mantras

The phonetic transliteration of Tibetan script into Latin letters in this text is based on the standardized system developed by the Tibetan Himalayan Library at the University of Virginia. You can find out more about this phonetic transliteration system at:

<http://www.thlib.org/reference/transliteration/#!essay=/thl/phonetics/>

Mantras in Tibetan texts are transliterations of Sanskrit with Tibetan letters, not translations into Tibetan. In this text mantras have been transliterated twice. The first line is a transliteration which represents the spelling of the original Sanskrit. The second line is a phonetic transliteration according to the way the mantra is pronounced by native Tibetan speakers.

The pronunciation of mantras is a difficult subject which has been the focus of a great deal of controversy since ancient times. In any case, contemporary Tibetans pronounce Sanskrit mantras differently than contemporary Indians, and there are numerous variations among Tibetans as well. I have tried to give the most common Tibetan pronunciation in the second line. Those who are more familiar with Sanskrit can read the mantras directly from the first line of transliteration. Because this text is a treasure revelation, some of the Sanskrit is non-standard.

The table below shows how standard Sanskrit has been transliterated and phoneticized in this translation.

अः	ई	उ	र	ल	ए	ओ	अं
ah āh	i ī	u ū	r ṛ	l ḷ	e ai	o au	aṃ aḥ
AH AAH	I EE	U OOH	RI REE	LI LEE	EY EIY	OH OW	ANG AHH

का	खा	गा	घा	ङा	चा	छा	जा	झा	णा	टा	था	डा	धा	ना		
ka kha	ga gha	nga	ca cha	ja jha	ṅa	ṭa ṭha	ḍa ḍha	ṇa	ṅa	ṭa ṭha	ḍa ḍha	ṇa	ṅa	ṭa ṭha	ḍa ḍha	ṇa
KA KHA	GA GHA	NGA	TZA TSHA	DZA DZHA	NYA	TA THA	DA DHA	NA								

ता	था	दा	धा	ना	पा	फा	बा	भा	मा	या	रा	ला	वा
ta tha	da dha	na	pa pha	ba bha	ma	ya ra	la wa						
TA THA	DA DHA	NA	PA PHA	BA BHA	MA	YA RA	LA WA						

शा	का	सा	हा	क्याह
sha śha	sa ha	kṣhaḥ		
SHA KA	SA HA	KYAH		

## The Three Buddha Bodies in the Mandala of the Black Wrathful One Mother

<b>Sanskrit</b>	dharmakāya	sambhogakāya	nirmanakāya
<b>Tibetan Wylie</b>	chos kyi sku	long spyod rdzogs pa'i sku	sprul pa'i sku
<b>Tibetan phonetic</b>	CHÖ KYI KU <i>or</i> CHÖ KU	LONG CHÖ DZOK PÉ KU <i>or</i> LONG KU	TRÜL PÉ KU <i>or</i> TRÜL KU
<b>English</b>	true buddha body	beatific buddha body	emanation buddha body
<b>alternative English</b>	body of reality	body of the completion of enjoyment	body of manifestation
<b>embodiments:</b>			
<b>Sanskrit</b>	samantabhadraḥ <i>or</i> samantabhadri	vajravārahī <i>or</i> vajrayoginī	krodhi kālī
<b>Tibetan Wylie</b>	kun tu bzang mo	rdo rje phag mo <i>or</i> rdo rje rnal byor ma	thros ma nag mo
<b>Tibetan phonetic</b>	KÜN TU ZANG MO	DOR JE PHAG MO <i>or</i> DOR JE NAL JOR MA	TRÖ MA NAK MO
<b>English</b>	Totally Good	Vajra Sow <i>or</i> Indestructible Union	Black Wrathful Mother
<b>common name</b>	Kuntuzangmo	Dorje Phagmo <i>or</i> Dorje Naljorma	Throma
<b>other names</b>	the primal buddha in feminine form	Queen of Active Space	Black Wrathful One Mother





སྒྲུབ་བདུན་གཅིད་ཟབ་མེད་མྱོན་འགྲེའི་ངག་འདོན་བྲིད་གཞུང་ལས་ཁོལ་དུ་ཡུངས་པ་བཞུགས་སོ།

**The Liturgy for the Preliminaries for the Profound Cutting of the Maras,**  
*as excerpted from the explanatory scripture*

ཐོག་མར་སྐྱེ་མ་ལ་གསོལ་བ་གདབ་པ་ནི།

*First, Praying to the Lama:*

ཀྱེ། རྒྱལ་དང་རྒྱལ་སྐུ་མ་ལུས་འདུས་པའི་ཞལ།

**KYÉ GYEL DANG GYEL SÉ MA LÜ DÜ PÉ ZHEL**

*kye* Single face of all the Victors and their Heirs,

སྐལ་ལྡན་གདུལ་བྱའི་གཞི་རྒྱུད་སློན་མཛད་ཅིང་།

**KEL DEN DÜL JÉ SHÉ GYÜ MIN DZÉ CHING**

ripening the mind-streams of those fortunate to be tamed,

འཁོར་བ་རྒྱུང་འདས་གློང་སྐྱོལ་མཐུམ་ངའ་བའི།

**KHOR WA NYANG DÉ LONG DRÖL TU NGA WÉ**

wielding the power to liberate the expanse of samsara and nirvana,

རིགས་ཀུན་ལྷན་བདག་སྐྱེ་མ་དེ་མཁྱེན་ནོ།

**RIK KÜN KHYAP DAK LA MA DÉ KHYEN NO**

universal source of all mandalas, Lama, thus you know!

དལ་འབྱོར་རྟོན་དཀའ་བསམ་པ་ནི།

*Reflecting on the Difficulty of Obtaining the Freedoms and Endowments:*

དལ་འབྱོར་ལྡན་པའི་མི་ལུས་རིན་ཆེན་ཐོབ།

**DEL JOR DEN PÉ MI LÜ RIN CHEN TOP**

I've obtained this precious human body with freedoms and endowments,

ཚོགས་སློན་ལས་འབྲས་བུ་བཟང་པོས་རྒྱུ་འབྲས་བསྐྱེད།

**TSOK MÖN LÉ DRÉ ZANG PÖ GYU DRÉ KYÉ**

the karmic result of positive actions and aspirations,

ཡང་ཡང་རྟོན་དཀའ་ལུ་དུམ་ལྷ་ར་འདྲ།

**YANG YANG NYÉ KA U DUM WA RA DRA**

so difficult to obtain again, like an udumbara flower.

ཐམས་ཅད་མཐུན་པའི་གོ་འཕང་ལྷུང་འགྲུབ་ཤོག།

TAM CHÉ KHYEN PÉ GO PANG NYUR DRUP SHOK  
May I swiftly attain the omniscient state!

ཚོམི་རྟག་པ་བསམ་པ་ནི།

*Reflecting on the Impermanence of Life:*

ཕྱི་སྐྱོད་འཛིག་རྟེན་མི་རྟག་འཛིག་ཚགས་གནས།

CHI NÖ JIK TEN MI TAK JIK CHAK NÉ

The outer universe is impermanent, a cycle of disintegration, creation and endurance.

ནང་བརྩུབ་སེམས་ཅན་སྐྱེ་འཆིའི་ཚོང་དུས་འགྲིམ།

NANG CHÜ SEM CHEN KYÉ CHI TSONG DÜ DRIM

Beings within wander, amidst the marketplace of birth and death.

ལོ་རྒྱུག་དུས་གར་གྱི་རྣམ་འགྲུབ་བཞིན།

LO DA ZHAK DÜ GAR GYI NAM GYUR ZHIN

Days, months and years pass, like the gestures of a dance.

མི་རྟག་འཆི་བ་དན་པར་གླམ་མ་མཐུན།

MI TAK CHI WA DREN PAR LA MA KHYEN

Remembering death and impermanence, Lama, you who know!

འཁོར་བའི་སྐྱུག་བསྐྱེད་བསམ་པ་ནི།

*Reflecting on the Misery of Cyclic Existence:*

བཟོད་མེད་སྐྱུག་བསྐྱེད་བྲག་པོའི་བྲི་མུན་དུ།

ZÖ MÉ DUK NGEL DRAK PÖ TRI MÜN DU

In this dark dungeon of intense and unbearable misery,

ཐང་ཅིག་བདེ་བའི་སྐྱབས་མེད་ཉམ་ཐག་ཅིང་།

TANG CHIK DÉ WÉ KAP MÉ NYAM TAK CHING

bereft of even a moment's happiness,

མཐའ་མེད་ལས་གྱི་འཕེལ་ཁར་སྐྱོན་སྐྱེལ་བའི།

TA MÉ LÉ KYI PEL KHAR NÖN PEL WÉ

the limitless proliferation of karma ever-accumulating,

འཁོར་བའི་མཚོ་ལས་སྒོལ་ཞིག་སྒྲུ་མ་མཚེན་ཅེས་ཅི།

KHOR WÉ TSO LÉ DRÖL ZHIK LA MA KHYEN

free me from the ocean of samsara, Lama, you who know!

ལས་རྒྱུ་འབྲས་བུ་མཚེན་ཅི།

*Reflecting on the Cause and Effect of Actions:*

དཀར་ནག་ལས་ཀྱི་རྒྱུ་མ་སྒྲིལ་མི་བསྐྱུ་བར་ཅེས་ཅི།

KAR NAK LÉ KYI NAM MIN MI LU WAR

The ripening of positive and negative actions is inevitable.

བག་ཚགས་བདེ་སྐྱབས་ཉེ་བར་ལེན་པའི་སེམས་ཅེས་ཅི།

BAK CHAK DÉ DUK NYÉ WAR LEN PÉ SEM

The thinking mind gathers happiness, suffering and habitual patterns,

རྒྱ་དང་འབྲས་བུ་སྐྱོད་པའི་མཁའ་པོ་རྒྱ་བུ་ཅེས་ཅི།

GYU DANG DRÉ BUR CHÖ PÉ KHEN POR DRUP

creating the one that experiences causes and results.

བསྐྱུ་མེད་གཏན་གྱི་མགོན་པོ་སྒྲུ་མ་མཚེན་ཅེས་ཅི།

LU MÉ TEN GYI GÖN PO LA MA KHYEN

Unfailing steadfast protector, Lama, you who know!

སྐྱབས་སུ་འགོ་བཙུག་ཅི།

*Going for Refuge:*

ཕ་རྒྱུ་ ཡེ་གཞི་ཀ་དག་ཕྱོགས་ཡན་ཀུན་བཟང་མོ།

PHAT YÉ ZHI KA DAK CHOK YEN KÜN ZANG MO

*phat* Primal basis, directionless expanse of original purity, Totally Good,

རང་བཞིན་རང་ངོར་སངས་པ་མཁའ་སྐྱོད་མེ།

RANG ZHIN RANG NGOR SANG PA KHA CHÖ MA

nature, pure and fresh upon its own face, Mother Active Space,

སྐྱབས་ཇི་ཀུན་གྲུབ་བརྒྱུ་བ་བྲོ་མའི་རྒྱ་རྒྱུ་ཅེས་ཅི།

TUK JÉ KÜN KHYAP DEL WA TRÖ MÉ KUR

all-pervasive compassion, ever-expanding, Wrathful Mother's body,

སྐྱབས་སུ་མཆིའོ་དགོངས་པར་ལུབ་ཚུབ་རོལ།

KYAP SU CHI OH GONG PAR UP CHUP RÖL

thus I go for refuge. Enjoy all-encompassing buddha-mind!

སེམས་བསྐྱེད་པ་ནི།

*Generating the Motivation:*

ཕར་ཅེ། འགོ་ཀུན་སྲིད་པའི་མཚོ་ལས་བསྐྱེད་པར་བྱེ།

PHAT DRO KÜN SI PÉ TSO LÉ DREL WAR JA

*phat* I will liberate all beings from the ocean of becoming.

སྐྱབས་གནས་དམ་པའི་མཚོག་རྣམས་དགོངས་སུ་གསོལ།

KYAP NÉ DAM PÉ CHOK NAM GONG SU SÖL

Sublime, sacred abodes of refuge, please bestow your intention!

བདག་གིས་བྱང་ཚུབ་སེམས་བསྐྱེད་བསྐྱེད་ལ་གནས།

DAK GI JANG CHUP SEM KYÉ LAP LA NÉ

I will live the training in awakening mind.

འཁོར་བ་དོང་སྐྱབས་རུས་པའི་དཔལ་ཐོབ་ཤོག།

KHOR WA DONG TRUK NÜ PÉ PEL TOP SHOK

May I achieve the splendor that dredges the depths of samsara!

མཇུག་འབུལ་བ་ནི།

*Offering a Mandala:*

ཕར་ཅེ། ལྷོང་གསུམ་རབ་འབྱམས་བཀོད་པ་ཕྱི་ཡི་ཡུལ།

PHAT TONG SUM RAP JAM KÖ PA CHI YI YÜL

*phat* The array of infinite world systems is the outer universe.

རང་ལུས་བཀོད་པ་རབ་རྗེས་ནང་གི་དཔལ།

RANG LÜ KÖ PA RAP DZOK NANG GI PEL

The array of my body, supreme and complete, is the inner splendor.

རང་སྐྱེད་ལྷན་གྲུབ་བཀོད་པ་གསང་བའི་དལ།

RANG NANG LHÜN DRUP KÖ PA SANG WÉ DEL

The array of naturally present self-appearance is the secret mandala.

ཚོགས་གཉིས་རྫོགས་ཕྱིར་རྒྱལ་བ་རྣམས་ལ་འབུལ།

TSOK NYI DZOK CHIR GYEL WA NAM LA BÜL

In order to complete the two accumulations, I offer these to the Victors.

ཡན་ལག་བདུན་པ་ནི།

*The Seven Branch Offering:*

ཕའུ་ སྐྱ་གསུམ་རྒྱལ་བ་རྣམས་ལ་ཕུག་འཚལ་ལོ།

PHAT KU SUM GYEL WA NAM LA CHAK TSEL LO

*phat* I bow down to the three bodies of the Victors,

ལུས་དང་ལོངས་སྤྱོད་ཐམས་ཅད་མཚོན་པ་འབུལ།

LÜ DANG LONG CHÖ TAM CHÉ CHÖ PA BÜL

offer all my bodies and enjoyments,

སྒོ་གསུམ་ཉེས་པའི་སྒྲིབ་ཚོགས་མཐོལ་ལོ་བཤགས།

GO SUM NYÉ PÉ DRIP TSOK TÖL LO SHAK

with regret confess faults and obscurations accumulated through the three doors,

རྣམ་དཀར་དགོ་ཚོགས་ཀུན་ལ་རྗེས་ཡི་རང་།

NAM KAR GÉ TSOK KÜN LA JÉ YI RANG

and rejoice in all accumulation of virtue.

གང་ལ་གང་འབུལ་ཚོས་འཁོར་བསྐྱོར་བར་བསྐྱལ།

GANG LA GANG DÜL CHÖ KHOR KOR WAR KÜL

Please turn the Wheel of Dharma that tames each individual accordingly!

རྒྱལ་རྣམས་སྤུང་ན་མི་འདའ་བཞུགས་གསོལ་འདེབས།

GYEL NAM NYA NGEN MI DA ZHUK SÖL DEP

Victorious Ones, don't pass beyond sorrow, please remain!

བདག་གི་དགོ་ཕྱོད་འགྲོ་བ་ཡོངས་ལ་བསྐྱེ།

DAK GI GÉ TSA DRO WA YONG LA NGO

Whatever virtue I have accumulated is dedicated to all beings,

མ་ལུས་ཕུམ་གཅིག་སངས་རྒྱལ་ས་ཐོབ་ཤོག།

MA LÜ CHAM CHIK SANG GYÉ SA TOP SHOK

without exception, in a single instant, may all attain the buddha state!

སྐྱུ་གསུམ་མཁའ་འགྲོའི་བསྐྱོམ་བསྐྱེས་ནི།

*The Meditation and Recitation of the Three Bodies of the Dakini:*

ཕའུ། རྣམ་ཅིག་གིས་སྣང་བ་ཐམས་ཅད་མི་ལམ་དབྱིངས་སུ་སང་པ་ལྟར་ཞིང་ཁམས་རྣམ་པར་དག་པའི་དབུས་སུ་མཆགས་པར་འདབ་བརྒྱུད་ཉི་ཟླའི་  
གདན་ལ་རང་ཉིད་ཁྲོས་མ་ནག་མོ་ཞལ་གཅིག་ཕྱག་གཉིས་གཡས་གྱི་གྲུག་དང་གཡོན་ཐོད་ཁྲག་བསྐྱེས་པ་ཞབས་གཉིས་གར་སྐབས་མཛད་པའི་སྤྱི་བོར་ཕག་  
ཞལ་ནག་པོ་བྱེན་དུ་དུར་བ་དུར་ཁྲོད་ཆས་བརྒྱུད་གྱིས་བརྒྱན་པ་ཤིན་ཏུ་ཁྲོས་པའི་ཉམས་དང་ལྷན་པ་ཡེ་ཤེས་གྱི་མེ་དཔུང་རབ་ཏུ་འབར་བའི་གྲོད་དུ་བཞུགས་པའི་  
ཐུགས་ཀར་ཉི་ཟླའི་གཏུ་ཁ་སྤྱོད་གྱི་ནང་དུ་ཡེ་གོ་རྩྱུ་མཐིང་ནག་གི་མཐར་སྐྱབས་གྱི་ཕྱེད་བས་བསྐྱོར་བའི་འོད་ཟེར་གྱིས་ནད་གདོན་སྤྲིག་སྤྲིབ་གདོས་བཅས་གྱི་ཕུང་  
པོ་དང་བཅས་པ་ཐམས་ཅད་བཟོ་ལ་ཉི་ཟེར་ཕོག་པ་ལྟར་སངས་གྱིས་དག་པར་གྱུར།

**PHAT** KÉ CHIK GI NANG WA TAM CHÉ MI LAM YING SU SÉ PA TAR ZHING  
*phat* Instantly, like awakening from a dream into the fertile expanse, all appearances

KHAM NAM PAR DAK PÉ Ü SU MA CHAK PEMA DAP GYÉ NYI DÉ DEN LA  
become an utterly pure realm. In the center, upon a lotus of non-attachment, petals

RANG NYID TRÖ MA NAK MO ZHEL CHIK CHAK NYI YÉ DRI GUK DANG YÖN  
unfolded, upon a sun and moon seat, I am Black Wrathful Mother, with one

TÖ TRAK NAM PA ZHAP NYI GAR TAP DZÉ PÉ CHI WOR PAK ZHEL NAK PO  
face, two hands, a curved knife in the right and a skull cup filled with blood in the left,

GYEN DU NGUR WA DUR TRÖ CHÉ GYÉ KYI GYEN PA SHIN TU TRÖ PÉ NYAM  
two feet in the dancing posture, a bellowing black sow's head protruding from my

DANG DEN PA YÉ SHÉ KYI MÉ PUNG RAP TU BAR WÉ LONG DU ZHUK PÉ TUK  
crown, adorned with the eight regalia of the charnel ground, with an extremely

KAR NYI DÉ GAU KHA JOR GYI NANG DU YÉ GÉ **HUNG** TING NAK GI  
wrathful expression, amidst a blazing expanse of flames of primal knowing.



TAR NGA K KYI TRENG WÉ KOR WÉ Ö ZER GYI NÉ DÖN DIK DRIP DÖ CHÉ  
In my heart within a joined sun and moon amulet is a dark blue letter *hūm*

KYI PUNG PO DANG CHÉ PA TAM CHÉ BA MO LA NYI ZER POK PA TAR SANG  
surrounded by the mantra garland. Light emanates clearing away and purifying all

KYI DAK PAR GYUR  
disease, harmful influences, non-virtue, obscurations and solid aggregates like the sun's  
rays touching the frost.

དེའི་སྐྱེ་བོར་ལོངས་སྐྱོད་རྗེ་ཡག་མོ་དམར་གསལ་གྱི་ཐོད་ཅན་ཞབས་གཉིས་པད་ཟླའི་གདན་ལ་གར་སྟབས་བསྐྱུར་བ་ཡེ་ཤེས་མེ་དང་འོད་ལུང་རབ་ཏུ་འབྲིགས་  
པའི་ལྷོད་དུ་བསྐྱེད་དོ།

DÉ CHI WOR LONG KU DOR JÉ PAK MO MAR SEL DRI TÖ CHEN ZHAP NYI PÉ DÉ  
Above that, amidst a magnificent expanse of massed lights and flames of primal

DEN LA GAR TAP GYUR WA YÉ SHÉ MÉ DANG Ö PUNG RAP TU TRIK PÉ LONG  
knowing, is the beatific body, lucid red Vajra Sow, holding a curved knife and

DU KYÉ DO  
a skull cup, two legs in dancing posture upon a lotus and moon seat.

དེའི་སྐྱེ་བོར་ཚོས་སྐྱོད་བྱིངས་ཀྱི་ཡུམ་ཚེན་ཀུན་ཏུ་བཟང་མོ་མཐིང་ནག་གཅེར་བུ་རྗེ་སྐྱེའ་ཀྱང་གིས་བཞུགས་ཤིང་ཕྱག་གཉིས་ས་གནོན་མཛད་པ་ཡེ་ཤེས་འོད་  
ཐེག་ཟླུ་པོ་གཉིད་གསལ་གྱི་ལྷོད་དུ་བསྐྱེད་དོ།

DÉ CHI WOR CHÖ KU YING KYI YUM CHEN KÜN TU ZANG MO TING NAK CHER  
Above that, amidst a deep lucid vastness of spheres and drops of primal knowing light,

BU DOR JÉ KYIL TRUNG GI ZHUK SHING CHAK NYI SA NÖN DZÉ PA YÉ SHÉ Ö  
is the true body, the great mother of the fertile expanse Totally Good, dark blue, naked,

TIK DUM PO TING SEL GYI LONG DU KYÉ DO  
sitting in vajra posture with both hands touching the earth.

རིགས་ཀྱི་བདག་མོ་ཚོས་ཀྱི་སྐྱོད་ལོངས་སྐྱོད་གཉིས་ཀྱི་ཐུགས་ཀར་ཨ་ཡིག་དང་བློ་ཡིག་དཀར་དམར་གསལ་བ་ལ་ཡང་སྐྱགས་ཀྱི་ཐོང་བས་བསྐྱོར་བའི་འོད་  
ཟེར་གྱིས་བདག་དང་སེམས་ཅན་ཐམས་ཅད་ཀྱི་རྩྱུད་སྐྱུངས་ནས་འོད་གསལ་ཀ་དག་གི་སྐྱུར་སད་པར་བསྐྱོམ་ཅེ།

RIK KYI DAK MO CHÖ KYI KU DANG LONG KU NYI KYI TUK KAR **AH** YIK  
Meditating that within the hearts of the two matriarchs, the true body and the



 DANG **BAM** YIK KAR MAR SEL WA LA YANG NGA KYI TRENG  
beatific body, are the letters **ah** and **bam**, lucid white and red, and that from the

WÉ KOR WÉ Ö ZER GYI DAK DANG SEM CHEN TAM CHÉ KYI GYÜ JANG NÉ Ö  
mantra garlands surrounding them, light rays purify the mind-streams of myself and

SEL KA DAK GI KUR SÉ PAR GOM  
all sentient beings, awakening all into the body of luminous original purity.

ཨོཾ་བཙུན་གླིང་གི་ལི་བོ་རྟ་རིན་པོ་ལུ་སྐྱེ་བུ་པོ་ལྷོ་ཀུ་རུ་ཡེ་སྐྱེ་རྒྱུ་།      ཞེས་མང་དུ་བརྒྱས་མཐར་།

*om vajra krodhi kali bam ha ri ni sa sarva pāpaṃ shāntiṃ kuru ye svāhā*  
**OM BENZAR KRODHI KALI BAM HA RI NI SA SARWA PAH PAM SHANTIM KURU YÉ SO HA**

*After reciting that many times,*

རིགས་བདག་དོན་རྗེ་ཡག་མེད་ལྷགས་ཀའི་སྐྱགས་སྤོང་ལས་འོད་ཟེར་ཁ་དོག་ལྷ་ལྷན་དོད་དང་ལྷན་པ་ལས་གྱིས་བྱུང་ནས་བདག་ཉིད་ཚོས་མའི་སྐྱགས་ཀར་ཐེམ་  
པས་འོད་གྱི་ཐེག་ལེ་དཀར་པོར་གྱུར་ནས་ལོངས་སྐྱེ་ཡེ་ཤེས་གྱི་མཁའ་འགྲོ་མའི་སྐྱགས་ཀར་ཐེམ་པས་རང་ཉིད་དོན་རྗེ་ཡག་མེད་ལྷགས་ཀར་བྱི་དམར་པོའི་མཐར་  
སྐྱགས་གྱི་སྤོང་བས་བསྐོར་བའི་འོད་ཟེར་གྱིས་ཁམས་གསུམ་གྱི་བག་ཆགས་ལས་ཉོན་ཐམས་ཅད་སངས་གྱིས་དག་ནས་ཁམས་གསུམ་དག་པའི་ཞིང་དང་ལྷ་  
སྐྱགས་ཚོས་ཉིད་གྱི་རོལ་པར་དམིགས་ལེ།

RIK DAK DOR JÉ PAK MÖ TUK KÉ NGAK TRENG LÉ Ö ZER KHA DOK NGA  
From the mantra garland in the heart of the matriarch Vajra Sow, brilliant, warm,

DEN DRÖ DANG DEN PA WEL GYI JUNG NÉ DAK NYID TRÖ MÉ TUK KAR TIM  
five-colored rays of light emerge and dissolve into my own, Wrathful Mother's, heart.

PÉ Ö KYI TIK LÉ KAR POR GYUR NÉ LONG KU YÉ SHÉ KYI KHA DRO MÉ TUK  
Transforming into a drop of white light and dissolving into the heart of the beatific body

KAR TIM PÉ RANG NYID DOR JÉ PAK MÖ TUK KAR **BAM** MAR PÖ TAR NGAK  
of the primal knowing dakini, I become Vajra Sow. Within my heart is *bam*

KYI TRENG WÉ KOR WÉ Ö ZER GYI KHAM SUM GYI BAK CHAK LÉ NYÖN TAM  
surrounded by the mantra garland, from which light rays clear away and purify all of

CHÉ SANG KYI DAK NÉ KHAM SUM DAK PÉ ZHING DANG LHA NGAK CHÖ  
the neurotic compulsion, karma and subtle latencies of the three realms. Viewing the

NYID KYI RÖL PAR MIK LA  
three realms as a pure realm, the display of deity, mantra and the actual nature,

ཨོཾ་བཙུན་ལྷ་རྟ་ལི་བོ་རྟ་རིན་པོ་ལུ་སྐྱེ་བུ་པོ་ལྷོ་ཀུ་རུ་ཡེ་སྐྱེ་རྒྱུ་།

*om vajra wārahi bam ha ri ni sa sarva pāpaṃ shāntiṃ kuru ye svāhā*  
**OM BENZAR WARAHI BAM HA RI NI SA SARWA PAH PAM SHANTIM KURU YÉ SO HA**

རིགས་བདག་ཀུན་ཏུ་བཟང་མེད་ལྷགས་ཀའི་སྐྱགས་སྤོང་ལས་འོད་ཟེར་འགྲོས་པས་བདག་དང་སྐྱེང་བ་ཐམས་ཅད་ཚོས་གྱི་དབྱིངས་གྱི་རང་བཞིན་དུ་ཞིག་པར་  
བསམ།





ཨོཾ་བཞུ་ས་མཚུ་བྱ་ཏུ་ཨོཾ། ཞེས་བརྒྱས་པས་ལྷོ་འོ་འདས་མཉམ་བཅའ་གྱི་གྲོང་ཆེན་པོར་རིག་པས་ལྷོ། ཅུ་སྒྲུག་ས་མཐར་ལྷོ།  
*om vajra samantābhātra om*

**OM BENZAR SAMANTABHADRA OM**

*Recite this with awareness of the great vastness of the evenness and expansiveness of samsara and nirvana. Then, at the end of the root mantra,*

ཏཱ་མ་ཀྲ་ཡ་ས་མ་ཏི་སི་ཏྲི་ཨ་ཨ་ཨ། ཅི་རུས་བརྒྱས་མཐར་སྒྲིལ་པ་དང་བྲལ་བའི་ངང་དུ་མཉམ་པར་བཞག་ལྷོ།  
*dharmakāya samati siddhi ah ah ah*

**DHARMAKAYA SAMADHI SIDDHI AH AH AH**

*After reciting as much as you can, evenly let be in the state free from elaboration.*

སྐྱམ་འི་རྣལ་འབྱོར་ནི།  
*Guru Yoga:*

ཕཎེ། རང་སྤང་རྣམ་དག་ཆོས་གྱི་དབྱིངས་ཆེན་པོ།

**PHAT RANG NANG NAM DAK CHÖ KYI YING CHEN PO**

*phat* Self-appearance is the immense, completely pure, fertile expanse of reality.

བདེ་ཆེན་འཕོ་འགྱུར་མེད་པའི་ཞིང་ཁམས་སྤུ།

**DÉ CHEN PO GYUR MÉ PÉ ZHING KHAM SU**

In the pure realm of unchanging great bliss,

རང་རིག་ཡེ་ཤེས་ཁྲོས་མ་དམར་གསལ་མཛེས།

**RANG RIK YÉ SHÉ TRÖ MA MAR SEL DZÉ**

self-aware primal knowing is Wrathful Mother, lucid red, beautiful,

ཕྱག་གཡས་གྱི་གུག་གཡོན་པས་ཐོད་ཁྲག་བསྐྱམས།

**CHAK YÉ DRI GUK YÖN PÉ TÖ TRAK NAM**

a curved knife in the right hand, a skull full of blood in the left,

ཞབས་གཉིས་གར་སྐྱབས་རུས་རྒྱན་མེ་དཔུང་འབར།

**ZHAP NYI GAR TAP RÛ GYEN MÉ PUNG BAR**

two legs in dancing posture, with bone ornaments, amidst blazing clouds of flames.

མདུན་གྱི་ནམ་མཁའ་འཇའ་འོད་ཐིག་ལའི་གྲོང་།

**DÜN GYI NAM KHAR JA Ö TIK LÉ LONG**

In the sky in front, within an expanse of rainbow light and spheres,

བརྒྱུད་གསུམ་སྐྱེ་མ་ཡོངས་འདུས་བདག་ཉིད་དཔལ་ལྷན་།

GYÜ SUM LA MA YONG DÜ DAK NYID PEL

is the splendor of the great being that embodies all the lamas of the three lineages,

ཕ་བའི་སྐྱེ་མ་དོན་རྒྱུ་ལག་མེད་སྐྱེ་།

TSA WÉ LA MA DÖR JÉ PAK MÖ KU

the root guru embodied as Vajra Sow,

ཕྱག་གཡམས་གྲི་གུག་གཡོན་པས་རྒྱན་ཐོད་བསྐྱེམས་ལྷན་།

CHAK YÉ DRI GUK YÖN PÉ BHEN TÖ NAM

holding a curved knife in her right hand, a skull cup in her left,

ཞབས་གཉིས་གར་སྐབས་རུས་པའི་རྒྱན་རྒྱུག་གསོལ་ལྷན་།

ZHAP NYI GAR TAP RÜ PÉ GYEN DRUK SÖL

two legs in dancing posture, wearing the six bone ornaments,

སྐྱི་བོར་ཕག་ཞལ་ནག་པོ་གྲེན་དུ་དུར་།

CHI WOR PAK ZHEL NAK PO GYEN DU NGUR

a bellowing black sow's head protruding from her crown,

ཞི་འཇུག་མདངས་ལྷན་མཚན་དཔེའི་ལང་ཚོས་མཛེས་ལྷན་།

ZHI DZUM DANG DEN TSEN PÉ LANG TSÖ DZÉ

peaceful, smiling, radiant, with the signs and marks, youthful, beautiful.

སྐྱི་བོར་ཀུན་ཏུ་བཟང་མོ་མཉམ་གཞན་གཞུགས་ལྷན་།

CHI WOR KÜN TU ZANG MO NYAM ZHAK ZHUK

Above her head is Totally Good sitting in equipoise.

མཐར་བསྐྱོར་སངས་རྒྱས་བྱུང་སེམས་རིག་འཛིན་ཚོགས་ལྷན་།

TAR KOR SANG GYÉ JANG SEM RIK DZIN TSOK

Buddhas, bodhisattvas and awareness holders gather all around,

མ་འདྲེས་ཡོངས་རྫོགས་ཉིལ་གོང་ཕུར་བཞིན་གསལ་ལྷན་།

MA DRÉ YONG DZOK TIL GONG CHUR ZHIN SEL

distinct and complete, like masses of sesame seeds.

འོད་འཕྲོས་དབྱིངས་ནས་སྐྱུན་དངས་དབྱེར་མེད་རོལ་ལྷན་།

Ö TRÖ YING NÉ CHEN DRANG YER MÉ RÖL

Light emanates, inviting from the fertile expanse—enjoy without separation!



ལྷོ་གླིང་གི་གླིང་མཚོ་གདམས་པ་མཁའ་སྤྱོད་གླིང་།

**HUNG LING GI LING CHOK DAK PA KHA CHÖ LING**  
*hūm* Supreme realm among realms, pure Realm of Active Space,

གནས་ཀྱི་མཚོ་གཡུར་འོག་མིན་ཚོས་དབྱིངས་ནས་།

**NÉ KYI CHOK GYUR OK MIN CHÖ YING NÉ**  
from the supreme abode, the unexcelled fertile expanse of reality,

བརྒྱུད་གསུམ་སྐྱམ་ཡོངས་འདུས་རིན་པོ་ཆེ་།

**GYÜ SUM LA MA YONG DÜ RIN PO CHÉ**  
precious embodiment of the lamas of the three lineages,

མཁའ་སྤྱོད་དབང་མེད་རྣམ་པོའ་གར་བསྐྱར་གྱིས་།

**KHA CHÖ WANG MÖ NAM RÖL GAR GYUR GYI**  
dance of the display of the Queen of Active Space,

བརྒྱུད་འཛིན་བྱིན་གྱིས་བརྒྱབས་ཕྱིར་གཤེགས་སུ་གསོལ་།

**GYÜ DZIN JIN GYI LAP CHIR SHEK SU SÖL**  
please come and bless this heir to your lineage!

བདག་རྒྱུད་སླིན་གྲོལ་ལུས་པར་བྱིན་གྱིས་རྫོབས་།

**DAK GYÜ MIN DRÖL NÜ PAR JIN GYI LOP**  
Bless me with the power to ripen and liberate my mind stream!

འབྲལ་མེད་རྗེས་སུ་རྩུངས་ལ་དབུགས་དབྱུང་མཛོད་།

**DREL MÉ JÉ SU ZUNG LA UK YUNG DZÖ**  
Hold and care for me without separation, bestow the breath of freedom!

གུ་རུ་ཉ་རེ་ནི་ས་སྐྱིད་ལྷོ་།

***guru ha ri ni sa siddhi hūm***  
**GURU HA RI NI SA SIDDHI HUNG**

ཕཌེ། དུས་གསུམ་སངས་རྒྱལ་ཡོངས་འདུས་བདག་ཉིད་དཔལ་།

**PHAT DÜ SUM SANG GYÉ YONG DÜ DAK NYID PEL**  
*phat* Glorious great being, embodiment of all the buddhas of the three times,

བཀའ་རྒྱན་འཁོར་མེད་སྐྱམ་པ་རིན་པོ་ཆེ་།

**KA DRIN KHOR MÉ LA MA RIN PO CHÉ**  
unrepayable kindness, precious Lama,

འབྲུག་བདག་འཕེལ་ལོ་དབང་ཕྱག་རྩྭ་འཛིན་པུ་།

KHYAP DAK KHOR LÖ WANG CHUK DOR JÉ DZIN  
universal source, sovereign of the mandala, vajra holder,

མཁའ་ལྷན་བཟུང་བྱས་པའི་དཔལ་ཡོན་རྫོགས་པའི་གཏེར་།

KHYEN TSÉ NÜ PÉ PEL YÖN DZOK PÉ TER  
bestowing the complete splendor and qualities of knowledge, love and power,

སྐྱེ་འགོ་སྲིད་ལས་སློལ་བའི་དཔལ་ལོ་ཆེ་།

KYÉ DRO SI LÉ DRÖL WÉ PA WO CHÉ  
great hero who liberates beings from becoming,

བཀའ་དྲིན་ཡོན་ཏན་དྲན་པའི་མོས་གུས་ཀྱིས་།

KA DRIN YÖN TEN DREN PÉ MÖ GÜ KYI  
with yearning respect that recalls your qualities and kindness,

གསོལ་བ་འདེབས་སོ་ཕྱགས་རྩེའི་སྐྱེན་གྱིས་གཟིགས་།

SÖL WA DEP SO TUK JÉ CHEN GYI ZIK  
to you I pray, look upon me with compassion!

དབྱིངས་ལས་དགོངས་པ་བསྐྱོད་ལ་ཞལ་གྱིས་ཕྱོགས་།

YING LÉ GONG PA KYÖ LA ZHEL GYI CHOK  
Arouse buddha-mind from the fertile expanse, show your face.

དུས་གསུམ་རྒྱུན་ཆད་མེད་པར་མཁའ་ལྷན་བཟུང་བྱས་པའི་དབང་།

DÜ SUM GYÜN CHÉ MÉ PAR KHYEN TSÉ GONG  
Focus your knowledge and love upon me unceasingly throughout the three times.

བདག་གི་ལྷས་དང་ལོངས་སྤོད་དག་ཕྱར་བཅས་།

DAK GI LÜ DANG LONG CHÖ GÉ TSAR CHÉ  
My bodies, wealth, and merit,

ཆགས་འཛིན་ཞེན་པ་བྲལ་བས་ཁྱེད་ལ་འབྲུལ་།

CHAK DZIN ZHEN PA DREL WÉ KHYÉ LA BÜL  
are offered to you without grasping or attachment.

སློལ་གསུམ་མོས་གུས་གདུང་ལྷགས་དྲག་པོ་ཡིས་།

GO SUM MÖ GÜ DUNG SHUK DRAK PO YI  
With intense yearning devotion of body, speech and mind,

གཏན་གྱི་མགོན་པོ་བྱིད་ལ་རྟེན་བཅའ་ལོ།

TEN GYI GÖN PO KHYÉ LA TEN CHA OH  
unfailing protector I'm relying on you!

སྐྱབས་གནས་བསྐྱེད་མེད་བྱིད་ལ་སྐྱབས་མཆིའི་ཞིང་།

KYAP NÉ LU MÉ KHYÉ LA KYAP CHI ZHING  
Unfailing refuge, I go for refuge in you.

མཐོང་ཐོས་བྲན་རེག་རྣམ་འདྲན་དེད་དཔོན་ལེ།

TONG TÖ DREN REK NAM DREN DÉ PÖN LA  
To the guide who seen, heard, remembered or touched perfectly shows the way,

དུས་གསུམ་འཕོ་འགྱུར་མེད་པའི་དད་གུས་གྱིས་།

DÜ SUM PO GYUR MÉ PÉ DÉ GÜ KYI  
with faith and respect unchanging throughout the three times,

ཕུག་འཚལ་སྐྱེད་སྤྱོད་སྤོ་ཡིས་སྐྱབས་ཏེ་འབུལ།

CHAK TSEL NANG SI LO YI LANG TÉ BÜL  
I make prostrations and with my mind offer all appearance and possibility.

ཉེས་སྐྱོད་ཀུན་བཤགས་དགེ་ལ་རྗེས་ཡི་རང་།

NYÉ TUNG KÜN SHAK GÉ LA JÉ YI RANG  
I confess all faults and downfalls and rejoice in all virtue.

རྟེན་ཏུ་ཚོས་འཁོར་བསྐྱོར་ཞིང་བཞུགས་པར་གསོལ།

TAK TU CHÖ KHOR KOR ZHING ZHUK PAR SÖL  
Please remain and continuously turn the Wheel of Dharma.

འགྲོ་ཁམས་རྒྱ་མཚོ་དོང་ནས་སྐྱུགས་གྱུར་ཅིག་།

DRO KHAM GYA TSO DONG NÉ TRUK GYUR CHIK  
Stir the depths of the ocean of wandering beings.

གསོལ་བ་འདེབས་སོ་སྐྱེ་མ་རིན་པོ་ཆེ།

SÖL WA DEP SO LA MA RIN PO CHÉ  
Precious Lama, to you I pray!

སྐྱུགས་རྗེས་རྒྱུངས་ཤིག་ཡེ་ཤེས་མཁའ་འགྲོ་མ།

TUK JÉ ZUNG SHIK YÉ SHÉ KHA DRO MA  
Hold me with compassion, primal knowing dakini,

བྱིན་གྱིས་སྐྱོབ་པ་ཤིག་འགྲོ་བའི་མགོན་པོ་མཚོགས།  
JIN GYI LOP SHIK DRO WÉ GÖN PO CHOK  
bless and transform me, sublime protector of beings,

དལ་འབྱོར་དོན་དང་ལྷན་པར་བྱིན་གྱིས་སྐྱོབ་པ།  
DEL JOR DÖN DANG DEN PAR JIN GYI LOP  
bless me to make the freedoms and endowments meaningful,

འཆི་བ་སློང་ནས་དྲན་པར་བྱིན་གྱིས་སྐྱོབ་པ།  
CHI WA NYING NÉ DREN PAR JIN GYI LOP  
bless me to remember death from my heart,

སྤང་དོར་གནས་ལ་མཁའ་ས་པར་བྱིན་གྱིས་སྐྱོབ་པ།  
LANG DOR NÉ LA KHÉ PAR JIN GYI LOP  
bless me to be expert at what to adopt and abandon,

འཁོར་བ་ཞེན་པ་ལོག་པར་བྱིན་གྱིས་སྐྱོབ་པ།  
KHOR WA ZHEN PA LOK PAR JIN GYI LOP  
bless me to uproot attachment to cyclic existence,

དགོས་མེད་རྒྱུད་ལ་སྐྱེད་པར་བྱིན་གྱིས་སྐྱོབ་པ།  
GÖ MÉ GYÜ LA KYÉ WAR JIN GYI LOP  
bless me to be without needs,

ཐོལ་མེད་རང་རྒྱུད་སྤུལ་པར་བྱིན་གྱིས་སྐྱོབ་པ།  
ZÖL MÉ RANG GYÜ TÜL WAR JIN GYI LOP  
bless me to subdue my own mind-stream without deceit,

ཆགས་མེད་རྒྱུད་ལ་བརྟན་པར་བྱིན་གྱིས་སྐྱོབ་པ།  
CHAK MÉ GYÜ LA TEN PAR JIN GYI LOP  
bless my mind-stream to be firmly free from attachment,

གྲོགས་མེད་སློབ་དེ་དྲན་པར་བྱིན་གྱིས་སྐྱོབ་པ།  
DROK MÉ LO DÉ DREN PAR JIN GYI LOP  
bless me to remember to be joyous without companions,

ངེས་མེད་གཞན་ཁྲོད་ཐོན་པར་བྱིན་གྱིས་སྐྱོབ་པ།  
NGÉ MÉ NYEN TRÖ ZIN PAR JIN GYI LOP  
bless me to wander aimlessly in challenging places,

བྱུང་མེད་རི་ཁྲོད་ཐུབ་པར་བྱིན་གྱིས་སྐོབ་སེམས།

JAR MÉ RI TRÖ TUP PAR JIN GYI LOP

bless me to be able to remain in seclusion without pursuing activities,

འཕྲུག་མེད་ཚོས་ཚུགས་ཟིན་པར་བྱིན་གྱིས་སྐོབ་སེམས།

CHUK MÉ CHÖ TSUK ZIN PAR JIN GYI LOP

bless me to unmistakably become certain about the teachings,

འགྱུར་མེད་མོས་གྲུས་བརྟན་པར་བྱིན་གྱིས་སྐོབ་སེམས།

GYUR MÉ MÖ GÜ TEN PAR JIN GYI LOP

bless me with steadfast unchangeable devotion,

ཉམས་མེད་ངེས་འབྱུང་སྐྱེ་བར་བྱིན་གྱིས་སྐོབ་སེམས།

NYAM MÉ NGÉ JUNG KYÉ WAR JIN GYI LOP

bless me with twofold certainty that never degenerates,

འབྲལ་མེད་སྐྱེ་མ་དུན་པར་བྱིན་གྱིས་སྐོབ་སེམས།

DREL MÉ LA MA DREN PAR JIN GYI LOP

bless me to always remember the Lama without separation,

གཞོན་མེད་དངོས་གྲུབ་འཕྲོག་པར་བྱིན་གྱིས་སྐོབ་སེམས།

ZHÖL MÉ NGÖ DRUP TOP PAR JIN GYI LOP

bless me to attain undefeatable spiritual accomplishment,

འཇིགས་མེད་གདིང་ཚེན་འཕྲོག་པར་བྱིན་གྱིས་སྐོབ་སེམས།

JIK MÉ DING CHEN TOP PAR JIN GYI LOP

bless me to attain fearless great assurance,

སྐྱུང་བ་བདེན་མེད་རྟོགས་པར་བྱིན་གྱིས་སྐོབ་སེམས།

NANG WA DEN MÉ TOK PAR JIN GYI LOP

bless me to realize all appearances are untrue,

བདག་མེད་ཤེས་རབ་རྟོགས་པར་བྱིན་གྱིས་སྐོབ་སེམས།

DAK MÉ SHÉ RAP TOK PAR JIN GYI LOP

bless me to realize wisdom beyond self,

ཡུལ་མེད་ཟང་མཉམ་མཐོང་བར་བྱིན་གྱིས་སྐོབ་སེམས།

YÜL MÉ ZANG TEL TONG WAR JIN GYI LOP

bless me to see penetrating openness free from domains,



འབྲུལ་མེད་བཅོན་ས་ཟིན་པར་བྱིན་གྱིས་སློབས།

TRÜL MÉ TSEN SA ZIN PAR JIN GYI LOP

bless me to seize the impregnable ground beyond delusion,

ཡེངས་མེད་ཁོར་ཡུག་འདྲེས་པར་བྱིན་གྱིས་སློབས།

YENG MÉ KHOR YUK DRÉ PAR JIN GYI LOP

bless me to complete the cycle of day and night beyond distraction,

བསྐྱོམ་མེད་རྫོགས་ཆེན་རྟོགས་པར་བྱིན་གྱིས་སློབས།

GOM MÉ DZOK CHEN TOK PAR JIN GYI LOP

bless me to realize great completeness beyond cultivation!

བཅོས་མེད་གནས་ལུགས་རང་གཞིའི་ཞལ་མཐོང་ནས།

CHÖ MÉ NÉ LUK RANG ZHI ZHEL TONG NÉ

Seeing the face of my own basis, the uncontrived actual state,

སྐྱེ་བཞིའི་བདག་ཉིད་དཔལ་དུ་གཤིང་ཐོབ་ཤོག།

KU ZHI DAK NYID PEL DU DING TOP SHOK

may I attain assurance of the great presence and splendor of the four bodies!

ཕཎ་ཕཎ་ཕཎ།

PHAT PHAT PHAT

དབང་བཞི་ལེན་པ་ལ།

*Receiving the Four Empowerments:*

ཕ་ལྷ་མ་དུས་གསུམ་སངས་རྒྱལ་མཚུན།

PA LA MA DÜ SUM SANG GYÉ KHYEN

Father Lama, buddha of the three times, you who know!

བུའི་ལུས་དང་རྩ་ཡི་སྐྱིབ་པ་སྦྱངས།

BÜ-I LÜ DANG TSA YI DRIP PA JONG

Purify the obscurations of your child's body and channels.

སྐྱེ་བུམ་པའི་དབང་གིས་རབ་སྐྱིན་ནས།

KU BUM PÉ WANG GI RAP MIN NÉ

Completely ripening with the vase body empowerment,

ལུས་སྐྱུལ་པའི་སྐུ་རུ་བསྐྱུར་དུ་གསེལ།  
LÜ TRÜL PÉ KU RU GYUR DU SÖL  
transform this body into the emanation body.

ད་ནམ་སྒྲིན་རིག་འཛིན་ཨ་ལ་ལ།  
DA NAM MIN RIK DZIN A LA LA  
Now, fully-matured awareness holder, ah la la!

ཕཎ་ཕཎ་ཕཎ།  
**PHAT PHAT PHAT**

ཕ་ལྷ་མ་དུ་གསུམ་སངས་རྒྱལ་མཁའི་ཉེ།  
PA LA MA DÜ SUM SANG GYÉ KHYEN  
Father Lama, buddha of the three times, you who know!

བུའི་དག་དང་རླུང་གི་སྒྲིབ་པ་སྦྱོང་ས།  
BÜ-I NGAK DANG LUNG GI DRIP PA JONG  
Purify the obscurations of your child's speech and winds.

གསུང་གསང་བའི་དབང་གིས་སྒྲིན་གྲོལ་ཏེ།  
SUNG SANG WÉ WANG GI MIN DRÖL TÉ  
Ripening and liberating with the secret speech empowerment,

ངག་ལོངས་སྦྱོང་ཚོགས་སྐྱབྱིན་གྱིས་རྫོབ་ས།  
NGAK LONG CHÖ DZOK KU JIN GYI LOP  
bless speech to be the beatific body.

ད་ཚོ་དབང་རིག་འཛིན་ཨ་ལ་ལ།  
DA TSÉ WANG RIK DZIN A LA LA  
Now, awareness holder with power over life, ah la la!

ཕཎ་ཕཎ་ཕཎ།  
**PHAT PHAT PHAT**

ཕ་ལྷ་མ་དུ་གསུམ་སངས་རྒྱལ་མཁའི་ཉེ།  
PA LA MA DÜ SUM SANG GYÉ KHYEN  
Father Lama, buddha of the three times, you who know!

བུའི་ཡིད་དང་ཐིག་ལེའི་སྒྲིབ་པ་སྦྱངས།

BÜ-I YID DANG TIK LÉ DRIP PA JONG

Purify the obscurations of your child's mind and essential drops.

སྐྱུགས་ཤེས་རབ་དབང་གིས་སྒྲིབ་གྲོལ་ནས།

TUK SHÉ RAP WANG GI MIN DRÖL NÉ

Ripening and liberating with the heart-wisdom empowerment,

སེམས་ཚོས་ཀྱིས་སུ་བྱིན་གྱིས་རྫོབས།

SEM CHÖ KYI KU RU JIN GYI LOP

bless mind to be the true body.

ད་ཕྱག་རྒྱུའི་རིག་འཛིན་ཨ་ལ་ལ།

DA CHAK GYÉ RIK DZIN A LA LA

Now, great seal awareness holder, ah la la!

ཕའ་ཕའ་ཕའ།

PHAT PHAT PHAT

ཕ་ལྷ་མ་དུས་གསུམ་སངས་རྒྱལ་མཁུན།

PA LA MA DÜ SUM SANG GYÉ KHYEN

Father Lama, buddha of the three times, you who know!

བུའི་སྒྲིབ་གཉིས་བག་ཆགས་སྦྱངས་དུ་གསོལ།

BÜ-I DRIP NYI BAK CHAK JANG DU SÖL

Please purify your child's two obscurations and subtle latencies.

དོན་ཚིག་དབང་ཆེན་པོས་སྒྲིབ་གྲོལ་ནས།

DÖN TSIK WANG CHEN PÖ MIN DRÖL NÉ

Ripening and liberating with the great word empowerment, the ultimate meaning,

གྲོང་སྐྱ་བཞིའི་དཔལ་དུ་དབུགས་དབྱུང་མཛོད།

LONG KU ZHI PEL DU UK YUNG DZÖ

breath into me the splendor of the vastness of the four bodies.

ད་ལྷུན་གྲུབ་རིག་འཛིན་ཨ་ལ་ལ།

DA LHÜN DRUP RIK DZIN A LA LA

Now, naturally self-accomplished awareness holder, ah la la!

ཕཎ་ཕཎ་ཕཎ་།

**PHAT PHAT PHAT**

ཕ་ལྷ་མའི་དགོངས་རྒྱུད་ལྷོང་ཆེན་པོ་།

PA LA MÉ GONG GYÜ LONG CHEN PO

Great vastness, buddha-mind-continuum of the father Lama,

འོད་མཐིང་ནག་རྩམ་པར་བདག་ལ་སྐྱེ།

Ö TING NAK NAM PAR DAK LA TIM

in the form of dark blue light, dissolves into me.

གཤིས་རྫོགས་པ་ཆེན་པོའི་ལྷོང་དུ་སངས་།

SHI DZOK PA CHEN PÖ LONG DU SÉ

Wake up in the vastness of the nature, great completeness.

གཞི་ཀ་དག་ངང་དུ་གཉིས་མེད་རྩལ་།

ZHI KA DAK NGANG DU NYI MÉ RÖL

Enjoy without duality in the state of originally purity, the basis.

ངང་གཞིན་ལུ་བུམ་སྐྱར་བྱང་ཆུབ་པོ་།

NGANG ZHÖN NU BUM KUR JANG CHUP BO

Encompass awakening in the state of the youthful vase body.

ད་འཁོར་འདས་དག་མཉམ་ཨ་ལ་ལ།

DA KHOR DÉ DAK NYAM A LA LA

Now, the purity and equality of samsara and nirvana, ah la la!

ཕཎ་ཕཎ་ཕཎ་།

**PHAT PHAT PHAT**

ཅེས་སྒྲིལ་པ་དང་བྲལ་བ་ལྷོང་བཟུང་དེ་བཞིན་ཉིད་དུ་མཉམ་པར་བཞག་གོ། དགའོ། ལེགས་སོ། སང་མཁྱེན་ལོ།

*Thus, evenly let be within the pervasive expansiveness of suchness free from elaboration. Virtue! Excellence! SARWA MANGALAM!*

**Dedication and Auspicious Prayer,**

short version excerpted from *The Sun of Primal Knowing*

ཕར་ཅེ་ བདག་གི་དུས་གསུམ་དགོ་སྒྲ་ཀུན་ཅེ་

PHAT DAK GI DÜ SUM GÉ TSA KÜN

*phat* Whatever virtue I have accumulated throughout the three times,

འགྲོ་ཀུན་སངས་རྒྱལ་ཐོབ་ཕྱིར་བསྐྱེ་

DRO KÜN SANG GYÉ TOP CHIR NGO

is dedicated so all beings become buddha.

ཁམས་གསུམ་སེམས་ཅན་མ་ལུས་པ་ཅེ་

KHAM SUM SEM CHEN MA LÜ PA

May all sentient beings of the three realms without exception,

ཕུམ་གཅིག་ཚོགས་སངས་རྒྱལ་གྱུར་གཅིག་ཅེ་

CHAM CHIK DZOK SANG GYÉ GYUR CHIK

in a single moment become complete buddhas.

དགོན་མཚོག་གསུམ་གྱི་བདེན་པ་དང་ཅེ་

KÖN CHOK SUM GYI DEN PA DANG

By the power of truth of the Three Jewels, and

སྐྱ་གསུམ་མཁའ་འགྲོའི་བྱིན་རྒྱབས་ཀྱིས་ཅེ་

KU SUM KHA DRÖ JIN LAP KYI

the blessing of the three bodies of the dakini,

བདག་ཅག་འཁོར་དང་བཅས་པ་ལ་ཅེ་

DAK CHAK KHOR DANG CHÉ PA LA

may we and all associated with us,

དཔལ་ཡོན་ཕུན་ཚོགས་བཟླ་ཤིས་ཤོག་ཅེ་

PEL YÖN PÜN TSOK TRA SHI SHOK

enjoy bountiful splendor, wealth, and auspiciousness!

༄༅། །ཟབ་གཏོར་ཁྲིམ་མའི་ལམ་རིམ་དང་སྐྱུར་བའི་སློན་ལམ་དྲཱ་གི་དབྱེས་པའི་བཞད་སྐྱེའི་བྱ་བ་བཞུགས་སོ།།

*The Laughter that Delights the Dakinis, an Aspiration Prayer for the Progressive Path of the Profound Treasure of the Wrathful Mother*

རྟོེ་ ལྷ་མ་ཡུམ་ཆེན་ལྷ་ཚོགས་བདག་ལ་དགོངས།

HO LA MA YUM CHEN LHA TSOK DAK LA GONG

ho Great Mother Guru, deity assembly, please heed me!

།དེང་འདྲིར་བསྐྱབས་པའི་དགོ་བས་རབ་མཚོན་ཏེ།

DENG DIR DRUP PÉ GE WÉ RAP TSÖN TÉ

As so excellently symbolized by the merit accomplished here and now,

།དུས་གསུམ་བསགས་ཡོད་བསོད་ནམས་ཅི་མཆིས་པ།

DÜ SUM SAK YÖ SÖ NAM CHI CHI PA

whatever merit has been accumulated throughout the three times,

།མ་ལའ་བྱུང་འགོ་རྣམས་བྱང་ཆུབ་དོན་དུ་བསྐྱོ།

KHA KHYAP DRO NAM JANG CHUP DÖN DU NGO

I dedicate to the awakening of all beings throughout space.

།ཚེ་རབས་ཀུན་ཏུ་གསང་ཆེན་རིགས་མཚོག་གི།

TSÉ RAP KÜN TU SANG CHEN RIK CHOK GI

In each and every lifetime, obtaining a vajra body

།སྐལ་ཙན་དུག་ལྷན་དོར་མེད་ལུས་ཐོབ་ནས།

KEL CHEN DRUK DEN DOR JÉ LÜ TOP NÉ

of the supreme lineage of the great secret, endowed with the six good fortunes,

།སྲིད་དང་ཞི་བའི་མཐའ་ལ་མི་སློན་པའི།

SI DANG ZHI WÉ TA LA MI MÖN PÉ

without aspiring to the extremes of possibility or peace,

།རྒྱད་བྱུང་ཐེག་པའི་ལམ་འདྲིར་འཇུག་པར་ཤོག།

MÉ JUNG TEK PÉ LAM DIR JUK PAR SHOK

may we enter this path of the wondrous vehicle!

།འབྲན་གྱི་ལྷ་གལ་ཁྲག་འཕྱང་བདུད་འཛོམས་སྤྱིང་།

DREN GYI DA DREL TRAK TUNG DÜ JOM LING

Heruka without rival, Dudjom Lingpa,

།གཅིག་ཚོགས་སྐྱབས་ཀྱི་མཚོན་ཏུ་མི་འབྲེལ་ཞིང་།... ལྷུང་ལས། འཇིག་རྟེན་གྱི་འཕེལ་ལོ་། །དྲི་ལྷོ་མེད་པའི་དམ་ཚིག་ཡིན། །ཅེས་སོ།།  
CHIK CHOK KYAP KYI CHOK TU MI DREL ZHING  
never separating from you, supreme sufficient refuge,  
*From the tantras, "Child, never abandon the teacher!" That is samaya of Vajra Sow.*

།རང་རིག་གཤིས་སུ་གདོད་ནས་རོ་མཉོམ་པར།  
RANG RIK SHI SU DÖ NÉ RO NYOM PAR  
primordially one taste within the self-aware nature,

།རྫོགས་པའི་གསོལ་བ་སླིང་ལ་ཐེབས་པར་ཤོག།  
TOK PÉ SÖL WA NYING LA TEP PAR SHOK  
please plant realization within our hearts!

།ལྷ་མེད་དོར་རྗེ་བཞི་ཡི་དགྱིལ་འཁོར་དུ།  
LA MÉ DOR JÉ ZHI YI KYIL KHOR DU  
Perfectly entering the unexcelled mandala of the four vajras,

།ལེགས་ལྷགས་དབང་བཞིའི་ཚོགས་བདག་རྒྱུད་སློན།  
LEK ZHUK WANG ZHI CHO GÉ DAK GYÜ MIN  
ripening my mind-stream with the ritual of the four empowerments,

།དྲི་རྗེ་མཁའ་འགྲོས་... ལྷུང་རྣམས་ལས། ཡོང་བགྲགས་... ཅ་ལུང་བཅུ་བཞི་སོགས་སྐྱེ་མེད་སྤྱིའི་... དམ་ཚིག་ཚུལ།  
DOR JÉ KHA DRÖ YONG DRAK DAM TSIK TSÜL  
according to the renowned sacred commitments of the vajra dakinis,  
*From the tantras, the general way of keeping the samaya, such as the 14 root downfalls and so forth:*

།ཁ་ན་མ་ཐོ་མེད་པར་བསྐྱེད་ལུས་ཤོག།  
KHA NA MA TO MÉ PAR SRUNG NÜ SHOK  
may I be able to protect them without fault!

*For the special sacred commitment of this practice:*

།སྐྱབས་པ་ཉུང་པར་བྱེད་མཚོན་... །སྐྱེད་སྤིད་གཞིར་བཤེད་པའི་ལོ་རྒྱུས་བསྐྱེད་རིམ་དང་།  
NANG SI ZHIR SHENG YÉ DZOK KYÉ RIM DANG  
The primally complete creation stage of appearance and possibility rising up as the basis,

།འོད་གསལ་ཐོག་ལེ་ལྷན་གྲུབ་རྗེས་པའི་རིམ།  
Ö SEL TIK LÉ LHÜN DRUP DZOK PÉ RIM  
and the naturally self-accomplished completion stage of spheres of luminosity,

འབྲུག་མཚོག་གསལ་དོན་ཅེ་མེད་གནད།  
ZUNG JUK CHOK SANG DOR JÉ TSÉ MÖ NÉ  
this supreme secret unity is the critical point of the vajra summit.

ཞམ་མཁའ་ལྷོང་མཚོན་ལམ་དུ་ལོངས་པར་ཤོག།  
NAM KHÉ LONG DZÖ LAM DU LONG WAR SHOK  
May I enjoy the treasury of the vastness of space as the path!

*For the special sacred commitments of the dakinis of the five families:*

མཁའ་ལྷོང་ལོ་གསལ་ལྷ་ལྷག་པའི་དམ་ཚིག་། །ཀུན་ལ་བྱམས་ཤིང་། །སངས་རྒྱལ་མཁའ་ལྷོང་དམ་ཚིག་ ཅི་ལའང་ཚགས་པ་མེད། ། རིན་ཚེན་མཁའ་ལྷོང་དམ་ཚིག་  
KÜN LA JAM SHING CHI LANG CHAK PA MÉ  
Loving to all\*, without attachment to any\*\*,  
\* is the samaya of the buddha dakinis. \*\* is the samaya of the ratna dakinis.

ཤེས་རབ་། མམཚན་ལྷན། བདུད་ཅི་། ལྷ་དང་ ཤེས་ཅི་། ལྷ་རྣམས་ བསྟེན་ཅིང་བཟའ། ། བརྒྱམ་མཁའ་ལྷོང་དམ་ཚིག་  
SHÉ RAP DÜ TSI SHA CHEN TEN CHING ZA  
relying on and consuming great meat\*, the elixir\*\* of wisdom, \*\*\*  
\* five meats, \*\* five elixirs, \*\*\* a fully qualified wisdom goddess, is the samaya of the padma dakinis.

*The general sacred commitments of the dakinis:*

མཁའ་ལྷོང་སྤྱི་དམ་ཚིག་། །བདུ་ལ་ཞུགས་ཆས་ལྷན་། །སུ་རྒྱན་ཅང་ཉེ་སྤྱོད་ལ། །སྤྱོད་ལོན་ལོན་བཅས།  
TÜL ZHUK CHÉ DEN LU GAR DÖ YÖN CHÉ  
wearing the regalia\* of disciplined conduct, with song and dance and sensual delights,  
\* wearing bone ornaments and so forth

འགདུག་གཤུམ་། དོན་མཁའ་ལྷོང་དམ་ཚིག་ རྒྱལ་མཚོང་སྤྱོད་པ་། །ལས་ཀྱི་མཁའ་ལྷོང་དམ་ཚིག་ མཐར་དབྱུང་ཤོག།  
DUK TUM GYUK CHONG CHÖ PA TAR JUNG SHOK  
may I take cruel, raging\*, rushing and jumping\*\* conduct to the limit!  
\* is the samaya of the vajra dakinis, \*\* is the samaya of the karma dakinis

བསྐྱུས་པའི་དམ་ཚིག་། །མི་ཤོད་ཤོག་ཏུ་བཞེ་ཞིང་། །ཟས་གོས་གཏམ་ལ་། །འབྲི་བ་བཅད།  
MI PÖ TOK TU DZI ZHING TRI WA CHÉ  
To be challenged by the impossible\* and cutting the bonds\*\*,  
\* the cumulative samaya, \*\* food, clothes and conversation

ཞེན་པ་གཏིང་ལོག་། །འཁོར་གཡོག་ལ། །གཅེས་འཛིན་སྟེམ་ཐག་ཆད།  
ZHEN PA TING LOK CHÉ DZIN NYEM TAK CHÉ  
reversing attachment from deep within\*, cutting the thread of subtle pride that is grasped  
onto as so precious,  
\* throughout the cycle of day and night



ལུས་དང་ཚེས་གྱི་སྤྱོད་པས་རབ་བསྐྱུས་ནས།  
LÜ DANG CHÖ KYI CHIN PÉ RAP DÜ NÉ  
with the ultimate offering of my body and the Dharma,

སྐྱུང་སྲིད་ལྷ་འདྲེ་སེམས་ཅན་ཀུན་སྐྱོལ་ཤོག།  
NANG SI LHA DRÉ SEM CHEN KÜN DRÖL SHOK  
may I liberate gods, demons and all sentient beings of appearance and possibility!

ཚོས་ཅན་འཁྲུལ་པའི་སྐྱུང་བའི་སྣོད་པ།  
CHÖ CHEN TRÜL PÉ NANG WA JI NYÉ PA  
Any and all deluded phenomenal appearances,

ཚོས་ཉིད་བརྗོད་དུ་མེད་པའི་དབྱིངས་ཟད་དེ།  
CHÖ NYI JÖ DU MÉ PÉ YING ZÉ DÉ  
exhausted into the inexpressible fertile expanse of the actual nature,

སྤྱིར་བཏང་ལུས་ཡེ་ཤེས་སྐྱུ་མའི་སྐྱ།  
DRIP DREL JA LÜ YE SHÉ GYU MÉ KU  
in this very life may I actually attain

ཚོའདི་ཉིད་ལ་མངོན་དུ་འགྱུར་བར་ཤོག།  
TSÉ DI NYI LA NGÖN DU GYUR WAR SHOK  
the magical buddha body of primal knowing, the rainbow body free from obscuration.

ཁག་ལ་ཉེ་སྤྱངས་གོམས་བརྩོན་འགྲུས་སྦྲོབས་ཞན་པས།  
GEL TÉ JANG GOM TSÖN DRÜ TOP ZHEN PÉ  
And if my enthusiasm and ability to become familiar and gain mastery is not adequate,

ཚོའདིར་ལམ་གྱི་གྲུབ་མཐའ་མ་སྦྲེགས་ན།  
TSÉ DIR LAM GYI DRUP TA MA NYEK NA  
if I don't reach the consummation of the path in this life,

འཚི་བའི་དུས་བབས་འདའ་ཀའི་ཉིང་གཞེ་འཛིན།  
CHI WÉ DÜ BAP DA KÉ TING NÉ DZIN  
at the time of death my meditative absorption persisting,

ཏང་གོངས་པ་མི་ཡོའི་ངང་ནས་འཕོ་བར་ཤོག།  
GONG PA MI YÖ NGANG NÉ PO WAR SHOK  
in the unwavering state of buddha-mind, may I pass on!

|རང་སྐྱེང་དཔའ་བོ་མཁའ་འགྲོ་མ་ཚོགས་གྱིས།  
RANG NANG PA WO KHA DRO MA TSOK KYI  
Self-appearance the assembly of heroes and dakinis,

|སྐྱེ་གར་རོལ་མོ་བཞོན་པས་མདུན་བསུས་ཏེ།  
LU GAR RÖL MO CHÖ PÉ DÜN SÜ TÉ  
escorting me with music, song and dance,

|འོག་མིན་མཁའ་སྐྱོད་ཞིང་ཁམས་ཉམས་དགའ་བར།  
OK MIN KHA CHÖ ZHING KHAM NYAM GA WAR  
to the joyous pure realm Unexcelled Active Space,

|རིགས་བདག་སྐྱེ་མའི་དྲུང་དུ་འབྲིན་པར་ཤོག།  
RIK DAK LA MÉ DRUNG DU TRI WAR SHOK  
may I meet the Lama, lord of the family!

|སྐྱེང་ཆམ་འགགས་ཐབས་མཚོག་ཏེ་རུ་ཀ།  
NANG CHA MA GAK TAP CHOK HÉ RU KA  
The unobstructed aspect of appearance is the heruka, the supreme skillful means.

|སྐྱོང་ཚེན་ཤེས་རབ་དབྱིངས་ལྷུག་ཁྲོས་མའི་མཁའར།  
TONG CHEN SHÉ RAP YING CHUK TRÖ MÉ KHAR  
Great-emptiness-wisdom is the space of the Wrathful Mother, the queen of the fertile  
expanse.

|མཉམ་སྐྱོར་མཁའ་ཁྱབ་ཡེ་ཤེས་བདེ་བ་ཚེ།  
NYAM JOR KHA KHYAP YÉ SHÉ DÉ WA CHÉ  
Their union is great bliss primal knowing pervading space.

|ཟུང་འཇུག་རྩྭ་རྩྭ་འཛིན་རྒྱལ་བདག་འགྲུབ་ཤོག།  
ZUNG JUK DOR JÉ DZIN GYEL DAK DRUP SHOK  
May I achieve the unity of a victorious vajra holder!

|ཅེས་པའང་ཟབ་མེད་ལམ་འདིར་གཡར་དམ་དུ་འཆའ་བའི་རྣལ་འབྱོར་པ་མྱོས་སྐྱོན་ཚོ་དབང་དཔལ་འབྱོར་གྱིས་བསྐྱེད་པའི་ངོར།   འཇིགས་བྲལ་ཡེ་ཤེས་རྩོ  
རྩེས་མཁའ་འགྲོ་འདུ་བའི་དུས་བཟང་པོར་གྲིས་པ་སིངྩེ་རྣམས།   ||

*Thus due to the request of Nyoton Tsewang Peljor, a yogi who has committed himself to this  
profound path, Jigdrel Yeshe Dorje wrote this at the auspicious time of the gathering of the dakinis.  
SIDDHI RASTU!*

## Song for This Life

༄༅། །སངས་རྒྱལ་ཀུན་འདུས་ཙ་པའི་བླ་ལ།

SANG GYAY KUN DU TZA WAI LA MA LA

Embodiment of all the buddhas, root guru,

*Kind root guru, all the buddhas' face,*

།སྒོ་གསུམ་གསུམ་པ་ཚེན་པོས་གསོལ་བ་འདེབས།

GO SUM GU PA CHEN PO SOL WA DEB

from my three doors, with great respect, I pray.

*three doors reverently I pray to you,*

གདོད་མའི་གནས་ལུགས་རང་ངོ་ཤེས་པར་སུ།

DOD MAI NAY LUG RANG NGO SHE PA RU

The primordial actual state recognizing itself,

*primal way recognizing own-face,*

།ཚོ་གང་སྐྱབ་པ་མཉམ་པར་བྱིན་གྱིས་རྫོབས།།

TSE DANG DRUP PA NYAM PAR JIN GYI LOB

grant your blessings that my life and my practice be the same!

*life and practice equal grant your grace!*

ཨོྲཱ་ཧཱུྃ་བཏྲ་གུ་རུ་པདྨ་སིདྲི་ཧཱུྃ་

*om āḥ hūṃ vajra guru padma siddhi hūṃ*

OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG

༡༡། །ཟབ་གཏེར་ཁྲོམ་མའི་ལམ་རིམ་དང་སྐྱུར་བའི་སྣོན་ལམ་རྒྱ་གཞི་དགེ་ལེན་པའི་བཞད་སྐྱེ་ཞེས་བྱ་བའི་འགྲེལ་པ་རིག་འཛིན་ཚངས་  
དབྱངས་སྟེངས་པའི་མགྲིན་གྱུ་ཞེས་པ་བཞུགས།།

**The Song of the Awareness Holder that Rivals the Melody of Brahma**  
*A Commentary on the Aspiration Prayer for the Progressive Path of the Profound  
Treasure of the Wrathful Mother called the Laughter that Delights the Dakinis*

“*ho*” is a way of calling out. Which extraordinary source of refuge is being called upon? The one that is unexcelled [unexcelled = Tibetan: LAMA, *bla ma* = Sanskrit: *guru*], the mother that gives birth to all the buddhas, the **Great Mother Guru** that is the Perfection of Wisdom. Within the fertile expanse of the true buddha body, she is Totally Good. Within the fertile expanse of the beatific buddha body, she is Vajra Sow. Within the fertile expanse of the emanation buddha body, she is Black Wrathful Mother. This is the singular identity of the three buddha bodies of the dakini, the **deity** self-appearance of the Wrathful Mother, together with the emanations that comprise the surrounding **assembly**. “**Please heed me!**” means calling out with longing, requesting the attention of her great impartial, non-referential love.

As so excellently symbolized primarily by both the defiled and undefiled roots of **merit accomplished here** with my body, speech, and mind, **now** at this time, **whatever merit has been accumulated** due to positive virtue **throughout the three times**, past, present and future, all of it **I dedicate to the awakening of all sentient beings throughout** the limits of **space**, who cycle through the six realms due to karma and neurotic compulsion, as if embracing a circling water-wheel, so that these myriad beings circling in samsara may awaken to the all-encompassing purity of the omniscient state.

**In each and every lifetime** may all beings awaken the positive karma and aspiration to be devoted to **the great secret vajra vehicle**, which is superior to all other vehicles, **obtaining the good fortune of a vajra body** (the realm of primal knowing awareness that **has six elemental bases**) **of the supreme lineage** suitable for accomplishing the path of the definitive secret essence.

**Without** merely **aspiring to the extremes** of the temporary **possibilities** of joyous karmic results, **or** just the blissful state of **peace**, **may we enter the wondrous** secret transmission, **this short path of** the essential luminosity for becoming free in the body of light, the great transformation rainbow body, the sovereign summit of all the **vehicles**, in a single lifetime.

Inseparable from the enlightened mind of the glorious Orgyen Dharma King, the **unrivalled** crown ornament of a million accomplished awareness holders, is the guardian of the mandala **Heruka Dudjom Drodul Lingpa** [Blood-Drinker Awesome Subduer of Demons and Tamer of Beings]. Protector, accepting **you** as the sole refuge is **sufficient** to invoke all sources of refuge. **Supreme** sacred **refuge**, until I attain complete awakening, please remain as the ornament of the wheel of great bliss at the crown of my head and

watch over me **without ever separating** for even an instant. *From the tantras, "Child, never abandon the teacher!" That is samaya of Vajra Sow.*

Samsara and nirvana are **primordially of one taste within the self-aware nature**. Please perfectly **plant** the clear essence of the meaning of this **realization within our hearts**, so it arises by itself.

The basis for **perfectly entering the mandala of the** certain secret, the **unexcelled** skillful means, is the body, speech, mind and primal knowing. These are the **four vajras**. Purifying and **ripening my mind-stream** has been accomplished **by the ritual** skillful means **of the four empowerments**: the vase empowerment, the secret empowerment, the wisdom empowerment and the word empowerment.

Among the various classes of tantras of the **vajra dakinis**, the fourteen root downfalls are **renowned**. *From the tantras, the general way of keeping the samaya such as the 14 root downfalls and so forth:*

If one takes a tree as an example, by relying on the roots the leaves and fruits flourish, but if the roots degenerate everything falls. So here if one is able to protect these sacred commitments, they are like the roots from which all the qualities of the path and result arise. And if they degenerate, one will fall into the Hell of Unceasing Torment. That is a "root downfall". So there are fourteen:

(1) First, denigrating the teacher: The teachers who have given you empowerment, or explained the tantras to you, or guided you with practical instructions are gurus. So to denigrate them from your heart, or to actually show them deprecating speech or conduct, or to create trouble among their immediate circle, or to engage in other such actions which would disturb their minds or cause them to be displeased is the first root downfall.

(2) Second, violating the teachings of the Bliss-Gone: To knowingly and intentionally disregard the meaning of any of the supreme teachings spoken by the Bliss-Gone Teacher, such as the three sections of the sutras and the four sections of the tantras, or to teach others to disregard them, is the second root downfall.

(3) Third, becoming angry at vajra siblings: In general, all sentient beings, especially those who have entered the door of the Buddha's teachings, particularly those who have entered the vehicle of mantra, and most especially those who have received empowerments and oral instructions from a single guru, are siblings. To become angry at any of them from your heart or to bear a grudge against them, and thus to use harsh words and make them unhappy, is the third root downfall.

(4) Fourth, abandoning love: From your heart to wish that any sentient being not be happy, or to wish them to suffer, is the fourth root downfall.

(5) In general, to abandon the awakening mind of aspiration and application toward sentient beings, and except in permitted circumstances to needlessly loose the quintessence, is the fifth root downfall.

(6) Sixth, denigrating other spiritual traditions: With a hostile intention to denigrate or consider useless other spiritual traditions such as the non-Buddhist traditions that lead to liberation from the lower realms, or from the Buddhist tradition the lesser vehicles of the shravakas and pratyekabuddhas, or the greater vehicle which is the path of the bodhisattvas, is the sixth root downfall.

(7) Seventh, revealing secrets: If one reveals secrets of the profound meaning to those who are not suitable vessels for the teachings of secret mantra, or to those who are fearful of the teachings of profound meaning, such as the shravakas and pratyekabuddhas of the lesser vehicle, or to those who do have faith but whose mind-streams have not yet been matured by the ripening empowerments, that is the seventh root downfall.

(8) Eighth, denigrating the aggregates: In the system of mantra, the nature of the five aggregates is understood to be the buddhas of the five families of the victors. So to regard them solely as a material body which is the source of all karmic accumulation, neurotic compulsion, and karmic results, and therefore to denigrate the body with various forms of violence is the eighth root downfall.

(9) Ninth, to doubt the Dharma: To doubt, or not to have confidence in, any and all of the teachings of basis, path and result which are the speech of naturally pristine awareness, the essence of those gone to bliss, which from the very beginning are present within the primordial actual state, is the ninth root downfall.

(10) Tenth, not to liberate the ten suitable objects: These are the enemies who would harm the Three Jewels and so forth. If one has the power to liberate but one does not employ manifest activity to liberate whichever of these evil beings, and especially those who would harm one's own kind root guru and others who uphold the teachings, or if one develops perverse attachments and befriends them and cooperates with them, that is the tenth root downfall.

(11) Eleventh, considering the Dharma to have measurable characteristics: To grasp at the ultimate meaning of the actual state of emptiness, which can neither be named nor shown by symbols and is free from all elaborated extremes, as either the extreme of substantiality or of insubstantiality, or to exaggerate or deprecate with intellectual analysis and sophistry, is the eleventh root downfall.

(12) Twelfth, causing those with faith to become discouraged: When sentient beings possess the three kinds of faith and are suitable vessels for receiving the Dharma, not to teach them, or to speak negatively toward them, or to deceive them and so forth, causing them to be discouraged and lose faith is the twelfth root downfall.

(13) Thirteenth, to allow samaya substances to be used inappropriately: When engaging in the conduct of a practitioner of secret mantra, at the time of the celebratory gathering circle [=TSOK = *tshogs kyi 'khor lo*] of heroes and heroines and so forth, with regard to implements and accessories such as vajra, bell, formal dance costumes, ornaments and so forth, or substances that are enjoyed such as the five meats, the five elixirs and so forth, as well as conduct appropriate to the circumstances such as song, dance and so forth, to think this contradicts the precepts of the shravakas and is therefore impure and to see it as a fault and be displeased is the thirteenth root downfall.

(14) Fourteenth, to denigrate a wisdom goddess: To criticize women in general as being deceitful, manipulative and so forth, and in particular with regard to a wisdom goddess upon whom one is relying, to denigrate her explicitly or to criticize her indirectly and to feel satisfied, if the one being criticized understands, that is the fourteenth root downfall.

In addition, there are the eight branch weighty infractions. These are not a cause for the complete destruction of one's vow like the root downfalls; however, they are heavy faults that become obstacles for swiftly attaining the spiritual accomplishments. Thus they are called "weighty downfalls". There are eight:

(1) First, to merely rely on an awareness goddess who has not received empowerment, who does not hold the sacred commitments, or whose mind-stream has not been ripened.

(2) Second, to rely on an awareness goddess who is not fully qualified in a manner that is not taught in the tantras by relying on the power of one's own winds to take elixir from an ordinary awareness goddess in a way that does not accord with the practice of secret mantra.

(3) Third, to nakedly teach the profound meaning to a large assembly including students who are not suitable vessels for such practical instructions.

(4) Fourth, at the time of the gathering circle and so forth, although one does not harbor a malicious intention within one's heart, to fight with or strike one's vajra siblings, or to verbally disparage them and so forth.

(5) Fifth, for a disciple with faith and enthusiasm for the Dharma who asks questions about the words and the meaning, not to teach them accordingly or to teach some other subject.

(6) Sixth, to stay for a week in the home of a shravaka who criticizes the conduct of secret mantra, or with other such sophists.

(7) Seventh, for a yogin who himself has not realized the singular primal knowing to manipulatively claim to be a vajra-holding master of secret mantra.

(8) Eighth, to teach the profound meaning of mantra to someone without faith in the teachings of secret mantra who is not an appropriate vessel.

These fourteen root downfalls and eight branches are the ordinary general way of protecting the **sacred commitments** of the vajra vehicle. **May I be able to protect them without fault**, without the slightest downfall, misconduct or non-virtue!

*For the special sacred commitment of this practice:* The view of **the creation stage** is to never separate from the state of realizing the vajra nature of body, speech and mind in which all phenomena **that appear and are possible rise up as** the equal purity of **the basis**, in which the qualities of the buddha bodies and **primal knowing** are naturally **complete** from the very beginning as the display of deity, mantra and the actual nature.

Realizing that the primal knowing mandala of awareness **spheres** need not be sought but is **naturally self-accomplished** within the sign-less ultimate **luminosity** is **the completion stage**. **This supreme secret** of the **unity** of the creation and completion stages **is the critical point of the profound meaning of the summit of the vajra vehicle**. In this very life **may I enjoy**, actually take as **the path, the treasury of the vastness of space** free from limiting extremes!

*For the special sacred commitments of the dakinis of the five families:*

Being **loving to all** sentient beings and completely abandoning anger *is the samaya of the buddha dakinis*.

Being **without attachment to any** phenomenal appearances of desirable qualities *is the samaya of the ratna dakinis.*

As taught in the tantras, **relying on a fully qualified wisdom goddess, as well as consuming** great smell, great water, rakta, mamsa and vajra splendor, which are the *five elixirs*, and also elephant flesh, human flesh, horse flesh, dog flesh, and cow or peacock flesh, which are the *five great meats*, *is the samaya of the padma dakinis.*

*The general sacred commitments of the dakinis* are as follows:

**Wearing the regalia of the extraordinary disciplined conduct** of mantra such as *bone ornaments, dance costumes and so forth*, and enjoying **sensual delights** and vajra song, as well as **cruel and raging** wrathful behavior, *is the samaya of the vajra dakinis.*

**Rushing and jumping is the samaya of the karma dakinis.** May I authentically take all of this conduct to the limit.

*The cumulative samaya* is: **to be challenged by impossible** situations like challenging places and so forth; to completely **cut** the visible material **bonds** of ordinary *food, clothes and useless chatter*; to **reverse from deep within** the craving thoughts which are **attachment** to samsara *throughout the cycle of day and night*; to **cut the thread of subtle pride that is grasped onto** and perceived as being **so precious.**

According to the methods of this profound path, the **offering of my own body, and** of the non-dual view which is **the ultimate** consummation of the offering of **the Dharma, may I liberate the gods and demons** which are the reification of perceiving the deluded phenomena of grasper and grasped, **whatever appears and is possible** as either beneficial or harmful, **as well as all sentient beings**, from the realm of impure deluded appearances.

The phenomena of samsara and nirvana, which from the relative perspective of the **deluded phenomenal consciousness appear** like a non-existent illusion, **any and all** of them as much as there are, are **exhausted into the inexpressible**, inconceivable **fertile expanse of emptiness, the ultimate actual nature.**

**In this very lifetime** without requiring a very long time, as in the other vehicles which require eons, by relying on this profound path **may I actually attain** the state of **the magical buddha body of primal knowing**, the uncorrupted great transference **rainbow body** completely **free from** the subtle **obscurations** of the three appearances.

**And if**, although the profound meaning actually manifests, **my enthusiasm and ability to become familiar and gain mastery is not adequate, and** as a result **I don't reach the consummation of the path** of the essential vajra luminosity **in this lifetime**, if I'm not able to reach the summit, then **at the time of my death** with clear knowledge of the profound practical instructions in **my heart**, so that **meditative absorption persists without the slightest wavering** from the **state of the buddha-mind** of the path luminosity, **may I decisively reach the home of the basis luminosity, the buddha-mind of the indivisibility of the three buddha bodies, and transfer into** the vastness of the originally pure true body.

And if I am not able to be liberated in that way, may the **self-appearance** of my own awareness become **the assembly of heroes and dakinis, with** beautiful celestial melodies that are the resounding self-sounding **music** of emptiness, with vajra **song and dance**, and with variegated offerings of uncorrupted desirable qualities, **escorting me to the ultimate**



abode of the primal knowing dakinis, the wondrous bountiful array of the **unexcelled joyous pure realm of Active Space**. Without any hindrance **may I be brought before the Lama, the universal lord of all families!**

The naturally self-accomplished **unobstructed aspect of appearance is the great bliss blood-drinking heruka, the great supreme skillful means** of whatever arises. **Within the great emptiness of original purity, the space of the great Wrathful Mother, the queen of the fertile expanse of wisdom, the equal union of skillful means and wisdom is the all-pervasive space of primal knowing, the uncorrupted great bliss. May I attain the indivisible unity of emptiness and appearance, the victorious state of an undefeatable vajra holder!**

*Thus due to the request of Nyoton Tsewang Peljor, a yogi who has committed himself to this profound path, JigdreI Yeshe Dorje wrote this at the auspicious time of the gathering of the dakinis. SIDDHI RASTU!*

*The heart disciple of the precious great treasure revealer, the powerful yogi Lama Chime Dorje, who through this very path of the Wrathful Mother gained dominion over manifest realization, previously before the feet of the master was earnestly and with great affection encouraged that it would be excellent to compose a commentary such as this. So relying on that authorization, at my revered Lama's residence in Kalimpong, beneath the golden peak of the Palace of Lotus Light of the Glorious Copper Colored Mountain of Ngayab, in the female earth rabbit year (1999) under the sign of the Six Brights, when the moon was in the house of the Scorpion on the great tenth day of the waxing phase, wishing that during all my lifetimes I may be a servant to the great father and son treasure-revealers, the least among the disciples of the stainless lineage of these profound treasures, the fortunate Karma Wangdu composed this. May it be virtuous!*

## Glossary

**English**, PHONETIC TIBETAN, *Wylie Tibetan transliteration*, +/- Sanskrit. +/- brief definition.

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**actual nature**, CHÖ NYID, *chos nyid, dharmatā*. What things actually are. Compare with **phenomenal consciousness**.

**actual state**, NÉ LUK, *gnas lugs*. The way things actually are, as opposed to the way they appear to be. Sometimes translated as “way of abiding”, which is a literal translation based on one usage of the root *gnas*. However, there are other usages of *gnas* which fit much better with the actual meaning of this term.

**assurance**, DING, *gding*. Assurance means being absolutely sure of a skill or power or ability. For example, a bird has assurance of not falling out of the sky. This is different than confidence, which is an attitude that may or may not be matched by sufficient ability.

**awareness**, RIK PA, *rig pa, vidyā*. This is the noun form, but this term can also be used as a verb. “Awareness” is a critically important term which has a unique meaning in the language of the Great Completeness. Awareness is what must be recognized to enter the path, and what must be completely realized and integrated to achieve liberation.

In recent years there has been some discussion and controversy among translators as to whether “awareness” is an appropriate translation for *rig pa*. First of all, it is important to understand how *rig pa* is used in the Tibetan language. Depending on context, *rig pa* has a number of different meanings. The meaning of *rig pa* in colloquial conversation is different from the way it is used in Dharma literature. Moreover, the meaning of this term in the Madyamaka literature is different from its meaning in the Abidharma literature, and in Great Completeness literature the meaning of *rig pa* is also different and unique. So in both languages, the terms in question have a variety of meanings according to context.

Here, in the context of the Great Completeness, *rig pa* refers to the awareness which is the functioning, or presence, of *ye shes*, “primal knowing”. Primal knowing is the knowing that has been present from the very beginning. Although primal knowing is and always has been present to all sentient beings, due to karmic obscurations they are not aware of it. They don’t recognize it, don’t see it. The awareness which is the functioning of primal knowing, called *rig pa*, becomes the basis for the practice of the Great Completeness. So it seems, that awareness is quite usable as a translation for *rig pa*.

Without a doubt, what is meant by awareness when we use it as a technical term in the context of the Great Completeness is completely different from ordinary English usage. But that is also the case for the Tibetan term. And in both languages the actual referent of

the term is inexpressible and beyond the scope of language and ordinary analytical mind. It is important to avoid mystifying and fetishizing Tibetan or Sanskrit words as if hanging on to a word from another language can somehow transcend the limits and inadequacy of language in general. A clear and accurate understanding of any of the terminology of the Great Completeness, in any language, can only be achieved by a process of receiving oral instructions and clarifications at the feet of a qualified master and deepening ones experience and understanding through practice.

**awareness holder**, RIK PA DZIN PA or RIK DZIN, *rig pa 'dzin pa, vidyādhara*. Someone who has not only recognized awareness, but also stabilized that recognition to the point of attaining some level of mastery over the experiences of life and death.

**basis**, ZHI, *gzhi*. Often translated as “ground”. The source and substance of all and everything.

**beatific body** or **beatific buddha body**, LONG CHÖ DZOK PÉ KU, or LONG KU, *longs spyod rdzogs pa'i sku, sambhogakāya*. Literally “the body of the completion of enjoyment”. Other translations are: “complete enjoyment body”, “enjoyment body”, and “body of perfect rapture”.

**becoming**, SI PA, *srid pa*. See **possibility**.

**Black Wrathful Mother**, TRÖ MA NAK MO, *khros ma nag mo, krodhi kāli*. Throma Nagmo.

**blood-drinker**, TRAK TUNG, *khrag 'thung*. see **heruka**.

**buddha body**, KU, *sku, kāya*. This term, which means “body” is often left in Sanskrit or sometimes glossed as “aspect” or something other than “body”, but Shakyamuni Buddha himself chose this paradoxical and challenging terminology. Thus the term has been translated from Sanskrit into both Tibetan and Chinese as “body”. Tibetan has the advantage of an honorific form which indicates that the referent is not an ordinary body, but the body of a buddha. We can accomplish this with two words in English: “buddha body”. In *Notes on the Basis at the Time of Cutting Through* (*gzhi khregs chod skabs kyi zin bris*), Khenpo Ngaga describes buddha body as “a support for qualities”. In both *The Tantra of the Self-Occurring Actual State* (*brgyud gnas lugs rang byung*) and *The Secret Explanation Sealed by Command* (*gsangs khrid bka' rgya ma*), Dudjom Lingpa defines buddha body as “like an aggregation of qualities”.

**buddha-mind**, GONG PA, *dgongs pa*. The literal meaning is “intention”, and this term is often translated that way, but the actual usage is as an honorific form for “mind”. The honorific signifies that the mind being referenced is not an ordinary mind, but rather the mind of a buddha. This is sometimes translated as “enlightened intention”.

**daka**, see **dakini** and **hero**

**dakini**, KHA DRO, *mkha' 'gro ma, dākiṇi*. This term has a wide range of meaning according to context, including goddesses, female demons, highly realized women and enlightened manifestations. The literal meaning of the Tibetan is “that which moves through space” or “the movement of space”. This text refers to “primal knowing dakinis” (*ye shes mkha' 'gro*) that are the feminine expression of the three buddha bodies, the movements of the space of primal knowing. The masculine form *dāka* is also used, and is sometimes translated into Tibetan as “**hero**” *dpa' bo*. Similarly, “**heroine**” *dpa' mo* is sometimes used as a substitute for dakini.

**defiled** and **undefiled**, ZAK CHÉ, *zag cas*, and ZAK MÉ, *zag med*. *zag cas* literally means “characterized by leakage”, which refers to the deluded appearance of having separated from, or “leaked out of”, the all-encompassing basis. Thus all dualistic appearance is characterized by leakage and therefore impaired or “defiled”. Conversely, *zag med* means “un-leaked”, as in never having been characterized by the illusion of separation from the all-encompassing basis, and thus “undefiled”.

**deity** translates both Tibetan terms LHA (*lha*) and YIDAM (*yi dam*). The Tibetan usage of *lha* is very broad. It can mean the same thing as *yi dam*, what is sometimes called a “meditation deity” or “tutelary deity” or “chosen deity”. The Tibetan *yi dam* literally means “that which binds the mind”, while the Sanskrit antecedent *iṣṭhadevata* means “the deity one has chosen” or “one’s personal deity”. However, *lha* can also refer to worldly beings or spirits, either to beings who have been born into the highest realms of cyclic existence, or to various more or less powerful spirits that sometimes share our space and experiences in the human realm, which translates to the non-monotheistic usage of “god”.

**domain**, YUL, *yul*. This term is usually translated as “object”; however, the literal meaning is “place”. The technical meaning of *yul* in dharma literature is understood in contrast to *yul can* (YUL CHEN), literally “that which is characterized by a domain”, but usually translated as “subject”. Unfortunately, the understanding of “subject and object” in English really does not reflect the way *yul* and *yul can* are understood to function from a Buddhist perspective; “domain” and “consciousness characterized by a domain” is probably as precise as we can get in English.

**drop**. See **sphere**.

**elixir**, DUD TSEE, *bdud rtsi, amṛta*. Both the Tibetan and English literally mean “a medicinal nectar that defeats death”, although the metaphorical meaning is broader.

**emanation body** or **emanation buddha body**, TRUL PÉ KU, or TRUL KU, *sprul pa'i sku, nirmanakāya*. Sometimes translated as “manifestation body”.

**enjoy**, ROL, *rol*. The imperative of the verb *rol pa*, “to enjoy”. The noun form of *rol pa* is sometimes translated as “display”, which can be one sense of this term.

**fertile expanse**, YING, *dbyings*, *dātu*. This term has a range of meaning from “space” or “expanse” to “container” or “source”. Colloquial usages can be synonymous with “space”, but dharma usages tend toward the more technical meaning which would be something like “the ultimate expansiveness and fecundity that is the source of anything and everything”. This is sometimes translated as “basic space”, but that misses the sense in which the *dātu* is understood to be like a womb that is pregnant with possibility.

**fertile expanse of reality**, CHÖ KYI YING or CHÖ YING, *chos kyi dbyings*, *dharmadātu*. This term is sometimes translated as “basic space of phenomena”. “Phenomena” is, indeed, one of the canonical meanings of *dharma*, and the *dharmadātu* is, ultimately, the source of all phenomena. However, we could also render a quite literal translation of *dharmadātu* as “the realm of what is true, what is really as it is”. In contrast, “phenomenon” means “a thing appearing to view”. In other words, phenomena are known dualistically, they are not “what is really as it is”, **the actual nature** (Tib. *chos nyid*, Skt. *dharmāta*).

**great completeness**, DZOK PA CHEN PO, *rdzogs pa chen po*, *mahāsamdhi*. The most common translation is “great perfection”, sometimes “great completion”. *rdzogs pa* means “to complete”. Here the noun form of that verb is used. So linguistically, either great completion or great completeness would be correct. However, “completion” could be interpreted as a process or an entity. “Completeness” better conveys the intended sense of a primal, unchanging and all-encompassing state. Consider this passage from the *All-Accomplishing King* (*kun byed rgyal po*), which is the root tantra of the Mind Class (*sems rde*):

One is complete. Two is complete. They are complete within mind.  
One is complete: whatever has been done by mind is complete.  
Two is complete: complete within the bountiful splendor.  
All is complete, complete within awakening mind.

And this passage from the *Root Tantra Sound Transforming Dust* (*dra thal gyur rtsa ba'i brgyud*), which is the root tantra of the Practical Instruction Class (*man ngag rde*):

One is complete,  
whatever is done by mind is complete,  
Two is complete,  
both samsara and nirvana are complete.

**god**, LHA, *lha*, *devaḥ*. The Tibetan *lha* has two usages. One is translated here as “god”, the other as “deity”. For a detailed comparison see **deity**.

**guru**, LA MA, *bla ma, guru*. In the vajra vehicle one relates to the teacher as a guru. One interpretation of this Sanskrit word is “heavy”, as in heavy with the knowledge and blessings of the lineage. The Tibetan translation of “guru” is “lama”, which means “nothing is higher than this”.

**hero**, PA WO, *dpa' bo, vīra* or *ḍāka*. Male embodiments of dakinis are sometimes referred to as dakas, sometimes as “heroes” (*vīra*). Dakinis are sometimes referred to as “heroines” (PA MO, *dpa' mo*).

**heruka**, HE RU KA, *khrag 'thung, heruka*. This term is most often used to refer to wrathful male deities, but it has a more general meaning which refers to the appearance aspect of the unity of appearance and emptiness. The literal meaning of the Tibetan translation of this term (*khrag 'thung*, TRAK TUNG) is “blood-drinker”. Blood symbolizes the craving which is the life-blood of samsara, and which this term signifies as the libation that a heruka consumes.

**karma**, LÉ or LÉ GYU DRE, *las* or *las rgyu 'bras*. The Tibetan *las* translates the Sanskrit *karma*, which means “actions”, but the complete term *las rgyu 'bras* means “action-cause-result”.

**Lama**, LA MA, *bla ma, guru*. See **guru**.

**lucid**, SEL WA, *gsal ba*. There are many usages of *gsal ba*, either alone or in compound with other words, which need to be distinguished carefully according to context.

Etymologically, *gsal ba* is very similar to the English word “lucid”, in that there are two elements—clarity and knowing—and both of those elements are essential. *gsal ba* can be used as either an adjective or a verb. An example as an adjective would be “lucid red”, as in “vivid, clear, luminous red”. As a verb it can mean “visualize clearly and vividly”.

When used to describe meditation experiences, it can refer to a wide range of “clairvoyant” experiences. When used in reference to mind, it refers to the aspect, or quality, of knowing. When compounded into *od gsal ba*, it refers to the fundamental non-dual level of mind, and sometimes *gsal ba* alone can be an abbreviated reference to that meaning as well. See **luminous** and **luminosity**.

**luminous** or **luminosity**, OD SAL WA, *'od gsal ba, prabhāsvāra*. This term can function as either an adjective or a noun, but in either case it refers to the fundamental non-dual level of mind, the buddha-nature. As for *gsal ba* alone, the meaning of this term necessarily includes components of both “clarity” and “knowing”, but the addition of *'od*, which means “light”, indicates that the clear knowing is “lighting up” or “illuminating”. Although sometimes translated as “clear light”, this term refers primarily to knowing, indeed to the ultimate knowing, rather than some sort of light. So “clearly knowing illumination” would be a closer literal translation.

**mamsa** is Sanskrit for human meat, which represents the ignorance of reified experience.

**mantra garland**, NGAG KYI TRENG WA, *sngags kyi phreng ba*. The mantra garland is the circular string of Sanskrit syllables surrounding the seed syllable in a deity's heart.

**matriarch**, RIK KYI DAK MO, *rigs kyi bdag mo*. The more common male gendered version of this term is usually translated as "the lord of the family". Regardless of gender, the term refers to the deity form which is considered to be the source and sovereign of a mandala, usually visualized above the head of the principal deity (and portrayed at the top of a thangka painting), and usually associated with the true buddha body. In the mandala of the Black Wrathful One Mother, both the true body and beatific body are referenced and are explicitly female gendered.

**Mother Active Space**, KHA CHÖ MA, *mkha' spyod ma*. This is another name for Vajrayoginī, Indestructible Union; however, in some instances in the texts of the Black Wrathful Mother cycle it is also used as a name for Vajravahni, Vajra Sow. In any case, both Vajra Sow and the Black Wrathful Mother are considered to be forms of Vajrayoginī.

**naturally present**, see **naturally self-accomplished**.

**naturally self-accomplished**, LHÜN DRUP, *lhun grub*. Also "natural self-accomplishment" or "naturally present". Sometimes translated as: "spontaneously accomplished", "spontaneous accomplishment", or "spontaneous presence". This term can function as noun, adjective or adverb depending on context.

*lhun* means something that happens naturally, on its own. Traditional usage of the English word "spontaneous" conveys this meaning; however, the common connotation of "spontaneous" in contemporary language as random, impulsive or sudden does not apply.

*grub* is a verb of a type that does not exist in English: a non-separable transitive verb. A simple way to explain this would be that *grub* means "to accomplish", but only in cases where whatever is doing the accomplishing and whatever is being accomplished are not separable. This reflexive quality is the key point of the meaning. Neither "accomplishment" nor "presence" quite get that. "Self-accomplishment" comes closer, although one needs to understand that in this case "self" just means "auto-" or "automatically", not that there is some actual entity of a self. The meaning is that at the level of the basis, whatever occurs occurs by itself without relying on causes and conditions. There is no dualistic separation of doer, doing and done to—or of knower, knowing and known.

**neurotic compulsion**, NYON MONG, *nyon mongs, klesha*. Often translated as "affliction" or "afflictive emotion". The literal meaning of the Tibetan could be interpreted as "crazed stupidity". This refers to all mental events based on aversion, attachment or ignorance, which inevitably cause suffering. The meaning of this term is similar to the way "neurosis" is used in contemporary colloquial conversation; however, there is a critical

difference from the technical meaning of “neurosis” in Freudian psychology, which understands neurosis to be an inevitable component of the psyche that needs to be skillfully managed. In contrast, the Buddha’s teachings identify neurosis as a temporary and contingent affliction that can and must be eradicated.

**nirvana**, NYANG DÉ, *myang ‘das, nirvana*. The Tibetan means “going beyond sorrow”. The Sanskrit means “extinction”. The precise meaning is contextual according to the various vehicles.

**Orgyen**, OR GYEN, *‘o rgyan, odiyanna* or *odiyen*. The Tibetan name for the place where Guru Padmasambhava was born and raised. The Sanskrit is sometimes given as Odiyanna, sometimes as Odiyan, but in addition to questions about the spelling there is also some controversy about which places those names refer to. There is no question that the Tibetans are using the term Orgyen to refer to the birthplace of the Guru, and by extension as a name for him. The land of Orgyen was in the region of what is now known as the Swat valley on the border of Pakistan and Afghanistan.

**penetrating openness**, ZANG THEL, *zang thal*.

**phenomenal consciousness**, CHÖ CHEN, *chos can, dharmin*. Or simply “**phenomenal**”. This term describes what things appear to be: knowing phenomena as individuated domains. The opposite of **actual nature**, *chos nyid*.

**possibility and peace**, SI ZHI, *srid zhi*. This is a euphemism for “samsara and nirvana”. *srid* literally means “possibility” or “becoming”, and that is the intended meaning, not “existence” as it is often translated. Existence is an illusion refuted by the Buddha’s teachings, and indeed that illusion is referred to by completely different terminology in Tibetan. *srid* refers to samsara, but definitely and carefully does not assert its “existence”. *zhi* “peace” refers to nirvana.

**pratekyabuddha**, RANG SANG GYÉ, *rang sangs rgyas, pratekyabuddha*. Literally, “self-awakener”. This term refers to someone who has reached the culmination of realization of the second of the nine vehicles of the Buddhist path. This is the highest state attainable through the practice of the hinayana, the “lesser vehicle”.

**primal knowing**, YÉ SHÉ, *ye shes, jñana*. Sometimes translated as: “wisdom”, “primordial wisdom”, “primordial awareness”, “primordial consciousness”, “timeless awareness”, or “gnosis”. The Sanskrit *jñana* simply means “knowing” and is the source of the Greek “gnosis” and the English “to know”. In *The Progressive Path of the Essence of Primal Knowing (lam rim ye shes snying po)*, Jamgon Kontrul defines *jñana* as “the knowing in which the knower and that which is known are inseparable”. The ancient Tibetan translators added a slightly different emphasis by choosing to translate this term with *ye shes*, which is a contraction of *ye nas kyi shes pa* “the knowing that has been present from



the very beginning”. Khenpo Ngaga defines this term by quoting from the *Pearl Rosary Tantra*, “As it is present from the very beginning, it is called ‘primal’. As it knows objects, it is called ‘knowing’.”

**Queen of Active Space**, KHA CHÖ WANG MO, *mkha' spyod dbang mo*. Another name for Vajrayoginī.

**rakta** is Sanskrit for blood, which represents the craving that is the life blood of samsara.

**Realm of Active Space**, KHA CHÖ LING, *mkha' spyod gling*. The pure realm of the dakinis.

**sacred commitment**, DAM TSIK, *dam tshig, samaya*. The vows which define the lifestyle and training of a tantric practitioner are understood as a sacred commitment, or code of honor.

**samaya**, see **sacred commitment**

**samsara**, KOR WA, *'khor ba, saṃsāra*. The Tibetan literally means “circling around”, which can be translated as “cyclic existence”. The Sanskrit has a similar meaning, but with more of the sense of “wandering”. In either case, the meaning is that one is trapped wandering in the endless cycle of birth, death and rebirth. Wherever one wanders, one never gets free of DUK NGEL *sdug bsngal* (skt. *duḥkḥa*), which is usually translated as “suffering” or “misery”. However, the deeper meaning of this term is “unsatisfactoriness”, which refers to the profound existential suffering of being trapped in a situation in which nothing ever works out as desired.

**self-awareness** or **self-aware**, RANG RIK, *rang rig*. This term can be used as a noun or an adjective. Here “self” does not imply that there is a self that is aware, but rather that awareness is aware by itself. So “auto-awareness” or “auto-aware” would actually be even more accurate, albeit less idiomatic. There is also a colloquial idiomatic usage of *rang rig* as “oneself” which is used as a euphemistic substitute for “you” when affectionately and politely addressing someone of equal or lower status. This seems to be an intended double meaning of the instances in this text.

**self-appearance**, RANG NANG, *rang snang*. Often translated as “personal perception”, but that really misses the point by giving a dualistic meaning to a term for non-duality. Personal perception implies that there is a subject, a “person”, who is perceiving something, and an act of perception that cognizes a domain. However, the meaning of *rang nang* is that there is appearance that is completely without that sort of personal perception. The Tibetan *rang* has two distinct meanings, much like the English “self”. One is that there is a self, an owner, an ego identity that is running the show. That is definitely not the meaning here. Rather, both *rang* and “self” are also used much like the

English prefix “auto”. That is what is meant here, that self-appearance appears by itself, knows itself. Indeed, “auto-appearance” would be even more accurate, albeit less idiomatic.

**shravaka**, NYEN TÖ, *nyan thos, shrāvaka*. Literally, “listener” or “one who studies by listening”. When the teachings of the Buddha are organized as nine vehicles, the first two together comprise the hinayana, the “lesser vehicle”. Among these, the first is the way of the shravakas, those who realize by listening to the teachings in the presence of a buddha. The second vehicle is that of the **pratekyabuddhas**.

**six elemental bases**, KHAM DRUK, *kham drug*. The six basic elements of a human being: earth, water, fire, wind, space, consciousness.

**six good fortunes** see **six elemental bases**

**sphere**, TIK LÉ, *thig le, bindu*. According to context, this term can translate as either “sphere” or “essential drop”. In the context of the basis, and the practice of crossing over (*thod rgal*), the ultimate essential drops are spheres of the luminosity of primal knowing. In the context of the vajra body, the relative essential drops are the seminal drops of the subtle energy body.

**spontaneously self-accomplished**, see **naturally self-accomplished**

**subtle latencies**, BAK CHAK, *bag chags*. This is the most subtle level of obscuration.

**three appearances**, NANG WA SUM, *snang ba gsum*. (1) the object that is grasped. (2) the consciousness that is grasping. (3) the body that is migrating. These three together constitute the ordinary, dualistic, deluded condition of a sentient being.

**three buddha bodies**, KU SUM, *sku gsum, trikāya*. Sometimes translated as “three kayas”. These are the true body *dharmakāya*, the beatific body *sambhogakaya* and the emanation body *nirmanakaya*. These three buddha bodies are understood to be indivisible. Precise definitions of each body, and of how they relate to one another, differ according to the various vehicles. In some contexts two or four or five bodies are referenced.

**three realms**, KHAM SUM, *kham gsum*. Like the six realms, the threefold division into the desire realm, the form realm and the formless realm are a way of categorizing the various possible states of sentient beings.

**Totally Good**, KÜN TU ZANG MO, *kun tu bzang mo*, *samantabhadri* or *samantabhadrāḥ*. This is the primal or ultimate buddha. This name and the form used to represent it are usually male gendered in Tibetan and Sanskrit (*kun tu bzang po* and *samantabhadra*). However, in the Throma mandala the name and form of the primal buddha are both female gendered and are identified as the true body of the primal knowing dakini. Most contemporary western scholars and translators usually reverse translate the Tibetan *kun tu bzang mo* into Sanskrit as *samantabhadri*. However, according to the rules of Sanskrit grammar, the proper way to feminize *samantabhadra* is to modify it to *samantabhadrāḥ*, to change the single “ah” ending to a triple “ah” ending. Unfortunately, I am not aware of any extant original Sanskrit texts that could adjudicate this question. Interestingly, if we look at the mantra recitation for the true body of the dakini on pp. 9-10, first it invokes the name “*samantabhadra*”, and then ends the mantra with a triple “ah”. However, in the case of this mantra, the triple “ah” is represented with three distinct letters “ah” (much like “aaa”), rather than the condensed orthography usually transliterated as “āḥ”. In any case, the primal buddha is utterly and completely beyond gender. Yet both the Sanskrit and Tibetan languages are not able to represent that buddha in an un-gendered way, and so the primal buddha has generally been represented either as male, or as male and female in union but with separate gendered names. In contrast, English allows us to represent the name of the primal buddha in a non-gendered way. Indeed, in order to feminize the name in English translation, one would have to add some meaning that is definitely not intended or appropriate for the true body, such as “goddess” or “mother”, or even “female”. Conversely, for the name of the emanation body of the dakini, I have chosen to feminize the English by translating the feminizing suffix *-mo* as “mother”. There are good doctrinal and contextual justifications for doing that in this case, and no good alternatives. “Wrathful Female” or “Wrathfulness” would be sadly inadequate for the Great Mother *yum chen mo* of all the buddhas. “Mother” is a term of great respect and rich meaning in both the vajra vehicle and the perfection of wisdom tradition from which the lineage of cutting (*gcod*, CHOD) derives. It is worth noting the complex ways that gender is dealt with in this text and in this cycle of teachings in general. For example, in the Guru Yoga section, the Lama is represented as Vajra Sow, but addressed as the “Father Lama”. And in the creation stage, the mandala of the Wrathful Black One Mother not only represents the true buddha body as exclusively feminine, but also represents every aspect of the primal knowing deity as exclusively feminine. The beatific body, the emanation body, the activity emanations, the wrathful activity emanations, and the countless hundreds of thousands of dakinis are all in female forms, with the inherent male aspect symbolized only by the tridents they are holding. The only explicitly male forms in the mandala are four out of the five protectors.

**true body** or **true buddha body**, CHÖ KU, *chos sku, dharmakāya*. Canonical texts attribute ten primary meanings and numerous derivative meanings to the Sanskrit word *dharma* and the Tibetan equivalent *chos*, making any term based on that root difficult to translate literally or consistently into English. Here the meaning of *dharma* is something like “what it really is” or “the actual thing itself”, so what is being referenced is what the buddha body truly is. Other common translations of this term are: truth body, body of truth, body of reality.

**twofold certainty**, NGÉ JUNG, *nges 'byung*. This is usually translated as “renunciation”, but the meaning is much more than that. The literal meaning is “certainty emerging”. The Buddha explained this as both certainty about the defects of samsara and certainty about the possibility and benefits of liberation. These two kinds of certainty are intimately related and lose their meaning when separated.

**udumbara**, U DUM WA RA, *u dum wa ra, udumbāra*. According to ancient Indian mythology, the udumbara flower only blooms once in a thousand years.

**unity**, ZUNG JUK, *zung 'jug*. While “union” refers to the joining of two separate entities, “unity” refers to the essential oneness of what appear to be two separate entities, such as: wisdom and skillful means, emptiness and compassion, emptiness and appearance, emptiness and bliss, emptiness and lucidity, or emptiness and awareness.

**universal source of all mandalas**, RIK KÜN KHYAP DAK, *rigs kun khyab bdag*. Literally “pervasive lord-owner of all families”.

**Vajra Sow**, DOR JÉ PAK MO, *rdo rje phag mo, vajravārāhī*. Dorje Phagmo. The beatific body of the primal knowing dakini.

**victor** or **victorious one**, GYEL WA, *rgyal wa*. An epithet for a buddha.

**wisdom**, SHÉ RAB, *shes rab, prajñā*. There are two ways of interpreting the Sanskrit *prajñā*, based on understanding the meaning of the two components *pra* and *jñā*. *jñā* is the root “to know”, which also gives us *jñāna*, literally “knowing” but translated into Tibetan as *ye shes* “primal knowing”. If *pra* is interpreted as “better” or “best”, then *prajñā* becomes a superior kind of knowing. That is the meaning that the ancient Tibetan translators emphasized by choosing *shes rab* to translate this term, and which Chogyam Trungpa Rinpoche referenced by choosing “super wisdom” as an English equivalent. However, *pra* can also mean “before” or “the first part”, much like the English prefix “pre-”, which is indeed derived from *pra*. Thus *prajñā* is also understood to be the “first part of the knowing”, the part which makes first contact, distinguishes, understands. This meaning translates into English as “intelligence”, and is definitely understood by Tibetans to be part of what they are referring to as *shes rab*. “Wisdom” works well as a translation, because the wide range of usage for this English word to some extent mirrors the wide range of







usage for the Tibetan original, although in some instances “intelligence” might be a better choice. In both languages “wisdom” means both intelligence in general, and also knowledge that is more than just ordinary knowledge, but rather is superior in some way—and in some cases the most superior knowledge of all.

**Wrathful Mother**, TRÖ MA, *khros ma, krodhi*. Throma. The emanation body of the primal knowing dakini.

**Youthful Vase Body**, ZHON NU BUM PÉ KU, *gzhon nu bum pa'i sku*. The basis itself. The unborn and undying buddha body which contains the potential for all phenomena and which has six special characteristics: (1) appearing to itself, (2) emerging from the basis, (3) distinguishing particularity, (4) free from distinction, (5) not occurring from other, (6) remaining in it's own place.



## Visualization Aids

<u>Mantra Seed Syllable</u>	<u>Sanskrit</u>	<u>Tibetan</u>
	<i>ah</i>	AH
	<i>baṃ</i>	BAM
	<i>hūṃ</i>	HUNG
	<i>oṃ</i>	OM
	<i>āḥ</i>	AAH
	<i>hūṃ</i>	HUNG

## Mantra Garlands

### True Body:

ཨོཾ བྲྀ་སམ་རྩུ་བྲྀ་ཨོཾ རྩུ་མ་ཀུ་ཡ་སམ་ཏི་སི་རྩི་ཨཱ་ཨཱ་ཨཱ

ཨོཾ བྲྀ་སམ་རྩུ་བྲྀ་ཨོཾ རྩུ་མ་ཀུ་ཡ་སམ་ཏི་སི་རྩི་ཨཱ་ཨཱ་ཨཱ

*oṃ vajra samantābhātra oṃ dharmakāya samati siddhi ah ah ah*

### Beatific Body:

ཨོཾ བྲྀ་ལྷ་རྩི་འླི་རྩི་ཞི་སམ་རྩུ་པོ་ཤེ་རྩི་ཀུ་ཏུ་ཡེ་སྐྱུ་རྩ

ཨོཾ བྲྀ་ལྷ་རྩི་འླི་རྩི་ཞི་སམ་རྩུ་པོ་ཤེ་རྩི་ཀུ་ཏུ་ཡེ་སྐྱུ་རྩ

*oṃ vajra wārahi baṃ ha ri ni sa sarva pāpaṃ shāntiṃ kuru ye svāhā*

### Emanation Body:

ཨོཾ བྲྀ་རྩི་རྩི་ཀུ་ལི་འླི་རྩི་ཞི་སམ་རྩུ་པོ་ཤེ་རྩི་ཀུ་ཏུ་ཡེ་སྐྱུ་རྩ

ཨོཾ བྲྀ་རྩི་རྩི་ཀུ་ལི་འླི་རྩི་ཞི་སམ་རྩུ་པོ་ཤེ་རྩི་ཀུ་ཏུ་ཡེ་སྐྱུ་རྩ

ཨོཾ བྲྀ་རྩི་རྩི་ཀུ་ལི་འླི་རྩི་ཞི་སམ་རྩུ་པོ་ཤེ་རྩི་ཀུ་ཏུ་ཡེ་སྐྱུ་རྩ

*oṃ vajra krodhi kali baṃ ha ri ni sa sarva pāpaṃ shāntiṃ kuru ye svāhā*