

AN ILLUMINATING VESSEL OF SIDDHIS

by

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GUIDELINES FOR THE PRACTICE OF
THE APPROACH CYCLE TO ACCOMPLISH
VAJRAYOGINĪ AS THE SOLE MOTHER KRODHĪKĀLĪ

with

THE METSEK VISUALIZATION AND RECITATION

TRANSLATED

by

LIGHT OF BEROTSANA

Samaya Commitment

This is a restricted practice. To use this book you must receive an empowerment for Ḍākinī Tröma Nagmo, a reading transmission for the practices included in this text, and permission from a lineage teacher to read and do these practices. Please take care to honor the samaya commitment that accompanies this tradition like a shadow.



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*Guidelines for the practice of the approach cycle to accomplish
Vajrayoginī as the sole mother Krodhikālī entitled
An Illuminating Vessel of Siddhis*

ནམ་གྱི་ཐུགས་རྒྱུ་ལྷན་གྱི་ལྷོ་རྒྱུ་ལྷོ་ལྷོ།

namo guru jñāna dākinī krodhikālī yé

Homage to the Guru, the Wisdom Dākinī Tröma Nagmo!

Emptiness free from thought, speech, and expression is the Mother of
basic space,

Appearing as youthful exaltation in the dance of loving concern.

O glorious Vajrayoginī, you are the wrathful vajra Mother.

I respectfully bow down to you in realization of your coemergent
nature.

The method for accomplishing both common and supreme
siddhis relies upon the practice of the principal female of the maṇḍala.
These clear instructions that are easy to engage and internalize have
been compiled for all fortunate ones to joyfully embrace.

This belongs to the category of mind terma as taken from the
cycle of the Sky Treasury of the Dharmatā and is the method for
practicing the sole mother Tröma Nagmo entitled *Heart Drop of the
Dākinī*. This exceptional and extremely profound cycle of practice is
described in order that practitioners may internalize the approach,
accomplishment, and activity stages in a single retreat. The methods
emphasized here are perfectly complete and clearly set forth in two
parts: an explanation of the actual practice for the approach, and the
advice that accompanies the important general points of the practice.

For the first part there are three:

The Preparation, Actual Practice, and Conclusion

Preparation: The individual practitioner should be one who has thoroughly purified their mind stream through the general and uncommon preliminaries. In addition they must have received empowerment into this maṇḍala, and be maintaining samaya vows purely. The ideal environment for this practice is described in the teachings to be remote and frightening such as charnel grounds, remote islands and the like, but this applies to someone on the level of a fearless yogin. [The term *tulzhuk* means a shift from ordinary mind to a wisdom perspective. Outwardly this may manifest as a change in your clothes, lifestyle orientation, and the like.] For a beginner the environment should be spiritually inspiring and free from harm that could come about from enemies, wild animals, thieves, and others. The place should be free of disease and pleasing to behold. Best is a place that has been blessed by the presence of sublime masters, yet if that is not the case then at least it must be naturally pleasing and auspicious, and not a location that has been used or occupied by anyone who has gone against your master or lineage.

Your retreat companions must have unimpaired samaya and be of pure and gentle heart. They should be willing to support you in any way necessary, with conduct that is in harmony with the dharma. In addition the terma tells us:

The practice place must be extremely remote and the practitioner should remain alone without companionship.

Thus it is. In terms of conducive offering substances, necessities, a physician, and the basic supplies for your sustenance—all of this must be brought to mind and included within the retreat boundaries ahead of time. This applies to all retreats. The timing involves beginning on an auspicious day while the sun is in its northern declination, so the winter months are preferred. For one or two weeks prior to beginning the actual practice of the approach you should set up the outer boundary. During the evening of the first day of [the preliminary] retreat, instantly visualize yourself with vajra pride as the wisdom ḍākinī. Just as in the general ritual, bless a tormā and offer this to the protectors of the place and the local spirits. Request them to

engage in enlightened activity. Offer tormas to the classes of obstructing forces and karmic debtors. Think that they become pleased and satisfied and depart for their own places. Because this teaching is connected with the objects of severance wherein the practitioners must embrace fearless conduct and bring this onto the path, the liturgies for expelling obstructers and delineating the boundaries have been completely omitted. Hence do not attempt to insert liturgy from other traditions in order to practice this. That night or the following predawn begin by contemplating the precious human birth that is difficult to acquire. Stir your mind with the thought of death and impermanence and with single-pointed renunciation from saṃsāra, go for refuge, generate bodhicitta, offer maṇḍalas, recite the trikāya meditation-recitation, and practice guru yoga. All of these are practiced according to the main teachings in four sessions while internalizing the meaning as deeply as possible.

If you have a close, trustworthy dharma friend, ask that they engage in virtuous activity to support your practice such as reciting the sūtras, making smoke and water offerings, fish release, ransoming lives, making small clay stūpa molds [*tsa tsa*], and so forth. This is done to purify the mind stream and ensure that obstacles will not occur and so that the signs of siddhis arising will be swift. If there is no time to include these practices there will be no fault of omission.

It is best to begin the actual formal retreat on the tenth day of the waning moon when the ḍākinīs gather. Whatever the case may be, on the day of engaging with the approach recitation, thoroughly sweep and clean your retreat hut. In front of where you will sit, place an authentic thangka or image of the deity as the support for your visualization. Arrange the shrine as beautifully as possible with ornaments and offerings. On that afternoon, while maintaining the pride of self-awareness as the deity, cleanse and purify the activity vase or the scented water in a conch by reciting the syllables:

རི་ཡི་ཁྲི་

ram yam kham

སྒོང་པའི་ངང་ལས་བསང་ཚུའི་སྒྲིང་དུ་བརྒྱ་དང་ཉི་མ་ལ་གནས་པའི་ས་ཡིག་ལྗང་གྲུ་ཡོངས་སུ་གྱུར་པ་
ལས་ལས་གྱི་མཁའ་འགོ་ཁྲོས་མ་ལྗང་ནག་གཡས་གྱི་གྲུག་དང་གཡོན་ཐོད་ཐྲག་ཐོགས་པ། མཚན་ཁུང་
གཡོན་དུ་ཡབ་ཉེ་རུ་ཀའི་ངོ་བོ་ཁ་ཏྲི་ཅེ་གསུམ་བརྟེན་པ། སྐྱུན་གསུམ་དང་ལྡན་ཅིང་ཞལ་ཞེ་མ་ཁྲོ་འཇུམ་
གྱི་ཉམས་ཅན། དབུ་སྐྱོ་ཐོར་ཚུགས་དང་ལྷག་མ་རྒྱབ་དུ་གྲོལ་བའི་རྩ་ལྷག་གཡས་སུ་ཕག་ཞལ་དུར་བ།
སྐྱུ་གཅེར་མོ་དུས་པའི་རྒྱན་དུག་གིས་སྤྲས་པ། ཞབས་གཉིས་གར་སྤབས་གྱིས་ཡེ་ཤེས་མེ་འོད་འབྲིགས་
པའི་གྲོང་དུ་བཞུགས་པའི་སྐྱུར་གསལ་ལ།

tōngpé ngang lé sang chui tengdu padma dang nyima la népé
sa yig janggu yōng su gyurpa lé lékyi khandro trōma jangnak
yé driguk dang yōn tödtrak tokpa chan khüng yōn du yab
heruké ngowo khatvang tsésun tenpa chan sum dang den
ching zhal zhimatro dzum gyi nyam chan ütra tortsuk dang
lhakma gyabtu drolwé na tak yésu phagzhal ngurwa ku
chermo rupé gyen druk gi trépa zhab nyi gartab kyī yéshé
méöd trikpé lōngdu zhukpé kur sal la

Visualize that from within emptiness appears a green syllable **sa** resting upon scented water, a lotus and sun seat. This transforms into the green-black wrathful karma **ḍākinī**, holding a curved blade in the right hand and skull filled with blood in the left. She sports a trident in the cleft of her left arm as the essence of her heruka consort. She has three eyes and a semi-wrathful countenance. Part of her hair is tied in a knot at her crown and the rest flows freely down her back. Above her right ear appears a squealing pig's head. She is naked and wearing the six bone ornaments. Her legs are in the dancing posture as she stands in an expanse of radiating wisdom fire. Visualize the **kāya** in this way.

Repeat:

ས་ཀམ་རྩ་གི་ནི་རྩུ་ཕའམ་

sa karma ḍākinī hung phet one hundred and eight times and then,
ལས་གྱི་མཁའ་འགོ་མའི་ངང་བཞེན་གྱི་ཚུའི་དུལ་སྤྲ་རབ་དུ་གྱུར་བསམ་ལ།

lékyi khandromé rangzhin gyi chui dul trarab tu gyur

Think that karma **ḍākinī** naturally dissolves into the particles of water.

From this time onward, use this water for all activities associated with purification. Then, as before, dedicate the tormas for the local spirits and negative forces as mentioned above and implore their enlightened deeds. At the entranceway you must hoist a boundary marker that has images of the four messenger *ḍākinīs* and their mantras. Otherwise if you wish to simplify, then using a wooden plaque as the boundary marker, write the following mantras and then place the plaque at the entranceway, saying:

ཨོྲཱེ་བཟར་གྲོ་རྟི་བཟར་ཨོྲཱེ་ཀུ་ཤ་ལ་ལོ་རྩེ་རྩེ། ཨོྲཱེ་བཟར་གྲོ་རྟི་རྩེ་བུ་ཤ་ལ་ལོ་རྩེ་རྩེ། ཨོྲཱེ་བཟར་གྲོ་རྟི་པམ་སྒོ་འ་བོ་རྩེ་རྩེ།
 ཨོྲཱེ་བཟར་གྲོ་རྟི་ཀམ་གཞེ་རྩེ་རྩེ།

om benzar krodhi benzar angkusha dza rākṣha om benzar krodhi ratna pasha ho rākṣha om benzar krodhi padma photra bam rākṣha om benzar krodhi karma gendhé ho rākṣha

In front of the marker, set out four red [triangular-shaped] tormas and the five sense offerings.

རི་ཡི་འཛིན་གསལ་བསང་སྐྱེད། ཨོྲཱེ་ཨུཾ་རྩི་ལན་གསུམ་གྱིས་བྱིན་གྱིས་བརྒྱབ།

Cleanse and purify them by saying **ram yam kham** and bless this by repeating **om ah hung** three times. Cleanse the boundary marker with the activity mantras [of the *ḍākinīs*] and purify with the *sobhawa* mantra:

ཨོྲཱེ་སྐ་བྱ་མ་མ་ཕུ་རྟོ་སའ་རྟོ་མ་སྐ་བྱ་མ་མ་ཕུ་རྟོ་རྩི།

om sobhawa shuddha sarwa dharma sobhawa shuddho ham

སྒོང་པའི་ངང་ལས་མདུན་གྱི་ཐོ་བྱང་ཇོ་ལས་ལས་མཛད་དཀར་མོ་ལྷགས་ཀྱང་ཐོང་བྲག་ཐོགས་པ།
 རྩི་ལས་ལས་མཛད་སེར་མོ་ཞགས་པ་དང་ཐོང་བྲགས་ཐོགས་པ། བོ་ལས་ལས་མཛད་དམར་མོ་ལྷགས་
 གློག་དང་ཐོང་བྲགས་ཐོགས་པ། རྩོ་ལས་ལས་མཛད་ལྗང་མོ་དྲིལ་བུ་དང་ཐོང་བྲགས་ཐོགས་པ། བཞི་
 ཀའང་ཞི་མ་འོ་འཇུ་གྱི་ཉམས་ཅན། དབུ་སྐྱེ་ཐོར་ཚུགས་དང་ལྷག་མ་རྒྱབ་ཏུ་གྲོལ་བ། སྐྱ་གཅེར་མོ་
 རུས་པའི་རྒྱན་དུག་གིས་སྐྱུས་པ། ཞབས་གཉིས་གར་སྐབས་གྱིས་ཡེ་ཤེས་མེ་འོད་ལའི་གསལ་པའི་སྐོང་དུ་
 བཞུགས་པ། ཡང་སྐྱུལ་མཁའ་འགོ་བྱེ་བ་འབུམ་སྒྲེའི་ཚོགས་གྱིས་བསྐོར་བའི་གནས་གསུམ་ལས་འོད་
 ཟེར་དཀར་དམར་མཐིང་གསུམ་འཕྲོས་པས་དབྱིངས་ནས་ཡེ་ཤེས་པ་དཔག་ཏུ་མེད་པ་སྐྱབ་དྲངས།

Then recite:

ཀྱི་མ་མི་མིན་ཡི་གེས་མཁའ་འགོ་མེ ལྷོགས་རྣམ་བཞིའི་ལས་མཛད་མཁའ་འགོ་མེ མ་འབུམ་ཕྱག་
མཁའ་འགོའི་ཚོགས་དང་བཅས་མེ གནས་འདིར་གསེགས་རྟེན་འདིར་རྟེན་ཚོས་ལེ ངའི་བསམ་བ་
ཡོངས་སུ་མ་རྫོགས་པར་མེ བྱིད་འདིར་བཞུགས་གང་འདུལ་ཐབས་མང་གིས་མེ བདུད་རྣམ་བཞི་དབྱིངས་
སུ་གཙོད་བ་དང་མེ ཡུལ་ལྷ་འདྲའི་འགོ་དོན་མཐར་ཕྱིན་ནས་མེ དཔལ་ཉེ་རུ་ཀྱུ་ལྷ་བྱིན་གྱིས་རྫོབས་མེ

**kyé ma mimin yéshé khandroma chok namzhi lédzed
khandroma ma bümtrak khandrö tsok dang ché né dirshek
tendir tencho la ngé sampa yōngsu ma dzokpar khyed
dirzhuk gangdul tab mang gi düd namzhi ying su chödpa
dang yul lhadré drodön tarchin né pal heruka tar jin gyi lob**

Hark! Motherly nonhuman wisdom *dākinīs*, karma *dākinīs* of the four directions, including your assembly of one hundred thousand *dākinīs*. Approach this sacred place and make this your home. Until my wishes are fulfilled remain here and assist me through your skillful means to sever the four *māras* in basic space and to accomplish the welfare of the gods-*māras* of this domain. Grant blessings to become identical with the herukas.

ཉཱི་བཟོ།

Thus implore their enlightened deeds and while reciting **tistra benzar**, toss flower petals.

Having consecrated the plaque in this way, imagine that countless *dākinī* guardians protect all directions of the retreat hut. Ultimately, the object to protect, the act of protection, and the method of protecting are all only intrinsically pure. In this nature of clear light empty-exaltation awareness, characteristics have never existed. Give rise to confidence with the view that severs boundaries in indestructible vajra awareness, the evenness of existence and quiescence. Hence everything is determined to be within this expanse, free from being refuted or established at all.

From this moment onward, aside from whatever is necessary to have within the retreat that was already included within your intention, do not encounter anyone or anything new, send or receive any material things or virtual messages. You must carefully observe the discipline and rules for this level of retreat according to the

forthcoming information. Completely give up any hope or fear concerning happiness and sorrow and take a personal vow by thinking, "From now onward, until I have completed the requirements for this retreat, I will not allow myself to be overcome by any circumstances. If I fall sick, then may it bring meaning to this practice. If I were to die, then may that be a meaningful death. Although I have taken countless rebirths, until now they have all been pointless. Currently, due to my great fortune I have this exceptional deity to accomplish so now I must strive with great diligence to do just that!" Having made this resolve, proceed with the initial arrangements. In front of the support image of the samaya being, place a maṇḍala platform in the shape of a half moon. Sprinkle this with nectar made of the five ambrosias. Upon that, if possible it is ideal to set out an authentic drawing of this maṇḍala. Nevertheless, given that this is the unelaborate approach for those of sharp faculty, it is as stated in the terma:

Upon a half moon shaped excellently arranged maṇḍala, place individual piles of flower petals or grains. Otherwise, place a torma upon an elevated stand.

Thus, as mentioned you can choose either the torma or the group formation maṇḍala made of mounds. According to the lineage instructions, apply blue colored fragrant rice in mounds that equal the enumerations of the deities in the maṇḍala taking care to distinguish between the principal ones and the retinue. Upon that place a tripod that holds up either a skull or a precious vessel. Make a traditional torma composed of tsampa and medicinal herbs and also include the five types of flesh and nectar. Elaborate upon this by including the ornaments of a pig's head, fire flames, an image of Tröma, and a dark blue silken parasol. Place the torma so that it is stable. Either to the front or back of that according to convenience, place the offering tormas that will match the principal one. To the right and left sides place the general and specific protector tormas, along with the medicine and blood kapalas. In front, beautifully arrange the two types of water offerings and the five sense organ offerings. They can be placed in either a straight line or in a circle. Make your seat into a comfortable cushion and beneath it using either barley or rice draw a clockwise swastika. Alternatively you may draw a human corpse using red dirt. Upon the table in front place your vajra and bell,

ḍāmaru, and a container holding grain or flowers for tossing. Keep in mind that every single material thing that you need to use during the retreat, such as the tsok substances and so forth, must already have been gathered.

That first evening, accumulate merit by making vast offerings to the Triple Gem and confess with intense remorse all of your shortcomings and downfalls. With great longing and devotion towards the wisdom ḍākinī and your master, supplicate for the removal of obstacles for accomplishing this retreat and for siddhis to be swiftly attained. Then engage in the yoga of sleep.

The actual practice [of the approach]: The main practice begins during the early morning session of the following day. How? Early that morning arise with the yoga of awakening. During predawn be seated on a comfortable cushion in the meditation posture. Your motivation should not be based upon this life's fame, gain, respect, or any other incorrect states of mental fixation. You should also not be pursuing mere happiness for the future life such as higher rebirth. Rather, for the welfare of limitless sentient beings, think that in this life during these degenerate times, you must attain the state of Vajra Krodhikālī, the sole mother of the Victorious Ones. Then begin by performing Trōma's *Laughter that Suppresses through Splendor* and continue on with the various supplication prayers. Continue through the guru yoga, refuge, bodhicitta, accumulation of merit, descent of the blessings, and blessing the offering materials. For those stages you may use either the extensive or concise versions of the sādhana. However, the intermediate version is ideal for this practice because it is not overly elaborate nor is it difficult to perform. In either case, the visualizations remain the same.

During the actual generation of the deity, since this is the unelaborate generation stage of Ati, designations such as the three samādhis are transcended. This is the self-originating spontaneous maṇḍala of phenomenal existence arising from the ground of being. Like a fish leaping from water, the deity is generated instantly in a moment of total recall. For that, the universe and the inhabitants are manifest as the Akaniṣṭha charnel ground, the great secret source of all phenomena as exaltation. In the midst of this grand and perfect palace of the mother Samantabhadrī, upon the stamen of a variegated

lotus that represents the greatness of qualities that are spontaneously present without being sought, visualize self-awareness arising as the uncontrived wisdom-compassion kāya of Tröma Nagmo. Surrounding you are eight lotus petals and upon the petals in the four directions, are the self-radiance of the four wisdoms as the four family dākinīs such as mirror-like wisdom and the rest. Upon the remaining four petals in the intermediate directions are the four action dākinīs as the self-form of the four immeasurable qualities such as great compassion and the rest. Behind you upon the four spokes of a wheel are the four female herukas who manifest from the peaceful basic space of the dharmatā while displaying wrathful enlightened activity that indicates the severance of saṃsāra's continuity. Around the outer perimeter are the hosts of haughty male and female deities of phenomenal existence who are the aspect of the unceasing dynamic strength of awareness. There are also the four categories of the powerful oath-bound guardians who guard the gateway of the mind's tendency to engage inappropriate, perverted thoughts. Imagine all of this to be distinct and perfectly complete.

In brief, cultivate the certainty of knowing the universe and inhabitants to be the state of primordial spontaneous perfection that is the uncultivated wisdom maṇḍala of purity and evenness. Then complete the stages of the invocation of the wisdom beings, request for stability, homage, and present offerings and praise according to the liturgy of the sādhana. The main point is to train in the clear appearance of the deity through the general and specific aspects, vajra pride, and pure recollection. Focus upon each of these areas while mingling deity awareness with vajra pride and remaining single-pointedly in the equipoise of this magic-like nature.

When ready to move on or in order to engage in the mantra recitation, first bless the mala according to the description given later. Then visualizing yourself as the nirmāṇakāya Tröma Nagmo, in your heart imagine an eight-faceted [maroon colored] enclosure that looks like a pitched tent. Within that upon a lotus and sun seat appears the clear red sambhogakāya Vajravarāhī [Dorje Phagmo] holding a curved vajra blade and a skull, with a trident in the cleft of the left arm. A squealing pig's head juts from her crown and she is naked and adorned with the six bone ornaments. Her legs are in the dancing

posture as she delights within a massive expanse of wisdom fire. In her heart upon a moon seat is the clear white dharmakāya Samantabhadrī, naked with hands in the mudrā of evenness while seated in the vajra posture. In the center of a sun disk at her heart is a split pea-size life essence syllable **hung**, dark blue and aglow like candlelight. Surrounding are the lapis lazuli mantra garlands appearing as though drawn by a single strand of hair and arranged to rotate in a counter-clockwise direction. From them light rays radiate boundlessly, making offerings that please the Victors and their heirs throughout all directions and times. All power, blessings, and potential of their enlightened body, speech, mind, qualities and activities are brought back as an orb of light that then dissolves into you. The negativity, obscurations, suffering, and habits of all sentient beings are also cleansed. Impure appearances are immediately eradicated such that everything merges inseparably with the wisdom expanse of the Trikāya Dākinīs. Imagine that saṃsāra and enlightenment are encompassed within the exaltation of purity and evenness. Abandoning all faults of recitation, recite the mantra like a flowing river. Occasionally recite the silent recitation that does not depend upon the movement of the tongue and lips. The vajra recitation may also be recited. When it is time to conclude the session recite the vowels, consonants, the one hundred syllable mantra and the essence mantra of interdependence in order to restore any omissions or unnecessary additions and stabilize the mantra's potential. Then recite the concise version of the offering and praise. Finally all appearances based upon characteristics such as the deities, mantras and so forth, vanish like warm breath on the face of a mirror. Free from all elaborations, for as long as possible rest in the evenness of the basic space of original purity just as it is. When arising from that, once again like a fish leaping from water visualize yourself as the deity and maintain that awareness in between sessions. Dedicate the merit and offer concluding prayers.

During the afternoon and evening sessions, following the blessing of the offering materials, begin directly with the actual deity generation. It is unnecessary to bless the mala again. At the conclusion of the evening session, perform the general dharmapāla offerings and in particular the offerings to the four Lords of the Life Force either

extensively or concisely. Then if possible it is good to perform the gaṇachakra feast each day during the evening session. If that is not possible then perform it on the first and final days of the retreat and the tenth day of the waxing and waning moon, as well as the eight, fifteenth and thirtieth days of the lunar calendar. These occasions must not be missed. During the retreat the remainders are not to be taken out but rather saved to be given at the end to express gratitude. It is acceptable to not perform cheddo and tenma on a daily basis. Conclude with the thanksgiving, confession, and the rest.

When it is time for bed, it is acceptable to either rest in the clear light of sleep that is free from characteristics or engage the yoga of sleep, which involves focusing single pointedly upon the **hung** in your heart. At predawn, imagine that with the sound of mantras, bells and ḍāmarus, the dakas and ḍākinīs appear in the space before you to beckon you from slumber. Then instantly arise as the deity in the same way as you imagine yourself between sessions. Cleanse your mind with the common preliminaries and begin the practice as aforementioned with refuge, bodhicitta, the seven branch prayer, all the way to the conclusion of the session as before. Practice in four daily sessions or practice from predawn until noon as one session and then from the afternoon all the way to the evening. Although practicing in two sessions does not pose a contradiction, since the intermediate sādhana does not involve an abundance of elaborate recitation requirements it is more effective for the mind to focus on four sessions of practice each day. That is the ideal way to engage this practice. Whatever the case, through these stages of practice the enumerations of [the approach] mantra accumulation are to either accumulate two million one hundred thousand mantras or one hundred thousand for each syllable of the mantra. The timing would be from six months down to one and the signs of accomplishment are described in the root terma text:

Indications include witnessing the wisdom ḍākinī's face, plowing a field or harvesting crops, flying in space, climbing upward toward the peak of a mountain, the rising of the sun and moon, destroying crags and trees, being enthroned as a chieftain, gathering a retinue, conferring public empowerment, picking flowers and so forth. Whoever experiences these outer indications either actually or in the dream state will then give rise to manifold inner signs such as understanding

all phenomena to well forth from the great expanse, experience and realization dawning in the mind stream and more.

Thus, practice until signs of accomplishment occur.

The actual practice [of the accomplishment]: Having completed the approach, when beginning the accomplishment cycle, arrange extensive offerings and tormas. Maintain the support and supporting accomplishment maṇḍalas in front as the basis for your visualization. Meditate that yourself as the deity and the deities in front are indivisible and continue to briefly recite the approach recitation. Imagine the essential life force of the entire retinue is gathered into the mantra and then into the syllable **hung**. All of their qualities, potential and power mingle as one with the seed syllable. From the seed syllable, light rays radiate upward to present offerings to please the buddhas and bodhisattvas. All of their power, blessing, and siddhis dissolve back into the seed syllable in the aspect of an orb of five-colored light. Supreme qualities develop. Once again the light rays radiate downward and like the rays of the sun striking morning frost, they completely cleanse all negativity, obscurations, karma, passions, and habits of the beings of the three realms. All appearances become the palaces and realms of the Akanīṣṭha of Space Activity. All inhabitants become Vajrayoginī Krodhikālī. Imagine everyone reciting the mantra with a single intention and melody with a vibrational humming that resembles a rent-open beehive. Phenomenal existence is set into motion and begins to shake, rise up and tremble. The mantras elevate slightly from their seats and begin to spin in a counter-clockwise direction. Focus upon that while diligently reciting the accomplishment mantra. Then offer an extensive gaṇachakra feast and complete the session similar to the cycle of approach. In this way complete the practice by accumulating the requisite numbers of mantras as instructed above. Practice this way for at least three weeks.

The actual practice [of the enactment of activity]: After completing the requirements that precede this by means of recitation, timing, or signs of accomplishment, now you must apply the visualizations and recitations for accomplishing the four enlightened deeds. If ten days are set aside to accomplish this section, then divide the ten days by the four. This will allow each of the four activities to be performed for two

and one half days. Otherwise, it is acceptable to practice the peaceful cycle in the predawn, enriching in the morning, magnetizing in the afternoon, and wrathful in the evening. Whatever the case, the discipline for maintaining sessions has already been taught.

[For the peaceful] Briefly visualize and recite the approach and accomplishment mantras and then imagine that from your heart white light rays like the rising moon emerge. Pervading the entire universe and inhabitants, all poisons affecting the elements of the universe are purified, including negative obscurations, passions, and karma of the inhabitants. Returning back, the light rays dissolve into you to pacify all illness, demonic force possession, negativity and obscurations.

Imagining this, recite the root mantra:

ཨོཾ་བཙོན་ཀྲོདྷི་ཀལི་བེ་ཉ་རི་ལི་སཱ་ཧུཾ་ཕཱེ།

om benzar krodhi kali bam ha ri ni sa hung phet

with the appendage:

ནད་གདོན་སྤིག་སྤྱི་བ་ཤྲོཾླི་ཀུ་རུ་སྐཱ།

ned dön dig drib shintang ku ru soha

[For the increasing] Similarly imagine that golden light rays radiate out and that all longevity, prosperity, merit, and glory of yourself and others increases. While imagining this, recite the root mantra with the appendage:

ཨོཾ་བསྐོད་དབལ་འབྱོར་ཕྱོཾླི་ཀུ་རུ་ཨོཾ།

tsé söd paljor putreng ku ru om

[For the magnetizing] Then red light rays like hooks radiate out to magnetize all gods-māras and humans who become powerless. The males are hooked from their hearts and the females from their secret places. Arriving before you through devotion and attraction they melt into red light that absorbs into you. Think that they are completely overcome, while reciting the root mantra with the appendage:

ཁམས་གསུམ་སྣོད་བཅུད་མ་ཤི་ཀུ་རུ་ཧོཾ།

khamsum nöd chud washang ku ru ho

[For the wrathful] Then blue-black light rays resembling sharp, intense weapons, like lightening bolts radiate out to annihilate all enemies and obstructers. Reabsorbing and dissolving into you, imagine that all illness, demonic force possession, and obstacles are fully purified within non-conceptual awareness. Recite the arrow-like piercing wrathful mantra that is in the main sādhana.

ཨོཾ་བཙོ་ལྷོ་རྟོ་གཤམ་ལི་བུ་ཉེ་ནི་ས་ནལ་ཡེ་ཙམ་མེ་ས་མ་ཡ་བྱི་ཉི་སམ་གཤུ་མྱ་ར་ཡ་མཎེ།

om benzar krodhi kali bam ha ri ni sa na ya tsa ma samaya nri tri sarwa sha trum maraya phet

For each of these four mantras, the number of recitations is similar, but if you wish to accomplish a particular activity then you must recite additional accumulations for that. The indications of accomplishment are similar to what was mentioned before. Although only wrathful activity is directly mentioned here, the remaining three enlightened activities can be exchanged and practiced in place of that. This is oral advice that comes directly from the great Tertön himself.

Third is the stage of conclusion: Having completed the approach, accomplishment, and activity sections, in the predawn or morning session replenish the offerings and tormas. In a lovely vessel, place the flaming jewel heart-shaped increasing torma made of tsampa mixed with sweets, dairy, herbs, and dharma medicine. Surround this with longevity pills and place it in front of the maṇḍala. In addition you may set out whatever has been acquired such as the feast substances of food and drink. When generating yourself as the deity include the torma in front of you and think that although appearing distinctly like a face and its reflection in the mirror, the single nature is the dynamic strength of awareness. Meditate as though face-to-face until the wisdom being dissolves to become one with you. After briefly reciting the mantras, offer torma to the dharmapālas, and offer the gaṇachakra up to the remains.

Then recite the one hundred syllable mantra one hundred and eight times to resolve any disturbances. Following that recite the invocation for siddhis as follows:

After that, recite the verses of incitement to request the fulfillment of wishes as taken from the terma itself:

ཕའ་ཚེས་སྐྱུ་ཡུམ་ཚེན་ཀུན་བཟང་མོ་ཚེས་ཀྱི་དབྱིངས་ལས་སྐྱུར་བཞེངས་ཤིག་སྐྱབ་མཚོག་རྣལ་
 འབྱོར་བདག་ཅག་ལམ་མཚོག་དང་བྱུན་མོང་དངོས་གྲུབ་སྣོལ་ཕའ་ཚེས་ལགས་མེད་ཡོངས་སྐྱུའི་ཞིང་
 ཁམས་ནས་རྩོ་རྩེ་ཡག་མོ་སྐྱུར་བཞེངས་ཤིག་བདག་ཅག་སྐྱབ་མཚོག་འཕོར་བཅས་ལམ་མཚོག་དང་
 བྱུན་མོང་དངོས་གྲུབ་སྣོལ་ཕའ་ཚེས་སྐྱུའི་ཞིང་ཁམས་ནས་ཐོས་མ་ནག་མོ་སྐྱུར་
 བཞེངས་ཤིག་བདག་ཅག་སྐྱབ་མཚོག་འཕོར་བཅས་ལམ་མཚོག་དང་ཕའ་ཚེས་ཡེ་ཤེས་ལྡེ་ལྡོང་
 དཀྱིལ་ནས་རིགས་ལྡེ་མཁའ་འགྲོ་སྐྱུར་བཞེངས་ཤིག་སྐྱབ་པའི་རྣལ་འབྱོར་མོ་མོ་ལམ་མཚོག་དང་
 ཕའ་ཚེས་མེད་རྣམ་བཞིའི་དགོངས་གྲོང་ནས་ལས་བཞིའི་མཁའ་འགྲོ་སྐྱུར་བཞེངས་ཤིག་སྐྱབ་
 མཚོག་རྣལ་འབྱོར་མཚེད་ལུམ་ལམ་མཚོག་དང་ཕའ་ཚེས་རོ་བོ་རང་ཅུལ་སྐྱུ་འཕྲུལ་གྱི་དཀྱིལ་འཕོར་ལྷ་
 ཚོགས་སྐྱུར་བཞེངས་བདག་ཅག་རྣལ་འབྱོར་མཚེད་ལུམ་ལམ་མཚོག་དང་བྱུན་མོང་དངོས་གྲུབ་སྣོལ་
 ལུས་ལ་སྐྱུ་ཡི་བྱིན་གྱིས་རྒྱབ་སེལ་འགྲུལ་མེད་སྐྱུ་ཡི་དངོས་ལག་ལ་གསུང་གི་བྱིན་ལགས་མེད་གསུང་
 གི་དངོས་ཡིད་ལ་བྱུགས་ཀྱི་བྱིན་ལགས་མེད་བྱུགས་ཀྱི་དངོས་རང་རིག་ཡེ་ཤེས་དོན་རྟོགས་ཤིང་
 ཚེས་ཉིད་མངོན་སུམ་མཐོང་བ་དང་རྣམ་སྤྲིན་རིག་འཛིན་དབང་རྒྱས་ཐེབ་སྐྱུར་བ་འོད་ལྡེ་སྤྲིན་པ་ཡི་
 ཉམས་སྐྱུང་གོང་དུ་འཕེལ་རྒྱས་ཤིང་ཚོད་བང་རིག་འཛིན་དབང་རྒྱས་ཐེབ་འོད་སྐྱུར་ཡོངས་སྐྱུར་རབ་
 སྤྲིན་ཅིང་རིག་པ་ཚོད་ཐེབས་མངོན་གྲུལ་ནས་བྱུག་རྒྱུའི་རིག་འཛིན་དབང་རྒྱས་ཐེབ་ཚེས་ཅན་ཚེས་
 ཉིད་གྲོང་དུ་ཟད་མི་འགྲུར་ལྷ་བའི་གདིང་ཐོབ་ཅིང་བྱུན་གྲུབ་རིག་འཛིན་དབང་རྒྱས་ཐེབ་རང་སྐྱུང་
 ཡེ་ཤེས་དཀྱིལ་འཕོར་དུ་རང་རིག་རང་གོལ་དངོས་གྲུབ་སྣོལ་མཁའ་འགྲོ་སྐྱུར་པའི་ཚོད་དམ་ཐེམས་
 རྩོ་རྩེ་སྤིད་པའི་ནམ་ལངས་ཉེ་དངོས་གྲུབ་སྣོལ་ལེན་དུས་ལ་བབ་མ་དང་མཁའ་འགྲོ་བྱུགས་མ་གཤམ་
 གསང་གསུམ་འཕོར་ཡོད་ཡང་གསང་བཅུད་བྱུག་རྒྱུའི་གོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་
 བས་རྩོ་
 བས་རྩོ་

རྩོ་མ་དུ་ཉེ་རི་ལ་ར་ཅ་ཉི་ཡ་ཉི་ཉི་ལ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་རྩོ་
 གམ་སྤྲིན་ལུ་

phet chöku yumchen kunzangmo chökyi ying lé kurzheng
 shik drubchok naljor dakchak la chok dang tunmōng
 ngödrub tsol phet gakmé lōngkui zhingkhām né dorjé
 phagmo kurzheng shik dakchak drubchok khorché la chok
 dang tunmōng ngödrub tsol phet chokmé tukjé zhingkhām
 né tröma nagmo kurzheng shik dakchak drubchok khorché

la chok dang tunmōng ngödrub tsol phet yéshé nga yi lōng
 kyil né rik ngé khandro kurzheng shik drubpé naljor po mo
 la chok dang tunmōng ngödrub tsol phet tsemé namzhi
 gōng lōng né lézhi khandro kurzheng shik drubchok naljor
 chad cham la chok dang tunmōng ngödrub tsol phet ngowo
 rangtsal gyutrul gyi kyilkor lhatsok kurzheng shik dakchak
 naljor chad cham la chok dang tunmōng ngödrub tsol lu la
 ku yi jin gyi lob gyurmé ku yi ngödrub tsol ngak la süng gi
 jin gyi lob gakmé süng gi ngödrub tsol yid la tuk kyi jin gyi
 lob trulmé tuk kyi ngödrub tsol rangrig yéshé dön tok shing
 chönyid ngönsum tōngwa dang nammin rigdzin wang gyéteb
 nangwa öd ngar minpa yi nyam ngang gōng du pelgyé shing
 tséwang rigdzin wang gyéteb öd ngang lōngkur rabmin ching
 rigpa tsepeb ngöngyur né chakgyé rigdzin wang gyéteb
 chöchan chönyid lōng du dzed migyur tawé dingtob ching
 lhundrub rigdzin wang gyéteb rangnang yéshé kyilchor du
 rangrig rangdrol ngödrub tsol khandro drubpé tse dam tem
 dorjé sidpé namlang nyé ngödrub tsol len du la bab ma dang
 khandro tuk ma yel sang sum khorlō yang sang chud chakgya
 yigé dorjé hung gosum wang gi gor zhuk né dorjé sum gyi
 ngang du drol lhundzok yéshé déwaché

**hri maha ha ri ni sa ratsa hriya hring hring dza dza kāya siddhi
 om waka siddhi ah tsitta siddhi hung sarwa siddhi trang
 karma siddhi ah**

Dharmakāya mother Samantabhadri, arise from the dharmadhātu! To
 the supreme practitioners and myself, bestow the supreme and
 common siddhis.

Phet! From the pure realms of the unceasing sambhogakāya,
 Vajravarāhi arise. To the supreme practitioners and myself, bestow the
 common and supreme siddhis.

Phet! From the pure realm of boundless compassion, Trōma Nagmo
 arise. To the supreme practitioners and myself, bestow the common
 and supreme siddhis.

Phet! From the expansive maṇḍala of the five wisdoms, five families
 of ḍākinīs arise. To the male and female practitioners, bestow the

common and supreme siddhis.

Phet! From the expanse of the wisdom intent of the four immeasurables, four action messenger *ḍākinīs* arise. To the supreme gathering of sibling practitioners, bestow the common and supreme siddhis.

Phet! The magical matrix of the dynamic strength of the nature arises as the assembly of deities of the *maṇḍala*. To the supreme practitioners and myself, bestow the common and supreme siddhis.

Phet! Bless our bodies with your *kāyas*. Bestow the siddhis of the unchanging *kāya*. Bless our speech with your enlightened speech. Bestow the siddhis of unceasing enlightened speech. Bless our minds with your enlightened mind. Bestow the siddhi of undefiled enlightened mind.

May we realize the meaning of self-awareness wisdom. May we directly witness the *dharmatā* and immediately secure the empowerment of a mature *vidyādhara*. May our phenomena mature as five-colored light and may the vision of the ever-increasing experience occur. The empowerment of an immortal *vidyādhara* is secured. Through the maturing of the vision of clear light, the extent of awareness vision is directly realized. The empowerment of a *mahāmudrā vidyādhara* is secured. Conditional phenomena are exhausted in the nature of phenomena. Gaining confidence with the unchanging view, the empowerment of a spontaneously present *vidyādhara* is secured. In the *maṇḍala* of self-appearing wisdom, bestow the siddhi of self-awareness that self-liberates. The extent of the accomplishment of the *ḍākinī* has been reached. The arising of the *vajra cannibal* is near. The time to receive the siddhis has arrived. Motherly *ḍākinīs*, do not be distracted. The quintessence of the *maṇḍala* of the three secrets appears as *mudrās*, syllables, hand emblems, and mantras. Having entered empowerment through our three doors, we are liberated within the state of the three *vajras*. This spontaneously perfected wisdom is great exaltation.

Having supplicated, then while reciting the mantra of accomplishment:

ཨོཾ་བཙུན་ཀློན་ཀ་ལི་བོ་ཉ་རི་ནི་ས་སམ་སྐྱི་པ་ལ་ཏུ་ཨུཿཿ

om benzar krodhi kali bam ha ri ni sa sarwa siddhi pala hung ah

touch the [main ḍākinī] torma to your three places and receive empowerment. The ḍākinīs dissolve into you. Imagine that you receive all common and supreme siddhis right then and there. Take a small piece of the torma to taste as siddhi and repeat the same for the flaming jewel torma and the other substances. You may share these with family members or close associates who have pure samaya.

If you plan to engage in the supplementary fire puja and extensive gaṇachakra and fulfillment to express thanksgiving, then perform the concluding stages such as the offering, praise, confession and the rest, according to the usual way of concluding the sādhana. If you are not including the supplementary practices then the remains that have been accumulated until now will be taken out together at this stage. You will then continue on with the *cheddo* all the way to the end as will be mentioned later. If the approach and accomplishment mantra recitations have been the principal emphasis, it is extremely important to include the supplementary practices. If you wish to limit the elaborations, then supplement with additional mantra recitations by adding ten percent to the required accumulations.

If you have the opportunity and enjoy elaboration, then perform the auxiliary fire puja. Begin either in the afternoon that you complete the sādhana practice or on the very next day. In order to purify all shortcomings, only perform the peaceful section. The enumerations of mantra accumulations should be as just mentioned [ten percent]. Given it would then be difficult to meet that requisite number on your own, it is ideal to include many dharma friends with pure samaya to assist you in fulfilling this requirement. If you are able to accomplish that, there are many advantages such as swiftly achieving whatever enlightened deeds are enlisted. Details concerning this can be acquired from other sources.

Having completed the stages of the approach and accomplishment including the accompanying practices, choose an excellent day to conclude such as during the waxing moon when

astrologic alignments are ideal. According to means, arrange abundant varieties of feast offerings for the concluding celebration. Perform extensive sādhana, tsok, and fulfillment practices. During the remains, place them with the accumulated portion and take them out together some seventy steps to the southwest of your retreat hut. Tidy up your hut by sweeping and taking the garbage out. Arrange a fresh set of the cheddo and tenma tormas, the tormas for the dharmapālas, local spirits, and all of the original tormas that have been on your altar throughout the retreat. Once offered, place all tormas on the roof of your hut. Turn the plates upside down and imagine that they symbolize Mount Meru, and that all obstacle makers, samaya corruptors, ghosts, and elementals are suppressed beneath that great mountain. Then continue on with the dance of suppression. Follow this by replenishing the offerings, rendering praise, thanksgiving, and confession. Focusing on the image of the deity such as the drawing or the maṇḍala you constructed, recite the verse of stabilization as follows:

འདིར་མི་གཟུགས་དང་ལྷན་ཅིག་ཏུ། འཁོར་བ་སྲིད་དུ་བཞུགས་ནས་ཅིང་། རད་མེད་ཚེ་དང་དབང་
ལྷུག་དང་། མཚོག་རྣམས་ལེགས་པར་སྦྱུལ་དུ་གསོལ།

**dir ni zuk dang lhanchik tu khorwa siddu zhukné ching
nadmé tsédang wangchuk dang chok nam lekpar tsal du sol**

Remain together with this image as long as saṃsāra exists and always bestow good health, longevity, abundance, and supreme siddhis.

ཨོྃ་སྦྱུང་འཁྲུ་བཟླ་ཡེ་སྦྱུ་རྒྱ།

om sutra tistra benzar yé soha

Toss flowers and stabilize the wisdom presence. Dissolve the samaya maṇḍala into clear light and once again arise as the kāya of the innate deity. Imagine your three places are graced as the three [vajra] syllables. Dedicate the root of virtue to achieve the state of awakening and make strong aspirational prayers. Extensively recite both general and specific prayers for auspiciousness while tossing flower petals or rice.

Phet! Phet! Phet! Ratna family ḍākinī of the south, depart to the basic space of great purity and evenness. Remain within evenness wisdom and deliver us to the ground free from duality.

Phet! Phet! Phet! Padma family ḍākinī of the west, depart to the basic space of self-originating wisdom. Remain within discerning wisdom and deliver us to the ground of immaculate exaltation.

Phet! Phet! Phet! Karma family ḍākinī of the north, depart to the basic space of the total accomplishment of miraculous deeds. Remain in all-accomplishing wisdom and deliver us to the ground of two-fold purity. Phet! Phet! Phet!

Thus, they depart and the plaque is put away.

At this point you should remain in the retreat hut for at least several more days and relax. Without separating from the image of the deity keep this close to you as a samaya support. Take a vow to continue the mantra recitation on a daily basis and begin with that renewed commitment. To make auspicious circumstances for the completion of this retreat, initially encounter only those with pure samaya, look upward towards the sun and moon as you depart from the hut, and walk in an upward direction.

Second is the important general information that accompanies this practice:

Generally, all siddhis that occur on the path of vajrayāna are totally dependent upon blessings received from the master. Given that this depends upon your devotion and faith, the root practice is to see the master as indivisible with the deity. If you do not possess the samaya, secret mantra will not be accomplished; therefore you must not be sullied by even a subtle downfall concerning the root and branch samayas. Diligently confess and purify any shortcomings between sessions. Be certain to set forth a strict discipline concerning the duration of the retreat, number and time of sessions and so forth, and uphold that commitment to the very end. Concerning supplies that you may need or have to send out for after the boundaries have been established—from the very beginning you must bring all of this to mind and make allowance for your assistants, doctor, and/or crucial supports. In the event that an unforeseen emergency arises, you may still include that within your visualization without being overly rigid. On the other hand, do not become too loose by later thinking that

something is allowed as part of the retreat by pretending it has been included in your visualization. The attendants and those in your close proximity must have an attitude to guard you as the practitioner as much as possible; that can help ensure that there is no violation or distraction based on social circumstances. By publicizing your retreat, siddhis will vanish and obstacles will ensue so until the retreat is complete make sure that no one knows which deity you are practicing. Once you set the outer and inner boundaries until the retreat is complete, do not teach, receive teachings, engage in protection rituals or blessing ceremonies for others. During the retreat do not send the consecrated substances outside of the boundary, such as the remainders from the feast, the tsok substances, tormas and so forth. Do not meet others or have any verbal exchange. Do not leave and then return to the retreat. Do not send out or receive any material things, in particular your leftover food, personal clothing, or cutlery. Do not speak to others about any signs of experience or realization that may occur. Do not wash your body, clothes, hair or face with water that is not blessed. Do not cut your hair or nails during the retreat. Do not move your bed, shake your cushion, sweep or even remove garbage from the hut. Do not be distracted by pretending that you can temporarily benefit others, and do not spoil your mind by pursuing personal peace and happiness. Practice continuously without allowing the warmth of your cushion to fade. Even dharma activities such as daily practice commitments become the cause for interrupting your emphasis to accomplish retreat, so reduce the urge to engage in extemporaneous practices. To accomplish the state of awakening there is nothing more profound than this path so you must feel satisfied and hold a strong conviction in this.

On a regular basis, refresh the blessing water from the vase by generally performing the visualization and mantra of the deity Metzeg [at the end of the text] and others. In particular, imagine that a stream of nectar flows into the vase from the wisdom *dākinīs* surrounded by the four goddesses of the elements. Recite the root mantra as many times as possible with the appendage:

ཤུདྲེ་ཤུདྲེ་འོ་ཤུདྲེ་ལྷ་སྐྱེ།

shuddhe shuddhe bishuddhe soha

Use this water to cleanse yourself. If you have no choice but to receive something essential or your attendant must go outside of the retreat boundaries, then whenever something or someone new enters be sure to always cleanse that with the blessed water and purify with the smoke of frankincense. When you encounter new objects or people if your mind suddenly becomes dull, lethargic, agitated or sleepy, that indicates a negative effect has occurred, so you must visualize the wheel of protection. If these symptoms occur a little while after these encounters, then it indicates a contamination upheaval, in which case the one hundred syllable mantra should be recited. If possible do not utilize the new substances right away. If there are indications that obstacles are surfacing associated with violations concerning the retreat commitment, then you must sever fixation with hope and fear from the root and cultivate confidence with the view.

If you are able to stay in isolation without a single distraction, not exchanging even a single note or email, then the signs of accomplishment will be swift and the results will quickly mature. Otherwise to practice years and months with a distracted mind and mouth and hence violate the samaya of the approach and accomplishment cycles, will ensure that there will be no results or indications of any accomplishment. Your efforts will have been wasted. Occasionally, when you feel agitated or depressed, give rise to devotion towards the master and observe and rest in your mind's nature. If your mind becomes erratic indicating an imbalance in winds, drink bone broth. If you become torpid, drink milk tea. Take care with conduct and partake of substances that are in harmony with your elements such as food, medicine, and exercise.

Concerning the mala, generally bodhi seed is praised to be potent for multiplying. Here the best mala is one made from skull but it is acceptable to use whatever you have. Before beginning the morning recitation, coil the mala [in a counterclockwise direction] in the palm of your left hand and purify it with the sobhawa mantra:

ཨོཾ་སྔ་ལྷ་མ་ཕུན་སའ་དྲམ་སྔ་ལྷ་མ་ཕུན་ཉིཾ་

om sobhawa shuddha sarwa dharma sobhawa shuddho ham

སྣོང་བའི་ངང་ལས་སྤྱེང་བའི་མདོ་འཛིན་གཙོ་མོ་བློས་མ་ནག་མོ་ལ། སྤྱང་རྟོག་རྣམས་ལའོར་གྱི་མཁའ་
 འགོ་བྱེ་བ་འབྲུམ་ཐུག་གི་རྩུལ་གྱིས་ཡོངས་སུ་བསྐོར་བ་ལས་འོད་འཕྲོས། རང་བཞིན་གྱི་གནས་ནས་ཡེ་
 ཤེས་པ་སྐྱབ་བྱངས་ཉི་དབྱེར་མེད་དུ་གྱིམ་པར་མོས་ལ།

**tōngpé ngang lé trengwé dōdzin tsono trōma nagmo la treng
 dok nam khor gyi khandro jéwa bümtrak gi tsul gyi yōngsu
 korwa lé ödtro rangzhin gyi né né yéshépa chandrang té
 yermé du tim par mö**

Then imagine that from emptiness the guru bead becomes the principal deity Trōma Nagmo and the beads are the one hundred million retinue *dākinīs* surrounding her. Light radiates from them to invite the wisdom deities from their natural abodes. Imagine that they arrive and dissolve inseparably.

Recite the root mantra with the following:

ཨོྃ་རུ་ཅི་ར་མ་ཉི་བྲ་བརྟུ་ཡེ་སྐ་རྒྱ།

om ru tsi rama ni trawardha yé soha twenty-one times.

All deities melt into light and become the beads of the mala.

Then recite the essence mantra of dependent origination and toss rice or flower petals upon the mala. Take care not to walk over or let anyone see or touch the mala now that it is blessed. Ensure that your mantra recitation is flawless by not reciting too loud or soft, too fast or slow, with no extra syllables or omissions, not slurred or mispronounced, free from coughing, yawning, sneezing and the like. At the interval between each round of the mala refresh your visualization and after accumulating one hundred thousand, include an additional ten percent. If you are able to do this during the mantra accumulation, afterward even if the fire puja cannot be performed, there will be no fault of omission. If you are calculating the time [in retreat] based on days then this way of accumulating will be more convenient.

During your session all distractions such as getting up and down, fidgeting, speaking, sending notes, reciting various liturgies and visualizing different deities should be avoided as that will open the door to obstacles. Between sessions remember to be inseparable from deity awareness and repeat the mantra as much as you are able

but do not add that to your accumulations. Any food and drink that you partake of must be blessed by the three syllables and partaken of as a feast offering. No matter what you do, sustain mindfulness and do not succumb to the ordinary mind. When the concepts of three times suddenly emerge, like ripples upon water, observe them with mindfulness and remain single-pointedly unmoving, speechless, and mentally impervious. Even if your visualization is so clear that it is as though you are seeing or touching the deity, recall that this is only the empty dynamic strength of awareness. If no matter how much you meditate it is still difficult to visualize clearly, then you must determine that there is no wisdom deity other than your own mind and persist in meditation without interruption. In truth, not only just the generation stage but all aspects of saṃsāra and enlightenment are solely the designation of mind's phenomena. Like the sun and its rays, water and its moisture, aside from the self-nature of the dynamic strength of awareness, not even a particle's worth of anything else exists. In the expanse of the sole bindu of self-awareness, all phenomena are established as great primordial perfection. Hence it is unnecessary to reinforce that through effort. Since the nature of awareness is free from the limitation of origination, cessation and enduring, nothing at all exists yet anything can arise. At the moment of arising, although no material characteristic actually exists, phenomena appears and functions on the relative plane. That is why this is the spontaneously perfect, uncultivated maṇḍala. This unimpeded wisdom is indwelling and never transfers or changes. It is the dharmakāya of placement without fixation. All of these apparent phenomena are solely the nondual state of generation and completion and never transcend that. Once experiencing the nondual empty appearance of this innate way of abiding within awareness, the key point is understood and you master the entire life essence of saṃsāra and enlightenment. That itself is the essence of any generation or completion stage. It is said:

Although explained in hundreds and thousands of ways, there is only one thing to know. Knowing one and liberating everything is to sustain the self-radiance of self-awareness.

So it is. From the perspective of having traversed the stages of the view, you strike the pith experience of the stages of nondual

generation and completion. You achieve mastery over the common siddhis such as basic facility with peaceful, enriching, magnetizing, and wrathful deeds and great capacity with the eight miraculous feats. In this life there will then be inconceivable opportunities to benefit others and at death the dakas and ḍākinīs will come to lead you into their ranks. Through attaining the uncommon supreme siddhis you will then actualize the precious state of the sole mother of all victorious ones, the wisdom Yoginī Krodhikālī.

The way in which to accomplish the profound life bindu of Yoginī Trōma, mother of all the victors, has now been clearly and concisely described so as to inspire the fortunate ones to take the breath of freedom on the stage of the two siddhis. Through this merit may all limitless sentient beings become disciples on this profound path and effortlessly traverse to the realm of Space Activity to awaken their innate nature as the Vajra Queen.

*This treatise on the guidelines for the practice of the approach cycle to accomplish Vajrayoginī as the sole mother Krodhikālī entitled **An Illuminating Vessel of Siddhis** was respectfully requested by the leader Tsewang Rigdzin Namgyal who for a long time has possessed a fortunate karmic connection with this path. He mentioned, "You must compose this as this will bring great benefit for all followers." I, Jigdrel Yeshe Dorje, heir of the vidyādhara, wrote this based upon the retreat manual compiled by the master incarnate Pedma Lungtog Gyatso, the prophesied dharma keeper of Dudjom Lingpa. I have included clarifications that apply to this level of practice in a way that synthesizes the essence for practical application.*

Colophon

I, a sprout of the vidyādhara, Jigdral Yeshe Dorje, completed this in the Blissful Garden at Samdrub Palace in my late forties on the eighth day of the waxing moon in the ninth month of the Female Sheep Year. By this merit may the enlightened activity of this profound path increase throughout all directions and times to endure indefinitely and may all living beings swiftly reach the supreme state of Jetsūn Vajra Krodhikālī. May all be auspicious!

Metsek Visualization and Recitation:

*The daily practice for dispelling the faults and contamination of samaya
breakage*

First go for refuge and cultivate the bodhicitta:

མཚོག་གསུམ་སྒྲ་མར་སྐྱབས་སུ་མཚེ། །འགོ་ལ་ཕན་ཕྱིར་སྤྲོ་བ་ཕྱེགས་བསྐྱོམ།

choksum lamar kyab su chi dro la penchir metsek gom

I take refuge in the Guru who is the Triple Gem, and shall meditate upon the deity Metsek to benefit beings. *Repeat three times.*

The actual practice is as follows:

སྟོང་བའི་ངང་ལས་སྐྱད་ཅིག་གིས། །སྣ་ཚོགས་བད་ཉིའི་གདན་སྟེང་དུ། །རང་ཉིད་ཁྱོ་ཚེན་སྤྲོ་བ་ཕྱེགས་ནི།
།མཐིང་ནག་འོད་ཟེར་ཀུན་འཕྲོ་བ། །སྤྱག་གཉིས་སྤྱགས་ཀར་སྤྲིགས་མཚུབ་མཛད། །ཁྱོ་བོའི་ཆ་ལྷགས་
ཚོགས་བར་བསྐྱོམ། །གནས་གསུམ་ཡི་གའི་འཕྲོ་འདུ་ལས། །ཞི་ཁྱོའི་ཚོགས་ཀུན་སྐྱབ་དྲངས་ཐིམ།
།སྤྱགས་ཀར་བད་ཉིར་རྩྭ་མཐིང་མཐར། །བཟླས་སྤྲིགས་འགལ་མའི་འཁོར་ལོ་བཞིན། །མེ་ཡི་ཚུ་ཚུ་
འབྲུག་ཅིང་འཕྲོ། །གཞོན་བྱེད་ཉམས་ཚག་ཀུན་བསྐྱེག་གྱུར། །

**tōngpé ngang lé kedchik gi natsok padnyi denteng du
rangnyid tröchen metsek ni tingnak ödzer kun trowa chak
nyi tukkar digdzub dzed trowö chaluk dzokpar gom nésun
yigé tro du lé zhitrö tsok kun chandrang tim tukkar padnyir
hung ting tar dé ngak galmé khorlo zhin méyi tsa tsa truk
ching tro nödjed nyamchak kun sek gyur**

Instantly from within emptiness, upon a variegated lotus and sun seat, I appear as the great wrathful Metsek. Blue-black, radiating light in all directions, my two hands are in the threatening mudrā at the heart and I wear all of the wrathful accouterments. Through the radiation and reabsorption of light from the three syllables in my heart, all peaceful and wrathful assemblies are invoked to dissolve. Surrounding the syllable **hung** upon a lotus and sun seat in my heart, the mantra syllables whirl like a spinning fire wheel. Massive fire sparks radiate out to incinerate all harmful deteriorations.

