

## **My Literature**

My teachings have become available in your world as my treasure writings have been discovered and translated. Here are a few English works.

### **Autobiographies:**

Mother of Knowledge, 1983

Lady of the Lotus-Born, 1999

The Life and Visions of Yeshe Tsogyal: The Autobiography of the Great Wisdom Queen, 2017

### **My Treasure Writings:**

The Life and Liberation of Padmasambhava, 1978

The Lotus-Born: The Life Story of Padmasambhava, 1999

Treasures from Juniper Ridge: The Profound Instructions of Padmasambhava to the Dakini Yeshe Tsogyal, 2008

Dakini Teachings: Padmasambhava's Advice to Yeshe Tsogyal, 1999

From the Depths of the Heart: Advice from Padmasambhava, 2004

### **Secondary Literature on the Enlightened Feminine and my Emanations:**

Women of Wisdom, Tsultrim Allione, 2000

Dakini's Warm Breath: The Feminine Principle in Tibetan Buddhism, Judith Simmer-Brown, 2001

Machik's Complete Explanation: Clarifying the Meaning of Chod, Sarah Harding, 2003

Women in Tibet, Janet Gyatso, 2005

Meeting the Great Bliss Queen: Buddhists, Feminists, and the Art of the Self, Anne Carolyn Klein, 1995

When a Woman Becomes a Religious Dynasty: The Samding Dorje Phagmo of Tibet, Hildegard Diemberger, 2014

Love and Liberation: Autobiographical Writings of the Tibetan Buddhist Visionary Sera Khandro, Sarah Jacoby, 2015

Love Letters from Golok: A Tantric Couple in Modern Tibet, Holly Gayley, 2017  
Inseparable cross Lifetimes: The Lives and Love Letters of the Tibetan Visionaries  
Namtrul Rinpoche and Khandro Tare Lhamo, Holly Gayley, 2019

**A Few Meditation Liturgies:**

Yumkha Dechen Gyalmo, Queen of Great Bliss from the Longchen Nyingthik, Heart-  
Essence of the Infinite Expanse, Jigme Lingpa

Khandro Thukthik, Dakini Heart Essence, Collected Works of Dudjom, volume MA,  
pgs. 1- 500

Yeshe Tsogyal Quintessence Sadhana, Collected Works of Dudjom, volume AH, pgs.  
248-249

Taksham Yeshe Tsogyal, Swift Conferral of Supremely Blissful Timeless Awareness,  
Eminence Namkha Drimed Rabjam

Wishfulfilling Jewel Sadhana of Yeshe Tsogyal, Khenchen Jigme Phuntsok

**Source:** [www.iamyeshetsogyal.com](http://www.iamyeshetsogyal.com)

## A Tamboura of Devotional Yearning

A Short Prayer Briefly Recounting the Life Story of Complete Freedom of the  
Supreme Dakini, Yeshe Tsogyal, Victorious Ocean of Wisdom

*Collected Works of Dudjom, vol. tsha, pgs. 150 – 160*

NAMO GURU JNANA DAKINI YAY

Homage to the Guru Wisdom Dakini!

Omnibeneficent Samantabhadri, the perfection of highest knowledge;  
Vajrayogini,<sup>1</sup> powerful queen of the basic space of reality, mother of the victors;  
Venerable Jnanasagara, Yeshe Tsogyal, Sarasvati, Goddess of Eloquence<sup>2</sup>  
Tri-kaya Guru-Dakini, to you, I pray.

In the presence of [Buddha] Dharmodgata, Noble Dharma, you sowed vast aspirations.  
In the presence of Shakyamuni, you emanated as Ganga Devi, Goddess of the Ganges.  
In the pure realms, you were the noble Sarasvati, Goddess of Eloquence.  
To the manifold array of your wisdom forms, I pray.

When it was time to guide those to be trained in the snowy land of Tibet,  
From space, through the seed syllables of upaya and prajna,  
You entered [your mother's] womb in the renowned kingdom of the noble clan of  
Kharchen<sup>3</sup>  
And countless excellent signs arose. To you, I pray.

At sunrise, on the tenth day of the Monkey month of the Bird year,<sup>4</sup>  
When you were born, the earth trembled, thunder rumbled,  
A rain of flowers descended, your life-force lake suddenly overflowed,<sup>5</sup>  
And a great overarching rainbow pavilion appeared. To you, I pray.

As soon as you took birth, you recited the string of the vowels and consonants [of the

Sanskrit alphabet].<sup>6</sup>

In the heavens, multitudes of goddesses sang auspicious verses.  
Within a single month, you reached the age of eight  
And your fame spread throughout the kingdom. To you, I pray.

Fiercely renouncing the prison of conditioned existence,  
You escaped far away from your princely suitors.  
Then, according to the wishes of King Trisong,<sup>7</sup>  
You entered his court as a noble guest. To you, I pray.

Becoming skilled in reading and writing, the five major sciences, and so on,  
When merely shown symbolic indications, you attained full comprehension.  
The karmic affinities of your previous training awakened you to Dharma  
And you were appointed as a Dharma custodian. To you, I pray.

Having invited the great master Padmakara, Lotus-Born,<sup>8</sup> to Chimphu,  
The King made a mandala offering of his kingdom  
And requested to receive the effortless vehicle.  
[The Master] instructed him in the rarity of Secret Mantra. To [this Master], I pray.

Then, [the King] offered you [to the Master], together with a feast of appropriate  
samaya substances.  
Much pleased, [the Master] accepted his request.  
You were enthroned as the Master's consort, and empowerments ripened your  
mindstream.  
Then, [together], you went to Chimphu to practice in secret. To you, I pray.

There, you trained your mind in the provisional truth of the lesser and greater  
vehicles—the Three Scriptural Collections, and so on—  
The doctrines of cause and effect.  
Through a vision of Sarasvati, Goddess of Eloquence, you attained a most excellent  
unfailing memory,  
Developed clairvoyance and acquired miraculous powers. To you, I pray.

Steadfastly in your goals, whatever was explained, you comprehended within yourself.  
You reached perfection in all fields of knowledge and the distinctions of the nine vehicles.

The distinctions between true and false doctrines arose [within you].  
You saw the nature of cause and effect. To you, I pray.

Passionately seeking the profound secret that transcends cause and effect,  
From the Lord Master, you accepted the inviolable samaya.  
At Yemalung,<sup>9</sup> with the scriptural text *Ocean of Dharma, Consolidation of all Teachings*,  
He began ripening your mindstream. To you, I pray.

Remaining with the Master at [Zhoto] Tidro<sup>10</sup> in Upper Zho,  
In a great assembly hall, you offered the mandala of great bliss.  
The Master ripened your body, speech, and mind with the four secret empowerments  
[And then] you trained in the pure perception of the Master. To you, I pray.

In six months, you attained proficiency in the purpose of these empowerments;  
The wind-energies of the [twelve] junctures ceased and the twelve interdependent links  
of conditioning factors  
And the four impure states<sup>11</sup> were purified. Attaining the supreme twelfth level [of  
realization],  
You were endowed with enlightenment's inconceivable qualities. To you, I pray.

In keeping with the Master's prophecy, you journeyed to the land of Nepal,  
Revived a slain human corpse and, with measures of gold,  
Ransomed Atsara Salé,<sup>12</sup> your hero-*daka* of skillful means.  
[Then] you trained many beings who were difficult to guide. To you, I pray.

With Vasudhara,<sup>13</sup> Shakyadema,<sup>14</sup> and others,  
You exchanged Dharma teachings. Then, returning to Tidro,  
You [and Atsara Sale] cultivated the four joys,<sup>15</sup> attaining the accomplishment of vital  
essence

And mastery of the five arising-constituents. To you, I pray.

At the Dharma King's request, you returned with the Master to Chimphu  
[Where] he revealed one hundred and twenty unsurpassable mandalas.  
[At that time,] three hundred fortunate disciples reached spiritual maturity,  
And the sublime instruction for accomplishing the Master's mind fell to you. To you, I  
pray.

At Tidro, you accomplished [the sadhana of] the Master and received its great blessings.  
All appearances arose as expressions of the Master.  
Journeying to amazing pure realms, such as the dakini abode of Oddiyana,<sup>16</sup>  
You beheld wondrous symbolic indications. To you, I pray.

In the vows of the eight great disciplines regarding food, clothing, body, speech, mind,  
and the Doctrine;  
Benefiting beings, and cultivating compassion,  
You excelled, just as the Master predicted.  
Every one of the signs of attainment arose. To you, I pray.

At the edge of Ya glacier, mastering chandali's bliss-warmth,  
Free of conventional clothing, you wore the adornments of the six types of bone  
ornaments.  
At Lion's Lair, you extracted the essence of medicinal plants;  
Divine sages and medicine goddesses presented offerings. To you, I pray.

Attaining the rainbow body of the celestial realms, your substantial body fell away,  
Your voice [assumed] the sixty qualities of Brahma's voice,  
And your mind was endowed with vajra-like concentration.  
You attained ordinary and sublime accomplishments. To you, I pray.

At Nering [Senge] Dzong,<sup>17</sup> you subdued human and non-human armies And  
established in them the foundation of faith.  
Mighty gods and spirits offered their hearts and lives to you

And you entrusted them with protecting the Doctrine. To you, I pray.

At Paro Tiger's Lair,<sup>18</sup> practicing the yogic discipline of the profound path,  
Your three gates were transfigured into the three vajras of great bliss  
And you blazed with the radiant beauty of a sixteen-year-old.  
Heruka-heroine, to you, I pray.

Receiving the empowerments and prophecies of Amitayus, Buddha Limitless Life,  
You became a vidyadhara with the power of longevity free of aging and decline.  
Queen of limitless mandalas,  
Mistress of Eternal Life, Blue Light Blazing, to you I pray.

Accepting Tashi Khyidren,<sup>19</sup> the girl from Mön, as your disciple,  
At Onphu Tiger's Lair<sup>20</sup> you accomplished Vajrakilaya, Vajra Dagger,  
And received the life-force of the gods and spirits of a billion worlds.  
Sovereign of the basic space of reality, supreme Lady, to you I pray.

Through your miraculous powers, you subdued the heretical Bön,  
And thwarted the malicious actions of many evil ministers.  
With compassion and skillful means, you reconciled the schisms in the spiritual  
community.  
You made the Buddhist teachings shine like the sun. To you, I pray.

At the snowy peaks of Kharak, at Jomo Nang in Tsang,<sup>21</sup>  
And in Ugpa Valley,<sup>22</sup> you propagated the oral transmission lineage and the ear-  
whispered lineage of instruction.  
To seven fortunate ones, five hundred great yogis, and others,  
You gave inconceivable ripening and liberating [teachings]. To you, I pray.

At the snowy mountain of Shampo, to seven bandits,  
You [gave] pointing-out instructions. They attained accomplishment, and you sent them  
to Oddiyana.  
Taking the Nepalese dakini Kalasiddhima<sup>23</sup> as your disciple,

Your instructions liberated her. To you, I pray.

At Chimphu, remaining with the Lord Master  
For eleven years, you received his heart treasury,  
Like a vase filled to the brim, with nothing not transmitted.  
Then you propagated the Doctrine through your teachings and practice. To you, I pray.

A million cycles for attaining enlightenment and ten thousand Heart Essence<sup>24</sup> cycles,  
Profound and extensive Dharma teachings—tantras, explanatory commentaries, and  
pith instructions—  
On the surface of yellow scrolls, with various scripts,  
You ritually prepared them as profound Treasures. To you, I pray.

In U, Tsang, and Kham,<sup>25</sup> you and your consort and other accomplished followers  
Traveled on foot and blessed [these areas] with your practice.  
You filled the earth with Treasures and placed prophetic guides  
That foretold the karmically-destined revealers. To you, I pray.

Accompanying the Master on his way to the Land of Rakshasas, Cannibal Demons,  
At Tsa Shö ravine,<sup>26</sup> the complete instructions of the all-pervasive Great Perfection's Ati  
teachings,  
The final prophecies, and [the Master's] three legacies,  
Were given to you. To you, I pray.

Living in Shang Zabbu,<sup>27</sup> you ripened and liberated fortunate disciples.  
Meditating in the equipoise of Ati's enlightened wisdom,  
Your awareness reached its full measure  
And you traveled through sixty pure lands. To you, I pray.

You rescued the evil minister, Shantipa, from the depths of hell.  
You gave beings food, clothing, medicine, riches, your body and life, refuge, and so  
forth.  
You exchanged yourself with others in miraculous ways.



The rulers of gods and water-dwelling spirits offered their homage. To you, I pray.

In Chimphu, the Divine Prince King venerated you.<sup>28</sup>

In Nepal, retracing the Master's footsteps,

You became a wellspring of authentic teachings, and your Dharma lineage spread throughout the Land of Jambu.<sup>29</sup>

Your benefit for the welfare of beings was as extensive as space. To you, I pray.

Practicing throughout Tibet, in the central and surrounding lands,

You left imprints of your hands and feet, inscribed sacred syllables, and built statues.

[Thus,] for all the devoted faithful in the future,

You made their connection [with you] meaningful. To you, I pray.

You journeyed to one hundred sacred sites, one thousand seventy lesser ones,

Twenty-five snowy mountain ranges, eighteen great fortresses,

Twelve hidden valleys, seven places of marvel,

And five secret places. To you, I pray.

In all these places, you concealed countless caches of hidden treasures—teachings, wealth,

And samaya substances. Binding the treasures

And offering prayers for their auspiciousness, you ensured

The perpetual dissemination of virtue and excellence. To you, I pray.

At the Karchung's temple, Indestructible Expanse,<sup>30</sup>

To worthy brothers and sisters led by the Divine Princes,

You bestowed vast and profound gates of Dharma, such as *Trilogy of Gatherings*,

That ripened and liberated them. To you, I pray.

During the sadhana, *Gathering of Secrets*, the Master appeared in person.

Remaining with you for seven days, he ripened and liberated the Divine Prince<sup>31</sup>

And compassionately bestowed upon him, *The Natural Liberation of Enlightenment's Intent*,

And other unparalleled profound teachings. To the Master, I pray.

[Then,] you went to Kharchu where, while settled in the equipoise of wisdom realization,

The appearance of [all] phenomena, extinguished in the nature of reality, arose.

With your emanations, you skillfully guided the six types of beings.

And dredged the depths of existence. To you, I pray.

When Mandarava arrived from the holy land of India,

You discussed Dharma, studied the teachings,

Exchanged knowledge and praised one another. Casting flowers,

Together, you sang auspicious melodies. To you, I pray.

Returning to the valley of Zabbu in Shang,

You offered a great tantric feast, and to eleven root disciples,

You bestowed hundreds of pith instructions

That were like the essential heart of the oral lineage. To you, I pray.

Beseached by your karmic disciples, one by one,

You granted oral teachings, prophecies, and words of advice for the future.

For a full two hundred and eleven years,

In the land of Tibet, you nurtured your disciples. To you, I pray.

On the eighth day of the Bird month, dakinis of the three abodes

And the eight classes of rakshasas<sup>32</sup> arrived from Chamara<sup>33</sup> to escort you away from this world.

Nine times you answered the questions [asked by] the gods and people of Tibet.

And you gave them nine great prophecies. To you, I pray.

You gather the dakinis of Mön and Nepal<sup>34</sup> into the right and left sides of your heart center.

On the tenth day of the month, hoisted by the four classes of dakinis,

Within a mass of light and seated on a palanquin of light,

You lovingly bestowed your final testament. To you, I pray.

In essence, you actualized the enlightenment of the youthful vase body.  
In appearance, you journeyed to [the palace of] Lotus Light<sup>35</sup> in the realm of Chamara.  
In the form of the dakini, Blue Light Blazing,  
You [now] dwell there as the consort of the King of the Rakshasas. To you, I pray.

Your body, speech, mind, qualities, and activities  
Truly became equal to the Lord Master's.  
With your five inexhaustible adornment-wheels pervading as far as the reaches of  
space,  
You perform the benefit of beings. To you, I pray.

In particular, for those in the land of Tibet, in your mercy,  
You will emanate twenty-five primary manifestations  
That will emanate and re-emanate, continuously and forever,  
Training beings according to their circumstances. To you, I pray.

For those endowed with Dharmic fortune, you identify what is to be cultivated and  
rejected, give prophecies,  
Dispel hindrances, and grant accomplishments.  
By dredging the depths of existence and so on, you will always protect Tibet.  
My kindest only mother, to you, I pray.

Your profoundly enlightened mind pervades the reaches of space.  
Your compassion shines brighter than the sun.  
Your clouds of blessings and gentle showers of accomplishment  
Are the most efficacious. Supreme mother, to you, I pray.

Through the power of my supplication of faith and devotion,  
Since your stainless wisdom eyes behold everything,  
May the hook of your compassion swiftly embrace me  
And guide me to Khechara's<sup>36</sup> pure realms.

In this, and all my future lifetimes, through your great compassion, please guide me  
And forever bestow your blessings.

Now and forever, please remain as my guru

And grant all accomplishments without exception, ordinary and sublime.

Just like the Omnibeneficent Padmakara and his consort,

May I, too, swiftly become like them.

Then, inseparable from all the [life stories] of victorious complete freedom,

May I bring all beings throughout space to buddhahood.

## COLOPHON

Strongly implored to write this prayer by the Lord Master, Padma Osel Do Ngak Lingpa,<sup>37</sup> who requested the important key points, and the great dakini, the yogini Wangmo Doshul, who made offerings, I, Padma Garwang Lodro Thaye,<sup>38</sup> a kusali yogi with one-pointed faith in the Guru and Consort, wrote this synthesis of the medium-length life story of complete freedom revealed by the great treasure revealer, Samten Lingpa,<sup>39</sup> on the virtuous tenth day in the beginning of the first month of Miracles in the Water Snake year,<sup>40</sup> while staying at my hermitage, Shri De Bi Kotra at Kunzang Dechen Osel Ling, Ever-Excellent Abode of Radiant Great Bliss.<sup>41</sup> I pray that it inspires virtue and excellence!

(ENDNOTES)

<sup>1</sup> Vajrayogini is a female sambhogakaya form of enlightenment.

<sup>2</sup> Sarasvati is the female deity of art, science, music, and speech, traditionally regarded as the original teacher of the Sanskrit language. Gyalwa Changchub and Namkhai Nyingpo *Lady of the Lotus-Born: The Life and Enlightenment of Yeshe Tsogyal* (Shambhala Publications 2002) pg. 240.

<sup>3</sup> Kharchen is one of the seven vassal kingdoms established by the royal decree of the great Dharma King, Songtsen Gampo. The region they inhabited is called Drak, east of Lhasa.

*Nithartha International Online Dictionary*. [http://www.nitartha.org/dictionary\\_search04.html](http://www.nitartha.org/dictionary_search04.html).

<sup>4</sup> Possibly 757.

<sup>5</sup> This life-force lake is at Drakda, about twenty-five miles south of Lhasa. *Lady of the Lotus Born*, page 212.

<sup>6</sup> Ali Kali [mantra].

<sup>7</sup> King Trisong Detsen 790-844 or 742-797. The thirty-eighth king of Tibet is said to be a manifestation of Manjushri. *Lady of the Lotus Born*, page 244. Padmasambhava came to Tibet when King Trisong was 21 years old.

<sup>8</sup> Chimphu is a famous retreat site located in the hills above Samye in Central Tibet. One of the five sacred places of Guru Rinpoche related to his enlightened speech. For a photo, see Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*, (Wisdom Publications 2002) vol. 1, plate 57.

<sup>9</sup> Yemalung is a cave-temple (hermitage) located 9 miles south of Samye. For a photo, see *The Nyingma School of Tibetan Buddhism*, vol. 1, plate 59.

<sup>10</sup> Zhoto Tidrö is a haunt of Yeshe Tsogyal in north-central Tibet. For a photo, see *The Nyingma School of Tibetan Buddhism*, vol. 1, plate 69.

<sup>11</sup> Sexual climax, deep sleep, dream, and waking.

<sup>12</sup> Atsara is a Tibetanization of the Sanskrit word *acharya*, a teacher. It can also connote *Indian*. *Lexique*, <http://nyingmapa.free.fr/lexique/lexique.htm>. Atsara Sale was a heart son of Guru Rinpoche, a masterful practitioner of Vajra Kilaya, and Yeshe Tsgoyal's consort. Also known as Gyalwa Jangchub. [www.dharmakirti.org/teachings\\_Thupten\\_Nyingpo.htm](http://www.dharmakirti.org/teachings_Thupten_Nyingpo.htm)

<sup>13</sup> Vasudhara was a Nepali master and disciple of the Lotus Guru.

<sup>14</sup> Shakyadema or Shakyadevi was the Nepalese companion to Guru Rinpoche at Yangelshö. She was the mind emanation of Vajravarahi and Mamaki and the Vajra family dakini. She was the daughter of the Nepalese king Punyedhara and his queen. When her mother died while giving birth to her, Shakyadevi was taken along with the corpse to the charnel ground and was abandoned there. She survived, however, being nurtured by the monkeys there. Later, having met Padmasambhava and been accepted as one of his major companions, the so-called Five Consorts, she practiced with him in the Cave of Yangleshö where they showed how to achieve the vidyadhara level of mahamudra. Shakyadevi attained many accomplishments, and, on dying, she also achieved the rainbow body. *Lexique*, <http://nyingmapa.free.fr/lexique/lexique.htm>

<sup>15</sup> The four joys are stages of experience that mark the successful practice of channels and wind energies.

<sup>16</sup> Oddiyana, Land of the Dakinis, is considered the birthplace of all tantric teachings because it is the birthplace of Guru Padmasambhava. Many believe it is located in the Swat Valley of Kashmir.

<sup>17</sup> Nering Senge Dzong, one of the thirteen Tiger Lairs, is located in Mönkha, east Bhutan. It is related to Guru Rinpoche's enlightened activity as Vajra Kilaya. It is where Yeshe Tsogyal attained realization, and it is one of the five sacred places of Guru Rinpoche.

<sup>18</sup> Paro Tiger's Den is in the Paro valley of Bhutan. Today it is a famous pilgrimage site about a ninety-minute drive from Thimpu. It is the sacred place of Guru Rinpoche's mind. For a photo, see *The Nyingma School of Tibetan Buddhism*, vol. 1, plate 55.

<sup>19</sup> Tashi Khyidren was Bhutanese. She was the emanation of Vajravarahi and Samayatara, the Karma family dakini. First becoming Yeshe Tsogyal's disciple, she later became Guru Rinpoche's consort, such that when he appeared as Dorje Drollod at Paro Tiger's Lair, she emanated as the tigress he was riding. She went to the Copper-Colored Mountain without leaving her physical body behind. *Lexique*, <http://nyingmapa.free.fr/lexique/lexique.htm>

<sup>20</sup> Onphu Tiger's Den is one of the thirteen Tiger's Lairs. It is in Tibet. It is where Guru Rinpoche gave Yeshe Tsogyal the Vajra Kilaya empowerment, and it is the sacred place of Guru Rinpoche's body.

<sup>21</sup> South-Central Tibet.

<sup>22</sup> Ugpa Valley is south of Tsangpo, opposite Shang.

<sup>23</sup> Kalasiddhi was the emanation of the qualities of Vajra Varahi and of Pandaravasini, the Lotus family dakini. Abandoned in a charnel ground after her mother's death, she was rescued by Mandarava. She became Guru Rinpoche's disciple and consort and finally departed for the Copper-Colored Mountain without leaving a trace. *Lexique*, <http://nyingmapa.free.fr/lexique/lexique.htm>

<sup>24</sup> The innermost essence teachings of the Pith Instructions section of Great Perfection.

<sup>25</sup> These are the three provinces of Tibet.

<sup>26</sup> A ravine on the frontier between Tibet and Nepal where there is a secret cave where Guru Rinpoche and Yeshe Tsogyal stayed for 73 days. *Lady of the Lotus-Born*, pg. 135

<sup>27</sup> Shang and Zambu are in Tsang, Tibet.

<sup>28</sup> King Mutri Tsenpo, son of Trisong Detsen.

<sup>29</sup> Jambu is our world, the southern continent, in relation to Mount Sumeru. It is where jambu (rose-apples) fall into the water with the sound "jambu."

<sup>30</sup>Near Lhasa. For a photo, see *The Nyingma School of Tibetan Buddhism*, vol. 1, plate 104.

<sup>31</sup>Prince Murum Tsenpo, *Lady of the Lotus-Born*, pg. 158.

<sup>32</sup>A class of dangerous, flesh-devouring nonhuman beings. These particular ones inhabited the southwestern continent of Chamara.

<sup>33</sup>The subcontinent to the south and west of Jambu (our world). It is here that the buddhfield of Guru Rinpoche is located. *Lady of the Lotus-Born*, pg. 236.

<sup>34</sup>Tashi Khyidren and Kalasiddhi.

<sup>35</sup>Lotus Light Palace on the Copper-Colored Mountain in the realm of Chamara is the place to which Guru Rinpoche journeyed after leaving Tibet.

<sup>36</sup>Khechara, Celestial Realm, is the buddhfield of Vajra Varahi.

<sup>37</sup>The treasure revealer name of Jamyang Khyentse Wangpo.

<sup>38</sup>Jamgon Kongtrul (1813-1899). For a short biography: [www.jamgonkongtrul.org/namthar1dex.htm](http://www.jamgonkongtrul.org/namthar1dex.htm)

<sup>39</sup>Born in 1682, Samten Lingpa was an emanation of Atsara Sale. Also known as Taksham Nuden Dorje.

<sup>40</sup>1833 or 1893.

<sup>41</sup>Ever-Excellent Abode of Radiant Great Bliss is Jamgon Kongtrul's retreat center located in Palpung, Mound of Glory, in Do-Kham, Eastern Tibet. It was his principal place of residence for most of his life and the place where he wrote most of his books. Ngawang Zangpo, *Jamgon Kongtrul's Retreat Manual* (Snow Lion Publications 1994).

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༥ རྒྱལ་ཀུན་ལྷོད་ཡུམ་ཚེས་དབྱིངས་ཀུན་བཟང་མོ། །

**GYAL KÜN KYAY YUM CHÖ YING KÜN ZANG MO**

Mother of all victorious ones, Dharmadhatu Samantabhadri,

བོད་འབངས་སྐྱོབ་པའི་མ་ཅིག་དྲིན་མོ་ཆེ། །

**PÖ BANG KYOP PAY MA CHIK DRIN MO CHAY**

Most special kind mother, protectress of the Tibetan people,

དངོས་གྲུབ་མཚོག་སྤྱེལ་བདེ་ཆེན་མཁའ་འགྲོའི་གཙོ། །

**NGÖ DRUP CHOK TSÖL DAY CHEN KHANDRÖ TSO**

Bestower of supreme siddhi, foremost of the great bliss dakinis,

ཡེ་ཤེས་མཚོ་རྒྱལ་ཞབས་ལ་གསོལ་བ་འདེབས། །

**YAYSHAY TSOGYAL SHAP LA SÖL WA DEP**

Yeshe Tsogyal, at your lotus feet I pray.

ཕྱི་ནང་གསང་བའི་བར་ཆད་ཞི་བ་དང་། །

**CHI NANG SANG WAY BAR CHAY SHI WA DANG**

Please grant your blessings of pacified outer, inner, and secret obstacles

སླ་མའི་སྐྱ་ཚོ་བརྟན་པར་བྱིན་གྱིས་རྫོབས། །

**LA MAY KU TSAY TEN PAR JIN GYI LOP**

And firm life spans for the masters.

ནད་སྐྱུག་མཚོན་བསྐྱལ་ཞི་བར་བྱིན་གྱིས་རྫོབས། །

**NAY MUK TSÖN KEL SHI WAR JIN GYI LOP**

Please grant your blessings of pacified disease, famine, and war during this aeon.

བྱད་ཕུར་ཚོད་གཏོང་ཞི་བར་བྱིན་གྱིས་རྫོབས། །

**JAY PUR PÖ TONG SHI WAR JIN GYI LOP**

Please grant your blessings of pacified curses, spells, and sorcery.

ཚོ་དཔལ་ཤེས་རབ་རྒྱས་པར་བྱིན་གྱིས་རྫོབས། །

**TSAY PEL SHAY RAB GYAY PAR JIN GYI LOP**

Please grant your blessings of expanded longevity, success, and prajna.



བསམ་པ་ལྷུན་གྱིས་འགྲུབ་པར་བྱེད་གྱིས་རྫོབས། །

**SAM PA LHÜN GYI DRUP PAR JIN GYI LOP**

Please grant your blessings of wishes spontaneously accomplished.

ཅེས་འདིའང་ཡེ་ཤེས་མཁའ་འགྲོས་བསྐྱེད་པའི་བུ་མཁའ་ཁྲུབ་རྗེ་རྗེས་བྱིས་པ་དག་ལེགས་འཕེལ། །།

*Written by Khakyap Dorje [Karmapa XV], a son cared for by wisdom dakinis. May virtue and goodness increase!*

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Jnanasukha

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ལྷ ཡེ་ཤེས་མཁའ་འགྲོའི་གསང་མཛོད་ལས་མཚོ་རྒྱལ་གསོལ་འདེབས་བཞུགས་སོ།

*From Dharma Teachings of The Secret Treasury of the Profound Treasures of  
Namkha Lingpa Rinpoche and Khandro Rinpoche Tare Lhamo*

Volume 4, pg. 5

ཨེ་མ་ཏོ། བདེ་སྣོང་སྣོས་དང་བྲལ་བའི་ཕོ་བྲང་ནས།

**EH MA HO DAY TONG TRÖ DANG DREL WAY PO TRANG NAY**

In the palace of conceptually transcendent bliss-emptiness,

བདེ་སྣོང་གསང་བའི་ཡུམ་ཆེན་ཀུན་བཟང་མོ།

**DAY KYONG SANG WAY YUM CHEN KÜN ZANG MO**

Samantabhadri, secret Great Mother, you naturally sustain the state of bliss.

བདེ་དོན་འགྱུར་མེད་རྟོགས་པར་བྱིན་གྱིས་རྫོབས།

**DAY DÖN GYUR MAY TOK PAR JIN GYI LOP**

Please grant your blessings for changeless true bliss to be realized and

བདེ་བའི་ཡེ་ཤེས་གཟི་མདངས་འབར་བར་ཤོག།

**DAY WAY YAY SHAY ZI DANG BAR WAR SHOK**

For the brilliance of wisdom-bliss to be set ablaze!

སྐྱེ་འགག་འགྱུར་བ་མེད་པའི་ཕོ་བྲང་ནས།

**KYAY GAK GYUR WA MAY PAY PO TRANG NAY**

In the palace of the unborn, the unceasing, and the changeless,

སྐྱེ་མེད་དོན་རྟོགས་གསང་བའི་རྣལ་འབྱོར་མ།

**KYAY MAY DÖN TOK SANG WAY NEL JOR MA**

Secret Yogini, you realized non-arising.

ལོངས་སྐྱོད་རྗེ་རྒྱལ་མོར་གསོལ་བ་འདེབས།

**LONG KU DOR JAY GYAL MOR SÖL WA DEP**

Supplications to you, sambhogakaya Vajra Queen.

གཟུང་འཛིན་འབྲུལ་པ་ཞིག་པར་བྱིན་གྱིས་རྫོབས།

ZUNG ZIN TRÜL PA SHIK PAR JIN GYI LOP

Please grant your blessings for the collapse of dualistic mind's delusion!

བྱུགས་རྗེས་འགྲོ་བ་འདུལ་བའི་ཕོ་བྲང་ནས།

THUK JAY DRO WA DÜL WAY PO TRANG NAY

In the palace where beings are tamed with compassion,

སྐྱ་ཚོགས་གཟུགས་སྐྱའི་ཚུ་ཟླའི་གར་བསྐྱར་མཁམ་ན།

NA TSOK ZUK KÜ CHU DAY GAR GYUR KEN

Like moons appearing on water, you dance in myriad manifest bodies.

ཡེ་ཤེས་མཚོ་རྒྱལ་ཞབས་ལ་གསོལ་བ་འདེབས།

YAY SHAY TSO GYAL SHAP LA SÖL WA DEP

Supplications at your lotus feet, Yeshe Tsogyal!

སྐྱ་གསུམ་དགོངས་པ་མངོན་གྱུར་བྱིན་གྱིས་རྫོབས།

KU SUM GONG PA NGÖN GYUR JIN GYI LOP

Please grant your blessings for the actualization of the enlightened intent of the three wisdom bodies!

བདག་སོགས་སྐྱེ་དང་ཚོ་རབས་ཐམས་ཅད་དུ།

DAK SOK KYAY DANG TSAY RAB TAM CHAY DU

In all lifetimes, may I and all beings

སྐྱ་མ་མཁམ་འགྲོའི་བཅེ་བས་རྗེས་བཟུང་ནས།

LA MA KHAN DRÖ TSAY WAY JAY ZUNG NAY

Be lovingly cared for by the Guru Dakini.

རྫོང་ན་ལོག་པའི་ལམ་དུ་མི་འགྲོ་ཞིང་།

LO NGEN LOK PAY LAM DU MI DRO SHING

Not entering the wrong paths of incorrect mind and

མི་འབྲལ་ཚོམ་བུ་གཅིག་ཏུ་སངས་རྒྱས་ཤོག།

MI DREL TSOM BU CHIK TU SANG GYAY SHOK

Never separating from you, may enlightenment be attained as a single assembly.

ཅེས་དད་མེས་བྲག་པོས་གསོལ་འདེབས་ནི། གདུང་བའི་དབྱངས་ཀྱི་བརྗོད་གྲུང་ན། ཚོ་འདྲིར་མཚོ་རྒྱལ་དངོས་དང་མཇལ། གྲོལ་བ་  
ཐོབ་པར་གདོད་མི་ཟེ། ས་མ་ཡ། རྒྱ་རྒྱ། ཞེས་པ་འདྲིའང་མགར་སྐྱལ་དགོ་ལེགས་ཉི་མའི་བཞེད་སྒོར་དུ། མཁར་ཚེན་ཏུ་རེ་དེ་  
ལྷོས་དགོངས་བརྗོད་བཞུགས། ཡི་གའི་རིས་བྱེད་ཀ་ལྟ་ལ་ཡིས་བསྐྱིས། སམ་མཛུ་ལོ།

## COLOPHON

*If you supplicate with these words, with strong faith and devotion, expressing this prayer as a melodious song of heartfelt longing, you will actually meet Tsogyal in this life, so what need is there to say that you will attain liberation?*

*Samaya! Gya Gya Gya!*

*To fulfill the request of Gartrul Gelek Nyima, this rendering of Kharchen Tare Lhamo's symbolic intent was set in writing by Kapala.*

*Sarwa Mangalam!*

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## Yeshe Tsogyal's Prayer To Guru Rinpoche As He Left Tibet

NAMO GURU!

*When the Great Master, Padmasambhava, was leaving for the Land of Rakshasas to the southwest, at the Gungtang pass in the land of Mang, Yeshe Tsogyal offered prostrations and circumambulated him. Then, placing the Master's feet upon her head, she uttered this prayer:*

By the blessings of the Great Master,  
In all my future lifetimes,  
In the palace of your pure land,  
May I remain close to the Master and may we never separate.

With complete devotion,  
May I offer pleasing service and  
From the heart essence of your profound realization,  
May I receive the transmission of your nectar-like blessings.

By the blessings of your body, speech, and mind,  
May my own body, speech, and mind ripen.  
Then, in the profound creation and completion phases of meditation,  
Having received empowerment, may I accomplish my practice.

May the negative forces of wrong thinking,  
Illness, malevolent forces, and obstacles be pacified and,  
Through the increase of my retinues and wealth,  
May your intentions be fulfilled.

In cemeteries, mountain hermitages, and snowy hermitages,  
In such excellent places,  
May I continually accomplish  
The realization-elixir of profound samadhi.

Through the fruition of my practice,  
May I accomplish the four enlightened activities and  
Bind the worldly gods and demons into servitude  
As guardians of the Buddhist doctrine.

May all the sacred dharmas taught by Buddha  
Arise effortlessly in my mindstream.  
Having gained supreme knowledge,