

# ECSTATIC MUSIC OF THE BLISS DAKINI

*An easy to perform offering to repel "untimely death" summons  
according to the tradition of Dakini Drowa Zangmo*

Introduction by the 17<sup>th</sup> Karmapa, Ogyen Trinley Dorje

མཁའ་འགོའི་བསུན་རྫོག་འབུལ་ཚུལ་འབྱེད་བདེ་བ་ཏུ་གི་དབྱེས་པའི་རོལ་མོ་ཞེས་བྱ་བ་བཞུགས་སོ། །



ཚ་གསུམ་དེལ་སྐབ་ཀྱི་བསུན་རྫོག་།

Translated, written and edited by Adele Tomlin

“It is said that when the mantra yogis pass away, the heros and heroines lead them to the realm of the dakinis/space-movers. It is also very common in the biographies of the Sarma tradition siddhas that this happens. The reason why it is possible to avert/repel such “untimely summons” is this ritual of Drowa Zangmo that accomplishes it.” –17<sup>th</sup> Karmapa, Ogyen Trinley Dorje from *Ecstatic Music of the Bliss Dakinis: Repelling Summons* (2025)

### **Translator’s Introduction**

As the final, third section of the *Three Roots Unified* trilogy of texts by the 17<sup>th</sup> Karmapa, Ogyen Trinley Dorje, here is a translation of the introduction and colophon of a text, which the 17<sup>th</sup> Karmapa calls “*Ecstatic Music of the Bliss Dakini: An easy to perform offering to repel “unwelcome summons” of dakinis according to the tradition of Dakini Drowa Zangmo*” (མཁའ་འགྲོའི་བསུན་རྫོག་འབུལ་ཚུལ་འབྱེད་བདེ་བ་ལྟེན་གྱི་དབྱེས་པའི་རོལ་མོ་)<sup>1</sup>.

For translations of the Introductions of the other two texts in the 17<sup>th</sup> Karmapa’s *Three Roots* trilogy, see here:

- 1) [Three Roots Unified/Abandoning Falsehoods](#) and
- 2) [Castle of Indestructible Life-Force Method for Long-Life Offering \(Ten-Zhug\)](#)

These three translations are also compiled into one e-book, available for free download from the website. In this third text, the 17<sup>th</sup> Karmapa gives the biographical background of the woman/dakini called Drowa Zangmo whom he describes as the female secret wisdom consort of [Gyalwa Gotsangpa](#) (1189-1258)<sup>2</sup>, and who then reincarnated as the consort of Rechungpa (according to [Ogyenpa Rinchen Pel](#) (1229-1309)). The 17<sup>th</sup> Karmapa ponders as to whether this means that Drowa Zangmo (Dor-Zang) was the first female tulku in Tibet.

### **Wisdom woman Drowa Zangmo “Excellent Mover”: Gotsangpa’s secret wisdom woman**

Drowa Zangmo (which literally means “Excellent Mover (or Go-er)<sup>3</sup>”, is said to be the origin of this particular method for repelling obstacles (or what he calls “untimely dakini invites”. And was said to have given the long-life ceremony to Gotsangpa (and also possibly his disciple, Ogyenpa).

As with his previous text on the Original Buddhist sources that support the practice of Long-Life Offering (Ten-Zhug) in Tibet, the 17<sup>th</sup> Karmapa provides original research on the history of this tradition and the female wisdom woman, Drowa Zangmo. By doing so, the Karmapa also mentions, and

(indirectly) challenges, the claim that the second [back-dated] Dalai Lama, Gedun Gyatso's mother was her incarnation, stating that there are no historical sources to support it, but that her incarnation seems certain to have been Kunden Rema of the Kagyu Rechungpa lineage, according to Ogyenpa Rinchen Pel and other historical sources.

One of the sources cited by the 17<sup>th</sup> Karmapa in this text is the *Lho-rong History* (Lho-rong Cho-Jung) fifteenth century (written before the Gelug-Mongol invasion and takeover of Tibet), a historical text about the Kagyu lineages in particular, by Taglung Kagyu master, Tatshag Tshewanggyel (rta tshag tshe dbang rgyal)<sup>4</sup>. Other root source texts cited include biographies of Ogyenpa Rinchen Pel and Gyalwa Gotsangpa himself.

The 17<sup>th</sup> Karmapa shares interesting anecdotal stories from those sources of Drowa Zangmo's pith instructions to Ogyenpa about practising one taste/equanimity while he was meditating within a toilet pit with maggots, and the faulty concept of a "meditation environment". Her life-story (as with many other female teachers and consorts of male siddha yogis) provides an example of a female teacher of great accomplished Tibetan masters, directly and truthfully poking holes into their clinging, attachment and desire for comfort and sensory pleasure<sup>5</sup>.

The 17<sup>th</sup> Karmapa also details how Drowa Zangmo deliberately passed away, and why this tradition of offering long life and repelling untimely death summons is easy to carry out and beneficial. In particular, how the well-known Gelugpa Dakini Long-Life ritual, is actually the one passed down from the Drugpa Kagyu that came from the Drowa Zangmo tradition. One can only wonder if that was taken over by Gelugas before they violently suppressed and chased the Drugpa Kagyu out of Tibet and Ladakh with the Mongolian army, or afterwards.

### **The first female tulku of Tibet?**

The 17<sup>th</sup> Karmapa concludes that it is clear that Drowa Zangmo was the close student-consort of Gotsangpa and teacher to Ogyenpa. Her incarnation as a Rechung lineage holder, Kunden Rema, suggests she could be the first female tulku in Tibet, according to the 17<sup>th</sup> Karmapa.

Interestingly, there is no mention at all of this dakini/wisdom woman, Drowa Zangmo in the biography of Gotsangpa by Dr. Alex Gardner (Director of Treasury of Lives) on the TOL website. In fact, the biography is very short and brief for such an important and influential figure in Tibetan Buddhism. Also, there are no references to original Tibetan textual sources, which considering that I was told is essential by Gardner when my two biographies for the TOL were peer-reviewed. Perhaps some kind

of double standards for me as a female scholar-translator? The TOL biography of Ogyenpa, contains a very brief reference to her in relation to her incarnation as [Kunden Rema](#), the consort of Rechungpa. However, even that biography (by Joe McLellan) does not contain any biographical information about Drowa Zangmo either.

So, the 17<sup>th</sup> Karmapa's new textually sourced research and life-story of Drowa Zangmo, consort of Gotsangpa, as well as Ogyenpa's teacher, is valuable in fleshing those biographies out with women's voices and life-stories. Something both Gardner and McLellan have been accused of ignoring (and worse distorting their voices/characters), and I have sent this new translation and research to Gardner and McLellan for inclusion/updating.

### **Drugpa and Karma Kagyu roots: Challenging Gelug "ownership" of the *Khandro Long-Life Offering***

Also, in this new text, although it is not explicitly presented that way, the claim that the 2<sup>nd</sup> Dalai Lama's mother was this wisdom woman is also challenged by the 17<sup>th</sup> Karmapa with scriptural and spiritual authority. This subtle and understated research can thus also be viewed as a "re-writing" of the dominating Gelug sectarian textual and intellectual narratives prevalent since the 17<sup>th</sup> Century onward. Such re-writing can easily be read between the lines in the intellectual and research activities of the 17<sup>th</sup> Karmapa, Ogyen Trinley.

Other examples of this, can be seen in how the 17<sup>th</sup> Karmapa explained in detail how the Mind Only/Yogacara Madhyamika teachings in Tibet have been unwisely and unfairly dismissed by Tibetans themselves. As we all know, the Gelug sectarians insisted for centuries (with the support of their mass censorship of other texts and violent Mongolian army invasion) that the Prasangika Madhyamika (Rang-tong) view is the only ultimate view of the nature of reality. The 17<sup>th</sup> Karmapa also recently provided alternative, older non-Gelug sources than the well-known one of Je Tsongkhapa for the important Indian text, the *Fifty Verses on a Guru*, on how to serve a Vajrayana guru<sup>6</sup>.

### **Conclusion**

In those respects, this final text in the trilogy, is remarkable and extremely valuable as it is not only the work of the supreme head of the Karma Kagyu, 17<sup>th</sup> Karmapa, which revives an important tradition in the *Three Roots Unified* Long-Life tradition of the Karma Kagyu lineage, but also brings to life, the example and inspiration of a female wisdom woman lineage holder and teacher, Drowa Zangmo.

A woman who established the main abode of Gyalwa Gotsangpa and gave important philosophical and meditation teachings to both him and his siddha student Ogyenpa on the nature of mind, emptiness and “one taste” equanimity. A woman who is also said to have incarnated as Kunden Rema, in the lineage of Rechungpa, a student of Milarepa. Making her perhaps (as the 17<sup>th</sup> Karmapa suggested) the first public example of a female tulku in Tibet. As such female biographies are rare indeed, in particular those translated by female translators<sup>7</sup>, I hope that this translation also is a way to support and welcome such an addition to not only Karma Kagyu, but also the Tibetan Buddhist intellectual and spiritual history and legacy.

Translated, written, and edited by Adele Tomlin. 3<sup>rd</sup> August 2025.

## ENGLISH TRANSLATION

མཁའ་འགྲོའི་བསུན་རྫོག་འབྲུལ་ཚུལ་འཁྱེར་བདེ་བ་ཏུ་གེ་དགུའི་པའི་རོལ་མོ་ཞེས་བྱ་བ་བཞུགས་སོ། །

**Blissful Dakini's Delightful Music: The easy to perform<sup>8</sup> dakini offering to repel obstacles**

ན་མོ་གུ་ཅུ་དེ་བ་ཏུ་གེ་ནི་ཡེ།

**Namo Guru Deva Dakiniye.**

སྣང་ཆེན་ཡེ་ཤེས་ཕྱག་རྒྱའི་གར། །

**The dance of the great emptiness of the primordial awareness (yeshe) mudra,**

སྲིད་ཞི་ཀུན་གྱི་ཁྱབ་བདག་ཆེ། །

**The great sovereign of all existence and peace,**

ཐླ་མ་དོ་རྗེའི་བཅུན་མ་ལ། །

**To the Vajra Guru Lady,**

བདུད་ནས་དགུའི་པའི་རོལ་མོ་འཁྲོལ། །

**Bowing and playing delightful music.**

Here, there are two sections to the explanation of the sadhana of inviting and repelling according to the tradition of the Wisdom Dakini (Yeshe Khandro)<sup>9</sup>, Drowa Zangmo (the Excellent Mover)<sup>10</sup>. The first is an account of the liberation-story of Drowa Zangmo, and the second is an actual explanation of the method of repelling negativity.

Although the method of repelling obstacles according to this Wisdom Dakini's tradition is widespread in other schools, it seems that there is no extensive biographical written account of it. According to the *Lhorong Religious History* (ལྷོ་རོང་ཚེས་འབྲུང་)<sup>11</sup>:

“The great yogini who came from the land of Oddiyana, came to Tibet to accomplish the work of Gyalwa Gotsangpa and his descendants (རྒྱལ་བ་གོ་སྒྲོན་ཚང་པ།). After the passing of the Lord, she returned to Gangbu Le (གངས་སུ་ལེ།). Ugyenpa said that she passed away

because she did not receive enough aspiration prayers. Later, Ugyenpa said that the Kunden Rema (ཀུན་ལྡན་རས་མ་ All-Endowed Cotton-clad lady (consort)) of Rechungpa was her reincarnation.”

Based merely on this summary, and supplemented by the source of the teachings of Upper Druk (ལྷོ་དང་འབྲུག་) the biographies of Gyalwa Gotsangpa Gonpo Dorje, and his spiritual son Ugyenpa Rinchen Pal (ལྷུ་རྒྱན་པ་རིན་ཆེན་དཔལ་), this is an estimated liberation-story of her based on my own understanding.

### **Birthplace as Oddiyana, and her connection to Tibet**

Although the time of her birth is unclear, the place of her birth, according to the *Lhorong History*, is said to be Oddiyana. Furthermore, in the Omniscient One, Gedun Gyatso [2<sup>nd</sup> Dalai Lama]'s (ཐམས་ཅད་མཁྱེན་པ་དགེ་འདུན་རྒྱ་མཚོ་)'s Liberation Story *Wish-fulfilling Tree* (dpag-bsam ljon-shing དཔག་བསམ་སྒྲོན་ཤིང )<sup>12</sup> composed by Yangpa Choje Chogyalwa (G.yang-pa Chos-rje Phyogs-rgyal-ba གཡང་པ་ཚེས་རྗེ་ཕྱོགས་རྒྱལ་པ་), it says:

“His mother was named Machig Kunga Palmo (མ་གཅིག་ཀུན་དགའ་དཔལ་མོ་), who was the reincarnation of Khandro Drowa Sangmo (མཁའ་འགྲོ་མ་འགྲོ་བ་བཟང་མོ་), who used to be in the presence of Gyalwa Gotsangpa. When she was young, she would say: “I, the girl of Upper Yurpo Castle, Drowa Zangmo” (ཡུར་པོ་མཁའ་རྫོད་ཀྱི་སུ་མོ་འགྲོ་བ་བཟང་མོ་ང་།” It seems that there was a song and dance she sang.”

Based on this, one might wonder if she was a Tibetan woman. However, Götsangpa met this dakini when he went to India and she said that after twelve years, she would meet him in Tibet. If we consider she was born in Tibet, the problem is she would have been too young. Therefore, I think it seems she came to Tibet during her lifetime.

### **Meeting Gyalwa Gotsangpa**

The circumstances of her first meeting with Gyalwa Gotsangpa were as follows. Gyalwa Gotsangpa was born in the Earth-Bird year of the third Rabjung cycle (1189). From the age of nineteen, he attended upon Chöje Tsangpa Gyare (ཚོས་རྗེ་གཙུག་པ་རྒྱ་རས་) for three years.

At the age of twenty-five, he travelled to places such as Tise ཏི་སེ and Jalandhara ཇོ་ལ་རྒྱ་ར་, where he practiced for four years. When he arrived in Jalandhara, there was a large temple called Jwalamukhi ཇོ་ལ་མུ་ཁི་, where many women were gathered. When he asked what they were doing, they said that they were holding a feast that night.

Gotsangpa and three of his companions went to the feast. The other two could not enter through the gate, but Gotsangpa entered without hesitation. All the gatekeepers were amazed and let him in. In that temple, a princess named Khandroma Drowa Zangmo was residing, where countless gatherings of dakinis are taking place. She also gave a Dharma teaching and told him furthermore, that “you and I will meet in Tibet in twelve years and that you will have a great purpose in Tibet”. She also gave a prophecy that thousands of retinue will come there.

Then, at the age of twenty-nine, he came down from Jalandhara and spent three years in Lha Khab Do ལྷ་ཁབ་གྱི་དོ་ in retreat. At thirty-two, he went to Tsari ལྷ་རི་ and stayed in retreat for three years. From the age of thirty-five, he went to Lato Gyalgyi Gompa and other places, gathered a following, and began to turn the wheel of Dharma.

This master had two earlier groups associated with Jowo and Jomo. Later, there were Drowa Zangmo, Yeshe Dron ཡེ་ཤེས་རྣོན་, and Rinchen Gyen རིན་ཆེན་རྒྱན་. As she previously stated that she would meet him after twelve years, it seems the Dakini came to Tibet and met Götsangpa when he was around forty years old, as those occasions coincide in time. Dro Zang is simply an abbreviation of Drowa Zangmo.

Although it is not known how much historical support there is for the statement by the Fifth Dalai Lama that this Dakini (Khandroma) was the secret consort of Gotsangpa, according to the biography of the Dharma Lord, Götsangpa, he himself acknowledged that she was the

actual Primordial Awareness Dakini (Yeshe Khandroma). Moreover, she was seen as someone who pleased him with her service and was always in his presence.

### **Drowa Zangmo most pleasing student of Gotsangpa and non-attachment to giving and purification**

Also, in the biography of Götsangpa, there was a time when Götsangpa became ill. Everyone made offerings, focusing on rituals for his health. Drowa Zangmo offered a clay pot, a meditation belt, a leather cushion, a small pillow, and whatever else she had, which pleased him greatly. The attendant Mönkharwa offered a bag, flour sacks, and whatever else he had, but this did not please Götsangpa as much. He said:

“You need to be like Drowa Zangmo who is not so “close”/attached to<sup>13</sup> purification and giving/abandoning things. You seem to have an attachment to this. Otherwise, there is no absence of attachment to these things. The elements have become stained again<sup>14</sup>. “Rely on one’s ground in one’s own ground/place”<sup>15</sup>. There is one difficulty with giving up the world. If you give up this life without mental burden, there is no greater service/ceremony<sup>16</sup> for going to immediate happiness, that is difficult, isn’t it?”

### **The “place-opening” of Gotsangpa’s main residence, Bar-drog Dorje Ling**

In particular, when Götsangpa was sixty-eight years old, he went to Bar-drog བར་འདྲོག་ and said:

“I stayed here for three years after establishing the monastery, and as you are the Yeshe Khandro/ Wisdom Dakini please “open the place.”

The place-opening was done by Dro-wa Zangmo.

As for Dorje Ling, in the biography of Gotsangpa, Dorje Ling is described as “like the city of Tsachog (Tsa-mchog ལྷ་མཚོག་)”, which is a sacred place. Also, in the biography of Lotsawa Sonam Gyatso (འཇིགས་ཁང་ལོ་ལྷ་བ་བསོད་ནམས་བྱ་མཚོ་), written by 4<sup>th</sup> Zhamarpa (Zhwa-dmar IV) Chen-nga Chodrag (ལྷན་ལྷ་ཚོས་གྲགས་) it says:

“Then, they gradually arrived at Bar-drog Dorje Ling. They offered prayers and made supplications at the Kudung (reliquary) and statue of Gyalwa Gotsangpa. They later said they had a great experience of devotion. Later, they said this was the main residence of Götsangpa, so it seems it was great sign of blessings.”

According to the source, thus it is undeniable that there was a special connection between the master and disciple, as Drowa Zangmo had performed the “place-opening” of the main seat of the Gotsangpa.

### **Accounts of Drowa Zangmo in biography of Ogyenpa Rinchen Pel**

In the biography of Orgyenpa Rinchen Pal (1230-1369), a student of Götsangpa and equal to him in the “unconventional conduct” (tul-zhug འཇུག་ལུགས་), there are many scattered accounts of Drowa Zangmo's life.

It is said that during Orgyenpa's second meeting with Götsangpa, Machig Drowa Zangmo prophesied to Orgyenpa:

“Being guided by the master Jo-tsun, realization will dawn day and night, and all purposes for oneself and others will be accomplished.”

This prophecy was given.

One day, the great yogini Drowa Zangmo came with a handful of green garlic. She stared at Orgyenpa who was doing a “four-sided” square accumulation offering, and asked: “Will this garlic bring accomplishments?” Ugyenpa replied that he did not want the garlic and did not accept it.

Then Drowa Zangmo offered a handful of garlic to Dharma Lord Godtsangpa and said, “Will accomplishment come if I eat it?”. Dharma Lord Rinpoche said, “That is what the father takes. The auspicious interconnection of enjoyment is slightly disturbed. If that is taken, it will be like the prosperity of Drikung Thelpa. (འབྲི་ཁྱུང་ཐེལ་པ།)” he said.

### **Practising Equanimity/One Taste in a toilet**

One day, while many maggots were wriggling in a toilet pit, and Orgyenpa felt a slight sense of nausea/disgust. He focused on it intently, he entered the toilet pit, remaining there in meditation. Then, the dakini Drowa Zangmo appeared and said:

“Did you say you were practicing equipoise/one equal taste རྟོགས་ལྷན་པོ།, Jo-tsun? There, I am certain that all appearances are not separate from one's own mind. The impure pit is not nauseating/disgusting. One's own mind is nauseating. Likewise, the earth is not hard and dense. One's own mind is hard and dense. Water is not wet. One's own mind is wet. Fire is not hot. One's own mind is hot. The wind is not moving. One's own mind is moving. Consider the nature of mind to be emptiness.

It appears as earth because of the solid and dense common mind of sentient beings. Similarly, it appears as water because of the liquid/wet common mind of sentient beings. It appears as fire because of heat. It appears as wind because of movement. It is said that one should realize and be certain that the empty nature of one's own mind appears as the element of space. Within that all appearances naturally are one's own mind, and the ordinary consciousness of the empty mind becomes freely exhausted. All appearances become like illusions, dreams, or mirages, indistinct and blurred, without memory holding onto objects, without a subject grasping, and without afflictions or antidotes.”<sup>17</sup>.

### **Teachings by Drowa Zangmo to Ogyenpa on the environment and Tsog offering**

Another time, the Dakini Drowa Zangmo asked him:

“Jetsun, do you not have a meditation environment (gom-khor-yug)?”<sup>18</sup> He thought that there was no such environment within his mind. Then again, one day, the dakini Drowa Zangmo said: “If there is one thing to recognize, it is that it is not a non-environment.”

Then Ogyenpa thought, “What is this demon saying?” and went to report it to the Dharma Lord, Gotsangpa. Lord Gotsangpa said:

“What will happen if you expect too much now? It will come later.” Chöje Rinpoche said, “Son, you will be someone who does good for others. Do not do good for others for twelve years. After that, a realization without equal will arise. After that, do

whatever you like. Whatever you do will go on the path. My activity is only one aspect of pacification. You will become the master of all activities.”

Then one day, the dakini Drowa Zangmo said:

“The master Jotsun said that Shangpa Ringmo would offer us a Tsog ritual today. Does Orgyenpa have the appearance of Shangpa Ringmo's accumulation in his heart? Thinking that it would be good to do a tsok offering for Drowa Zangmo, leaving a Dharma Lord Rinpoche aside like that, immediately Drowa Zangmo became delirious and trembled, and said “my heart went to the peak of the mountain”. The master Jotsun said that it was because she had explained the Tsog to an unsuitable vessel. Then Orgyenpa went to confess to the Dharma Lord, Gotsangpa, who told him that he should repent and confess to Drowa Zangmo herself. Then immediately two daughters of the Dakini Drowa Zangmo came and said: “The master Jo-btsun should confess to the mother.”

When he went there to confess, the dakini Drowa Zangmo was trembling violently. As soon as he put his palms together there, the two daughters of the dakini Drowa Zangmo also came and said that the master Jo-tsun should confess to the mother. When he went there to confess, the dakini Drowa Zangmo was trembling violently. As soon as he joined his palms together and made three general confessions, she said: “Immediately, include/draw in my heart”. While saying “immediately, include/draw in my heart”, her body was shaking. The area above Dechen was moving, and all the mountains and trees were trembling and shaking. It was said that the heart of the Dakini was being held in Damtshik (Samaya)<sup>19</sup>.

One day, he became disillusioned and depressed with the corrupt and wrong practices of his fellow Dharma friends. Even though such lusty attachment and aversion/anger were present near the Dharma Lord, he thought of taking birth in a pure realm, and had the intention to practice transference. So, he made the aspiration and sat down to make prayers. Then the Lord Götsangpa knew about it and said to those who were sitting near him: “Where did you say Lopon Jotsun went?” The dakini Drowa Zangmo said:

“Choje Rinpoche, disciple Jo Tsun Khamlog is here.” When asked to make aspirations, Choje Gotsangpa said: “You want to go quickly, then come here”. So, Ogyenpa went to Gotsangpa’s presence, prostrated, and requested to take birth in a pure realm. The Dharma Lord, Götsangpa said: “Son, don't say that. Bodhisattvas take birth in impure and harsh realms. To wish to be born in pure realms and to teach only the Mahayana is a fault of bodhisattvas. Don't say that.” he said.

Many wonderful stories are told about Je Gotsangpa's aspirations and powerful pronouncements, and how his aspirations were fulfilled. In particular, in the biography of the great scholar Ogyenpa, regarding the time during the blessing empowerment, when the Lord himself went to Oddiyana, he said:

“At that time, in the city of Oddiyana Dhumatala, there were four well-known great yoginis: Soni, Ghorī, Matangi, and Tapaswini. The great yogini Soni was said to be as virtuous as Drowa Zangmo, who stayed with the precious Dharma Lord, Götsangpa. It was said that her conduct was similar to that of Drowa Zangmo. Previously, my realization was no lower than that of Drowa Zangmo. She was not under my control, and I was not under her control either. But ever since I ate the blessed “food”<sup>20</sup> given by that Dakini, my realization has become higher, and I can now control Drowa Sangmo and do whatever I want.”

So it is said that when Je himself went to the country of Oddiyana, he met a yogini named Soni, who he said was Dro Zang who was living with Gotsangpa in Tibet. Later, he said that there was someone similar to that, as if it was not the real Dro Zang. So, I wonder whether those two are actually the same person or different.

In the Historical text *The Sun that Expands the Dharma Teachings* (Chos 'byung bstan pa'i padmo rgyas pa'i nyin byed\_ composed by the omniscient, Padma Karpo (ཀུན་མཁྱེན་པལ་དཀར་པོ་), it says:

“All the female attendants of this Dharma Lord (Gotsangpa), regardless of those who falsely say they are ordinary people, are dakinis. My meditator women with robes listen to

Dharma during the day. At night, they circumambulate the outer Stupa of Naropa, Tashi Gomang, and go to Oddiyana for the Tsokhorlo.”

The outer Stupa of Naropa that was mentioned is the Stupa of Ralung. Likewise, when the truthful Siddha Orgyenpa was in charge of leading the Dharma Lord's teachings, he separated the meditator women and the great accomplished ones when listening to the Dharma. The monks were placed at the top, and the nuns were placed at the bottom of the courtyard. Some who insisted on pushing to the top were beaten. In Oddiyana, those women appeared in the same attire and rained down stones, causing damage. And the winds were revived again. It was said.

It is clear that not only did Je Gotsangpa say that many ordinary-seeming women around him were actually dakinis. But that also Orgyenpa had consistently clear visions with that.

From the biography of Orgyenpa, *The Stream of Blessings* (བྱིན་ལྷབས་ལྗེ་རྒྱུན་):

“There is a triangular piece of land called Mulasai Krota (མུ་ལ་སའི་རྫོང་). There, a naturally formed sandalwood image of Mangala Devi resides with the noblewoman there. When the Hor army came, she built a small temple in Dhuma Thala and stayed there. Many women gathered before the venerable lady and made many offerings, and the sounds of *Kili* and *Tsili* resounded. She said that she would subdue/tame (སྐྱ་བོད་བར་བྱེད་) those who are not capable and would take care of those who are fortunate. Among those yoginis, there were some Tibetan women wearing Zhambu (ཤམ་བུ་) and some nuns wearing le-thul (སླེ་བུལ་). They said we came this morning because you said when you were coming, and that the sacred substances were being distributed to the Tibetan women.

Again, in the same biography,

“In the gate of Oddiyana, there is a great temple built by King Indrabodhi. After staying there for a few nights, the dakinis of the three places gathered in the sky like a mass of clouds, and from the invisible sound of bells and various musical

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instruments, they taught various teachings of the Vehicle. Some women went to listen to Lord Gotsangpa teaching the Dharma from Dorje Ling in the morning, and returned in the evening of the same day, saying, 'Lord Rinpoche is teaching such and such Dharma today,' and brought many words of Dharma. Oddiyana is a field of manifestation. While staying there for three months, the offerings made by others were coming like buckets<sup>21</sup> into my mouth."

Thus, when the accomplished Ogyenpa went to the land of Oddiyana, some dakinis said that in the morning they listened to the Dharma in Tibet in the presence of Gotsangpa, and in the evening they came back to the land of Oddiyana. Judging from this detailed account of what they saw, without relying on other emanations, a wisdom dakini like Drowa Zangmo could probably travel between Tibet and India through the power of her miraculous abilities. Here, the dakini who is said to have perfected the skill of experience and realization by giving food to the accomplished Ugyenpa is the dakini Samudratapuja from the city of Kalaka or Kakala, not the yogini Soni. The dakini who, by offering food to the siddha Orgyenpa, is said to have perfected her skill in experience and realization, is the dakini Samudratapuja (ས་མུང་ར་ཏུ་ལྷ་མོ་ཇེ) from the city of Kalaka or Kakala, and not the yogini Soni.

### **The passing away of Drowa Zangmo**

As for how such a wisdom dakini passed away. In the Earth Sheep year (1259), the year after Dharma Lord Gotsangpa passed away at the age of seventy in the Earth-Horse year of the fourth Rabjung (1258), the accomplished Ogyenpa returned from the land of Ogyen in the west and went to Bardrok Dorje Ling.

Gotsangpa gave strict instructions to his students before passing away, telling them not to build a temple or establish a monastic seat. As a result of this strong command, all the monks went to the mountain, leaving the one monastery looking empty. Some women were making offerings at a small Tsak-tsak house built on the bricks of the reliquary and while offering, she said: "I remembered Ogyenpa Lama and her fellow disciples and wept a lot. I prostrated many times and offered the seven-branch prayer. At that time, I only had a white woolen robe and a leather hat, so the nuns didn't recognize me and said I was just a devoted shepherd."

That night, Gotsangpa appeared in a blaze of clear-luminosity (o-sel) and said to the woman with reverence: “In the Year of the Bird run to Bodh Gaya. Virtue and effort would increase.”

Then one night the Dharma Lord, Gotsangpa came with immeasurable glory and blessings and said, “Drowa Zangmo is dying, so I will go to meet her once in Mochhen.” He went there immediately. At that time, Drowa Zangmo, a dakini, was staying at the neck of Gang Bu Lei with the female practitioners Kalzang and Jangkyong, and Drowa Zangmo’s own daughters. Drowa Zangmo said:

“Look! Guru Ogyenpa is coming with three eyes, four fangs, adorned with six bone ornaments, and an immeasurable host of Ugyen dakinis!” After a while, Ogyenpa and Zhaptokpa Tashi Pal came and met.

Drowa Zangmo said:

“Please remember that the master Jo-tsun has arrived. Although the Dharma Lord Rinpoche has passed away, you, the great siblings, have the ability to do immeasurable good for others. Your life and work are in my hands, so please ask me not to go, and offer your requests to me.”

Then Ogyenpa said, “I will not make any requests. Please pass away whenever you are ready to pass away.” Then the Dakini Drowa Zangmo said: “Please ask the master Jo-tsun not to say that, but to stay.” “Again, I will not make any requests. Please pass away whenever you are ready to pass away” he said. Immediately after that, she nodded her head and passed away without any illness.

Then Ogyenpa was surprised and went to her side and saw that she had already passed away. Then he folded his hands and said, “Please do not pass away, sacred woman. Please stay for the benefit of sentient beings.” he said again and again with heartfelt devotion. She opened her eyes wide and looked and said, “It is too late now. I have already taken my body”. The healthy good colour and complexion of her body before was gone and had turned pale yellow.

## **Incarnation as Kunden Rema, of the Rechungpa whispered lineage**

Also, according to the *Lhorong History*:

“Later, Kunden Rema of Rechung was said by Orgyenpa to be her reincarnation.”

Kunden Rema, or another name, Rema Zhikmo, is the Rechung Nyengyu lineage, which is like a wish-fulfilling jewel. For a detailed account of her life, please refer to the biography of the kind Rema Zhikmo (རས་མ་ཞིག་མོ་), written by Gelong Ziji Gyaltzen (དགེ་སློང་གཟི་བརྗིད་རྒྱལ་མཚན) when Machig was eighty years old, as told by Rema Zhikmo herself and as she commonly appeared to all her students.

According to the same biography:

“When Guru Siddha Orgyenpa went to China, Drinchenma (འཇིག་ཅན་མ) came to see him during the trading season. Orgyenpa said to Drinchenma, 'Are you thirty-five years old?' She said she was, and he said “that was it”. Then, to one of Drinchenma's students, he [Orgyenpa] said, 'Your teacher is a reincarnation of Drowa Zangmo, a student of the Dharma Lord Gotsangpa. Now she is affected by a stain, if that stain is removed, she will be of great benefit.’”

From the same biography: “When Lama Drubchen Orgyanpa went to China, Drinchen Ma came to meet him at the market”. Ogyanpa clearly stated that Drinchenma was the reincarnation of Kunden Rema, Khadroma Drowa Zangmo. So, it is also possible to consider this as the first instance of a woman [tulku] recognized as a reincarnation in Tibet.

Otherwise, as mentioned earlier, it is said the mother of the Second Dalai Lama, Gyalwa Gendun Gyatso, Machig Kunga Palmo, was also a reincarnation of Drowa Zangmo. This Drowa Zangmo and the Drowa Zangmo renowned in Ache Lhamo's *Eight Treatises* are the same name but different individuals. There seem to have been some yoginis with the name Drowa Zangmo in India as well, so do not confuse them as one.”

## The Long-Life Offering of Drowa Zangmo given to Gotsangpa and Ogyenpa

Although it is not clear in the biographies of the ascendants and descendants of Gotsangpa how Drowa Zangmo offered this Long-Life (Tenzhug), it is a well-known oral tradition that it was offered to Gotsangpa.

It is not clear in the biographies of Gotsangpa father and son how Drowa Zangmo offered this Long-Life (Tenzhug), but it is a well-known oral tradition that it was offered to Gotsangpa. It is uncertain whether Khalka Drakri Damtsik Dorje's statement that it was offered to Orgyenpa has any basis, but the instructions for dispelling darkness given to Orgyenpa by this Dakini, and the notes on the root winds requested by Drowa Zangmo while Orgyenpa was in Dechen, etc., indicate that there was definitely a guru-disciple relationship between the two.

Therefore, it seems difficult to say for sure whether this Long-Life ceremony was offered only to Gotsangpa, or to both Gotsangpa and Orgyenpa, father and son disciple.

### Colophon

དུས་མིན་མཁའ་འགྲོའི་བསུ་མ་བརྗོད་པའི་ཐབས། །  
ཡེ་ཤེས་ཀྱི་ཞེན་ལྡང་མ་ཡལ་བ། །  
མདོར་བསྐྱུས་ཡི་གེར་བཀོད་པའི་དགེ་བ་ཡིས། །  
རང་གཞན་ཚེ་སྲོག་རྩི་རྩེ་ལྷ་ར་བརྟན་ཤོག།

The method to repel untimely dakini summons/invites,  
Before the Wisdom Dakini's Breath/Face Dissipates  
By the virtue of writing this concise text  
May my and others' life force be stable like a vajra!

Moreover, this repelling ritual from Machig Drowa Zangmo's tradition is widely prevalent in the glorious Drukpa [Kagyü] school. It seems there is a tradition of reciting various forms of prayers for the long life of the Taglung lineage holders, primarily based on the Drowa Zangmo tradition.

In the biography of Taglung Tangpa Chenpo, Tashi Pal (སྟག་ལུང་ཐང་པ་ཚེན་པོ་བཀྲ་ཤིས་དཔལ་ 1142-1210)<sup>22</sup>, composed by Taglung Zhabdrung Ngawang Namgyal (སྟག་ལུང་ཞབས་བློང་ངག་དབང་རྣམ་རྒྱལ་):

“Once, when he was staying in Sewa Lung (སེ་བ་ལུང་), he suddenly became very ill, and his speech became unclear. Since there was no attendant nearby, he tapped on the pillow with his hand as a signal. Gom Drak and his close attendant Gompa quickly went before him. Again, he gestured with his hand to urge them to perform the bird-vase ritual. Gompa went to find a stone. In the meantime, Gom Drak kicked and broke the bird-vase, and immediately his speech became unimpeded. Then, he took out a handful of silk from the folds of his robe, cut it into five pieces, and threw them in the four directions and the centre, and thus clearing and purifying his body and mind/elements.”

This is from the longevity prayer said to have been composed by Je Gotsangpa:

“Please invite the Lama to sit on the high and wide throne. Arrange stupas in the four directions and the centre, and display white, yellow, red, green, and blue scarves. Make offerings, praises, and tormas offerings to the five classes of wisdom, karma, and worldly dakinis.

“May the glorious Lama's life be long.

May you be the companions of Dharma practitioners.

The central flag is gathered into the expanse.

དཔལ་ལྷན་ལྷ་མའི་སྐྱེ་ཚོ་བསྐྱེད།

ཚོས་མཛད་རྣམས་ཀྱི་ཚོང་གོགས་གྱིས།

དབུས་ཀྱི་དར་ཐག་དབྱིངས་སུ་བསྐྱེད།

It seems similar to what is often seen, with the gradual recitation of these and other verses, and the practice of gathering the flags.

“In the four directions and the centre, the fifth,

With corresponding harmonious colours,

Extensive auspicious connections are made.

Averting the fear of death.”

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It also appears in the practice manual for offering a long life to the precious Lama, composed by Zhabdrung Ngawang Namgyal (1594-1651) [the Drugpa Kagyu founder/unifier of Bhutan], called *Expanding Excellent Virtue Geleg Rabgye* (སླེ་མ་རིན་པོ་ཆེར་བརྟན་བརླགས་འབྲུལ་བའི་ལག་ལེན་གྱི་ཡི་གེ་དགོ་ལེགས་རབ་རྒྱས་). It seems that the so-called *Dakini Long Life Puja (Khandro Ten-Zhug)*, which later became popular in the Gelug tradition, is mainly based on this tradition of Drowa Zangmo.

From Khalka Drakri Damsik Dorje (ཁལ་ཁ་བྲག་རི་དམ་ཚིག་རྩོ་རྗེ)'s *Repelling Dakini Summons's Oral Transmission*:

“The Dakini Long Life Puja is said to have been given to the accomplished Orgyenpa by the Dakini Drowa Zangmo in the past. Later, some of our venerable superiors were blessed with the auspicious coincidence of having their lives prolonged by the Dakinis with the melody of this word, and so on, making it a particularly blessed transmission.”

As mentioned earlier, Drowa Zangmo was a Dakini from Oddiyana who came to Tibet to carry out the work of the Gyalwa Gotsangpa, father and son lineage. After Jetsun Milarepa passed away, it was very rare for accomplished masters like Lotsaw Go to come to Tibet who were worthy of respect by all. If her being named as qualified is not considered worthy, then it seems difficult to find another example of a qualified person.

Especially, Kunga Palmo (Kun-dga' dpal-mo), the mother of the omniscient [2<sup>nd</sup> Dalai lama] Geden Gyatso, probably did not forget that she herself, when she was young, acknowledged that she was an incarnation of Drowa Zangmo.

In general, this, known as *Repelling Summons* (Sun-dog, bsun-zlog), is very popular in the Old Secret Mantra tradition, and includes Rashag Tertön (Ra-shag gter-ston), Guru Chowang (Guru chos-dbang), Ratna Lingpa (Ratna gling-pa), Drimey Kunga (Dri-med kun-dga)', Lhatsun Kunzang Namgyal (Lha-btsun kun-bzang rnam-gyal) and so on.

Among the many treasures, there are those known as the Dakini's Stable Residence and Hero's enthronement. However, it seems that most of the summoning and repelling rituals, except for the treasures revealed by Tulku Rashak Chenpo, appeared after the rise of the Drowa Zangmo tradition. Therefore, it still needs to be investigated whether it is a characteristic of the new or old tantras.

Especially from the root tantra of Chakrasamvara:

“At the time of yogis passing away,  
Blood-drinking/wrathful yoginis and others,  
Holding various flowers in their hands,  
With various victory banners and flags,  
And various sounds of music,  
With offerings of various songs,  
Lead them away from this concept “death”,  
To the realm of the dakinis (Kha-cho/space-movers).”<sup>23</sup>

Thus, it is said that when the mantra yogis pass away, the heros and heroines lead them to the realm of the dakinis/space-movers. It is also very common in the biographies of the Sarma siddhas that this happens. The reason why it is possible to avert/repel such “untimely summons” is this ritual of Drowa Zangmo that accomplishes it.

In particular, the repelling untimely invites rituals that come from the treasure texts are very extensive in terms of preparation and so on, and the words/command (bka') is also known to be powerful. As the scholar Karma Chakme says in his *Supplication repelling the summons of dakas/heros* (བསུན་སྐྱོག་དཔའ་བོ་གདན་བཞུགས་ཀྱི་གསོལ་འདེབས་).

“It is difficult to find someone who performs actions such as *Subduing the Stable and Stainless Hero of the Steadfast Abode* (འདྲི་མེད་དང་བརྟན་མའི་བསུན་སྐྱོག་དཔའ་བོ་གདན་བཞུགས་ ) who is in accordance with the scriptures in terms of the performer and the equipment. Even if only a symbolic representation is made that is inconsistent with the scriptures, it is difficult for benefits to arise. Although one can repel the Eight Classes (མཛེ་བརྒྱད་བསུན་སྐྱོག་) oneself, it seems that it is necessary to do it repeatedly

because the repelling is small. The supplication and subduing/repelling (གསོལ་འདྲེབས་བསྐྱེད་ལྷོག་) is famous in the Drugpa tradition, and the untimely death subduing of the Karma Kagyu tradition also seems to be essentially the same.”

As mentioned, the practice of Drowa Zangmo tradition is thus highly beneficial, as it is easy to implement, and so forth.

### **Reason for composition**

Since it seems necessary as part of the practice of the *Three Roots Unified* of the Karma Kagyu tradition, this concise ritual of repelling and averting according to the tradition of Drowa Zangmo the wisdom Dakini, was compiled by comparing the practices of the Dagpo Kagyu and other lineages, making it non-contradictory, essential, and easy to carry out.

It was composed by the one whose head is touched by the dust of the name of the glorious Karmapa, called Orgyen Trinley, on the tenth day of the first month of the Tsurphu tradition calendar, (December 10, 2024), the Dakini gathering day of the Wood Male Dragon Year.

Any faults, errors, or shortcomings are confessed to the assembly of Gurus and Dakinis. May any pure virtue be dedicated to the stability of the lotus feet of the glorious and sacred Gurus, the flourishing of their activities throughout space, and the effortless accomplishment of all their intentions. May auspiciousness and glory blaze as an ornament of the world! Mangalam! Svasti bhavantu!

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<sup>1</sup> For translations of the Introductions of the other two texts in the trilogy, see here: 1) Three Roots Unified/Abandoning Falsehoods: <https://dakinitranslations.com/2025/06/26/the-three-roots-unified-abandoning-lies-new-texts-by-17th-karmapa-translations/> and 2) Castle of Indestructible Life-Force Method for Offering TenZhug: <https://dakinitranslations.com/2025/07/20/castle-of-indestructible-vajra-life-force-method-for-offering-ten-zhug-17th-karmapa-ogyen-trinley/>. All these three texts have also been compiled as an e-book offering in one, and uploaded online on academia.edu and dakinitranslations.com websites.

<sup>2</sup> See the Treasury of Lives biography of Gotsangpa here:

<https://treasuryoflives.org/biographies/view/Gotsangpa-Gonpo-Dorje/3759>

<sup>3</sup> I have translated the Tibetan word Dro-wa as “mover” because “go-er” in English has both positive and slightly sexual undertones to it, depending on the context and tone in which it is used!

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<sup>4</sup> It is said the work was written between 1446 and 1447 on the estate of Tatshag Gang ( rTa-tshag sgang ) in Lhorong ( lHo-rong ) , corrected in 1451, and a copy dates from 1460.

<sup>5</sup> For example, I wrote about the overlooked female teachers and the great Indian Mahasiddha, Tilopa here, who declared “Dakini is Truth!”: <https://dakinitranslations.com/2021/10/31/dakini-is-truth/tilopas-female-teachers-and-entering-unconventional-conduct-tulzhug/>

<sup>6</sup> Also, in the 17<sup>th</sup> Karmapa’s recent teachings on the important Vajrayana *Fifty Verses on the Guru* root Indian text, of which Je Tsongkhapa’s commentary (up until recently) has been considered the only/main one. However, the 17<sup>th</sup> Karmapa brings out other textual sources and commentaries that came prior to Je Tsongkhapa that have never been brought to the forefront and that are seemingly sometimes identical in content.

<sup>7</sup> *The Treasury of Lives* recently launched a funded project to re-dress the major imbalance of female biographies on their website. However, it is noticeable how many of those biographies were translated by men (particularly white men), as opposed to qualified, able and willing female translators, such as myself! In fact, one of the biographies incorporated sexist, ageist patriarchal tropes about women, not only hijacking the woman’s story with male narratives but promoting them (see my article about that here). This was also done by the scholar, Michael Sheehy’s treatment of the biography of Kunga Trinley Zangmo, said to have been the secret consort of Je Taranatha, and Zhentong lineage holder. Wangmo was also said to be the mother of the 5<sup>th</sup> Dalai Lama himself, according to a leading scholar on Taranatha, Dr. David Templeman.

<sup>8</sup> The Tibetan here means “easy to carry” which could mean easily portable or easy to perform. Here it means the latter.

<sup>9</sup> The Tibetan word Khandro is often translated as “dakini” but it literally means “mover in space”. For my short reel and explanation of the meaning of this Tibetan term, see here: <https://www.youtube.com/shorts/3PxCYCtYRrM>

<sup>10</sup> The Tibetan is འཇོ་བ་བཟང་མོ་ which literally means “Excellent Mover/Goer”.

<sup>11</sup> *The Religious History of Lhorong* ( lho rong chos 'byung ) or Lhorong Chöchung is an older work of Tibetan political and religious historiography from the perspective of a member of the Taglung Kagyu school of Tibetan Buddhism, with a focus on eastern Tibet. It was written by Tatshag Tshewanggyel ( rta tshag tshe dbang rgyal ) in the mid- 15th century . The work was written between 1446 and 1447 on the estate of Tatshag Gang ( rTa-tshag sgang ) in Lhorong ( lHo-rong ) , corrected in 1451, and a copy dates from 1460.

It contains biographies of important representatives of the Kagyu school of Tibetan Buddhism – search as Marpa and Milarepa – as well as other persons from the Kagyu tradition, with detailed introductions to teacher-student transmissions of the Barom , Karma , Phagdru , Drung and Daying schools , especially from branch Tibet. The work extensively quotes material from one author, Chengawa , as well as from other relevant materials. This edition of the Tibetan book series gangs can rig mdzod is divided into three parts: The first part is dedicated to Shakyamuni , the Twelve Deeds of the Buddha and Arhats (Buddha's disciples). The second part, the main part of the work, deals with over three hundred masters of the Kagyu school, from the Indian teacher Tilopa , the founder of the Kagyu school, Marpa , up to Khenpo Phugpa . The almost four hundred year history of the Kagyu school, as well as politics, economics, culture and religion from various phases in Tibet are

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dealt with. The third part provides supplementary information from the periods of the Earlier and Later Dissemination of the Teachings of Tibetan history.

<sup>12</sup> This Tibetan biography is called *Wish-fulfilling Tree* (dpag-bsam ljon-shing དབུག་བསམ་རྫོན་ཤིང་ )

<sup>13</sup> Here the Tibetan term འཕྲིན་ has more the sense of being “close” to something.

<sup>14</sup> The Tibetan here is ཁམས་སྐྱར་ཉོག་སོང་ which has a sense of the elements (of a person) having become impure.

<sup>15</sup> རང་ས་རང་སར་ད་ལྟ་རང་སྐྱོལ

<sup>16</sup> This Tibetan term means service, ceremony, ritual རེམ་གྲོ་.

<sup>17</sup> Here is the Tibetan of this deep and profound pith instruction: རྩོམ་ལྷན་རྒྱུ་མཛད་ཀྱིན་བདོག་གམ་གསུངས། དེར་སྐྱབ་བ་ཐམས་ཅད་རང་གི་སེམས་ལས་དོན་ལོགས་ན་མེད་པར་ཐག་ཚེད། མི་གཙང་བའི་དོང་སྐྱུག་བློ་བར་མི་འདུག། རང་གི་སེམས་སྐྱུག་བློ་བར་འདུག། དེ་བཞིན་ས་སྤོང་འཐམ་པར་མི་འདུག། རང་གི་སེམས་སྤོང་འཐམ་པར་འདུག། རྒྱུ་གཤེར་བ་མི་འདུག། རང་གི་སེམས་གཤེར་བར་འདུག། མེ་ཚ་བར་མི་འདུག། རང་གི་སེམས་ཚ་བར་འདུག། རྒྱུ་གཡོ་བར་མི་འདུག། རང་གི་སེམས་གཡོ་བར་འདུག། སེམས་ཀྱི་རང་བཞིན་སྣང་པར་དགོངས། སེམས་ཅན་སྐྱེ་མཐུན་གྱི་སེམས་སྤོང་འཐམ་པ་ལས་སར་སྐྱབ་ཞིང་། དེ་བཞིན་དུ་སེམས་ཅན་སྐྱེ་མཐུན་གྱི་སེམས་གཤེར་བ་ལས་རྒྱུ་སྐྱབ་ཞིང་། ཚ་བ་ལ་མེར་སྐྱབ་ཞིང་། གཡོ་བ་ལ་རྒྱུ་དུ་སྐྱབ་ཞིང་། རང་སེམས་སྣང་པ་ཉིད་ལ་ནམ་མཁའི་ཁམས་སྐྱབ་བར་དགོངས་ཤིང་ཐག་ཚེད་པ་ཡིན་གསུངས། དེར་སྐྱབ་བ་ཐམས་ཅད་རང་གི་སེམས་སྤོང་འཐུ་སེམས་སྣང་པ་ཐ་མལ་གྱི་ཤེས་པ་རང་དགར་ཁམས་སོང་ནས། དུན་པས་གཟུང་རྒྱུ་དང་འཛིན་བྱེད་དང་། ཉོན་མོངས་དང་གཉེན་པོ་གང་ཡང་མེད་པར་སྐྱབ་བ་ཐམས་ཅད་སྐྱེ་མཐུན་མི་ལས་སྐྱུག་རྒྱ་ལྟར་བཞུགས་པར་བྱ་བ་ལྟར་དུ་སོང་འདུག།

<sup>18</sup> Here the Tibetan term for “meditation environment” is སྐྱོམ་ཁོར་ཡུག་, སྐྱོབ་དཔོན་རྩོམ་ལྷན་ཁོར་ཡུག་མ་ཡོད་ཅེས་.

<sup>19</sup> The Tibetan for this phrase is མཁའ་འགོ་མའི་སྤྱིང་དམ་ཚོག་ཏུ་ཡོད་པ་.

<sup>20</sup> The Tibetan here is: བྱིན་པའི་ཟས་ཟོས་པན་ཚད་ which means like blessed “edibles”/food.

<sup>21</sup> The Tibetan here is: ཁ་རུ་སེབ་སེབ་འོང་གིན་འདུག་ which has a sense of “chucking it down like rain” in English.

<sup>22</sup> Taglung Thangpa Tashi Pel was the founder of Taglung Monastery (1180), central Tibet - north of Lhasa, the head monastery for the Taglungpa sub-lineage of the Kagyu School.

<sup>23</sup> The Tibetan of this verse is:

རྣལ་འབྱོར་པ་རྣམས་འཕོ་བའི་ཚེ།  
ཁྱེད་ཀྱི་འཕྲུང་དཔལ་སོགས་རྣལ་འབྱོར་མ།  
ལག་ན་མེ་ཉོག་སྐྱ་ཚོགས་ཐོགས།  
རྒྱལ་མཚན་བ་དན་སྐྱ་ཚོགས་དང་།  
རོལ་མའི་སྐྱ་ནི་སྐྱ་ཚོགས་དང་།  
སྐྱ་ཚོགས་སྐྱ་ཡི་མཚན་པ་ཡིས།  
འཚི་བ་ཞེས་བྱ་རྣམ་ཉོག་འདི།  
མཁའ་སྐྱོད་གནས་སུ་བྱིད་པར་བྱེད།

