

RINJUNG GYATSA

volumes 1 and 2

initiations and oral transmissions
transmitted by Lama Thubten Zopa Rinpoche
(Bodhgaya, India, 1982 and Kopan, Nepal, 1985)

“A Precious Source of Sadhanas
of an Ocean of Meditational Deities”

(yi dam rgya mtsho'i sgrub thabs rin chen 'byung gnas)

compiled in the 16th century by
Jetsun Taranatha
(Jonang rJe bTsun Taranatha)

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Comments in green italics such as « *This practice controls and destroys interferers* » come from the holy mouth of Lama Thubten Zopa Rinpoche, as noted down by the editor.

¹ A minority of the mantras involve an optional commitment, marked with an asterisk both in *Rinjung Gyatsa* and in the present text. A few other mantras were marked by the editor during the initiations as involving a commitment. The mantras that did not involve a commitment are not included in the present edition.

Introduction

This text presents a list of the Rinjung Gyatsa initiations given by Kyabje Thubten Zopa Rinpoche in Bodhgaya in 1982 and in Kopan in 1985. Based on *Rinjung Gyatsa* (E.E.C. I, Wisdom Publications, London, 1983) and *The Precious Source Of Attainment Of The Ocean Of Mind-Bound Deities* (E.E.C. II, November 1985). Much was left out, such as most of the mantras. However, the booklet of the 1982 initiations, *Rinjung Gyatsa*, can be downloaded from the LYWA website.

There is one major mistake in *Rinjung Gyatsa*: what is listed as initiation # 155, red Sukhāvātī Avalokiteśvara, is merely an alternative visualization-cum-mantra pertaining to # 154, white Sukhāvātī Avalokiteśvara. My thanks go to Ven. Jamyang Wangmo, editor of *The Precious Source Of Attainment Of The Ocean Of Mind-Bound Deities*, for pointing out the incorrect inclusion.

Therefore, starting from # 155, all numbers in *Rinjung Gyatsa* should be reduced by 1, and the last jenang should read # 195 instead of # 196.

Also, see the excellent work by Martin Willson and Martin Brauen on all these and other deities, including sādhanas and pictures: *Deities of Tibetan Buddhism* (Somerville MA: Wisdom Publications, 2000). Page 309 of this book shows how there is only one initiation of Sukhāvātī Avalokiteśvara, and mentions the alternative visualization.

The dates and qualifications “jenang/oral transmission”, as well as some comments from Rinpoche, were added from the notes the editor took during the initiations. Footnotes and a picture were added by the editor, who also changed the translation of some names and corrected some incorrect Tibetan transliterations, but he did not check all of them during the copying.

Hermes Brandt, France, July 2022.

Volume 1 (229 initiations or oral transmissions)

The 1982 initiations² and oral transmissions

(January 8 – February 18, 1982)

- 1.*³ **Venerable Exalted White Wish-fulfilling Wheel Tārā** (long life deity) – rje.btsun.ma.'phags.ma.sgrol.ma.dkar.mo.yid.bzhin.'khor.lo. (jenang; Jan. 8, 1982) (mantra commitment)
2. **Exalted Sarasvatī** – phags.ma.dbyangs.can.ma. (jenang; Jan. 8, 1982)
3. **Green Tārā** – phags.gzhan.sgrol.ma. (jenang; Jan. 8, 1982)
4. **Venerable Kurukullā** (Great Knowledge Lady) – rje. btsun.ma.ku.ru.kulle (rig.byed.ma). (jenang; Jan. 9, 1982)
5. **Glorious Takkirāja** – dpal.'dod.pa'i.rgyal.po. (jenang; Jan. 9, 1982) *You have received permission to practice the secrecy, which is only given to a few fortunate ones.*
6. **Glorious Blue Gaṇapati** (Subduer of demons) – dpal.tshogs.kyi.bdag.mngon.po. (jenang; Jan. 9, 1982)
7. **Glorious Red Gaṇapati** (Wealth deity) – dpal.tshogs.kyi.bdag.dmar.po. (jenang; Jan. 9, 1982)
8. **Vajrasattva with Yellow-coloured Body** – rdor.rje.sems.pa.sku.mdog.ser.po. (oral transmission of the Vajrasattva meditation, which purifies degenerated pledges. Jan. 10, 1982)
- 9.* **Muni Vajrāsana** – thub.pa.rdo.rje.gden. (jenang; Jan. 10, 1982) (mantra commitment)
10. **Five-deity Muni Who Establishes the Three Samayas** – thub.pa.dam.tshig.

² Most are jenangs (Tib. rjes gnangs), i.e. permissions to practice a certain deity or yidam, which can only be given on the basis of a full empowerment or initiation; some are mere oral transmissions. This series of initiations is based on a full Yamāntaka initiation, given on January 6 and 7, 1982.

The numbering of the initiations follows that of Taranatha's text, as rendered in *Rinjung Gyatsa*, with one exception: following # 154, a second (red) Sukhāvātī Avalokiteśvara was mistakenly added in the English translation as # 155, while it is merely an alternative visualization for # 154. *Rinjung Gyatsa* lists 196 jenangs, one too many. Starting with # 155 of the present list, the numbers are one less than in *Rinjung Gyatsa*.

Rinpoche sometimes changed the order, which will show in the dates. For example, # 56 was given a day after # 57.

³ * Indicates an optional commitment.

- gsum.bkhod.iha.inga. (jenang; Jan. 10, 1982)
11. **Buddha with the Sixteen Elders** – thub.pa.gnas.brtan.bcu.drug.dang.bcas.pa. (jenang; Jan. 10, 1982)
 12. **Tathāgata Shākyamuni Buddha from the Four Deities of the Kadam Tradition** – bka'.gdams.lha.bzhi.las.de.bzhin.gshegs.pa.shākya.thub.pa. (jenang; Jan. 10, 1982)
 - 13.* **Bhagavan Bhaiṣajyaguru (Seven Medicine Buddhas)** – bcom.liden.das.sman.bla. *This practice pacifies naga diseases.* (jenang; Jan. 11, 1982) (mantra commitment)
 14. **Nāgendra Rāja (One of the Thirty-five Confessional Buddhas)** – glu.dbang.rgyal.po. (jenang; Jan. 11, 1982)
 15. **Mañjuvajra Arisen From Guhyasamāja** - gsang.ba.'dus.pa.las.'byung.ba.'jam.pa'i.rdo.rje. (jenang; Jan. 11, 1982)
 16. **Together-born Secret Assembly** – Sahaja Guhyasamāja – gsang.ba.'dus.pa.ihan.cig.skyes.pa. (jenang; Jan. 11, 1982)
 17. **Śrī Mahāmāyā - Śrī Mahāsukhanātha** – dpal.sgyu.sphrul.chen.mo – dpal.dan.bde.chen.mgon.po. (jenang; Jan. 11, 1982)
 18. **Together-born Heruka - Wheel of Great Happiness** – Sahaja Heruka – Chakra Paramasukha – khor.lo.bde.mchog.ihan.skyes. (jenang; Jan. 11, 1982)
 19. **The Blessing of Glorious Heruka Together With Six Armour-like Heroes** – dpal.khor.lo.bde.mchog.dang.'brel.ba'i.go.cha'i.dpa'.bo.drug.gi.byin.rlabs. (jenang; Jan. 12, 1982)
 20. **The Blessing of the Six Armour-like Heroines** - go.cha'i.dpa'.mo.drug.gi.byin.rlabs. (jenang; Jan. 12, 1982)
 21. **White Heruka** - bde.mchog.dkar.po. (jenang; Jan. 12, 1982)
 22. **White Heruka for Long Life** - bde.mchog.dkar.po'i.tshe.sgrub. (jenang; Jan. 12, 1982)
 23. **Seven-Syllable Avalokiteśvara** - jig.rten.dbang.phyug.yi.ge.bdun.pa. (jenang; Jan. 12, 1982)
 24. **Together-born Heruka —Essence of the Glorious Hevajra** - dpal.kyai.rdo.rje'i. snying. po'i.he.ru.ka.ihan.skyes. (jenang; Jan. 12, 1982)
 25. **Together-born Kālacakra** - dus.khor.ihan.skyes. (jenang; Jan. 13, 1982)
 26. **Wrathful Hero Vajra Power (Protector aspect of Kālacakra)** - khro.bo'i.dpa'.bo.rdo.rje.shugs. (jenang; Jan. 13, 1982)
 27. **Together-born Red Yamāntaka** - gshed.dmar.ihan.skyes. (jenang; Jan. 13, 1982) (mantra commitment)
 28. **Collected Vajrabhairava** - rdo.rje.jigs.byed.bsdu.pa. (jenang; Jan. 14, 1982)
 - 29.* **Naropa's Sky Enjoyer – Vajra Yogini** - na.po.mha.spyod – rdo.rje.rnal.

- 'byor.ma. (initiation, Jan. 15, 1982) (mantra commitment)
- 30.* **Two-faced Pig Lady Known in the Chäl tradition — Pig-faced Vajra Yoginī** - phag.mo.zhal.gnyi.ma.dpyal.lugs.su.grags.pa. (jenang; Jan. 15, 1982)
31. **Maitripa's Sky Enjoyer - Two-Faced Vajra Varāhī Known as the Lady Who Plays, the Knowledge-holder** - mai.tri.mkha.spyod - rig.pa.dzin.ma.rtsen. ma.zhes.byab.ba.rdo.rje.phag.mo. (jenang; Jan. 16, 1982)
32. **Indrabhuti's Sky Enjoyer - Two-faced Varāhī** - indra.mkha.spyod – phag.mo.zhal.gnyis.ma. (jenang; Jan. 16, 1982)
- 33.* **Vajra Varāhī Accomplishing the Purpose** - rdo.rje.phag.mo.don.grub.ma. (jenang; Jan. 17, 1982) (mantra commitment)
- 34.* **Vajra Varāhī Cutting Her Neck** – do.rje.phag.mo.dbu.bcad.ma. (jenang; Jan. 18, 1982)
35. **Vajra Varāhī Destroying the Opponent** - rdo.rje.phag.mo.gnam.zhabs. ma.phas.rgol.joms.pa'i. (jenang; Jan. 18, 1982)
36. **Varāhī Kurma Padi - Lady of the Wheel** - khor.lo'i.dbang.phyug.ma. (jenang; Jan. 18, 1982)
37. **Red Vajra Varāhī** - rdo.rje.phag.mo.dmar.mo. (jenang; Jan. 19, 1982)
38. **Reversed Together-born Lady** - go.zhog.ihan.cig.skyes.ma. (jenang; Jan. 19, 1982)
39. **Venerable Nine-deity Black, Wrathful Vajra Varāhī** - rje.btsun.rdo.rje. phag.mo.khros.nag.iha.dgu. (jenang; Jan. 19, 1982)
- 40.* **Venerable White Varāhī Clarifying Intelligence** - rje.btsun.ma.phags. dkar.shes.rab.gsal.byed. (jenang; Jan. 20, 1982)
- 41.* **Six-syllable Avalokiteśvara of Atisha's Tradition** - spyan.ras.gzigs.yi.ge. drug.pa.jo.bo.lugs. (jenang; Jan. 20, 1982) (mantra commitment)
42. **Exalted Lord of the World Avalokiteśvara From the Four Deities of the Kadam** - bka.gdams.lha.bzhi.las.phags.pa.'jig.rten.dbang.phyug.spyan. ras.gzigs. (jenang; Jan. 20, 1982) (mantra commitment)
- 43.* **Exalted Eleven-faced Avalokiteśvara of the Päl.Mo Tradition** – 'phags.pa. spyan.ras.gzigs.bcu.gcig.zhal.dpal.mo.lugs. (jenang; Jan. 21, 1982) (mantra commitment)
- 44.* **Five Exalted Deities Arising From the Mantra of Purposeful Noose** (renowned in the tradition of Bari) - **Amogapāsha** - dön.yöd.zhags.pa'i. gzungs.las.byung.ba.phags.pa.lha.lnga. (jenang; Jan. 21, 1982) (commitment for two mantras, 44a and 44b – see the list at the end)
- 45.* **Yellow Purposeful Noose** - Amogapāsha - dön.yöd.zhags.ser.po.⁴ (jenang; Jan. 22, 1982)
- 46.* **Purposeful Noose of the Great Kashmiri Paṇḍit's Tradition** – **Amogapāsha** - dön.zhags.kha.che.pan.chen.lugs.⁵ (jenang; Jan. 22, 1982)

⁴ I missed this jenang, was sick on January 22.

⁵ I missed this jenang, was sick on January 22.

- (mantra commitment)
47. **Five Deity Khasarpani Avalokiteśvara** - spyan.ras.gzigs.kha.sarpani.lha.Inga.⁶ (jenang; Jan. 22, 1982)
 48. **Five Deity Wish-fulfilling Jewel Avalokiteśvara** - spyan.ras.gzigs.yid.bzhin.nor.bu.lha.Inga. (jenang; Jan. 23, 1982)
 49. **White Khasarpani Avalokiteśvara - Relaxing the Mind Itself** - sems.nyid.ngal.gso. (jenang; Jan. 23, 1982)
 50. **Secretly-accomplished Lord of the World** (from the tradition of the venerable yogi Mitra Jvagi) - jig.rten.dbang.phyug.gsang.ba'i.sgrub.pa. (jenang; Jan. 24, 1982) *The mantra is recited for the success of any project.*
 51. **Avalokiteśvara King Of Space** - Ākāsharāja Avalokiteśvara - spyan.ras.gzigs.nam.mkha'i.rgyai.po. (oral transmission; Jan. 24, 1982)
 52. **Wish-fulfilling Wheel Avalokiteśvara**⁷ - spyan.ras.gzigs.yid.bzhin.'khor.lo. (oral transmission; Jan. 24, 1982)
 53. **Eleven-faced One Who Protects From the Eight Fears**⁸ (the Avalokiteśvara practice of gelongma Päl.Mo, handed down from Atisha and Dharmakirtī) - bcu.gcig.zhal.jigs.pa.brgyad.skyob. (oral transmission; Jan. 24, 1982)
 54. **All-conquering Vajra Essence Avalokiteśvara**⁹ - spyan.ras.gzigs.rdo.rje.snying.po.rab.tu.'joms.pa. (oral transmission; Jan. 24, 1982)
 55. **Exalted Lion's Roar Avalokiteśvara** (Who Dispels All Diseases) - Ārya Avalokiteśvara Singhanāda - phags.pa.spyan.ras.gzigs.seng.ge.sgra. (jenang; Jan. 24, 1982)
 56. **Ocean-Victor Avalokiteśvara** - spyan.ras.gzigs.rgyal.ba.rgya.mtsho. (jenang; Jan. 26, 1982)
 57. **Tārā From the Four Deities of The Kadam** – bka'.gdams.lha.bzhi.las.sgrol.ma. (oral transmission; Jan. 25, 1982)
 58. **Blue-Green Tārā From the Great Kashmiri Paṇḍit's tradition** - sgrol.ma.sngo.ljang.kha.che.pan.chen.lugs. **Exalted Tārā Who Protects From Poverty** – 'phongs.skyobs.'phags.ma.sgrol.ma. (oral transmission; Jan. 25, 1982)
 59. **White Tārā From the Great Kashmiri Paṇḍit's Tradition** - sgrol.dkar.kha.che.pan.chen.lugs. (jenang; Jan. 25, 1982)
 - 60.* **Peaceful Day and Wrathful Night Tārā** - sgrol.ma.nyin.zhi.mtshan.khro. (jenang; Jan. 25, 1982) (mantra commitment day) (mantra commitment night)
 61. **Red Tārā** (Siddha Saraha lineage) – urgyan.sgrol.ma.gnas.kyi.dbang.phyug.ma. *Red Tārā's function is to fulfill wishes, to pacify negative influences and to gain*

⁶ I missed this jenang, was sick on January 22.

⁷ # 52 was not a jenang. Only the oral transmission of the meditation, including two mantras, was given; there was no blessing of body, speech and mind.

⁸ # 53 was not a jenang. there was no blessing of body, speech and mind. Only the oral transmission of the meditation was given, without a mantra.

⁹ # 54 was not a jenang; there was no blessing of body, speech and mind. Only the oral transmission of the meditation was given, without a mantra.

- control and success.* (jenang; Jan. 25, 1982)
62. **Cintāmaṇi Tārā** - Wish-fulfilling Jewel Tārā - sgrol.ma.yid.bzhin.nor.bu. (jenang; Jan. 26, 1982)
- 63.* **Red Tārā From the Sakya Tradition** - sgrol.ma.dmar.mo.sa.lugs. *The most powerful deity to do the work of controlling other beings.* (jenang; Jan. 26, 1982) (mantra commitment)
64. **Tārā Vasudhara** - Tārā Who Grants Wealth From the Lineage of the Great Kashmiri Paṇḍit - kha.che.pan.chen.nas.brgyud.pa.sgrol.ma.nor.sbyin. (jenang; Jan. 26, 1982)
65. **Three-deity Yellow Tārā** - Principal and Entourage - Tradition of the Great Paṇḍit Shākya Shrī - pan.chen.shākya.shrī'i.lugs.sgrol.ma.ser.mo.gtsho.'kor. gsum.pa. (oral transmission; Jan. 26, 1982)
66. **Tārā Who Gives Predictions In Dreams** - mi.lam.sgrol.ma. (oral transmission; Jan. 26, 1982)
67. **Five-deity Tārā** - sgrol.ma.lha.lnga. (jenang; Jan. 27, 1982)
68. **Eight-armed Tārā** - phyag.brgyad.sgrol.ma. (oral transmission; Jan. 27, 1982)
69. **Venerable Kapāli Tārā** (Tārā who protects from the eight fears) - rje.btsun.ma.ka.pā.li.tā.rā. (oral transmission; Jan. 27, 1982)
70. **Exalted Cuṇḍa Tārā** (red Tārā who dispels all diseases) – 'phags.ma.cuṇḍa.tā.rā. (oral transmission; Jan. 27, 1982)
71. **Glorious Ucārya Vajrapāṇi** – dpal.phyag.na.rdo.rje.ucārya. (jenang; Jan. 27, 1982)
72. **Blue-clad Vajrapāṇi** - phyag.na.rdo.rje.gos.sngon.can. (jenang; Jan. 28, 1982)
73. **Glorious Master of Secrets Vajrapāṇi From the Sakya Tradition** - dpal.gsang.ba'i.bdag.po.phyag.na.rdo.rje.sa.lugs. (jenang; Jan. 28, 1982)
74. **The Guardian-Fortress Greatly Fierce Vajrapāṇi** – phyag.rdor.gtum.chen.gsrung.ba'i.mkhar. (jenang; Jan. 28, 1982)
75. **The Less-Fierce Blazing Vajrapāṇi** (Vajrapāṇi destroying interferences) – phyag.rdor.gong.khug.ma.gtum.chung.me.'bar.ma. (jenang; Jan. 28, 1982)
76. **The Less-Fierce Red Vajrapāṇi** – phyag.rdor.gtum.chung.dmar.po. (oral transmission; Jan. 28, 1982)
77. **Nīlambara Vajrapāṇi** (Blue-Clad Vajrapāṇi of the Dro.zang Tradition) – phyag.na.rdo.rje.gos.ngon.can.'gro.bzang.lugs. (jenang; Jan. 29, 1982)
78. **Storeyed-Cottage Vajrapāṇi** - phyag.rdor.khang.bu.brtsegs.pa. (jenang; Jan. 29, 1982)
79. **Vajrapāṇi Bhūta Dāmara** (Vajrapāṇi Subduing Bhūtas – the Guru Rinpoche lineage of Vajrapāṇi) - phyag.na.rdo.rje.'byung.po.'dul.byed. (jenang; Jan. 29, 1982)
80. **Sahaja Hayagrīva** (Together-born Hayagrīva – lineage from Avalokiteśvara to Atisha) - rta.mgrin.jo.bo.lugs.lhan.gcig.skyes.pa. (jenang; Jan. 29, 1982)
81. **Hayagrīva From the Great Atisha Tradition** - rta.mgrin.jo.lugs.chen.mo.

- This deity consumes all harmers and bhuta spirits.* (jenang; Jan. 29, 1982)
82. **Glorious Hayagrīva Subduing the Four Shvāna** (dogs) - dpal.rta.mgrin. shvā.na.bzhi.bskor. *This practice protects from contagious diseases and harm from nāgas and other interferences.* (jenang; Jan. 30, 1982)
83. **Hayagrīva From the Lineage of the Great Paṇḍit Shākya Shrī** - paṇ.chen. shākya.shrī.nas. rgyud.par.rta.mgrin. (jenang; Jan. 30, 1982)
84. **Hayagrīva From the Tradition of the Great Teacher Kyer.U.Ten.Gang.Pa** - rta.mgrin.skyer.sgang.lugs. (jenang; Jan. 30, 1982)
85. **Glorious Hayagrīva With a Sword of Iron** - dpal.rta.mgrin.lcags.ral.can. (jenang; Jan. 30, 1982)
- 86.***Two-armed Blue Acala Grown From a Hair-Pore** - mi.gyo.sngon.po.phyag. gnyis.pa.pus.btsugs. (jenang; Jan. 30, 1982)
87. **Atisha’s Oral Instruction of the Fierce Wrathful One** - a.ti.sha’i.gdams.pa. khro.bo.gtum.po. (jenang; Jan. 31, 1982)
88. **White Acala** - mi.gyo.ba.dkar.po. (jenang; Jan. 31, 1982) (mantra commitment)
89. **Four-armed Acala** - mi.gyo.ba.phyag.bzhi.pa. (jenang; Jan. 31, 1982)
90. **Four-legged Acala** - mi.gyo.ba.zhabs.bzhi.pa. (jenang; Jan. 31, 1982)
91. **Acala Accompanied by Eight Monkeys** (oral tradition from the Guhyasamaja Tantra) – mi.gyo.spre’u.brgyad.ma. *This deity subdues diseases and spirits.* (jenang; Jan. 31, 1982)
92. **Nirmāṅakāya Amitāyus of Rechungpa’s Tradition** - ras.chung.pa’i.lugs. tshe.dpag.med.sprul.sku. *This practice protects from diseases and from spirit interferences. Also, by doing the retreat, one can receive predictions in dreams.* (jenang; Jan. 31, 1982)
- 93.* **Amitayus From the Bari Tradition** - tshe.dpag.med.ba.ri.lugs. (Feb. 1, 1982)
94. **Four-armed White Amitāyus** - tshe.dpag.med.dkar.po.phyag.bzhi.pa. *This is the Mahā-anuttarayoga Tantra aspect of Amitāyus. By this practice and mantra recitation, one can prevent untimely death.* (jenang; Feb. 1, 1982)
- 95.* **White Amitāyus** - tshe.dpag.med.dkar.po. (jenang; Feb. 1, 1982) (mantra commitment)
- 96.* **Nine-deity Uṣṇīṣa Vijayā** – Lineage from Buddha Śākyamuni through Maitreya and Asanga) – rnam.rgyal.lha.dgu. (jenang; Feb. 1, 1982) (mantra commitment)
97. **Immortal Vajra Goddess Arising From Heruka** - bde.mchog.las.byung.ba’i. ‘chi.med.rdo.rje.lha.mo. *This practice [(i.e. mantra # 1)] can save one from untimely death. / This is a powerful practice [(i.e. mantras # 2-4)] for long life and purification as well as for removing hindrances.* (jenang; Feb. 1, 1982)
98. **White Mañjuśrī From the Great Kashmiri Paṇḍit’s tradition** – ‘jam.dkar. kha.che.pan.chen.lugs. *By this practice one becomes expert in the five sciences, in explaining the holy Dharma, in debating and in composition.* (jenang; Feb. 2, 1982)
99. **Venerable Red-Yellow Arapacana Mañjuśrī** (Sakya Tradition) - rje.btsun.

- ‘jam.dpal.dbyangs.a.pa.ca.na.dmar.ser. (jenang; Feb. 2, 1982) (**mantra comm.**)
100. **Accomplishing-praise of Mañjuśrī Having Good Qualities and Wisdom** – ‘jam.dpal.yon.tan.ye.shes.bzang.po’i.bstod.sgrub. (jenang; Feb. 2, 1982)
101. **Mañjuśrī With Lion-like Speech** – ‘jam.dpal.smra.seng.(jenang; Feb. 3, 1982)
102. **Mañjuśrī Prajñācakra** (The Great Kashmiri Paṇḍit’s Oral Instruction of Mañjuśrī Wisdom Wheel) - kha.che.pan.chen.gyi.man.ngag.’jam.dbyangs.shes.rab.khor.lo. (jenang; Feb. 3, 1982)
103. **Maitreya** - byams.pa. (jenang; Feb. 3, 1982)
104. **Yellow Prajñāpāramitā** (lineage through Atisha) - sher.phyin.ser.mo. (oral transmission; Feb. 4, 1982)
105. ***White Prajñāpāramitā** - sher.phyin.dkar.mo. (jenang; Feb. 4, 1982)
106. **Four-armed Sarasvatī From the Tradition of Ācārya Candrakumāra** – slob.dpon.zla.ba.gzhon.nu’i.lugs.dbyangs.can.ma.phyag.bzhi.ma. (jenang; Feb. 4, 1982)
107. **Red Sarasvatī** - dbyangs.can.ma.dmar.mo. (jenang; Feb. 4, 1982)
108. ***Marīcī**¹⁰– ‘od.zer.can.ma. *This deity pacifies external obstacles.* (jenang; Feb. 4, 1982) (**mantra commitment**)
109. ***Muni Meru Śiṣa** (Peak of Mount Meru Endowed With Long Life) – tshe.ring.po.sgrub.pa.thub.pa.me.ru.shi.zha. (jenang; Feb. 5, 1982) (**mantra**)

¹⁰ Two aspects of Marīcī are combined in this one jenang: The Goddess Marīcī With Needle And Thread (Tib. ‘od zer can ma khab skud can) and The Goddess Marīcī From The Dhāraṇi (Tib. gzungs las byung ba’i ‘od zer can ma). Rinpoche described the deity as follows : ”This and the following (*four, Ed.*) deities are yidams of the Indian master Dorje Den (*rdo rje gdan pa; Skt. Vajrāsana, Ed.*). Golden body, right hand in the mudra of granting sublime realizations, left hand holding the branch of a sorrowless tree; slightly wrathful, scarfs, jewel ornaments, two arms, one face; standing in dancing posture or sitting in a carriage pulled by four yellow pigs. She protects travellers.” The description of the standing goddess refers to Marīcī With Needle And Thread, while the description of the sitting goddess refers to goddess Marīcī From The Dhāraṇi. Both aspects of the goddess share the same mantra.

Rinjung Gyatsa does not distinguish between the two aspects and describes only the latter, while *Deities of Tibetan Buddhism* does list them separately, as nrs. 195 and 196 respectively. In the sādhana found in the Tibetan text of the Rinjung Gyatsa, the two aspects of Marīcī appear at different stages of the same practice. This sādhana has been translated by the editor with the title *A Sadhana Of The Goddess Marīcī*.

commitment)

- 110* **Three-and-a-half syllable Avalokiteśvara** - spyen.ras.gzigs.yi.ge.
phyed.dang.bzhi.pa. *This deity reverses bad dream, pacifies diseases and grants long life.* (jenang; Feb. 5, 1982)
- 111.* **Buddha Locanā** (Buddha Eye) - sangs.rgyas.spyan.ma. *The practice of this deity removes diseases such as contagious fevers.* (jenang; Feb. 5, 1982)
- 112.* **Buddha Who Alone Establishes the Three Samayas** – dam.tshig.gsum.
bkod.gtso.rkyang. (jenang; Feb. 5, 1982) (mantra commitment)
113. **Secret Realization Kurukullā** - ku.ru.kul.le.gsang.sgrub. (jenang; Feb. 5, 1982)
114. **Glorious Lady, Essence of Golden Drop, Red Kurukullā** - dpal.mo.snying.
gi.gser.thig. (jenang; Feb. 6, 1982)
115. **Red Vasudhara** (wealth deity) - nor.rgyun.ma.dmar.mo. (jenang; Feb. 6, 1982)
116. **Goddess Tinu** - lha.mo.ti.nu. (jenang; Feb. 6, 1982)
117. **Devi Śiro Bhūṣaṇa** (Venerable Lady Adorned With Skulls - a form of Vajra Yoginī) –
rje.btsun.ma.thod.pa.rgyan. *This initiation was given by the deity to the great practitioner Nyän-tön, who regularly beheld visions of her.* (jenang; Feb.6, 1982)
118. **Guhyajñāna Ḍākini** - Secret Wisdom Ḍākini (female aspect of
Avalokiteśvara) - mkha'. 'gro.gsang.ba.ye.shes. (oral transmission; Feb. 7, 1982)
- 119.* **Vajra Vidharana** - Blue-green Totally-Destroying Vajra - rdo.rje.rnam.par.
'joms.pa.ljang.sngon. *The practice of this deity has the functions of protecting, removing nāga diseases and purifying contamination, both of sentient beings and of the environment.* (jenang; Feb. 7, 1982) (mantra commitment)
120. **White Vajra Vidharana** - rdo.rje.rnam.'joms.dkar.po. (jenang; Feb. 7, 1982)
121. **Amṛta Kuṇḍali** - wrathful Vighnāntakṛt - khro.bo.bgegs.mthar.byed.
This deity is the essence of Vajrapāṇi and dispels interferences. By doing his retreat one can protect others, protect crops from hail, protect against spirits which prevent the conception or birth of a child and one can also prevent any hindrances from arising during the retreat of another deity. (jenang; Feb. 8, 1982)
122. **White Viśvamātā** - sna.tshogs.yum.dkar.mo. (jenang; Feb. 8, 1982)
123. **Pratisarā** - Female Individual Follower (lineage through Sakya Paṇḍita) –
so.sor.'brang.ma. *This deity protects, bestows success, helps one become more powerful and helps those who cannot have children or who have miscarriages.*
(jenang; Feb. 9, 1982)
124. **Uṣṇīṣa Sitātapatra** - White Umbrella Protectress Aparājita (sangs.rgyas.
'jam.dbyang lineage) - gtsug.tor.gdugs.dkar. *This deity removes the dangers of floods, fires, cyclones and earthquakes. She also dispels nāgas and spirits.* (jenang;
Feb. 9, 1982)
- 125.* **Yellow Parṇaśavari** - Yellow Leaf-wearing Female Solitary Ascetic –
ri.khrod.ma.lo.ma.gyon.ma.ser.mo. *The practice of this deity pacifies diseases.*
(jenang; Feb. 9, 1982) (heart mantra commitment & action mantra commitment)
- 126.* **Red Parṇaśavari** - Red Leaf-wearing Female Solitary Ascetic – ri.khrod.ma.
lo.ma.gyon.ma.dmar.mo. (jenang; Feb. 9, 1982) (mantra commitment)
- 127.* **Sky-blue Parṇaśavari** - ri.khrod.ma.lo.ma.gyon.ma.nam.mkha'. (jenang;

- Feb. 9, 1982)
128. ***Black Parṇaśavari** - ri.khrod.ma.lo.ma.gyon.ma.nag.mo. *This [deity's] mantra is to be recited in addition to the essence and action mantras of Yellow Parṇaśavari.* (jenang; Feb. 9, 1982)
129. **Green Parṇaśavari** - ri.khrod.ma.lo.ma.gyon.ma.ljang.gu. *This [deity's] mantra is to be recited in addition to the essence and action mantras of Yellow Parṇaśavari.* (jenang; Feb. 9, 1982) (mantra commitment)
130. **Mother of the Planets, Queen of Knowledge** - gza.yum.rig.pa'i.rgyal.mo. *The function of this victorious wisdom-mother practice is to dispel paralysis and unconsciousness and harm from bhuta spirits.* (jenang; Feb. 10, 1982)
131. **Smoke-coloured Krodharājā Bhurkumkūṭa**¹¹ (Skt. *uccuṣma-dhūmra*) (male aspect, from the translator Bari's tradition) – sme.brtsegs.dud.kha. (jenang; Feb. 10, 1982)
132. **Green Krodha-Bhurkumkūṭa**¹² (male aspect from Atisha's tradition) – khro.bo.sme.brtsegs.ljang.gu. *This [deity's] mantra is recited in addition to the mantra for smoke-coloured Tr'o.gyäl.me.tseg [(# 131)], and is especially for curing paralysis.* (jenang; Feb. 11, 1982)
133. **Wrathful Black Ḍākinī Bhurkumkūṭa**¹³ (female aspect) - khro.mo.sme.brtsegs.nag.po. *To purify contamination, one should visualize the deity on the crown of one's head. She purifies with the nectar from the vase she holds and then dissolves into oneself.* (oral transmission; Feb. 11, 1982)

¹¹ The Tibetan kangyur preserves one Kriya Tantra dedicated to Bhurkumkūṭa: *The Mantra Praising the Wrathful King Bhurkumkūṭa* (Skt. *krodha bhurkumkūṭa rāja stotra mantra*; Tib. *sme brtsegs bstod sngags*, or more fully, *khro bo'i rgyal po sme brtsegs la bstod pa'i sngags*, D 756). The title of this tantra suggests that the deity's name is Bhurkumkūṭa, translated into Tibetan as **sme ba brtsegs pa**, or **sme brtsegs**. Nowadays, the deity is commonly called Uccushma (Uccuṣma) in Sanskrit, but the source of this name is not clear. There doesn't seem to be a Western name for this deity.

¹² Why the deity is not called Uccushma (Uccuṣma), see note for # 131.

¹³ Why the deity is not called Uccushma (Uccuṣma), see note for # 131.



134. **Wrathful Heruka Whose Touch Burns** - bde.mchog.khro.bo.reg.tshig. *This practice annihilates harm and interferers such as enemies of the Dharma and black magicians who harm one with mantra causing such things as bad dreams or unusual occurrences in the day or night.* (jenang; Feb. 11, 1982) (no mantra commitment, but an exclamation mark!)
135. **Vajra Garuda Heruka** - bde.mchog.rdo.rje.mkha'.lding. jenang; *This [deity's] mantra is recited to pacify very powerful naga spirits.* (jenang; Feb. 12, 1982)
136. **Wisdom Garuda From The Tantric Tradition** - ye.shes.khyung.khra.rgyud.lugs. *This practice cures nāga diseases and poisoning.* (jenang; Feb. 14, 1982)
137. **Garuda From the Oral Instruction Tradition** (from the Kālacakra Tantra and according to the advice of Nāropa) - khyung.khra.man.ngag.lugs. *This deity cures nāga diseases.* (jenang; Feb. 12, 1982)
138. **Yellow Vajra Garuda From the Kadam Tradition** - rdo.rje.mkha'.lding.khyung.ser.po.bda'.gdams.lugs. (oral transmission; Feb. 12, 1982)
139. **Black Mañjuśrī** - 'jam.dbyangs.nag.po. *The recitation of this [deity's] mantra first thing in the morning purifies negativities and the potential of being affected by negative influences during the day.* (oral transmission; Feb. 13, 1982)
140. **Goddess Śramaṇā** (a Kriya Tantra aspect of Tārā who gives predictions in dreams) – lha.mo.shra.ma.ṇa. (śramaṇā = Buddhist nun; śramaṇa = Buddhist monk). *The profound meditation of this deity enables one to use dreams for such purposes as being able to remember teachings or gaining predictions about one's life-span and about past and future lives.* (oral transmission; Feb. 13, 1982)
141. **Singha Mukhā Ḍākinī** (Blue Lion-faced Ḍākinī) - mkha'.'gro.seng.ge'i.gdong.can.sngon.mo. *This deity protects from outer, inner and secret interferences, black magicians, harmers, etc.* (jenang; Feb. 13, 1982)
142. **Singha Mukhā Ḍākinī** (Red Lion-faced Ḍākinī) - mkha'.'gro.ma.seng.ge'i.gdong.pa.dmar.mo. (jenang; Feb. 13, 1982)
143. **Nāga Rākṣa Mañjuśrī** – 'jam.dpal.na.ga.rakzha. *This deity cures nāga diseases.*

- (jenang; Feb. 14, 1982)
144. **Buddhasaptavīra** - Śākya Rakṣita's Oral Instruction of the Seven Hero-Buddhas (arising from the speech of Paṇḍita Pūrṇa Vajra) - shākya.rakṣhi.ta'i.man.ngag.sangs.rgyas.dpa'.bo.bdun. (jenang; Feb. 14, 1982)
145. **Amitābha** - Śākya Rakṣita's Oral Instruction of the One of Limitless Light (arising from the speech of Paṇḍita Pūrṇa Vajra) - shākya.rakṣhi.ta'i.man.ngag.od.dpag.tu.med.pa. (oral transmission; Feb. 14, 1982)
146. **Maitreya** - Śākya Rakṣita's Oral Instruction of the All-Loving One (arising from the speech of Paṇḍita Pūrṇa Vajra) - shākya.rakṣhi.ta'i.man.ngag.byams.pa. (*not noted whether jenang or oral transmission*; Feb. 14, 1982)
147. **Ārya Samantabhadra** - Śākya Rakṣita's Oral Instruction of the Exalted Essence of Space (arising from the speech of Paṇḍita Pūrṇa Vajra) – shākya.rakṣhi.ta'i.man.ngag.'phags.pa.kun.tu.bzang.po. (*not noted whether jenang or oral transmission*; Feb. 14, 1982)
148. **Ārya Ākāśagarbha** - Śākya Rakṣita's Oral Instruction of the Exalted Completely Good One (arising from the speech of Paṇḍita Pūrṇa Vajra) – shākya.rakṣhi.ta'i.man.ngag.'phags.pa.nam.mkha'i.snying.po. (*not noted whether jenang or oral transmission*; Feb. 14, 1982)
149. **Kṣitigarbha** - Śākya Rakṣita's Oral Instruction of the Exalted Essence of Earth (arising from the speech of Paṇḍita Pūrṇa Vajra) - shākya.rakṣhi.ta'i.man.ngag.'phags.pa.sa'i.snying.po. **One can do this practice to remove insects.** (*not noted whether jenang or oral transmission*; Feb. 14, 1982)
150. **Sarvanivaraṇaviṣkambhīni** - Śākya Rakṣita's Oral Instruction of the Exalted Dispeller of Every Kind of Obscuration (arising from the speech of Paṇḍita Pūrṇa Vajra) - shākya.rakṣhi.ta'i.man.ngag.'phags.pa.sgrib.pa.rnam.sel. (oral transmission; Feb. 16, 1982)
151. **Avalokiteśvara-aṣṭha-ghora-tāraṇi** - Śākya Rakṣita's Oral Instruction of Avalokiteśvara Who Protects From the Eight Fears (arising from the speech of Paṇḍita Pūrṇa Vajra) - shākya.rakṣhi.ta'i.man.ngag.spyan.ras.gzigs.'jigs.pa.brgyad.skyob. (oral transmission; Feb. 16, 1982)
152. **Viśveśvara Avalokiteśvara** - Śākya Rakṣita's Oral Instruction of the Universal Lord Avalokiteśvara - shākya.rakṣhi.ta'i.man.ngag.'phags.pa.spyan.ras.gzigs.sna.tshogs.dbang.po. // **Amoghapāśa / Purposeful Noose** (arising from the speech of Paṇḍita Pūrṇa Vajra) – don.yod.zhags.pa. (oral transmission; Feb. 15, 1982)
153. **Eleven-faced Padmapāṇi (Avalokiteśvara)** (arising from the speech of Paṇḍita Pūrṇa Vajra) – zhal.bcu.gcig.pa.padma'i.phyag. (oral transmission; Feb. 15, 1982)
154. **Sukhāvātī Avalokiteśvara** (arising from the speech of Paṇḍita Pūrṇa Vajra) - spyen.ras.gzigs.su.khā.va.ti. (oral transmission; Feb. 15, 1982)
155. **Amoghāṅkuśa** - Śākya Rakṣita's Oral Instruction of Purposeful Hook

- (arising from the speech of Paṇḍita Pūrṇa Vajra) - śākya.rakṣhi.ta'i.
man.ngag.don.yod.lcags.kyu. (oral transmission; Feb. 15, 1982)
156. **Ārya Amoghapūjamaṇi** - Śākya Rakṣita's Oral Instruction of the Exalted Purposeful Offering-Jewel (arising from the speech of Paṇḍita Pūrṇa Vajra) – śākya.rakṣhi.ta'i.man.ngag.'phags.pa.don.yod.mchod.pa.nor.bu. *By this practice one can make rain, cure nāga diseases and obtain material enjoyments, etc. with ease.* (oral transmission; Feb. 15, 1982)
157. **Peaceful Master of Secrets** – Together-born Vajrapāṇi – gsang.ba'i.bdag.po.zhi.ba. (jenang; Feb. 15, 1982)
158. **Sahasra Vajrapāṇi** – Devasambhava's Oral Instruction of Together-born Vajrapāṇi – de.va.sambhava'i.man.ngag.phyag.rdor.lhan.cig.skyes.pa. (jenang; Feb. 15, 1982)
159. **Vajra Goddess Māmākī** – rdo.rje.lha.mo.mā.ma.kī. *This deity overcomes all interferences.* (jenang; Feb. 16, 1982)
160. **Devi Paṇḍaravāsini** – White-clad Goddess (oral instruction of the great Vajra Guru of Dro.ding, Devasambhava, arising from the speech of Paṇḍita Pūrṇa Vajra) – lha.mo.gos.dkar.mo. (oral transmission; Feb. 16, 1982)
161. **Uṣṇīṣa Vijaya** – Śākya Rakṣita's Oral Instruction of Two-armed All-Conquering Crown Pinnacle arising from the speech of Paṇḍita Pūrṇa Vajra) – śākya.rakṣi.ta'i.man.ngag.gtsug.tor.rnam.rgyal.phyag.gnyis.ma. (oral transmission; Feb. 16, 1982)
162. **Devi Cunda** - Śākya Rakṣita's Oral Instruction of Goddess Cunda (arising from the speech of Paṇḍita Pūrṇa Vajra) - śākya.rakṣi.ta'i.man.ngag.lha.mo.tsunda *This deity's mantra, when recited wrongly by an old woman with faith, nonetheless enabled her to make food by cooking stones.* (oral transmission; Feb. 16, 1982)
163. **Krodhanvita Aparājita** - Śākya Rakṣita's Oral Instruction of the Wrathful Indisputable One (arising from the speech of Paṇḍita Pūrṇa Vajra) – śākya.rakṣi.ta'i.man.ngag.khro.bo.gzhan.gyis.mi.thub.pa. (oral transmission; Feb. 16, 1982)
164. **Śveta Hayagrīva** - Śākya Rakṣita's Oral Instruction of the white Hayagrīva (arising from the speech of Paṇḍita Pūrṇa Vajra) – śākya.rakṣi.ta'i.man.ngag.rta.mgrin.dkar.po. (jenang; Feb. 16, 1982)
165. **Acala** - Śākya Rakṣita's Oral Instruction of the Red Immovable One (arising from the speech of Paṇḍita Pūrṇa Vajra) - śākya.rakṣi.ta'i.man.ngag.mi.gyo.ba.dmar.po. *(This practice controls and destroys interferers.)* (jenang; Feb. 17, 1982)
166. **Marīcī** - Śākya Rakṣita's Oral Instruction of the Lady of Light Rays with Grey-green Horses (arising from the speech of Paṇḍita Pūrṇa Vajra) – śākya.rakṣi.ta'i.man.ngag.od.zer.can.ma.rta.ljang.can. (oral transmission; Feb. 17, 1982)
167. **Dhvaja Agrakeyura** - Śākya Rakṣita's Oral Instruction of the Arm-ornament

- of the Victory Banner’s Pinnacle - śākya.rakṣi.ta’i.man.ngag rgyal.mtshan. rtse. mo’i.dpung.rgyan / **Vajra Vetālī** – Vajra Raised Corpse (arising from the speech of Paṇḍita Pūrṇa Vajra) – rdo.rje.ro.langs.ma. *This [deity’s] mantra is printed on prayer flags when business or journeys are fraught with difficulties. It helps to overcome interferers, black demons, etc.* (oral transmission; Feb. 17, 1982)
168. **Vetālī Devi** - Śākya Rakṣita’s Oral Instruction of the Raised-Corpse Goddess (arising from the speech of Paṇḍita Pūrṇa Vajra) – śākya.rakṣi.ta’i.man.ngag.lha.mo.ro.langs.ma. (oral transmission; Feb. 17, 1982)
169. **Yakshī Hariti**¹⁴ (arising from the speech of Paṇḍita Pūrṇa Vajra) – gnod.sbyin.mo.’phrog.ma. *This is a wealth deity practice; the female aspect protects the Dharma.* (oral transmission; Feb. 17, 1982)
170. **Ganapati** - Śākya Rakṣita’s Oral Instruction of the Yellow Lord of Assemblies (arising from the speech of Paṇḍita Pūrṇa Vajra) - (Wealth deity) śākya.rakṣi.ta’i.man.ngag.tshogs.bdag.ser.po. (oral transmission; Feb. 17, 1982)
171. **Mañjuśrī From the Eight Close Disciples** – nye.ba.’i.sras.brgyad.las.’jam.dpal. (oral transmission; Feb. 17, 1982)
172. **Ārya Avalokiteśvara** - phags.pa.spyan.ras.gzigs / **Protector of the World** – ’jig.rten.mgon.po. (oral transmission; Feb. 17, 1982)
173. **Vajrapāṇi From the Eight Close Disciples** - nye.ba.’i.sras.brgyad.las.phyag.na.rdor.rje. (oral transmission; Feb. 17, 1982)
- 174.* **Āryā Tārā (the Twenty-One Tārās, Suruyagupta’s tradition)** – ’phags.ma.sgrol.ma. (jenang; Feb. 17, 1982 (optional mantra commitment – the standard Green Tārā mantra) (**commitment: 1 mantra for each of the 21 Taras**)
175. (1) **Extremely Joyous Tārā** - rab.tu.dga’.ba’i.sgrol.ma. (jenang; Feb. 17, 1982)
176. (2) **White Moon Radiance Tārā** - dkar.mo.zla.mdangs.kyi.sgrol.ma. (jenang; Feb. 17, 1982)
177. (3) **Golden-Coloured Tārā** - gser.mdog.can.gyi.sgrol.ma. (jenang; Feb. 17, 1982)
178. (4) **Uṣṇīṣa Vijayā Tārā** - Supreme Victorious Tārā - gtsug.tor.rnam.par.rgyal.ma’i.sgrol.ma. (jenang; Feb. 17, 1982)
179. (5) **Tārā Proclaiming the Sound Hūṃ** - hūṃ.sgra.sgrog.pa’i.sgrol.ma. (jenang; Feb. 17, 1982)

¹⁴ *From the internet : According to early Buddhist tradition, Hariti the Yakshini (yakshas and yakshinis being divine beings with benevolent and malevolent aspects), was an ogress who also became the city of Rajgriha’s protector demi-goddess, changed her wicked propensity for devouring children after Gautama Buddha helped her understand that her anguish for her missing child was no different than the sorrow felt by the parents of children she had eaten. Following her repentance, the Buddha raised Hariti to a divine status, making her protector not just of children and expectant mothers, but also of the Buddhist Sangha and its stupas, viharas, monastery-structures, people and morals.*

180. (6) **Tārā Totally Victorious Over the Three Worlds** -jig.rten.gsum.las.rnam.
par.rgyal.ba'i.sgrol.ma. (jenang; Feb. 17, 1982)
181. (7) **Tārā Who Abstains From Conflict** - rgol.ba.'dzem.pa'i.sgrol.ma. (jenang;
Feb. 18, 1982)
182. (8) **Tārā Who Bestows Supreme Power** - dbang.mchog.ster.ba'i.sgrol.ma.
(jenang; Feb. 18, 1982)
183. (9) **Tārā Who Bestows Supreme Realizations** - bstong.pa.rnam.dag.gtsug.
gi.nor.bu.las.seng.ldeng.nags.kyi.sgrol.ma. (jenang; Feb. 18, 1982)
184. (10) **Tārā Who Removes Sorrow** - mya.ngan.sel.ba'i.sgrol.ma. (jenang; Feb.
18, 1982)
185. (11) **Tārā Who Removes Poverty** – 'phongs.pa.sel.ba'i.sgrol.ma. (jenang;
Feb. 18, 1982)
186. (12) **Tārā of Auspicious Appearance** - bkra.shis.snang.ba'i.sgrol.ma.
(jenang; Feb. 18, 1982)
187. (13) **Tārā Who Fully Ripens the Minds of Sentient Beings** - yongs.su.smin.
par.mdzad.ba'i.sgrol.ma. (jenang; Feb. 18, 1982)
188. (14) **Tārā With a Wrathful Moving Crown** – khro.bsnyer.gyo.ba'i.sgrol.ma.
(jenang; Feb. 18, 1982)
189. (15) **Tārā Who Bestows Virtue and Goodness** - dge.legs.ster.ba'i.sgrol.ma.
(jenang; Feb. 18, 1982)
190. (16) **Tārā Who Destroys Attachment** - chags.pa.'joms.pa'i.sgrol.ma.
(jenang; Feb. 18, 1982)
191. (17) **Tārā Attaining Bliss** - bde.ba.sgrub.pa'i.sgrol.ma. (jenang; Feb. 18, 1982)
192. (18) **Tārā Who Greatly Increases** - rab.tu.rgyas.pa'i.sgrol.ma. (jenang; Feb.
18, 1982)
193. (19) **Tārā Who Burns Suffering** - sdug.bsngal.sreg.pa'i.sgrol.ma. (jenang;
Feb. 18, 1982)
194. (20) **Tārā Granting Powerful Attainments** – dngos.grub.'byung.ba'i. sgrol.
ma. (jenang; Feb. 18, 1982)
195. (21) **Tārā Accomplishing Everything** - yongs.rdzogs.byed.pa'i.sgrol.ma.
(jenang; Feb. 18, 1982)

The 1985 initiations and oral transmissions¹⁵

(November 18 – December 11, 1985)

196. **The great king “great yellow” son of the fully understanding one /**
navadeva mahāpita vaiśravaṇa / rgyal po chen po rnam ser chen. (18-11-1985) ([look at mantra with comments following # 230! HB](#))
197. **The great king red son of the fully understanding one, with a blue horse and a red spear /**
nilāśva raktaśūla vaiśravaṇa / mdung dmar can bya rgod gshongs kyī gter ma grags pa phyi sgrub rta sngon can. (18-11-1985) ([I did not receive the mantra. Rinpoche: “It doesn’t matter.”](#))
198. **The green-yellow son of the fully understanding one, holding a club /**
gadādhara syāmapīta vaiśravaṇa / rgyal chhen rnam thos sras ljang ser be chon ma. (18-11-1985)
199. **The secretly realized, supreme dancer, red son of the fully understanding one /**
nartakavara rakta vaiśravaṇa / rnam sras gsang sgrub dmar po gar mkhan mchhog. (19-11-1985)
200. **The great king son of the fully understanding one, of supreme speech and ugly body /**
kubera svarottama vaiśravaṇa / rgyal chhen rnam thos sras gsung mchhog lus ngan po. (19-11-1985)
201. **Terror-causing son of the fully understanding one /**
raudra vaiśravaṇa / rnam thos sras drag byed. (19-11-1985) ([connection](#))
202. **The black son of the fully understanding one with blue horse /**
nīlāśva kṛṣṇa vaiśravaṇa / rnam sras nag po rta sngon. (19-11-1985) ([connection](#))
203. **White life-holder son of the fully understanding one /**
āyurdhara sita vaiśravaṇa / rnam sras dkar po tshe ‘dzin. (19-11-1985)
204. **Green son of the fully understanding one riding on a lion, according to the tradition of Jñāna /**
simhavāhana syāma vaiśravaṇa / rnam sras ljang ku seng zhon dznya na lugs. (20-11-1985) ([I liked this one much. HB](#))
205. **Perfectly secret son of the fully understanding one with four implements /**
caturāyudha atiguhya vaiśravaṇa / yang gsang phyag mtshan bzhi pa / (20-11-1985)
206. **Yellow Jambhala, the only Lord /**
ekāntanāyaka pīta jambhala / dzam bha la ser po gtso rkyang. (20-11-1985)
207. **Yellow Jambhala according to the Guhyasamaja tantra /**
pīta jambhala / gsang ‘dus las byung ba chhu sbyin dbang po ‘bring po. (21-11-1985)
208. **Jambhala with many deities /**
jambhala bahudeva / dzam bha la lha mang. (21-11-1985)
209. **Black Jambhala according to the tradition of the Kashmiri pandit /**
kṛṣṇa jambhala / ‘phags pa dzam bha la nag po / Black Jambhala according to

¹⁵ Rinjung Gyatsa has two volumes. The first 34 of the 1985 initiations (#197-230) belong to volume 1.

- the tradition of the Kashmiri pandit. (21-11-1985)
210. **White Jambhala according to Atisha’s tradition** / pañcadeva sita Jambhala / dzam bha la dkar po jo wo lugs. (21-11-1985) *(I liked this one. HB)*
- 211.* **Red Jambhala according to the Sakya tradition** / prāṇasādhana rakta jambhala / dzam bha la dmar po sa lugs. (22-11-1985) *(Commitment 1x daily. HB)*
212. **Red Jambhala according to the “Terma” (rediscovered teachings) of Drapa Ngönshe** (grwa pa mngon shes) / rakta jambhala / dzam bha la dmar po gter ma. (22-11-1985) *It will grant any materials you want. (I liked this one a lot. HB)*
213. **Green Jambhala according to the Kālacakra Tantra** / syāma jambhala / dpal dus kyi khor lo las byung ba dzam bha la ljang khu. (22-11-1985)
214. **The yaksha Noble Jewel** / maṇibhadra yakṣa / nor sbyin nor bu bzang po. (22-11-1985) *You receive this protector from the guru, who orders him to protect the disciple until the latter gets enlightened.*
215. **The son, the best dancer** / nartakavara vaiśravaṇa / sras gar mkhan mchhog. (23-11-1985)
216. **The victorious leader of the crowd** / jinaṣabha vaiśravaṇa according to the suvarṇaprabhāsa / gser ‘od las byung ba rgyal ba khyu mchog. (23-11-1985)
217. **The great glorious goddess** / mahālakṣmī devī / lha mo dpal chen mo. (23-11-1985)
218. **The stream of wealth lady according to the dharani** / vasudhārā / lha mo nor rgyun ma’i rtsa ba. (23-11-1985) *(I liked this one. HB)*
219. **The stream of wealth lady according to dzamari** / vasudhāra devī / dza ma ri’i lugs nor rgyun ma. (23-11-1985)
220. **The stream of wealth, keeper of cows lady** / gopāla vasudhārā / ba lang rdzi’i nor rgyun ma. (23-11-1985)
221. **Captivating stream of wealth lady** / manohara vasudhārā / yid ‘phrog nor rgyun ma. (23-11-1985)
222. **The yaksha royal minister, evil-subduer vajra** / zhang blon rdo rje bdud ‘dul. (24-11-1985) *His mantra eliminates poverty, brings all worldly realizations. The guru ordered this protector to be always with us, and do these actions for us. The protector has completely accepted. (I have quite some notes about the different mantras of this protector. HB)*
223. **The yaksha Aparājita** / yakṣa aparājita / gnod sbyin a pa ra dzi ta. (24-11-1985) *(I liked this one. HB)*
224. **The owner of the assembly removing the tangled obstacles** / rāgavajra ājñāvinivarta gaṇapati / ‘jur ‘gegs sel ba’i tshogs bdag. (24-11-1985) *(I liked this one, felt a connection. HB)*
225. **Four-armed white owner of the assembly, according to the tradition of Atisha** / caturbhujā sita gaṇapati / tshogs bdag jo bo lugs bsdus pa. (24-11-

1985)

226. **Four-armed red owner of the assembly** / caturbhujā rakta gaṇapati / tshogs bdag dmar po phyag bzhi pa. (24-11-1985) *(I felt a connection. HB)*
227. **The great naga king Not Hollow One** / apalāla nāgarāja / jo bo rje las brgyud pa bka' gdams pa'i man ngag klu rgyal sog ma med. (24-11-1985)
228. **The three sisters holding stick** / dbyug gu ma spun gsum. (oral transmission; 24-11-1985) *If one does this practice, one should not disturb mice.*
229. **The servant Kundali** / piśacī kuṇḍalī / khol po kundali. (25-11-1985) *(I liked this one. HB)*

Volume 2 (64 initiations or oral transmissions)

A treasury of Enlightened Activity

དཔལ་ཡེ་ཤེས་ཀྱི་མགོན་པོ་ལྷན་དྲུག་པའི་སྐབ་ཐབས་གཏོར་མའི་ཚོ་ག་དང་བཅས་པ་འཕྲིན་ལས་གཏོར་མཛོད་

- A. Sādhanas [and torma rituals] of the gnosis-emanation protector Jñāna Mahākāla**
 - A.1. Five sādhanas of the six-armed Mahākāla**
 - A.2 Six sādhanas of the four-armed Mahākāla**
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- B. Sādhanas of the Excellent Mahākāla**
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- D. [Ten] Sādhanas of the Glorious Goddess**
- E. [Seven] sādhanas connected with the magnificent Mahākāla brother-sister**
- F. [Three] sādhanas of the deities which are auspicious at the end**

A. Sādhanas [and torma rituals] of the gnosis-emanation protector Jñāna Mahākāla / ye shes sprul pa'i mngon po rnam kyī sgrub thabs

A.1. Five sādhanas of the six-armed Mahākāla

- 1. Six-armed gnosis protector eliminating all hindrances / kṛṣṇa ṣaḍbhūja jñāna mahākāla / ye shes mngon po phyag drug pas bar chad kun sel. (25-11-1985) (*I liked this one much, felt a connection. See notes on a torma offering to this deity. HB*)**
- 2. The wish-granting jewel white Mahākāla / cintamāṇi sita mahākāla / mgon dkar yid bzhin gyi nor bu. (26-11-1985)**
- 3. The yellow wisdom-increasing¹⁶ Mahākāla / mativardhana pīta mahākāla / mgon ser blo' 'phel. (26-11-1985)**
- 4. The powerful king red Mahākāla / rakta mahākāla / mgon dmar dbang gi rgyal po. (26-11-1985)**
- 5. Green Mahākāla, the owner of life / āyuspati śāyama mahākāla / mgon ljang tshe bdag. (27-11-1985)**

A.2 Six sādhanas of the four-armed Mahākāla

- 6. Four-armed wisdom protector according to the tradition of the**

¹⁶ **LZR: “not ‘mind-blowing”** (which is the translation in the booklet. HB)

- mahasiddha Shantiguṇḍa** / caturbhujā mahākāla / ye shes mgon po phyag bzhi pa grub chen zhi ba sbas pa'i lugs. (27-11-1985) (*I felt a connection. HB*)
7. **Four-armed wisdom protector according to the tradition of the mahasiddha Nagarjuna** / caturbhujā mahākāla / ye shes mgon po phyag bzhi pa klu sgrub lugs. (initiation; 28-11-1985)
 8. **Four-armed Mahākāla according to the tradition of Ra Lotsawa** / caturbhujā mahākāla / ye shes mgon po phyag bzhi pa rgva lo lugs / (28-11-1985) (*I felt a connection, a good feeling. HB*)
 9. **Red Mahākāla with thigh bone trumpet** / rakta mahākāla / mgon dmar rkang gling can. (28-11-1985)
 10. **The goddess Candika** / caṇḍikā devī / mgon po phyag bzhi pa'i 'khor lha mo tsan di ka'i sgos sgrub dang 'brel ba. (28-11-1985) (*"Very impressive, must be very effective." HB*)
 11. **Action Mahākāla with raven face** / kākāsyā karma mahākāla / las kyi mgon po bya rog gdong can gyi sgos sgrub dang 'brel ba. (28-11-1985)

A.3. Five tent protectors

12. **The tent protector Brother-Sister¹⁷** / pañjara mahākāla / dpal gur gyi mgon po lcham dral. (28-11-1985)
13. **The eight-deity tent protector** / gur mgon lha brgyad ma. (29-11-1985)
14. **Tent protector with dagger feet and garuda wings** / gur mgon phur zhabs can. (no oral transmission of the mantra; 29-11-1985)
15. **The tent protector with mother according to the tradition of Nagarjuna** / pañjara mahākāla samāṭṛka / gur yum mchas. (29-11-1985)
16. **The tent protector according to the Ngog tradition** / ekānta pañjara mahākāla / rgyud mgon rngog lugs. (30-11-1985) *This tradition comes from Marpa and Milarepa.*

B. Sādhanas of the Excellent Mahākāla / bhagavat mahākāla / legs ldan mahakala'i sgrub thabs

B.1. Fifteen black excellent Mahākālas

17. **Mahākāla riding on a tiger** / vyāghravāhana mahākāla / mgon po stag zhon du grags pa. (30-11-1985)
18. **Mahākāla with club according to the direct transmission** / daṇḍadhara mahākāla / mgon po beng bka' ma. (30-11-1985)
19. **Mahākāla with club according to the tradition of rediscovered teachings** / daṇḍadhara mahākāla / mgon po beng snubs lugs grags pa gterma. (30-11-

¹⁷ Brother-sister: from (Skt.) yama yami, consanguinous twins (Hindu mythology). Tib. lcam dral, which is also translated as "consort(s)".

- 1985)
20. **The excellent protector with three fangs** / bhagavat mahākāla bhrātṛtraya / mngon po legs ldan mched gsum. (30-11-1985) (*I felt some connection. HB*)
 21. **The protector Amghora** / aṅghora mahākāla / mngon pa amghora. (01-12-1985) (*I felt a connection, liked it. HB*)
 22. **The protector magnificently blazing Mahadeva** / mahādeva śrījvāla mahākāla / rtsis mngon po lha chem dpal 'bar ram legs ldan jo bo lugs. (01-12-1985)
 23. **The solitary brave protector with curved knife** / ekavīra kartarīdhara mahākāla / mgon po gri gug dpa' gchig. (just oral transmission, no jenang; 01-12-1985)
 24. **The protector of the south west with a red curved knife** / rakta kartarīdhara dakṣiṇa paścina mahākāla / lho nub mgon po drug gug dmar po. (01-12-1985)
 25. **The four Mahākālas combined** / mgon po bzhi sbrag. (01-12-1985)
 26. **The nine-deity curved knife Mahākāla according to the transmission of the pandit from Kashmir** / kartarīdhara mahākāla / kha che pan chen nas brgyud pa gri gug ma. (03-12-1985)
 27. **The seventeen-deity protector with a copper knife according to the tradition of Jang** / tāmrakartarīdhara mahākāla saptadaśadeva / dpal mgon po zangs gri can lha bcu dun ma. (03-12-1985)
 28. **The nine-deity protector with curved knife** / kartarīdhara mahākāla navadeva / mgon po gri gug lha dgu. (03-12-1985)
 29. **Mahākāla with black cloak and copper curved knife** / tāmrakartarīdhara kṛṣṇacola mahākāla / ber nag zangs gri can. (03-12-1985)
 30. **The naked protector with copper knife** / kartarīdhara nagna mahākāla / gcer bu zangs gri can. (03-12-1985)
 31. **The blue owner of the assembly on a lion's seat** / siṃhāsana gaṇapati mahākāla / tshogs bdag mgon po. (03-12-1985)

B.2. [Eight] action family protectors / phrin las kyi rigs

32. **The great god protector Three Killings brother-sister¹⁸ according to the gnyos tradition** / mahādeva trakṣad¹⁹ mahākāla yama yamī / lha chen mgon pol lcam dral tra kṣad gnyod lugs. (04-12-1985) (*awe inspiring! HB – See*

¹⁸ Cf. the note for # 12.

¹⁹ Skt: tra-kṣad: “three killings”. For some reason, the Tibetan translators have chosen not to translate this epithet into Tibetan. They kept the Sanskrit term, which is most often used in reference to Mahākāla, who is asked to destroy the three hindrances of anger, attachment and ignorance – ergo “three killings”.

notes for 4-line tormā offering stanza composed by LTK)

33. **The great god Three Killings Mahākāla according to the dwags-po kagyudpa tradition** / mahādeva trakṣad mahākāla / mgon po tra-kṣad dwags lugs. (04-12-1985) (*inspires bodhicitta! HB*)
34. **Three Killings Mahākāla seated on a lion, according to the tradition of Atisha** / siṃhavāhana trakṣad mahākāla / mgon po tra-kṣad jo bo lugs seng zhon. (04-12-1985)
35. **Three Killings Mahākāla with curved knife combined** / kartarīdhara trakṣad mahākāla / mgon po tra-kṣad gri gug sbrags sgrub mar grags pa'i. (04-12-1985)
36. **The protector Three Killings who goes on foot** / padātika trakṣad mahākāla / mgon po tra-kṣad rkang thang mar grags pa. (04-12-1985)
37. **The eunuch Three Killings Mahākāla** / paṇḍaka trakṣad mahākāla / mgon po tra-kṣad ma ning mar grags pa. (05-12-1985)
38. **The protector Three Killings with a wild yak's face** / camarīmukha trakṣad mahākāla / mgon po tra-kṣad 'brong zhal can. (05-12-1985)
39. **Secret Three Killings Mahākāla with dog's face** / śvānamukha guhyasādhana trakṣad mahākāla / mgon po tra-kṣad gsang sgrub shwa na'i zhal can. (05-12-1985)

C. [Five] Sādhanas of the remaining categories of Shrī Mahākāla / dpal mgon las 'phros pa'i sgrub thabs

40. **The close-time magnificent four-armed protector** / sevākāla sambaddha caturmukha śrī mahākāla / dpal mgon po zhal bzhi pa bsnyen dus dang 'brel ba. (05-12-1985)
41. **Four-faced accomplishing-time Mahākāla and action-yoga Mahākāla** / sādhanakāla sambaddha caturmukha śrī mahākāla & caturmukha karma yoga mahākāla. (05-12-1985 and 06-12-1985)
42. **The four-faced action yoga glorious Mahākāla** / caturmukha karma yoga śrī mahākāla / las bzhi dang 'brel ba'i zhal bzhi mgon po. (06-12-1985)
43. **Four-faced Mahākāla with frightening²⁰ face** / caṇḍamukha caturmukha śrī mahākāla / zhal bzhi gdong gnyan can. (09-12-1985)
44. **The flesh-eater with jackal's face** / śṛgālamukha piśaca / sha za ce spyang gdong. (09-12-1985)

D. [Ten] Sādhanas of the Glorious Goddess²¹

²⁰ **LZR: "Dangerous face, rather than 'ugly' face, which is mentioned in the booklet."** The editor chooses 'frightening' instead (Tib. gnyan). The Sanskrit caṇḍa means cruel, violent.

²¹ The Glorious Goddess - Tib. Palden Lhamo (dpal lha mo); Skt. Shri Devi (śrī devī). Other names: (1) Remati (meaning not found in Sanskrit dictionaries; the Tibetan translators

45. **The coal-smoke goddess** / kāmadhātviśvarī śrī devī dhūmavatī / dpal ldan lha mo dud gsol ma. (09-12-1985) (*I felt a connection! HB - See notes for 4-line tormā offering stanza composed by LTK*)
46. **The glorious queen of the war sickle**²² / śrīmatī pārvatī rajñī / dpal ldan dmag zor rgyal mo. (09-12-1985)
47. **The goddess obtainer of life holding an iron dagger, the self-originated queen** / prāṇa sādhanā lohakīlā svayambhū rajñī devī / lha mo srog sgrub lcags phur mar grags pa rang byung rgyal mo. (10-12-1985)
48. **The protecting goddess with conch-shell** / śaṅkhaṇḍī devī / lha mo dung skyong ma. (10-12-1985) (*This is the best of all the transmissions of Lhamo – to be rich – the mother of all the mamos*)
49. **The demoness Remati** / mahākālī rematī / bdud mo remati. (10-12-1985)
50. **The four-armed serpent demoness Remati** / caturbhujā nāgī rematī / klu mo remati. (10-12-1985)
51. **The yakṣa Remati** / yakṣī rematī / gnod sbyin remati. (10-12-1985)
52. **Remati with vajra vulture wings** / uddhata vajrapakṣā rematī / remati rdo rje gshog rgod ma. (10-12-1985)
53. **The goddess Ekajati**²³ / ekajaṭī devī / lha mo ekadzati. (10-12-1985)
54. **The goddess with sky-clothes** / digambarā²⁴ devī / lha mo nam mkha'i gos can. (10-12-1985)

E. [Seven] sādhanas connected with the magnificent Mahākāla brother-sister²⁵ / śrī mahākāla yama yāmī / mgon po lcam dral dang rig mthun gyi sgrub thabs

55. **The blue king of dharma, the karmic lord of death** / nīla dharmarāja yama / chos rgyal las kyi gshin rje mthing ga. (10-12-1985) (*Notes: = Kalarupa, close bond. HB*) *The lung of the mantra is only given to those who are going to do the retreat.*
56. **The red karmic lord of death surrounded by the four marutse**²⁶ / rakta karma yama / las gshin ma ru rtse bzhi skor du. (11-12-1985)

kept the Sanskrit name). (2) Pārvatī (“female cowherd”, “mountain stream”, “from the mountains”); translated by the Tibetan translators as “dmag zor rgyal mo”, which can in turn be translated as Queen of War and Magical Weaponry. (3) The Tibetans often simply call the deity “Lhamo” (Goddess).

²² Or “Glorious Queen Parvati” (see the note above).

²³ Ekajaṭī (Skt.) translates as “single-plaid woman” or “she who has but one chignon”. In Tibetan, it translates as ral cig ma.

²⁴ Digambara (Skt.) – “sky clothed”, i.e. naked.

²⁵ Cf. the note for # 12.

²⁶ Marutse (Tib. ma ru rtse, sometimes spelled me ru rtse): powerful malignant spirits.

57. **Karmic lord of death red like blood** / rudhiravarṇa rakta karma yama / las gshin dmar po khrag mdog tu grags pa. (11-12-1985)
58. **The owner of the cemeteries brother-sister**²⁷ / citipati²⁸ yama yāmī / dpa'bo dur khrod bdag pol cam dral. (11-12-1985)
59. **The son brother-sister**²⁹ / putra yama yami / pu tra lcam dral. (11-12-1985)
(I felt a connection. HB)
60. **The demon servant black lord of death** / dāsa māra kṛṣṇa yama / bran bdud gshin rje nag po. (11-12-1985)
61. **The white sun and moon brother-sister**³⁰ / sūrya candra gaurī yama yamī / dkar mo nyi zla lcam dral. (11-12-1985)

**F. [Three] sādhanas of the deities which are auspicious at the end /
tha mar dge ba'i don du nyer mkho'i sgrub thabs 'ga zhig**

62. **The four great kings** / catur mahārāja / rgyal po chen po bzhi. (11-12-1985)
(I felt a connection. HB)
63. **The five dakinis** / pañja ḍākinī / mkha' 'gro sde lnga. (11-12-1985) *(I felt a connection! HB) This mantra and Vajrapani's mantra and the Vajrapani-Hayagriva-Garuda mantra can cure diseases that medicines can't cure.*
64. **The five sisters of long life** / tse ring mched lnga. (11-12-1985) *These five sisters were among the spirits that were subdued by and put under pledge by Guru Padmasambhava. They operate around the Himalaya mountains.*

²⁷ Cf. the note for # 12.

²⁸ The English name is translated from the Tibetan, as are most names in this list. "Citipati" is not found in my Sanskrit dictionaries. The name seems to have originated in Tibet. (From the internet: "The Citipati were two ascetics who meditated so deeply that they were completely unaware of being set upon by robbers and beheaded. After death, they emerged as wrathful deities who are invoked as fierce but ultimately benevolent protectors. The Citipati are companions of Yama, Lord of Death.

The Citipati are laughing, dancing skeletons. They represent the eternal dance of death. They are also erotic spirits: like the Barons, they are lords of sex and death. Their dance embodies the undying life-force. The ritual Dance of the Citipati is commemorated twice annually in Tibet. Post their image for protection and to drive off evil spirits.

(Iconography :) Two grinning, dancing skeletons, usually one is male, the other female; their bodies intertwined, they dance ecstatically and joyfully. The Citipati wear headdresses of five jeweled skulls. Their heads resemble a big skull topped by tiny ones."

²⁹ Cf. the note for # 12.

³⁰ Cf. the note for # 12.

MANTRAS (with optional commitment)

oṃ tāre tuttāre ture mama āyur puṇye jñāna puṣṭiṃ kuru svāhā

(Venerable Exalted White Wish-fulfilling Wheel Tārā) (RG1 - #1)

oṃ āḥ vajra hūṃ svāhā *(Muni Vajrāsana / thub pa rdo rje gden) (RG1 - #9)*

namo bhagavate bhaiṣajyaguru vaiḍūryaprabharājāya tathāgatāya
arhate samyaksambuddhāya / tadyathā / oṃ bhaiṣajye bhaiṣajye
mahābhaiṣajye rājā samudgate svāhā *(Bhagavān Bhaiṣajyaguru) (RG1 - #13)*

oṃ hrīḥ ṣṭrīḥ vikṛtā nana hūṃ hūṃ phaṭ phaṭ svāhā *(Red Yamāntaka) (RG1 - #27)*

oṃ oṃ oṃ sarvabuddhaḍākinīye vajravarṇanīye vajravairocanīye
hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ svāhā *(Naropa's Sky Enjoyer-Vajrayoginī) (RG1 - #29)*

oṃ vajravārāhī aveśaya sarva duṣṭāṃ hrīḥ svāhā *(Purpose-Accomplishing Vajravārāhī)
(RG1 - #33)*

oṃ sarvabuddhaḍākinī / oṃ vajravarṇanī / oṃ vajravairocanīye hūṃ
hūṃ hūṃ phaṭ phaṭ phaṭ svāhā *(Neck Cutting Vajravārāhī) (RG1 - #34)*

oṃ vajra je hva rakṣa rakṣa svāhā *(Venerable White Vajravārāhī Clarifying Intelligence) (RG1 - #40)*

oṃ maṇi padme hūṃ *(Six-Syllable 4-Arm Avalokiteśvara of Atiśa's Tradition) (RG1 - #41)*

oṃ maṇi padme hūṃ *(Exalted Lord of the World Avalokiteśvara from the 4 Deities of the Kadam) (RG1 - #42)*

namo ratna trayāya / nama ārya jñāna sāgara/ vairocana vyūha rājāya
/ tathāgatāya / arhate samyaksambuddhāya / namaḥ sarva
tathāgatebhyaḥ / arhatebhyaḥ / samyaksambuddhebhyaḥ / nama
ārya āvalokiteśvarāya / bodhisattvāya / mahāsattvāya /
mahākaruṇikāya / tadyathā / oṃ dhara dhara / dhiri dhiri / dhuru
dhuru / iṭṭe vaṭṭe / cale cale / pracale pracale / kusume kusumevare /
ili mili citi jvalaṃ apanaye svāhā *(Eleven-Faced Avalokiteśvara from [Gelongma] Palmo lineage) (RG1 -
#43)*

namaḥ samanta buddhānāṃ / sarva tathāgata āvalokite karuṇamaya
/ murtaye hūṃ ja svāhā *(Five Exalted Deities Arising from the Mantra of Amoghapāśa / Unfailing Noose)* (RG1 - #44a)

oṃ hrīḥ trailokya vijaya amoghapāśa aprati hata hrīḥ / ha hūṃ phaṭ
svāhā *(Yellow Amoghapāśa)* (RG1 - #44b)

oṃ amoghapāśa hrīḥ svāhā *(Amoghapāśa of the Great Kashmiri Pandit's Tradition)* (RG1 - #46)

oṃ tāre tuttāre ture svāhā *(Peaceful Day Tāra)* (RG1 - #60a)

oṃ namas tāre namo hare hūṃ hare svāhā *(Wrathful Night Tāra)* (RG1 - #60b)

oṃ tāre tuttāre saṃtāraṇi hrīḥ svāhā *(Red Tāra, Sakya tradition)* (RG1 - #63)

oṃ nīlam-bara-dhara vajrapāṇi rajñā payati svāhā *(Glorious Master of Secrets, Vajrapāṇi
from the Sakya tradition)* (RG1 - #73)

oṃ hrīḥ padmāntakṛt vajra krodha hayagrīva hulu hulu hūṃ phaṭ
(Hayagrīva's essence mantra) (RG1 - #84)

oṃ caṇḍa mahā roṣaṇa hūṃ phaṭ *(Two-Armed Blue Acāla-Grown-From-A-Hairpore)* (* RG1 - #86 –
optional commitment)

oṃ caṇḍa mahā roṣaṇa hūṃ phaṭ *(White Acala)* (RG1 - #88)

oṃ puṇye puṇye / mahāpuṇye / aparimita puṇye / aparimita puṇye /
jñāna sambharopacite / kariṇaye svāhā *(Amitāyus from the Bari tradition)* (* RG1 - #93 –
optional commitment)

oṃ namo bhagavate / aparimita āyur jñāna / subiniścitate jo-rājāya /
tathāgatāya / arhate samyaksambuddhāya / tadyathā / oṃ puṇye
puṇye / mahāpuṇye / aparimita puṇye / jñāna sambhāro bhacite /
oṃ sarva saṃskāra pariśuddha dharmate gagana samudgate
svabhāva viśuddhe mahā naya parivāraye svāhā *(White Amitayus)* (RG1 - #95)

oṃ bhrūṃ svāhā / oṃ amṛta-āyur-dade svāhā *(Nine Deity Uṣṇīṣa Vijaya)* (RG1 - #96)

oṃ arapacana dhīḥ *(Venerable Red-Yellow Arapacana Mañjuśrī - Sakya tradition)* (RG1 - #99)

oṃ picu picu prajñā vardhani / jvala jvala medha vardhani / dhiri
dhiri / buddhi vardhani svāhā (*White Prajñāpāramitā*) (*RG1 - #105 optional commitment)

oṃ marīcyai maṃ svāhā (*Marīcī*) (RG1 - #108)

namo bhagavate / meru śiṣa rakūta prabha rājāya / tathāgatāya /
arhate samyakṣambuddhāya / tadyathā / oṃ meru meru mahā
meruye svāhā (*Muni Meru Śiṣa*) (RG1 - #109)

oṃ arolik (*3,5 syllable Avalokiteśvara*) (*RG1 - #110 optional commitment)

namastraiya dhikānāṃ / sarva tathāgatānāṃ / sarva trama prati hata
basti / dharmatā bālināṃ / oṃ a sama sama samanto ānandā basti /
śasani hara hara / smara smaraṇa / vigata raga buddha dharmate /
sāra sāra / sama vala / hasa hasa / trāya trāya / gagana mahā vara
lakṣaṇe / jvala jvala nasa gare svāhā (*Buddha Who Alone Establishes The Three Samayas*) (RG1 -
#112)

namaścaṇḍa vajra krodhāya / hulu hulu / tiṣṭha tiṣṭha / bandha
bandha / hana hana amṛte hūṃ phaṭ (*Vajra Vidharana / Blue-Green Totally-Destroying Vajra*) (RG1 -
#119)

oṃ piśacī parṇaśavari hrī haḥ hūṃ phaṭ svāhā (2x) (*Yellow Parṇaśavari / Yellow Leaf-
Wearing Female Solitary Ascetic & Sky-blue Parṇaśavari*) (RG1 - #125a & 127a)

oṃ piśacī parṇaśavari sarva jvara praśamaṇaye svāhā (2x) (*action mantras Yellow
Parṇaśavari / Yellow Leaf-Wearing Female Solitary Ascetic & Sky-blue Parṇaśavari*) (RG1 - #125b & 127b)

oṃ piśacī parṇaśavari hrī haḥ hūṃ phaṭ svāhā (*Red Parṇaśavari*) (RG1 - #126)

oṃ piśacī parṇaśavari sarva roga chedani hūṃ phaṭ (*Black Lomar Gyonma*) (*RG1 -
#128 optional commitment)

oṃ piśacī parṇaśavari sarva jvara śāntiṃ kuru svāhā (*Green Parṇaśavari*) (RG1 -
#129)

oṃ bhaya nāśani trāsani / sarva māra / pratyaṃ-gira / vināśaya /
yekecate / duṣṭāṃ sattva padaki / mama virūpa / kura bhanti tani /
sarva māra / pratyeṃ kariṇe patatu hūṃ phaṭ svāhā (*Wrathful Heruka Whose Touch
Burns*) (RG1 - #134)

aḥ kaḥ saḥ maḥ raḥ caḥ śaḥ daḥ raḥ saḥ maḥ raḥ yaḥ phaṭ (*Lion-Faced Dakini*)
(RG1 - #141)

oṃ tāre tuttāre ture svāhā **(21x)** (RG1 # 175 – 195) (*one mantra for each of the 21 Tāras*)

oṃ jambhala jalendrāye dhanam-edhi hriḥ ḍākinī jvala saṃbharaṃ
svāhā (*Red Jambhala*) (RG2 - # 16/ 211)

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COLOPHON

Edited for the editor's personal use, in the hope it might also be useful to others. Most mantras were not yet checked against the Tibetan original, which the editor obtained only recently. But mantras can be checked if someone has a doubt. And if you spot an imperfection, please notify the editor, and you will receive an updated version.

Hermes Brandt, France, July 2022.