

Dundjom New Treasure - Introduction to 'Wrathful Vajra Yogini - Throma Nagmo'

According to the teachings of H.H. Dundjom Rinpoche, in the future, the Dharma of the *Dundjom New Treasure* will be extensively propagated once again, with a special emphasis on the practice of the *'Wrathful Vajra Yogini - Throma Nagmo'*.

The Vajra Yogini herself has proclaimed, "The practice of the *Wrathful Vajra Yogini - Throma Nagmo* is of utmost importance and shall be propagated widely."

Highly revered Khempo Nubshu praised, "As long as the teachings of *the Wrathful Vajra Yogini - Throma Nagmo* are still preserved, it signifies hope for this world."

The practice of the *'Wrathful Vajra Yogini - Throma Nagmo'* carries immeasurable merits, even just hearing about its transmission. Engaging in the actual practice yields unimaginable benefits. Within its sacred teachings, every word manifests emptiness, perfect completion, and is infused with immense blessings.

The Origin and Significance of the *'Wrathful Vajra Yogini - Throma Nagmo Practice'*

The Wrathful Vajra Yogini - Throma Nagmo is the manifestation of the wisdom aspect of Vajra Yogini in the Dundjom New Treasure.

In the natural charnel ground of Wuji Tianran in Uddiyana, the great master Padmasambhava, also known as Guru Rinpoche, received the profound *'Accomplishment Practice of Throma Nagmo'* from the wisdom dakinis at the Vajra Cave. Vajra Yogini herself proclaimed, "The practice of the *Wrathful Vajra Yogini - Throma Nagmo* is of utmost importance and shall be propagated widely."

Realizing the exceptional potency and profound nature of this practice among all teachings, Guru Padmasambhava concealed it within his mind. After his arrival in Tibet, the Five Wisdom Dakinis urged Dakini Yeshe Tsogyal to request Guru Rinpoche to bestow this practice upon her. Guru Padmasambhava imparted the essence and verbal instructions, and they concealed it as a terma in the rocks. More than a thousand years later, Guru Rinpoche personally transmitted this extraordinary practice to the first H.H. Dundjom Rinpoche, which became the profound Wrathful Vajra Yogini - Throma Nagmo practice within the Dundjom New Treasure.

In the Dundjom New Treasure, the teachings of the Wrathful Vajra Yogini - Throma Nagmo comprise a comprehensive set of sadhanas, encompassing preliminary practices,

extensive offerings, the practice of offering the body, pacifying, increasing, subjugating, wrathful fire offering, smoke offering, phowa (transference of consciousness), and practices for protector deities and liberation. This systematic approach, originating from a relatively short lineage with the Dakini's speech still vibrant, confers significant blessings and leads to the path of liberation from the cycle of existence.

Among the disciples of Venerable Dudjom Lingpa, thirteen practitioners attained the Rainbow Body through this practice, and more than a hundred achieved the achievement of siddhis. Guru Rinpoche himself predicted that if this practice is diligently upheld, over a hundred thousand individuals or more would attain enlightenment (excluding those who broke the vows of Samayas).

- o In the sutra tradition, she is known as the "Wisdom Prajna Buddha Mother" (Prajnaparamita Yum Chenmo).
- o In the Tantra tradition, she is revealed as the "Wrathful Vajra Yogini - Black Varahi."
- o The main sutra associated with her is the "Heart Sutra" (Prajnaparamita Hridaya Sutra),
- o and in the Tantra tradition, it is the profound practice of the "Wrathful Vajra Yogini - Throma Nagmo."

Though the methods of practice differ, they all revolve around the supreme essence of Prajna—transcending self-attachment and entering the profound view of emptiness. The Wrathful Vajra Yogini - Throma Nagmo embodies the wisdom aspect of Vajra Yogini in the Dundjom New Treasure.

The deity's name, in Tibetan known as "Chöma Nagmo," in Sanskrit known as "Krodhakali," and in English as "Throma Nagmo," signifies the power of wisdom to cut through sentient beings' ignorance and attachments.

The practice itself is called "Chod," which translates to "cutting" in Chinese. It is a profound method in Vajrayana that involves the practice of offering one's body. By engaging in the "Chod" practice, which is essentially a practice of "cutting," practitioners primarily aim to sever ignorance and ego-clinging, thereby breaking the connection to one's own mind and the cycle of existence.

During the "Chod" practice, various ritual implements and their meanings are utilized:

- o The drum symbolizes the truth of ultimate reality, and the sound it produces represents the union of skillful means and wisdom, capable of liberating sentient beings from the suffering of Samsara.
- o The bell embodies the characteristic of emptiness and awakens beings lost in ignorance. Accomplished practitioners, through their profound renunciation, use the sound of the bell to benefit countless ignorant beings.

- o The sound of " phat" during the practice is capable of severing sentient beings' ego-clinging ignorance and eliminating the root of afflictions. It represents the unity of wisdom and skillful means.
- o The method of chanting is the melodious expression of the wisdom dakini's mind, resembling beautiful poetry. Each verse reveals the manifestation of the vast and perfect nature of emptiness. Merely by hearing the chanting, sentient beings plant the seeds of liberation.

The practice of the *Wrathful Vajra Yogini - Throma Nagmo*, the Chod practice (offering one's body), is a profound meditation practice of Great Perfection. It involves chanting and extensive offerings, and its merits are equal to those attained through meditation in isolated mountain retreats. It is an extraordinary Dharma to practice emptiness and the essence of Prajnaparamita.

During the practice of offering one's body (Chod), one visualizes and transforms their own body and karmic obstacles into a nectar-like substance, making offerings to all Buddhas, Bodhisattvas, and also giving to the four Maras, ancestors, debtors, and sentient beings of the six realms. Particularly, the main purpose of this practice is to offer to the four Maras. Maras are most fond of taking away people's bodies, lives, blood, flesh, blessings, and careers. Grasping onto the body is the cause of falling into samsara. Therefore, in the Chod meditation, one visualizes themselves as the Wrathful Vajra Yogini, and their physical form as the nectar that Maras are most attached to, offering it to the four Maras.

The offering to the four Maras is as follows:

- o Offering to the Mara of Afflictions: This can eliminate greed, hatred, ignorance, arrogance, and doubt, and all unfavorable and inauspicious circumstances.
- o Offering to the Mara of Celestial Beings: This can eliminate greed, hatred, and ignorance, increase intelligence, and be of great benefit to one's spiritual achievements.
- o Offering to the Mara of Aggregates: This can eliminate ego-clinging and the afflictions of ignorance.
- o Offering to the Mara of Death: This can extend one's lifespan and prevent untimely death.

(1) For the diligent practitioners of Vajrayana, the diligent practice of this method not only eradicates the three poisons (greed, hatred, ignorance) and the four maras but also destroys ego-clinging and grasping to phenomena, cutting the root of samsara, and attaining the realization of the true nature.

(2) For general devotees who sincerely participate in group practices and offerings, just by listening to the sublime Dharma sounds of this practice, especially the "phat" sound pronounced by the Vajra Guru, they plant the seeds of ultimate liberation,

dispel demonic interferences, increase pure Dharma connections, purify obstacles from past lives, and increase auspicious conditions in this life and the next.

In this degenerate age, natural disasters and human calamities abound, pandemics frequently spread, and human nature is stubborn. If one is fortunate enough to practice this Dharma, it not only means that sentient beings' merits and opportunities have ripened, but it also manifests the compassionate intention of all Buddhas, who respond to the distress of sentient beings and compassionately appear in the world.

The Merits and Benefits of The Chod practice of Throma Nagmo

The Chod practice of Throma Nagmo was bestowed upon the Dudjom Lingpa in his pure vision by Sālahā, his most beloved Dharma lineage. The Chod practice, known as "Jigdrel" in Tibetan, is a swift method to dispel mara obstacles. Through the Po-Wa method, the practitioner transforms their consciousness into the form of Throma Nagmo and offers abundant offerings to all Buddhas and Bodhisattvas in the ten directions above, while also making offerings to all karmic debtors below.

The Chod practice of Throma Nagmo has three variations. The first is the White Chod practice, wherein the practitioner transforms their body into various sweet and white offerings, performed before sunrise. The second is the Multicolored (Tānge) Chod practice, conducted during the day, wherein the practitioner transforms their body into nectar, wealth, homes, palaces, jewels, food, and most importantly, the offering of one's own flesh and blood as depicted in the Gabala. The third is the Red Chod practice, performed at dusk, where the practitioner transforms their body into the offerings of five types of flesh and five types of nectar, offering them to all Buddhas, Bodhisattvas, the Wisdom Dakini, her entourage, and all karmic debtors accumulated over lifetimes.

The main purpose of the Chod practice is to cut through the attachments of ego-clinging and the four maras, which encompass the obstructive maras of substance, non-substance, desire, and delusion, corresponding to celestial maras, death maras, afflictive maras, and the maras of the five aggregates.

Practitioners, based on the view of Great Perfection or the realization of emptiness, swiftly accumulate a wealth of merit and firmly establish the view of Great Perfection and emptiness. This practice can bestow extraordinary merits akin to the act of giving away one's own body, repay the accumulated karmic debt of countless lifetimes, and accumulate a treasury of merit and virtue. Moreover, it can eliminate karmic hindrances, diseases, nightmares, and the disturbances caused by karmic debtors, thereby alleviating suffering.