

Jewel Necklace

Index to the Volume “Profound Path of the Dakini Heart Essence

Collected Works of Dudjom, vol. 16, pgs. 1-10

OM SWASTI SIDDHAM

Display of the magical wisdom net of all victorious ones,
Lotus Born, infallible, eternal, sole refuge,
Found only in the primordially true nature of self-arisen pure awareness—
Realizing [our unity] beyond meeting and parting, I approach with reverence.

The nectar-light of your blessings
Has opened wide the petals of my mind,
And profound explanations, the pollen of smiling anthers,
Have ripened for the enjoyment of fortunate bees.

I, Jigdral Yeshe Dorje, an impostor in these degenerate times, am the alleged incarnation of Trak Thung Dudjom Lingpa, or as prophesied by the Lake Born Guru, I am known as Garwang Drodul Lingpa. Giving me these names is like empowering an old watch dog with the title “lion.” Due to my slight karmic propensity which stems merely from being lovingly accepted as a disciple by the Lotus Born Father-Mother in past lifetimes, I have inherent unwavering faith in the Father-Mother Guru. On account of this devotion, I have also repeatedly received the signs of a few blessings.

Moreover, as it says in Orgyen Dechen Lingpa’s prophetic treasure text:

In Tibet, in the future, east of a nine-peaked mountain,
In the secret buddhafield of the self-arising Vajra Varahi,
An emanation of Drok Ben will appear from a noble family.
Bearing the name Jnana, he will uphold the yogic conduct of Mantra.
His appearance will be uncertain and his childhood behavior will indicate great intelligence.
He will bring forth new treasures or preserve the doctrine of the ancient treasures.
Whoever is connected to him will be guided to the Glorious Mountain of Chamara Island.

From the time I was a child, I discovered many treasure caskets for which I was destined and I had countless egoic delusory visions. In particular, at age thirteen, in a visionary experience I met the Guru in person. After that, I had a joyful vision of playing with some female friends who actually placed in my hands a few yellow scrolls inscribed with symbolic script, and so forth. Both before and after that experience, other various amazing apparitions arose. Then because the interdependent connections of place, time,

friends, retinue, and so forth, did not come together and because of various other outer and inner circumstances, I was saddened and offered the yellow scrolls to Great Mother White Clothing.¹ From then on, protecting the teachings of previous Dharma treasures as much as possible, I completely eliminated my hopes and fears about revealing and spreading new treasures and remained as a carefree yogi.

When I was twenty-five, on the twenty-fifth day of the seventh month of the Earth Dragon year,² the yogi, Trulshik Dorje, having received an exhortation from a dakini, suddenly came to me and said imploringly that I must, at that very moment, write a profound condensed dakini sadhana. I thought it would be appropriate to compose a mere self-visualization for a daily practice, but immediately, my writing flowed differently than usual and the entire composition of this text and its meaning arose vividly in my mind. I understood that this was a kind of mind treasure, but I didn't label it a Dharma treasure. Whatever arose, unmodified and undistorted, was written in a single sitting and then handed over [to Trulshik Dorje].

Later, when [Trulshik Dorje] practiced this in Yarlung's Crystal Cave, he observed excellent signs of its blessings and came to trust it completely. Again, he adamantly beseeched me to bring forth the complete enlightened activities—the outer, inner, and secret sadhanas and so forth—again and again, until my ears were no longer able to bear the racket. I expanded on whatever seedling words of the root text arose and added some requisite auxiliary [practices] as supplements.

Afterwards, when the aspiration of the high-ranking Tsewang Rigdzin Nampar Gyalwayday was awakened through his karmic connection, he accepted the custodianship of this profound Dharma. At that time, I adorned [the cycle] with concise, easy-to-practice texts, such as instructions for deity retreat, an [extensive] instructional text, and so forth, and I expanded the key points of practice to completion.

[*Dakini Heart Essence Text Index*]³

Jewel Necklace, the first text, the index, cataloging the *Dakini Heart Essence* cycle of spiritual instructions (5 folios)

Cycle of Root Texts

Treasury of Accomplishments: The Practice of the Profound Path of the Dakini, the practices of Yeshe Tsogyal, the outer aspect (8 folios)

Sadhana of Kurukulle, the inner aspect, and her magnetizing burnt generosity rite (1 folio)

Sadhana of Singhamukha, the secret aspect (1 folio)

Sadhana of Black Thröma, the innermost secret aspect (1 folio)

Profound Essence of Vajravarahi (3 folios)

Profound Dakini Longevity Sadhana (1 folio)

Profound Activity Practices: Signs of Accomplishment (10 folios)

Pacifying Activity Practices (3 folios)

Enriching Activity Practices (3 folios)

Longevity Activity Practices (4 folios)

Sadhana of Ekajati, Protectress of the Doctrine (1 folio)

Cycle of Auxiliary Texts

Bringing Down the Essence Blessings, Lineage Supplication (1 folio)

Great Wish-Fulfilling Bliss, Activity Ritual (8 folios)

Daily Sadhana (1 folio)

Supplemental Practices ⁴ (2 folios)

A Dreamed Concise Feast Offering of the Three Roots (1 folio)

Requisite General Torma Offering to the Three Roots and Oath-Bound Ones (4 folios)

Torma Offering to the Protectress of Mantra (2 folios)

Amendment-Confession of the Mamos and Dakinis taken from the tantra, Seven Verses of Vajrayogini ⁵ (6 folios)

Nectar of Peace, Fire Offering Ritual (4 folios)

Dispelling the Torment of Faults, Ritual for Removing Defilement (3 folios)

Moon Crystal Nectar, Ablution Ritual (6 folios)

Turning Back the Assault of Obstacles, Ritual for Turning Back the Dakini Escorts (4 folios)

Wish-Fulfilling Jewel, Essential Instructions for Accomplishing Auspicious Treasure Vases (12 folios)

Great Clouds of Amrita, Essential Instructions for Enhancing Harvests (6 folios)

Bringing Down a Rain of Auspiciousness, Consecration Ritual (8 folios)

Hook of Compassion, Ritual for Guiding the Deceased (5 folios)

Extracting the Essence of Accomplishment, Preparing Sacred Amrita Substance (5 folios)

Wish-Fulfilling Source of Immortality, Elucidation of the Longevity Practice with a Longevity Empowerment (7 folios)

Bestowing the Glory of Longevity, Ritual for Ransoming Life-Supporting Energy (4 folios)

Tree of Life, Ritual for Deceiving Death (5 folios)

Smiling Rays of Benefit and Happiness, Ritual for the Firm Presence of the Master (5 folios) and Offering the Eight Substances (2 folios)

Billowing Clouds Fulfilling All Wishes, Enriching Burnt-Pouring Ritual (3 folios)

Swift Accomplishment of Enlightened Activity, Ritual for Appeasing the Mamo Disturbances (5 folios)

Lotus Necklace, Ripening [Empowerment] Adorned with a Correlation [to the Activity Rite] (7 folios)

Foundational Practices—Liturgy (2 folios)

Foundational Practices—Visualization Instructions (13 folios)

Awn of Accomplishment: Elucidating the Approaching Deity Retreat (14 folios)

Wish-Fulfilling Source of Accomplishments, Instructional Text on the Two Stages (47 folios)

Pith Instructions Hidden Separately for Completion Stage Mudra Practices (19 folios)

Manual for the Yogic Exercises of Channels and Energy Winds (5 folios)

Three-Year Syllabus (2 folios)

Severance Liturgy, an Addendum (1 folio)

Liturgy for the Practice of Consciousness Transference (1 folio)

Enjoyment Ocean of Accomplishments, Dakini Singhamukha Feast Offering (2 folios)

Cloudbanks of Blessings, [Singhamukha] Torma Empowerment (1 folio)

Dispelling All Obstacles, [Singhamukha] Peaceful Burnt Generosity Ritual (2 folios)

Aspiration Prayer Associated with the Stages of the Path of the Dakini Heart Essence (1 folio)

Supreme Bestowal of Great Bliss, Self-Empowerment Liturgy by Chatral Rinpoche (5 folios)

Restoring Benefit and Happiness, Foundational Practices Liturgy, a second text by Chatral Buddha (5 folios)

[The index for the cycle of Lake Born Vajra was not translated. This translation resumes on folio 9.4.]

This essential cycle of teachings
Is neither Kama nor Terma,
Much less Pure Vision or Oral Transmission.
It's the design of my conceptual undercurrents.
When the great drum of the all-ground buddha nature
Is exhorted by the drumstick of earnest endeavor,
The natural sound of Dharma which arises
Illustrates unborn sound-emptiness.
Although it is not certain that this method
Will accomplish the benefit of self and others,
If one has a mind of heartfelt firm conviction,
What certainty is there that it will not be accomplished?
Since there is no intention to deceive others,
Texts which accord with Dharma are free of fault.
As for the hope of pleasing foolish people
Or the fear of scholars' criticisms—I have neither.
I, a crazy one with no hope or fear,
Have elucidated these instructions, not claiming they are or are not anything.
A few people who are free of doubt
May possibly attain the infallible result.
Thus I have spoken.

May it be virtuous!

ENDNOTES

1 Meaning that he burned them.

2 1929.

3 The number of folios for each text has been calculated according to the Kalimpong edition and differs from the numbers given in the text according to the Lhasa edition.

4 Refers to *Lotus Lute: Concise Fulfillment of the Dakinis* and another condensed feast offering verse.

5 *tshig bdun yum ka*

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