Here is Contained the Secret Text of the Primordial State [of the Goddess] which presents the Essential Points of the Fierce Mantra of Sidpa Gyalmo.

We pay homage with fervent devotion through our three gates (body, speech, and mind) to our great mother Sidpa Gyalmo, the Queen of Existence.

Here is revealed the secret text of the primordial state [of the goddess], presenting the essential point of her fierce mantric utterance, from the upadesha of the secret sadhana of Sidpa Gyalmo. As for being the culmination of the path, it is itself a complete mantric scripture.

SO SO Dag nyi yum chen sid pai gyal mo ni
SO SO I myself become the Great Mother Sidpai Gyalmo.

Ku dog ting nag ral pa me pung bar
Her body color is dark azure and her hair is a blazing mass of flames.

Zhal chig chag nyi ral dri bum pa nam
She has a single face and in her two hands she holds a sword and a vase.

Kham sum sid sum zil non le la zheng
She rises up and her actions vanquish all beings inhabiting the three existences and the three worlds.

Ku le wal me bar wai tsa tsa yi
By means of the sparks of blazing fire emanating from her body,

Sa dak lu nyen de gyad dreg tsog seg
She consumes and burns up utterly the hosts of arrogant sadak, lu, and nyen among the eight classes of spirits.
Gyal don po moi sog trag zhal du dren
She extracts the life force and the blood of both male and female gyalpo spirits who represent negative forces.

Kham sum sid sum don geg sha trag za
Found in the three worlds.

No iye tsar thag chod pai drak dzab don
She utters fierce mantras which totally annihilate all those spirits who cause harm.

Dra geg nag po wang du du par gom
I meditate that all of these black, hostile, obstructing spirits are fully gathered under her power.

As for reciting the fierce mantra [of the goddess], one does so in the state of contemplation or samadhi, which is non-conceptual in nature:

OM A BHI YA NAG PO BÉ SÖ SO HA

Because one recites [this mantra] one hundred or one thousand or ten thousand or even one million times, all negative forces that represent obstructions are vanquished and all diseases caused by the nyen spirits are quickly pacified or wholly averted, not ever appearing either in the morning or the afternoon. As for the practitioner who performs this yidam practice [transforming into the deity], one need not be afraid to fall asleep in a country where an infectious disease has appeared. Having been kept secret previously by the dakinis, the removing of these [infectious] diseases by washing them away [with mantric waters] will be of [great] benefit to others. She [the goddess] is capable of benefiting all living beings. Have no doubt of this!
HUNG Ma chig Sid Gyal dren da me
HUNG Our sole mother, O Sidpa Gyalmo, you are without rival.

Kham sum drib pa sel wai ma
You remove all the obscurations [that afflict living beings] in the three worlds,

Sid sum dug ngal jom dze yum
And you vanquish all suffering in the three existences.

Nang sid wang dud gyal mo la
To you who are the queen who brings all phenomenal existence under her power,

Drag dzab nying poi cho pa di
This offering of your fierce heart mantra uttered aloud

Mi mig ye she long ne bul
Is offered from the vast expanse of non-conceptual wisdom, [the natural state].

Thug je chin lab yong su dzog
Allow us to accomplish the realization

Dro don pag me drub par dzo
Of immeasurable benefit for beings!

This upadesha is an esoteric text of the mind [teachings of the goddess]. UYA SRANG. With regard to that, keep this [text] secret from those whose minds are afflicted with darkness and intoxication [so that they lack faith in the teachings of Bon.] Samaya GYA GYA GYA
In the summer and the autumn, they belong to the diseases due to imbalances of the wind humor. The symptoms are diarrhea, vomiting, shortness of breath, pains in the intestines, and heaviness in the head. In the winter and the spring, these illnesses will belong to the different kinds of cold diseases and disharmony will arise among humanity. These will especially come forth with the changes in the four seasons when there exist disturbances of the lu (nagas) and the nyen (tree spirits), many kinds of illnesses and the fierce fighting that ensued among them, their protective deities may have deserted them.

Homage to our great mother, the goddess Sidpa Gyalmo. Because of the evil actions of some sentient beings and the fierce fighting that ensued among them, their protective deities may have deserted them. At those times when there exist disturbances of the lu (nagas) and the nyen (tree spirits), many kinds of illnesses and disharmony will arise among humanity. These will especially come forth with the changes in the four seasons. In the winter and the spring, these illnesses will belong to the different kinds of cold diseases and the diseases due to imbalances of the wind humor. The symptoms are diarrhea, vomiting, shortness of breath, pains in the intestines, and heaviness in the head. In the summer and the autumn, they belong to various kinds of hot diseases. The symptoms are pains in the heart and headaches that nearly break the head into pieces. In no time, probably in just seven to ten days, one may die.

However, in order to ascertain the shape of the cause of the disease, one should listen carefully to the sound of fresh spring waters in one's region in order to discover the signs that originate prior to the appearance of the plague or the infectious disease. When the sound goes down too deeply, or the sound is cut off like a cuckoo's cry, these are bad signs. At that time they indicate disturbances of the lu (nagas) and the sinpo (rakshasas). Following that, when the animals that eat the grasses of the mountains and the valleys, such as mice and marmots, die, that is a bad sign indicating that the sadak (lords of the soil) and the choqad spirits are disturbed. If in the spaces of the atmosphere two or three or four rainbows appear in different places and not brightly, or signs like mixing small quantities of tsampa flour or sometimes scorpion shapes, at the time when these signs arise, it is an indication of disturbances among the mamo goddesses or of the eight classes of spirits in general.

On those occasions there exist rituals that may be performed in order to affect a cure. In the winter and the spring, one should perform the rituals of the mo moi bzog mdom (the restraining and averting rite for the mamo goddesses) and the klu mdom (the restraining rite for the nagas), as well as performing bsangs (burnt offerings) and tshe sgrub (long life practice) and erecting stupas in order to avert the negative influences of these disturbances. In the summer and autumn, one should perform the rituals of klu bcos (offerings to the nagas) and sa bdag ‘khrung sdum (rituals to befriend the sadak lords of the soil), as well as chu gtor (libations of water), zhi bcos (peaceful offerings), bka’ thub (penances), and sring ba (reciting protective charms) in order to avert the negative influences due to these disturbances.

When [the patient] has already been stricken by the disease, one should not perform any fierce rites or engage in medical practices that are rough in nature. This is because some healing practices (gso rig) and

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some ritual performances will attract [at this time certain spirits] as friends or helpers of that disease. If [the patient] is still alive at that time, his life force will rapidly decline.

For that reason, one can bring about a cure or healing by means of these instructions as follows:

One should take some very clean and pure water from a spring belonging to the nagas of the royal race, one that looks to the east, and put this into a clean earthen vessel that does not have any dust or dirt in it. Set it on top of a white cloth over an altar in front of oneself. Then one should bathe oneself well and put on clean clothes as in accordance with the mahasadhana practice. Taking a comfortable seat and producing bodhicitta, one should then pray fervently to the goddess, our great mother, in this way:

\[
\begin{align*}
E&\text{ MA HO Thug je tse me trul pai kha ying ne} \\
E&\text{ MA HO From the dimension of space where emanates immeasurable compassion,}
\end{align*}
\]

\[
\begin{align*}
Dzu&\text{ trul kur ten ma chig sid gyal lha} \\
&\text{There is revealed the magical apparition having the form of the sole mother, the goddess Sidpa Gyalmo herself.}
\end{align*}
\]

\[
\begin{align*}
Sol&\text{ wa nying ne deb so thug je zung} \\
&\text{To you I pray from the depths of my heart. Please hold me with your compassion.}
\end{align*}
\]

\[
\begin{align*}
Chin&\text{ lab wang zhi yong dzog dag la kur} \\
&\text{And with your blessings, please confer upon me the complete four initiations.}
\end{align*}
\]

\[
\begin{align*}
Sem&\text{ chen tham che dug ngal ne le drol} \\
&\text{May all sentient beings be liberated from suffering and from all diseases.}
\end{align*}
\]

\[
\begin{align*}
Bar&\text{ chod rang sar zhi war chin gyi lob} \\
&\text{Grant me the blessing which pacifies all obstructions, [dispatching them] into their own original state.}
\end{align*}
\]

\[
\begin{align*}
A&\text{ OM HUNG}
\end{align*}
\]

One should read or recite this while in a condition of intense fervor. After that, one should meditate in accordance with this visualization that follows:
Dag dun kha yang kyil khor ngon sel u
In the middle of the visible mandala in this vast expanse of space before me

Ma chog sid pai gyal mo gar gyi zheng
Rises up dancing our supreme mother Sidpa Gyalmo.

Zhal chig chag nying ku dog ting nag bar
She has a single face, two arms, and her body color is a radiant dark azure.

Ku la ru gyen ma chai thul pa sol
She has ornaments of human bone adorning her body and is attired in a mantle of peacock feathers.

Pen dei chag gi bum pai chu nang ne
From inside the spout of the vase she holds, this being the symbol of benefit and happiness for all beings,

Dud tsi men gyi chin pai chu gyun bab
Descends a stream of amrita medicine.

Dag dun bum pai nang du dem dem lug
This pours forth continuously into the vase placed in front of me.

Chur bur gang ne trag dang gye par gyur
And having become filled [to overflowing], it becomes abundantly radiant and brilliant.

OM A BHI YA NAG PO BÉ SŌ SO HA
With respect to that, this ten syllable mantra is very profound. One should recite it in a pure manner, 100 or 1,000 or 10,000 or 100,000 or even one million times. If the water in the vase swirls [on its own] and sounds emanate [spontaneously] from the ground, these are explained as signs that the cure of the patient will be affected quickly.

Then one should bathe [the patient with the mantric waters from the vase] up to six times [during the day], thinking that the virtuous healing qualities that are absorbed into [the patient] become infinite. Also, the 404 kinds of diseases that represent imbalances [in the humors] are purified in a moment. Specifically, [this process] purifies diseases caused by nyen spirits, even at the threshold of death. Even though one carries out this instruction but one time, the [patient] will live. In between meditation sessions, one should perform this washing rite (khrus kyi cho ga) as follows:

\begin{verbatim}
HRI Dag nyi yum chen Sidpai Gyalmo nyid
HRI I myself become the supreme mother, Sidpa Gyalmo, the Queen of Existence.

Ku dog ting nag zhal chig chag nyi den
Her body color is dark azure; she has one face and two arms.

Zhab nyi ye kum yon kyang gyal sen non
As for her two legs, the right one is drawn up, and the left one is extended. She suppresses the gyalpo and senmo spirits [under her feet].

Dur tro che gyen ma chai thul pa sol
She wears the garb and the ornaments of the cremation ground and is attired in a mantle of peacock feathers

Chag ye ral dri yon pe men bum nam
With her right hand she wields a sword, and with her left hand she holds a vase of medicine.
\end{verbatim}
**Chi tsug tral gyen kun zang yo me sal**
On the crown of her head, as an ornament she wears, sits Kuntu Zangmo, immobile and clearly visible.

**Nang sid nga dag zil non gyal mo te**
[Whereupon she speaks]: “I am the Queen who vanquishes all phenomenal existence!

**Ye she men gyi dro kun nyon mong jom**
With this medicine of gnosis, the emotional defilements of all beings are subdued!”

**Dud tsi men gyi chin pa di tsal lo**
May the gift of this amrita medicine be bestowed [upon all those who are in need]!

**OM A BHI YA NAG PO BÉ SÓ SO HA**
Within any practice [session], the mantra is recited some hundred times.

**OM Ye she men gyi rang zhin dud tsi chu**
OM With these waters of amrita, which have the nature of both medicine and wisdom,

**Dro wai le ngen nyon mong nam tog tru**
All evil actions, emotional defilements, and discursive thoughts [that afflict this being] are washed away.

**Ne don bag chag dri ma dag gyur chig**
May all negative influences causing diseases and all impure karmic traces be purified.

**Men gyi lha zhin de zhing tso war shog**
Like the goddess of healing herself, may all beings come to enjoy happiness and long life!

**OM DU TRI SU SHUDDHO YA SAL LE SANG NGE YE SO HA**
At the very outset, if one wants to protect one's country of region [from the onslaught of plagues and infectious diseases], one should write the following healing mantra ‘in Tibetan characters’ on any clean surface or on a flag as follows:

OM A BHI YA NAG PO BÈ SÔ SO HA

Then, having performed the consecration rite, once one has hoisted [the prayer flag], it will protect the entire region. But do not do this many time because it will destroy the local dwelling places of the eight classes of spirits. Nevertheless, obstructions [in general], as well as losses to property and to livestock will disappear.

Having scattered sacchas [clay images] on the ground and putting the mantra on the door post, thereby diseases and epidemics will not come inside one’s house. Or, if one goes abroad in order to travel, then making it into a knot of mantras [or amulet], one wears it around the neck. This will surely avert all obstructions and is capable of protecting one from infections diseases. If there should arise the necessity for touching a corpse, one should blow the mantra onto a white mustard seeds and scatter them on a piece of white or black cloth, wrap them up, and tie them around the ring fingers of one’s right and left hands. This measure will protect one faultlessly.
At the time of curing the patient, take the mantric water from one place only, and do not take the water from many different places because this will be a cause for inauspicious events. However, one is permitted to collect different kinds of water from blessed or holy places. One should abandon various foods: salt, spices, meat, beer or wine, garlic, onions [and so on when preparing the rite]. Moreover, so that the dakinis will appear here, one should give up all worldly activities.

These symbolic letters of the dakinis represent the seals or sigils of Sidpa Gyalmo. On a clean surface of Chinese paper, having anointed it with saffron, write the dakinis with red ink on vermilion paper or copper, and wear this about the neck [as a preventive amulet]. This will become a supreme protection capable of preventing all diseases and epidemics.

As for the protective substances, there are ten of them: hellebore, golden colored myrobalan, black aconite, sulfur, garlic, yellow arsenic, asofoedita, gugul incense, musk, and saffron. If one infuses the mantra into this medicine which is prepared [by grinding these substances into powder and mixing them together], at least for a distance of two krosha (about two miles), no infectious disease will be able to penetrate.

This quintessential text which accomplishes the guarding and the protection [of beings] by the dakinis should be kept secret from those with wrong views for whom it is as if poison. For those beings who are fortunate, it will be of much aid. SAMAYA GYA GYA GYA. May good fortune come!

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