

A Brief Explanation of the Tröma Nagmo Visualization and Recitation

Written By Lama Sonam Tsering Rinpoche

Translated by Cyril Kassoff

September 2014

All of us Tröma practitioners who use the most profound Dzogchen Space Treasury of the Nature of Phenomena to achieve Buddhahood in one lifetime need to start out with some qualities that set us apart from the rest of the world. We need to have more renunciation, less attachment, indiscriminate great love and compassion for other beings, pure perception, affection and caring for our dharma brothers and sisters, belief in the law of karma, cause and effect that makes us diligent in gathering the accumulations and purifying obscurations, belief in the lamas, deities, and triple gems that makes us diligent in practicing continuously without any discrimination between practices and teachers, great perseverance in undergoing hardship for the sake of the dharma, less concepts, doubts and distractions, and great faith and pure perception. We should also have especially strong faith that the lama we receive empowerment and instruction from is really a fully enlightened buddha, and not just a great and kind person with special qualities, a sublime being, or a bodhisattva. Our meditation practice and positive phenomena should increase and improve day-by-day like a waxing moon.

Tröma Nagmo is the condensed essence of all the buddhas and bodhisattvas of the ten directions and three times. We have to think, "I am incredibly fortunate in this degenerate age to meet with this dharma, which leads to accomplishing perfect buddhahood in one life and one body. I am definitely going to accomplish this practice to benefit all sentient beings."

This is an uncontrived Atiyoga meditation that is beyond conventions such as the three samadhis. All phenomena of appearance and existence arise instantaneously as the deities, which are our nature. The outer container of the world and the inner essence of beings are the mandala and deities of Samantabhadri's Great Palace in Akanishta, the Charnel Ground of Reveling in the Great Secret, the Great Bliss Source of Phenomena. In the center, upon the lotus of complete buddha qualities, uncontrived self-reflexive wisdom awareness arises in the form of Machik Tröma Nagmo.

Surrounding her on the eight petals of the lotus, in the four cardinal directions, are the four dakinis of the four wisdoms¹, and in the intermediate directions are the activity dakinis of the four immeasurables². Surrounding them are the four female herukas on a four-spoked wheel, representing the cutting-off of the continuity of samsaric existence via wrathful enlightened activity that is an expression of the peaceful space of dharmata. In the outer environs are the hosts of arrogant spirits of the world of appearance and existence, the appearing aspect of unceasing manifestation power. Then there are the four powerful dharma protectors who guard the doors against wrong and mistaken thinking. Visualize all of them individually and completely. Cultivate certainty that the mandala is not

1 Mirror-like Wisdom, Evenness Wisdom, Discerning Wisdom, and All-Accomplishing Wisdom.

2 Love, compassion, joy, and equanimity.

created, but is spontaneously perfect and complete from the beginning. Recite the invocation, request to remain, prostrations, offering, and praise sections of the text.

Recitation visualization:

You are nirmanakaya Tröma Nagmo, and inside your tent-like eight-sided amethyst heart-center, upon a lotus and sun seat, is sambhogakaya Vajravarahi. She is bright red, holding a *driguk* knife, a skullcup, and a trident. On the crown of her head is a squealing pig's head, and her body is naked and adorned with the six bone ornaments. With her feet in dancing posture she revels in the space of gathered red wisdom firelight. In her heart-center, upon a moon seat, is dharmakaya Samantabhadri. She is bright white, naked, sitting with her hands in meditation posture and her legs in vajra posture. In her heart, in the middle of a sun seat the size of a split lentil, is the blue seed syllable HUNG that represents the abilities and qualities of all the buddhas.

[Surrounding the HUNG is the mantra garland, the color of molten beryl, as fine as if written with a single hair, and arranged in a counter-clockwise circle. Unfathomable amounts of light rays radiate out from it and make offerings which please all the buddhas and bodhisattvas of all times and directions. All the power, blessings, strength, and ability of the buddhas' wisdom body, speech, mind, qualities, and activity gather in the form of a mass of light and infuse into you. All sentient beings' sin, obscurations, suffering, and habitual patterns are purified. Their impure appearances are suddenly destroyed, and they mingle indivisibly with the three-kaya dakinis' wisdom expanse. Think that all of samsara and enlightenment merge into the limitless sphere of great bliss purity and equality.]

Abandon all faults in recitation and recite like the flow of a river. At the end of your session, like blowing on a mirror, all appearances of characteristics such as deities and mantras disappear into dharmata. Rest for as long as you can in the space of dharmata, the essential purity free from all elaborations. Then arise as the deity and do dedication and aspiration prayers for all beings to become fully enlightened, for all disease, war, and famine in the world to be pacified, for all sentient beings to have happiness and abundance and for all their hopes that are in line with the dharma to be fulfilled, for our root lamas and all other teachers and positive beings to have long lives and have their activities flourish, for the sponsors' wealth to increase, and for all those who serve the doctrine to have good health, long lives, and to accomplish their practices.

The above instructions are for the approach phase of practice. If you want to do accomplishment instead, replace the bracketed paragraph with the following:

Unfathomable amounts of light rays radiate out upwards from the HUNG and make offerings which please all the buddhas and bodhisattvas, then all their power, blessings, and siddhis infuse into the seed syllable in the form of a five-colored mass of light and give rise to supreme qualities. Again light rays radiate out downwards from the HUNG and completely purify all the sin, obscurations, karma, passions and habitual patterns of all sentient beings in the three realms. All appearances become the celestial realm and palace of Akanishta, and all of existence becomes the nature of the vajra yogini

Tröma Nagmo. All sounds are the mantra's sound, like bees whose nest has been broken. All of appearance and existence moves, jumps, shakes, and vibrates. When you recite the mantra, visualize that the mantra syllables rise up a little bit from their seats and spin counter-clockwise. Strive to recite the accomplishment mantra while abiding with awareness.