

Meditation of
ACHI CHOKYI DROLMA
阿企秋吉卓瑪
修法儀軌

༄༅། །སྐྱབས་སེམས་ནི། །སངས་རྒྱལ་ཚོས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ།

Sang-Gye Chö-Dang Tshog-Kyi Chog-Nam-La/
山借 灼鄧 作之 作南啦

In the Buddha, Dharma and the Sangha most excellent
諸佛正法聖僧眾中尊

།བྱང་ཚུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཚི།

Jang-Chub Bar-Du Dag-Ni Kyab-Su-Chi/
撐速 巴都 打尼 集蘇次

I take Refuge until Enlightenment is reached.
直至證悟菩提我皈依

།བདག་གིས་སྤྱིན་སོགས་བསྐྱིས་པའི་བསོད་ནམས་ཀྱིས།

Dag-Gi Jyin-Sog Gyi-Pai Söd-Nam-Kyi/
打既 箭索 借皮 梳南既

By the merit of generosity and other virtues
我以所修布施諸功德

།འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱལ་འགྲུབ་པར་ཤོག།

Dro-La Phen-Chir Sang-Gye Drub-Par-Shog/
左喇 遍車 山借 祝怕梳

may I attain Enlightenment for the sake of all sentient beings.
為利一切眾生願成佛

།ཅིས་ལན་གསུམ།

(Repeat 3 times)
【三次】

སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ལྡན་པར་གྱུར་ཅིག

Sem-Chen Tham-Ched De-Wa Dang De-Wai Gyu-Dang Den-Par Gyur-Chig/

三襯 貪斜 爹哇党 爹畏 注党 釘怕 註爾直

May all beings have happiness and the causes of happiness;

願一切眾生具足樂及樂因

བྲལ་བར་གྱུར་ཅིག

Dral-War Gyur-Chig/

查哇 註爾直

the causes of sorrow;

及苦因

སྤྱག་བསྐྱལ་དང་སྤྱག་བསྐྱལ་གྱི་རྒྱ་དང་

Dug-Ngal Dang Dug-Ngal Gyi-Gyu Dang

獨勾党 獨勾 這註党

may all beings be free of sorrow and

願一切眾生遠離苦

སྤྱག་བསྐྱལ་མེད་པའི་བདེ་བ་དམ་པ་དང་མི་འབྲལ་བར་གྱུར་ཅིག

Dug-Ngal Med-Pai De-Wa Dam-Pa-Dang Mi-Dral-War Gyur-Chig/

獨勾 美披 爹哇 擔怕党 美查哇 註爾直

may all beings never be separated from that sacred joy which is free from sorrow;

願一切眾生不離無苦妙樂

༄༅། ཉེ་རིང་ཆགས་སྤང་གཉིས་དང་བྲལ་བའི་བཏང་སྟོམས་ཆེན་པོ་ལ་གནས་པར་གྱུར་ཅིག

ཅེས་ལན་གསུམ།

Nye-Ring Chag-Dang Nyi-Dang Dral-Wai Tang-Nyom Chen-Po-La Ne-Par Gyur-Chig/

(Repeat 3 times)

尼穎 冊党 尼党 查畏 籐揚 陳婆啦 尼怕 註爾直

【三次】

may all beings rest in equanimity, free from attachment and hatred.

願一切眾生離怨親愛憎二邊住大平等捨

བཱ་ཏ་རི་ཉི་ས་ཏུཾ

ཨོཾ་སྐ་བུ་བླ་ཏུ་ཀཱི་ནི་ཏུཾ་མ་མ་ཙ་ཀྲ་སྐ་ཏུཾ

Bam Ha Ri Ni Sa Hung// (Recite as many as possible)

Om Sarva Buddha Dakini Hri Mama Tsak-Dra Soha// (Recite as many as possible)

崩 哈威 呢沙 吽 【盡量多唸】

嗡 沙爾哇 砵打 打堅呢 施利 嗎嗎 則吒 梳哈 【盡量多唸】

༄༅། དབང་མཛད་སངས་རྒྱས་བསྟན་པ་བསྟུང་མོ།

མཐུ་དང་ཚུལ་ལྡན་བོད་སྐྱོང་གཙོ་བོ།

Wang Dzed Sang Gye Ten Pa Sung/

Thu Dang Tsal Den Böd Kyong Tso/

橫姐 山遮 定巴宋

吐等 找釘 播中再

You have gathered everything under your power and swiftness of activity.

You are head of the twelve patron goddesses of Tibet.

統護法教諸事業

十二護藏女中尊

ཨ་ཕྱི་ཚོས་ཀྱི་སྟོལ་མ་ལཾ།

ངོ་གད་བཤམས་པའི་མཚོད་པ་འབྲུལཾ།

དམ་ཚིག་གཉེར་ཀ་དན་ཕྱིར་འབོདཾ།

Ah Chi Chö Kyi Drol Ma La/

Dza Ged Sham Pai Chöd Pa Bul/

Dam Tshig Nyer Ka Dren Chir Böd/

阿之 灼之 佐嗎啦

吒既 深披 雀巴布

擔戚 耶爾加 井之爾播

Before you, Achi Chokyi Drolma, I place nectar and thus I make offering and call to you in order that You remember the promise that you have been entrusted with.

阿企秋吉卓瑪前

敬獻上供祈納受

不忘所作誓願故

ཚོས་དང་མཐུན་པའི་སྤོང་གྲོགས་མཛོད་ཀྱི།

Chö Dang Thün Pai Dong Drog Dzöd//

灼等 屯披 當作最

(repeat as many as possible)

【盡量多唸】

Please grant your help that I may accomplish all my activities and
如法事願助圓成

ཀྱེ། གང་ཞིག་ཡིད་ལ་དྲན་པ་ཅམ་གྱིས་ཀྱང་།

Kye/ Gang Zhig Yid La Dren Pa Tsam Gyi Kyang/

遮 更色 熱啦 井巴 簪之耕

Kye, If someone only remembers you in his mind,
諸凡眾生若能憶念汝

འདོད་པའི་དངོས་གྲུབ་སྤོལ་བར་མཛོད་པ་ཡི།

Död Pai Ngö Drub Tsol War Dzed Pa Yi/

隊披 哦竹 再哇爾 姐巴衣

you grant all siddhis that are wished for.
當賜所求悉地如願成

རྩེ་ཡི་ལོ།

Ram Yam Kham/

橫音襟

ཨོ་ཨུང་ཧྲུ།

Om Ah Hung//

喻阿吽

(Repeat 3 times if you are saying the following prayer once; if you repeat whole prayer several
times say the RAM, etc. once before every recitation).

【以下供養文如唸誦一遍，先唸此咒“橫音襟喻阿吽”三次；
供養文如唸誦多遍，每一遍前要先唸“橫音襟喻阿吽”一次】

ཧྲི།

Hri
施利

Hri, From the 33 abodes of the gods downwards
三十三天界以下

ཅུ་གསུམ་ལྷ་ཡུལ་མན་ཆད་དང་།

Tsa Sum Lha Yul Men Ched Dang/

乍深 哈啦玉 民尺等

ལིང་ཅག་རིའི་ཡན་ཆད་དུ།

Ling Zhi Chag Ri'i Yen Ched Du/

令司 拆威 贏尺度

and from the four continents and the iron mountains upwards --
四州鐵圍山之上

༄༅། ཨ་ཕྱི་ཚོས་ཀྱི་སྐོལ་མ་བྱིད་རྣམས་ཀྱིས།

Ah Chi Chö Kyi Drol Ma Khyed Nam Kyi/
阿之 灼之 佐嗎 既淋之

To you, Achi Chokyi Drolma and all your entourage I pray --
阿企秋吉卓瑪眷屬前

Offerings (drinking water; bathing water; flowers; incense; light; scented water; food; music):

八供 (飲用水, 浴水, 花, 香, 燈, 塗香, 食, 音樂)

ཨོྃ་གུ་རུ་དེ་བ་རྒྱུ་ཞི་ས་ལྷ་རི་ལྷ་ར་ཨ་ལྷོ་པུ་རྩྭ་རྒྱ་སྐྱ་རྩེ།

Om Guru Dewa Dakini Sapariwara Argham Tratitsa Soha/

喻 咕嚕 爹哇 打堅呢 沙巴威 哇惑 阿甘 咋地乍 梳哈

བདག་གིས་བསམ་དོན་མ་ལུས་འགྲུབ་པར་མཛོད།

Dag Gyi Sam Dön Ma Lü Drub Par Dzöd//
得之 深端 嗎努 竹怕爾最

Grant your help that I may accomplish all my intentions and aims.
賜我一切如願得成就

(repeat 3 times)

【三次】

༄༅། ཨོྃ་གུ་རུ་དེ་བ་རྒྱུ་ཞི་ས་ལྷ་རི་ལྷ་ར་ཨ་ལྷོ་ལོ་གེ་པུ་རྩྭ་རྒྱ་སྐྱ་རྩེ།

Om Guru Dewa Dakini Sapariwara Aloke Tratitsa Soha/

喻 咕嚕 爹哇 打堅呢 沙巴威 哇惑 阿羅既 咋地乍 梳哈

ཨོྃ་གུ་རུ་དེ་བ་རྒྱུ་ཞི་ས་ལྷ་རི་ལྷ་ར་གཞུ་པུ་རྩྭ་རྒྱ་སྐྱ་རྩེ།

Om Guru Dewa Dakini Sapariwara Ghandhe Tratitsa Soha/

喻 咕嚕 爹哇 打堅呢 沙巴威 哇惑 驚爹 咋地乍 梳哈

ཨོྃ་གུ་རུ་དེ་བ་རྒྱུ་ཞི་ས་ལྷ་རི་ལྷ་ར་ཞེ་མི་ཏེ་པུ་རྩྭ་རྒྱ་སྐྱ་རྩེ།

Om Guru Dewa Dakini Sapariwara Newidhe Tratitsa Soha/

喻 咕嚕 爹哇 打堅呢 沙巴威 哇惑 呢威爹 咋地乍 梳哈

ཨོ་གུ་རུ་དེ་བ་རྒྱལ་ལྷོ་མ་ལྷ་རི་ལྷ་ར་ལ་སྟོ་སྟོ་ལྷོ་ལྷོ་སྟོ་སྟོ་

Om Guru Dewa Dakini Sapariwara Shapta Tratitsa Soha/
喻 咕嚕 爹哇 打堅呢 沙巴威 哇惑 濕打 咋地乍 梳哈

Praises to Achi Chokyi Drolma:

讚頌

ཧྲི། ཚོས་དབྱིངས་རང་བྱུང་ཕོ་བྲང་ནས།

Hri/ Chö Ying Rang Jung Pho Drang Ne/
施利 灼英 橫中 破錚咧

Hri, From the self arisen Buddha Palace in Dharmadhatu;
法界自生宮殿中

ཡེ་ཤེས་སྤྱུ་མའི་སྤྱུར་སྤྱུར་བ།

Ye She Gyu Mai Kur Nang Wa/
耶些 祖咩 咕爾冷哇

the sphere of truth manifests in wisdom emanation form –
智慧幻化身明耀

ཨོ་གུ་རུ་དེ་བ་རྒྱལ་ལྷོ་མ་ལྷ་རི་ལྷ་ར་ལ་སྟོ་སྟོ་ལྷོ་ལྷོ་སྟོ་སྟོ་

Om Guru Dewa Dakini Sapariwara Padyam Tratitsa Soha/
喻 咕嚕 爹哇 打堅呢 沙巴威 哇惑 巴擔 咋地乍 梳哈

ཨོ་གུ་རུ་དེ་བ་རྒྱལ་ལྷོ་མ་ལྷ་རི་ལྷ་ར་ལ་སྟོ་སྟོ་ལྷོ་ལྷོ་སྟོ་སྟོ་

Om Guru Dewa Dakini Sapariwara Pupe Tratitsa Soha/
喻 咕嚕 爹哇 打堅呢 沙巴威 哇惑 布啤 咋地乍 梳哈

ཨོ་གུ་རུ་དེ་བ་རྒྱལ་ལྷོ་མ་ལྷ་རི་ལྷ་ར་ལ་སྟོ་སྟོ་ལྷོ་ལྷོ་སྟོ་སྟོ་

Om Guru Dewa Dakini Sapariwara Dhupe Tratitsa Soha/
喻 咕嚕 爹哇 打堅呢 沙巴威 哇惑 度啤 咋地乍 梳哈

༄༅། རྣམ་འབྱོར་སྐྱབ་པོ་རེ་བ་སྐྱོང་།

Nal Jor Drub Po Re Wa Kong/
那爾佐爾 竹波 喂哇岡

To you who fulfills the aspirations of meditators:
行者所願賜圓滿

སྐྱད་རིམ་ཉིང་འཛིན་མ་གསལ་ཉིང་།

Kyed Rim Ting Dzin Ma Sal Zhing/
既穎 丁箭 嗎收性

For unclear visualization and meditation,
次第禪觀不清明

ཚོས་གྱི་སྐྱོལ་མ་འཁོར་བཅས་བསྟོད་།

Chö Kyi Drol Ma Khor Che Töd//
灼之 佐嗎 過爾車對

Achi Chokyi Drolma, I give praise.
禮讚阿企眷屬眾

གསང་སྒྲགས་ཆད་ལྷག་གུར་པ་དང་།

Sang Ngag Ched Lhag Gyur Pa Dang/
山厄 尺哈勒 祖爾巴等

for mantras cut too short or made too long,
持咒過短或太長

Asking Forgiveness:
寬宥祈願文

Om Bendza Sa-To Sa-Ma-Ya/ Ma-Nu Pa-La-Ya/ Bendza Sa-To Te-No-Pa/ Ti-Tha Dri-Dho Me-Bha-Wa/
Su-To Kha-Yo Me-Bha-Wa/ Su-Po Kha-Yo Me-Bha-Wa/ A-Nu Rak-To Me-Bha-Wa/ Sarwa Sid-Dhi Me-Tra Ya-Tsa/
Sarwa Kar-Ma Su-Tsa-Me/ Tsi-Tam Shri-Yam Ku-Ru Hung/ Ha Ha Ha Ha Ho/ Bha-Ga-Wan
Sarwa Ta-Tha-Ga-Ta/ Bendza Ma-Me Mun-Tsa Bendzi Bha-Wa/ Ma-Ha Sa-Ma-Ya Sa-To Ah// *(repeat 3 times)*
 喻班札 薩埵 薩嗎呀 嗎努 巴拉呀 班札 薩埵 爹諾巴 地叉 支左 咿巴哇
 蘇多 卡噶 咿巴哇 蘇波 卡噶 咿巴哇 阿努 嘩多 咿巴哇 沙爾哇 悉地 咿叉 也叉
 沙爾哇 加爾嗎 蘇渣咿 節擔 司哩欽 咕嚕吽 哈哈哈哈哈 叭 巴加問 沙爾哇 打他 加打
 班札 嗎咿 悶渣 班之 巴哇 嗎哈 薩麻呀 薩埵 阿 【三次】

Prayer for Good Luck:
吉祥祈願文

ཧྲི་སྤྱི་གསུམ་དབང་འདུས་འགོ་བ་མ་ལུས་སྐྱོང་།

སངས་རྒྱས་སྟོང་གིས་བསྟན་པ་བསྐྱེད་བར་མཛད་།

Hri/ Sid Sum Wang Dü Dro Wa Ma Lü Kyong/
舌深 橫隊 佐哇 嗎女中

Sang Gye Tong Gi Ten Pa Sung War Dzed/
山遮 堂噦 定巴 宋哇爾姐

You who have dominion over the three realms of samsara and looks after all beings without exception, protecting the teachings of the thousand Buddhas and
降攝三界護佑一切眾 守護千佛法教諸事業

འགྲོ་བའི་བསམ་པ་ཚོས་བཞིན་སྐྱབ་མཛད་མེད་།

ཡིད་བཞིན་བསམ་གྱུ་བ་ཨ་ཕྱིའི་བཀའ་ཤིས་ཤོག་།

Dro Wai Sam Pa Chö Zhin Drub Dzed Ma/
佐喂 深巴 灼先 竹姐嗎

Yid Zhin Sam Drub Ah Chi Tra Shi Shog//
熱先 深竹 阿次 咋司梳

accomplishing the wishes that are in accordance with the Dharma -- Through you, Achi, who accomplishes all wishes, may all be auspicious.
眾生如法所願賜圓成 滿願阿企尊前祈吉祥

ཚོ་ག་གོང་འོག་ནོར་འབྲུལ་སོགས་།

བཀའ་བསྐྱེད་འཁོར་དང་བཅས་ལ་བཤགས་།

Cho Ga Gong Og Nor Thrul Sog/
初加 岡哦 洛爾曹梳

Ka Sung Khor Dang Che La Shag//
加宋 過爾等 車啦刹

For mistakes in the previous recitation --
儀軌顛倒諸過犯

to you Protectress and your entourage, I confess and repent.
護尊眷前誠懺悔

Hundred Syllable Mantra of Vajrasattva (3 times)

金剛薩埵百字明咒三次

ཨོྲཱ་བཏྲ་སཏྲ་སམ་ཡ། མ་རྩུ་ལཱ་ཡ། བཏྲ་སཏྲ་ཏེ་ཙོ་པ་ཏིཏྲ་འི་རྩོ་མེ་བྲ་མ། སུ་ཏེ་ཏྲུ་མེ་བྲ་མ། སུ་པེ་ཏྲུ་མེ་བྲ་མ། ཨ་རུ་རྩོ་མེ་བྲ་མ། སམ་སི་རྩི་
མྲེ་བྲ་ཡཱུ། སམ་ཀམ་སུ་ཙོ་མེ། ཙོ་ཏྲུ་ཤི་ཡི་ཀུ་ཙུ་རྩི། ཏ་ཏ་ཏ་ཏ་ཏོ། ལྷ་ག་ལྷུ་མ་སམ་ཏ་ལྷ་ག་ཏ་བཏྲ་ལྷུ་མེ་ལྷུ་བཏྲ་བཏྲ་མ། མ་རྩུ་སམ་ཡ་སཏྲ་ལྷུ་།

༄༅།

དགོ་བ་འདི་ཡི་མཐུ་ལ་བརྟེན།

Dedication Prayer:

迴向祈願文

Ge Wa Di Yi Thu La Ten/

既哇 地衣 吐啦定

Through the power of this virtue

依此善行功德力

ཇོ་ནང་གི་འཇིགས་པ་རྒྱུ་ལ།

Jha Na Da Ki'i Sa Thob Ne/

吒那 打噶 沙托咧

and after having attained the Wisdom Dakini level,

得證智慧空行地

ཚོས་བྱེད་སྐྱབ་པོར་གོགས་མེད་ཅིང་།

Chö Jed Drub Por Geg Med Ching/

灼遮 竹波爾 既咩貞

may practitioners be free from all hindrances,

修習法行無障礙

འཁོར་བའི་རྒྱ་མཚོ་སྐྱེམ་པར་ཤོག།

Khor Wai Gya Tsho Kem Par Shog//

過爾 喂 加初 儉怕爾梳

may the ocean of samsara become dry.

終使輪迴苦海竭

to Swayambhu in Nepal. They prayed fervently for a child and one night the woman, Driza Dharzam, had a dream that a brightly shining sun appeared in the east and radiated light in the ten directions and the sun then dissolved into her womb and radiated light which filled the whole universe, especially illuminating the country of her birth. In the same night, her husband Nanam Chowopal had a dream that a rosary of clear white light emanated from the eastern Buddha field and entered the womb of his wife. In the morning they discussed their dreams and he said, ‘a special son will be born to us and we should take much care until this child is born.’ They performed a tsog offering; made strong prayers for the fulfillment of their wishes and then returned to their native land in Drikung.

The time came for the birth and an extraordinary daughter was born in the place called Kyetrag Thang. There were numerous auspicious signs and her body was of purest white and radiating rays of light. As a small child she was always reciting the mantra of Tara and at the age of three she was teaching the mantra to others. She grew quickly and was incredibly beautiful. Her parents died when she was quite young and she then stayed with her uncle. Many wanted to marry her but she refused all stating, ‘I will go to Kham (in eastern Tibet) and there lives a great yogi who is descended from the noble clan of the Kyura race. This yogi I will marry and our sons and daughters and future generations will be extraordinary persons who will benefit all sentient beings by spreading the essence of the Buddha’s teachings. Then accompanying a merchant, she traveled to Kham. They arrived at a place called Dentod Tsonyur and she said to her companion, ‘This is the place I have to stay.’ She departed and went to meet the great Saint Ame Tsultrim Gyatso to whom she said, ‘Although I have no attachment to the worldly life, if we join together our descendants will bear many enlightened beings who will do great benefit for the teachings of the Buddha.’

On their marriage day, Ame Tsultrim Gyatso did not have any possessions to arrange for the ceremony. Drolma said, ‘Do not worry, I will take care of it.’ So saying she miraculously pulled a damaru from her right pocket and a kapala from her left. Then beating the damaru and holding the kapala in her hand she made a mystic dance while gazing into the sky. Immediately the house was filled with the finest food and drink and the richest garments with which to clothe themselves – thus giving great satisfaction and pleasure to all the guests.

They lived together and in time she gave birth to four sons: Namkhe Wangchuk, Pekar Wangyal, Sonam Pal and Kathung Trushi. These sons were exceptionally intelligent and became scholars on both the temporal and spiritual levels. Of her four sons, Pekar Wangyal gave birth to four sons. They were Khenpo Dharma, Konchog Rinchen, Tsunpa Bar and Naljor Dorje – of these four, Naljor Dorje became the father of the great Ratnashri Jigten Sumgon, the great Drikungpa who was the reincarnation of Nagarjuna. At a later time Drolma said, ‘I have knowingly taken birth into samsara in order to fulfill my aspirations to protect the teachings of the Buddha and for the welfare of all sentient beings. Because of this, I will grant the ordinary and supreme siddhis to my followers.’ She led her followers to a huge cave called Tingring. The cave was very sacred, containing many precious termas and many self-created statues of the Buddhas and Bodhisattvas, Yidams, Dakinis, and Dharmapalas on the rocks inside the cave. A human corpse was brought and she transformed that corpse into a great tsog offering. Those who could partake of that tsog were granted the ordinary and supreme siddhis. Then she composed a text containing a sadhana of herself and promised to look after the teachings of the Buddha in general and to protect the essence of the Buddha’s teaching that will appear in the future.

A Short History of Achi Chokyi Drolma

Achi Chokyi Drolma is a great dharma protector of the Buddha’s teachings. She is the emanation of Vajrayogini who is the embodiment of the wisdom and compassion of all the Buddhas. She is the divine mother of the Buddhas and manifested out of compassion in the form of the Dakinis of the Five Buddha families. To benefit the beings in samsara, she displays a limitless number of manifestations at different times and in different space dimensions.

“In the country of Oddiyana where Vajrayana originated is the divine palace where Vajrayogini manifested in the form of Vajrayogini and made the commitment to protect the Buddha’s teachings. This commitment she made to the five families of Wisdom-Dakinis. Later in the eighth century when Guru Padmasambhava was invited to Tibet to spread the Dharma teachings, he blessed many places in Tibet and meditated in many caves. Among these was Tidro, a cave near Drikung where Guru Padmasambhava spent seven years – this is the longest time that he spent in any one place in Tibet. During this period Vajrayogini appeared in the form of the chief Karma Dakini and promised to protect the Vajrayana teachings. These are the manifestations in jnanakaya (wisdom body) through which she protected the precious teachings and benefited all sentient beings.”

According to prophecy in the Chakrasamvara tantra it is said, “The head of the Karma Dakinis will come to the area of Tidro cave in Drikung. This will be a nirmanakaya manifestation of Vajrayogini.”

“Around the eleventh century in Shoto, near Drikung (central Tibet), there lived a family who could not conceive a child. In order to bear a child they made a pilgrimage

With that she said, ‘My activities through this body have come to an end,’ and she flew up to the Buddha Field on her blue horse without leaving her body.

Once when Jigten Sumgon was staying at Changchub Ling in Drikung Thel, he heard the sound of the damaru accompanied by beautiful celestial songs. Drubthob Khamba Gyagarwa, a great yogi disciple was there and asked Jigten Sumgon about the music. Jigten Sumgon said, ‘The incomparable sounds are from Achi Chokyi Drolma, my grandmother, who is a Wisdom Dakini.’ Then Drubthod Khamba requested that he be given a method on how to practice Achi Chokyi Drolma and thus Jigten Sumgon composed a sadhana consisting of ten leaves which is contained in the ‘Achi Pebum’.

The *Me-Che Barwa Tantra* says: ‘After limitless kalpas in a world system called Pema Chan, she will become the perfectly enlightened Bhagavan, Tathagata, Arhat, Samyak Sambuddha – whose name will be Pema Dampe Pal.’”

This is the life of the great Achi Chokyi Drolma, the peerless compassionate Dharma Protector who committed herself to the service of the Buddha-Dharma and benefited all sentient beings. She promised Jigten Sumgon Ratnashri, the great Drikungpa, to protect the essence of the Buddha’s teachings which he brought to light and transmitted through the lineage of Drikung Kagyupa order. Because of this promise, whosoever will practice the sadhana of Achi Chokyi Drolma with full devotion and certainty will be freed from all kinds of unfavorable circumstances and obstacles in this life and also obstacles connected with Dharma practice. Those who continue doing the practice with full faith and devotion will finally achieve the perfectly enlightened state, Buddhahood.

出生的一刻終於到來，一位不凡的女兒降生在一處名為奇渣塘 Kyetrag Thang 的地方。當時有許多瑞兆，而小女嬰的身體則是極為純白且散發光芒。孩提時代她就一直持誦著度母咒，三歲時就會教人咒語。她很快地長大並且貌美非凡。在她很年青的時候雙親就過世了，所以她和叔叔住在一起。有許許多人都競相地想要娶她，卻被她一一拒絕。她說：「我將到東藏的康地 Kham 去，那兒有一位庫拉種姓 Kyura 的貴族子裔大瑜伽士，我將嫁給這位瑜伽士，我們的兒、孫與後代，都將是不凡之士，他們傳揚佛法的心要，將會利益一切有情眾生。」後來她與一位商賈為伴，旅至康地。在她們抵達一處叫做電托措勃 Dentod Tsonyur 的地方時，她告訴她的同伴說：「這是我必須待下來的地方。」和同伴分手後，她去面見了偉大的聖者阿美楚群嘉措 Ame Tsultrim Gyatso，並告訴他：「雖然我對世俗生活毫無執著，但如果我倆結合的話，我們的後代將會產生許多證悟的人，他們將對佛法做出極大利益。」

在他們結婚的當天，阿美楚群嘉措沒有任何財物用來安排婚禮。但卓瑪說：「不要擔心，我會處理。」說著說著，她奇蹟似地從她右邊的袋子裡拿出一個手鼓，並從她的左邊拿出一個頭骨顛器。然後拿著顛器，搖打手鼓，凝視天空，跳了一支神奇的舞蹈。結果，剎那間房裡就充滿了上好的食物和飲料，她倆身上也穿了最豪華的衣服，他們如此地給予所有賓客極大的滿足和快樂。

他倆婚後不久就生了四個兒子，分別叫做：南開旺秋 Namkhe Wangchuk、巴卡旺嘉 Pekar Wangyal、索南巴爾 Sonam Pal 及卡吽楚西 Kathung Trushi。這幾個兒子都聰明絕頂，並成為世出世法雙全的博學大師。她的四個兒子裡，巴卡旺嘉亦有四子，分別是堪布達瑪 Khenpo Dharma、恭秋仁欽 Konchog Rinchen、春帕巴 Tsunpa Bar，以及那就多傑 Naljor Dorje，在這四個兒子裡，那就多傑是龍樹菩薩轉世的--偉大止貢巴--拉那師利吉天頌恭的父親。

後來，卓瑪說：「一如所願我在輪迴中降生是為了要圓滿護持佛法，並造福一切有情眾生。因此，我將賜予我的追隨者共與不共成就。」然後，就

帶著她的追隨者到一個叫做聽仁 Tingring 的巨大洞窟去。那是一個十分神聖的洞窟，洞內有許多珍貴的巖藏，岩石上還有許多自生的佛、菩薩、本尊、空行和護法像。卓瑪將帶來的一個人的屍體轉化成爲廣大的薈供品。凡是有幸能夠吃到那薈供品的人，都被賜予共與不共成就。接著她寫下一本內含她自己成就法的儀軌，並且誓言守護佛法，特別是守護那些將在未來出現的佛法心要。發下此誓後，她說：「我藉此色身的事業已盡。」隨即騎在她的藍馬上，不留肉身地飛往佛土。

有一次，吉天頌恭在止貢替 Drikung Thel 的強秋林寺 Changchub Ling，聽到了一陣伴隨著美好天樂的手鼓聲。他的一位大瑜伽士弟子--竹托康巴格嘎瓦 Drubthob Khamba Gyagarwa 也在場，並請示吉天頌恭此美妙天樂的因緣。吉天頌恭說：「這無與倫比的聲音是來自我的曾祖母阿企秋吉卓瑪，她是一位智慧空行母。」於是，竹托康巴立刻請求吉天頌恭傳授一個如何修持阿企秋吉卓瑪的方法。吉天頌恭因此寫下了一個十頁的成就儀軌，此法收錄於《阿企法集》Achi Pebum。

在《密切巴瓦密續》Me-Che Barwa Tantra 中說：「無量劫後在一個稱爲大蓮花世界 Pema-Chan 中，阿企卓瑪將會成爲圓滿證悟之博伽梵善逝、如來、阿羅漢、無上正等正覺佛陀，佛號蓮花尊勝 Pema Dampe Pal。」

這是偉大阿企秋吉卓瑪的生平，她是無比慈悲的護法，誓願護持佛法並利益一切有情眾生。她向偉大的止貢巴--吉天頌恭拉那師利保證，她將會守護由他所發揚光大，而由止貢噶舉傳承所承傳的佛陀心要教法。以此誓願之力，凡是以完全虔信之心來修持阿企秋吉卓瑪成就法的行者，必將離於此生與法道上一切違緣與障礙。凡是以完全的信心與虔敬無間修持此法的行者，必終得臻於圓滿正覺的佛果境地。

阿企秋吉卓瑪略傳

阿企秋吉卓瑪 Achi Chokyi Drolma，是佛教的大護法，她是金剛瑜伽母的化身，也就是一切諸佛智慧與慈悲的總攝。她是諸佛之聖母，自大悲心化現成爲五方佛族空行母。爲利益輪迴中的眾生，她在不同時空無數次地展露化身。

在金剛乘的發源聖地烏仗那 Oddiyana 刹土，金剛瑜伽母以金剛瑜伽母的身相化現，立下保護佛法的誓言，並令五部的智慧空行們持守此誓。後來，在第八世紀蓮華生大士應邀赴藏弘法時，蓮師加持了西藏許多地方，並在許多洞穴中禪修，其中有一處位於止貢地區的洞穴名叫提卓 Tidro，蓮師曾在那裡禪修七年，是他在西藏期間待得最久的地方。在這段期間，金剛瑜伽母以事業空行之首的身相化現，並保證守護金剛乘教法。藉著智慧身的化現，金剛瑜伽母利益了珍貴的教法與一切有情眾生。依據《勝樂金剛本續》的授記：「事業空行母之首將會降臨止貢的提卓洞窟，她就是金剛瑜伽母的化身示現。」

大約在公元十一世紀，西藏中部靠近止貢的地方索拖 Shoto，住了一戶沒有小孩的家庭。爲了求子，他們遠赴尼泊爾的蘇印普 Swayambhu 朝聖，熱切地祈求得子。有一天晚上，妻子止拉達讓 Driza Dharzam 得一夢兆，夢見一輪明亮耀眼的太陽在東方出現，陽光普照十方，隨後太陽融入她的子宮，並放光充滿整個宇宙，特別是照亮了她的出生地。同一個晚上，她的丈夫那南秋沃巴 Nanam Chowopal 也夢到，從東方佛土化現出清明如唵珠般的白光，進入他妻子的子宮裡。早上醒來兩人相互討論夢境後，丈夫說：「我們將生出一位特別的兒子，所以在這小孩出生前，我們應多加小心。」隨後他們舉行了一個薈供，誦念祈願文，強烈地祈求滿願，便返回了故鄉止貢。