

The 8-Armed semi-wrathful Tarayogini (Zurmang Tradition)

This particular transmission is derived from Hevajra Tantra and is separated into two kinds of tantra (Root & Subsequent). The Root Tantra explains its origin and activities whereas the Subsequent Tantra touches on accomplishment and activities. According to records, Buddha Sakyamuni once announced at Potala Mountain that this particular transmission will be translated by Taranatha and then subsequently to be transmitted to one of the great Zurmang masters named Tsewang Kunkyab, thus becoming one of the most important and profound teachings of Zurmang.

A passage in Taranatha's secret autobiographies mentioned: "The night before the Tarayogini Empowerment was given...I dreamt that my skin became the parchment upon which to write down the instructions, my ribs became the quills and my blood became the ink. My bones and sinews became the materials with which to bind the volumes." With this profoundly auspicious indication, great Taranatha practiced diligently and achieved a high level of realisation.

This particular Yidam has two forms. One is 8-armed semi-wrathful aspect and one is the 2-armed Tarayogini. This time the empowerment is given on the 8-armed semi-wrathful Tarayogini. Bluish green in color radiating green and red light, semi-wrathful with one face, three eyes and eight arms, appearing like a 16-yr-old maiden, with black hair half tied up and half let down. The four right hands: 1st holds an arrow tipped with a pink utpala flower, 2nd holds a double-sided damaru (hand drum) and 3rd holds a curved knife. The lowest 4th hand with the palm facing outward performs the mudra of generosity.

The left hands hold a blue lotus blossom with the stem held to the heart, a bow constructed of utpala flowers, a trident and blood-filled skullcup supported on the thigh. An ornate khatvanga staff rests against the left shoulder. Adorned with a tiara of five skulls, gold earrings, bracelets and anklets of bone, she wears a necklace of 50 freshly severed heads and a lower garment of tiger skin tied about the waist with a green sash. On a sun disc and multi-colored lotus seat with the right leg extended, the foot resting on a pink blossom, she sits in a relaxed manner surrounded by the brightly burning orange flames of the fires of pristine awareness.

The major benefit of practising Tarayogini is in the 8 activities. It enables practitioners of any capacity to enter the Dharma door as the practice is a compendium of the



quintessential teachings of Mahamudra. It is said one will be able to achieve swift accomplishment through the practice of Tarayogini. Tarayogini has specially vowed that in this dark degenerating age, it is even more suitable for everyone to practice as blessings will be swiftly granted to destroy all kinds of harms from bad and evil beings, to summon and subdue four demons and the inanimates. Tarayogini is able to pacify the 8 external and 8 internal fears, protect one from harm caused by evil spirits, overcome sickness and karmic obstacles, also helps to avoid a suffering rebirth in the next life. If we are diligent, all our wishes can be fulfilled through this practice.. It will also help to improve our health, to increase all kinds of positive energy such as wealth and long life, wisdom and of course through one's motivation, one will achieve the eight ordinary and eight extra-ordinary siddhis.

八臂静忿瑜伽度母灌顶 (苏曼传承)

此法原出于马头明王法门之中，分为《度母现生续》与《事业总集续》两部，为本师 释迦牟尼佛于普陀拉山亲口宣说；其后由大师多罗那他译为藏文，辗转传至苏曼噶举大译师才旺根恰，并成为极重要与深奥的教授。

相传多罗纳塔大师未获此法传承前，曾梦见自己的皮肤化为纸、骨头化为笔、血化为墨而书写此度母续，最后身体化为度母经卷；由于此殊胜徵兆，最后多罗纳塔大师以修持此法门而获得殊胜成就。

本尊身相分为广修无量诸佛事业的八臂静忿瑜伽度母与密修大乐智慧二臂佛母两种，此次所传为八臂身相，莲花、日轮、月轮、种字、手帜融合为一，化为一面八臂，身蓝绿，散发深红宝石光芒的八臂静忿瑜伽度母；右第一手胜施印、第二手持钺刀、第三手持长腰鼓、第四手持箭，左第一手于心间持盛开蓝色乌巴拉花茎、第二手捧盈血头盖骨、第三手持三叉戟、第四手持花弓，左腋斜倚天杖，以虎皮裙骨饰作为庄严，五干枯人头为头冠，颈挂五十人头发鬘和红色乌巴拉花环。具有三眼半静半忿相，并如十六岁般之青春少女，黑髮半束半散，左足弯曲、右足伸展之半脚踏游戏坐姿，周身外围布满炽燃火焰。

此法主要功德在于实修八大事业，能使上下等根器者皆易入门，而归纳广大手印之传规精华来讲说。《宣咒七品》云：「初业行者智慧未开显之补特伽罗，喜欢戏论却无法行持戏论仪轨者，应以圆满观察之瑜伽作为日修。」因此易修而得殊胜成就之法门。此度母对末法时期特别发愿故，为适合每个人修持、加持特别迅速之法门，能消灭一切凶狠、恶毒徒众之伤害，勾召降伏主要四魔及非人，免于八难、离十六怖畏，消除一切魔障、业障及病苦，渡脱轮迴恶趣大苦。行者只修持此法门，即能消灾、增福、延寿、广开智慧、获得共通的八成就和不共成就。