

A Roll Of Thunder From The Void

Vajrakīla texts of the Northern Treasures Tradition

Volume Two

annotated translations

by

Rig-'dzin rdo-rje



WANDEL VERLAG berlin 2010



Khordong Commentary Series V

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ISBN 978-3-942380-05-8

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Published by **WANDEL VERLAG** berlin 2010

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First Edition, 2010

edition khordong is the publication series of the non-profit association Khordong e.V. in Germany, published by **WANDEL VERLAG** berlin.

Please visit our websites: www.khordong.net & www.wandel-verlag.de
Contact: edition@khordong.net & mail@wandel-verlag.de

Typesetting and design by Andreas Ruft, Berlin, Germany
Cover design based on a template by Lisi Frischengruber, Vienna, Austria

Printed at EU on 100% chlorine & acid free paper



WANDEL VERLAG berlin 2010



ITI SAMAYA

Refuge in the Triple Gem, it is said, should be taken with the attitude of an ill person seeking health and wellbeing. The Buddha is the great physician, the Dharma is his medicine, and the Sangha actively supports and assists the patient in every way that it can. The reader should be aware that the teachings contained in this book consist of very potent medicine indeed, compounded of various poisons. And, as with all pernicious poisons, the novice should keep away and avoid making contact, while those who have some knowledge should uproot those poisons and apply the antidote, for only the skilled master physician can be trusted to take the essence of those poisons and utilise them in the preparation of medicine. Intended for lions (i.e. bodhisattva sons and daughters of the Buddha), this medicine is available only on prescription. It to be utilised by Vajrayana initiates only and is not available over the counter, on demand. Should this book reach the hands of one who lacks the proper authorising empowerment, bestowed by a competent master of the lineage, please put it to one side.

Long ago, in ancient times, the demon Rudra (epitome of ego-grasping ignorance) attained his condition of dreadful power through misuse of the sacred teachings. The enlightened Buddhas consequently took on the demonic appearance of Rudra as a subterfuge and, following the demon's inevitable overthrow, his bodily form, accoutrements and palatial home were all adopted by the victorious Buddhas as their playground, the joyful abode of naturally blissful wisdom.

The story of the subjugation of Rudra indicates that all beings, no matter how morally reprehensible they may be, do not lack the potential for salvation, and, furthermore, the appearance of the demon to be subdued actually provided an historical occasion for

the manifestation in this world of the wrathful Mahayoga tantras. His subjugation is thus to be celebrated both inwardly, as the enlightenment of our own defiled consciousness, and outwardly, as the occasion for the revelation of the teachings.

The yogic process of *utpattikrama*, as taught in this book, involves recreating the world from the seed of compassion within the essential sphere of voidness. The vajra world, thus produced, is the actual mandala of Rudra as seen through the enlightened eyes of the fully awakened Buddhas. Anyone who lacks this pure vision, however, entering the mandala without the pure intention of the Buddhas, sets himself firmly upon the downward path of returning to Rudra. Meditating upon the lustful and angry nature of the demon is very dangerous for those whose wisdom minds were not made clearly manifest at the time of empowerment. As it is said: "Meditating upon the perverse form of Rudra, one becomes Rudra in all his depravity." Such a calamity is to be avoided at all costs. May the Lords of Wisdom, Compassion and Empowerment protect us from downfall!

Orgyan Rig-'dzin rDo-rje
Oxford, March 2008

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