

Story of the Lives of the Dharma Protectress  
**Achi Chökyi Drönma**

By Drigung Rinchen Phüntshog (1509-1557)

BUDDHA VISIONS PRESS

Portland, Oregon

[www.buddhavisions.com](http://www.buddhavisions.com)

[contact@buddhavisions.com](mailto:contact@buddhavisions.com)

Copyright © 2015 by Eric Fry-Miller. All rights reserved.

*Namo Guru Deva Dakiniye*

I prostrate to the assemblies of Guru, yidam, and dakinis!

The uncommon protectress of the teachings of the victorious Drigungpa is known as Achi Nanamza Wangchug Chökyi Drönma. Her power and miraculous capacities are beyond measure. She possesses an unfailing compassion to guard and protect all the general and special dharma teachings without exception. When any yogin or yogini practices her, blessings are swift and they have supreme auspiciousness and excellence. To instill confidence in those that might enter into the practice of her path, there is an explanation of the stages of her authentic lineage and the instructions that arose from those.

## 1. Achi Chökyi Drönma's Authentic Lineage

This has two parts: understanding the enlightened family of Achi and the story of the enlightened incarnation herself.

### 1.1. Understanding the Enlightened Family of Achi

Our source for all temporary and ultimate benefits and bliss without exception, the one prophesized in the many teachings of the victorious Gurus of the three worlds, the one universally renowned with the supreme name, Ratnashri, who is beyond from all compare, in his *Jewel Garland Appeasement Words* it says:

The secret incarnation of Vajradakini  
Is Achi Chökyi Drön, the traveler to the Oddiyana abode.

Thus, from expanse of the enlightened mind of all the victorious ones of the three times beyond arising or ceasing is the natural expression of unimpeded radiance. From that to tame those with pure perception through secret mantra, there appear guiding teachers. The five fathers and mothers of the five enlightened families appear as the five enlightened warriors, the five dakinis, and so forth. This is taught in the many tantras of both the new and old traditions.

To detail the individual families further, each of the families has five different embodiments. In regards to this particular dharma protectress, she is of the dakini family of the vajra enlightened family as it is laid clear in the previously mentioned source. To differentiate between a direct dakini manifestation or an incarnation, she is an incarnation.

In general, at all sacred abodes there are the appearances of all different types of primordial wisdom and activity dakinis. As for the guardians of the places, they are also called place-guarding dakinis. At the sacred abode of Zhotö Tidro, the seven activity mamo goddesses that are discussed in the *Short Chakrasamvara Tantra* gather. She was one of these that later took birth as an emanation of such. The form she arose in is thus an incarnation.

From her own lips she said:

At Terdrom I was the karmamudra of Padma.  
Due to karma, I went to Dentö Tsug Ngur.

## 1.2. Story of the Enlightened Incarnation Herself

Her father was one from the land of Zhotö Drigung that was called Nya Nampa Jowo Pal. He had mastered the magical powers of union and liberation. Such was his power, that he had the ability to make the glorious goddess Remati actually appear to perform activities. This wise and accomplished sublime great being and her mother, who was called Dringza Darjam, gave birth to this child amidst many virtuous and wonderful signs. As soon as she was born, she said:

I will become renowned far and wide.

In that land, she became nicknamed Kye Drag ('Famous Birth'). Later that name became corrupted into Tedra. Her real name, however, was Chökyi Drönma. She grew up in an extremely noble way. Even when she was close to seven years of age, to her father and mother she would again and again say:

Here in this land is not where I will stay.  
I have an aspiration to go towards Kham.  
To such and such a land and city I shall go.

Later, under the disguise of a wandering gypsy, she made her escape. When she got close to Denyül, she told her fellow travel companions:

Since this is not the place for me to stay,  
I will travel on.

The place she came to was a city in Dentö called Tsung Ngur. At that place was a person born from the immaculate bone lineage of the Drugyal Kyura of divine descent. He was called Tsültrim Gyamtso and he had mastered many of the arts and studies of the world. To him she recounted her tale of coming from central Tibet to find him. Ame Tsültrim Gyamtso replied to her:

I have no attachment to the things of this world.  
I also have little wealth.  
There is no one around to perform a marriage ceremony.  
In particular, I do not have any provisions for a wedding feast  
Or things like ceremony master and so on.  
I think it would be good for you to go to some other place you like.

Achi Chökyi Drönma replied to him:

But I haven't any vast attachments to the world.  
The reason why I want to be with you is that  
Through the interdependence of us being together,  
Many great beings who will act for the precious teachings of the Buddha  
Will be born.  
As for provisions of wealth, do let being poor intimidate you.  
I, myself, will take care of it.

That night, the ceremony master was called. The next morning, Chökyi Drönma said:

All of those with the last name of my father live far away in central Tibet.  
Around here are my traveling companions.

Saying thus, she sent out missives to all the travelers. Ame Tsültrim Gyamtso and his companions became extremely worried:

In our retinue, if we can't even get enough to feed ourselves,  
How will we ever have enough to give anything to the travelers?

At this point, from the mouth of Chökyi Drönma sounded the syllable *Phat*. From the left chest pocket of her robe she drew out a skull cup. Again she sounded the syllable *Phat*. From the right chest pocket of her robe she drew out a damaru drum. Then she said:

Now give me whatever ganachakra feast provisions you have!

Holding out her skull cup, a right leg of lamb that they had was offered into it. She said:

This is extremely auspicious.  
I will have four sons.  
In my actual family line and the lineage that follows them  
There will be many great beings who will work for the teachings of the Buddha.

Saying this, she played the damaru. Food and drink of inconceivable varieties showered down like rain. There was even enough to satisfy all of the travelers. To the master of the ceremonies she was able to even give a twelve-eyed zi stone. Thus, she fulfilled her own prophecy. In that way, by performing the activities of a being a wife in common with the ways of the world, she gave birth to four sons: Namkha Wangchug, Peka Wangyal, Nagappa Sonam Pal, and Kardung Druzhi. She also raised these children, and when they got older, they were naturally bright, and they had nothing but many wonderful qualities. During this time, Achi, herself, composed sadhanas to practice her.

Achi said:

I have taken birth in cyclic existence in accord with my wishes.  
Having done so, may the Buddha's precious teachings will grow and flourish!  
Through the connection of my aspiration, may these teachings be protected!  
May these grant the common and the supreme accomplishments!

Taking all of her human followers into a deep dark cave, she presented a corpse with all the proper characteristics that came from a charnel ground. For those that had the power to eat it as a ganachakra, many common and uncommon accomplishments appeared. For those that were not so fortunate and with little merit, they were obscured by wrong views. All those that were not able to eat the ganachakra were bereft of accomplishments.

At the end, she said:

Now this body of mine has accomplished all its activities.  
Now in this lineage, from my children essential teachings  
More profound than other general teachings will appear.  
I will be the protector of those.  
In that way, of all those who practice my sadhanas,  
I will protect the practice lineage for fifteen generations.  
If it is important, call upon me.

Thus, she said these and other things. Then, at the end, she departed to Khechara. Her son Peka Wangyal had four sons, the youngest of these was Naljorpa Dorje, the father of the protector Jigten Sumgön. From the time of his mother on Chökyi Drönma was called Achi ('Grandmother'). Furthermore, the actual lineage is in accord with the sadhanas. As for the instructions, these are clarified separately.

This story of the lives of the dharma protectress was written by the one with the name Wang Ratna (Rinchen Phüntshog).