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**Biographies of the Successive Treasure
Revealers Prophesied in the *Testament of*
*Padmasambhava***

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

pad+ma bka' thang gi lung bstan las gter ston rim byon gyi lo rgyus

B1102.28

Kabum, vol. 19 (dza), 208.6–219.4, Dongsar 2014

Excerpted from:

B1102

Kabum, vol. 19 (dza), 1–504.2, Dzongsar 2014

Translated by Matthew Akester. Reviewed by Jamie Creek. Edited by Alexander Gardner. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

First Published 2026

Version 1

Generated from KVP's reading room on 3-Sep-2026

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This overview of the lives of twenty-four treasure revealers spans a range of well-known tertöns, including monks, lay tñtrikas, medical doctors, and Bñn practitioners who were prophesied by Padmasambhava. The text is an excerpt from a collection of miscellaneous historiographical notes in Jamyang Khyentse Wangpo's Collected Works.¹ It presents a summary of the lives of treasure revealers found in the *Testament of Padmasambhava*, a biography of Padmasambhava revealed by Orgyen Lingpa. It is largely based on the relevant section of *Guru Tashi's Religious History* but includes information from other sources that can not be identified.

གཏེར་སྟོན་རིམ་བྱོན་གྱི་ལོ་རྒྱུས།

Biographies of Successive Treasure Revealers

1. Tertön Sangye Lama (1000–1080)

Tertön Sangye Lama was born in Tsobar in Latö. He lived at the same time as Lha Lama Yeshe Ö and was renowned for numerous revelations. These included treasures of the three kinds—guru yoga, Atiyoga, and Mahākāruṇika—taken from the Gekar temple in Lowo. From Tangbar, Khogtre Drak, [209] and other places, he revealed Hayagrīva Overwhelming the Arrogant Spirits with Brilliance, Chinese discourses, aversion rituals, and so on.²

2. Gya Lotsāwa

Gya Lotsāwa lived at the same time as Marpa Lotsāwa. He was from the Gya clan, and his name was Dorje Zangpo. Since he understood the spoken language of India, he was called “lotsāwa.” He revealed many profound teachings from the Pūrṇa Dzari mountain on the border of Tibet and Nepal, such as the *Graduated Path of Direct Instruction*, and medical cycles such as the Lotus Garland of Minor Analyses.³ He was the immediate reincarnation of Sangye Lama.

3. Nanampa

Nanampa revealed many teachings on medicine and astrology from the Drölma Lhakhang temple in Langtang. He is considered by some to be the same person as Drogya Nanam Tubpa Gyalpo.⁴

4. Gya Zhangtrom

Gya Zhangtrom was born at the Dumpa hot spring in Rong. He belonged to the Gya clan, and his name was Dorje Öbar. From the six places of concealment, including

Pungpo Riwoche, he revealed innumerable treasures including scripture, instruction, medical texts, and so on. Chief among these were many wrathful mantras of Nubchen Sangye Yeshe, as well as the *Jampal Dzogchen Yeshe Sangzok* of the Dzogchen Mind Series, a commentary on the *Mañjuśrīnāmasaṃgīti*, and so on.⁵

5. Nyalzhik Nyima Senge

Sūryasiṃha, or Nyima Senge, refers to Nyalzhik Nyima Senge. He was born in Mangyul and was a reincarnation of Chölön Pema Gungtsen. He tried to reveal a cycle of teachings on Mahākāraṇika and other treasures that were concealed in the Jampatrin temple in Mangyul but was unable to do so. In general, he revealed many treasures belonging to the three kinds of teachings—guru yoga, Atiyoga, and Mahākāraṇika. [210] According to the *Tangyik*, he was the reincarnation of Gya Lotsāwa.

6. Yuru Tönśāk

Yuru Tönśāk revealed many wrathful mantras from the Tradun Tse temple in Jang, including red and black wind wheels and repulsion rites, the twenty haughty spirits, and so on. The line in the *Tangyik* prophecy about “a few minor treasures of the Northern Treasure tradition” refers to these. He was an emanation of Vairotsana.

7. Bönpo Dragtsal

Bönpo Dragtsal was born in Tsang, to the Bönpo clan. From the Tsilung temple in Bumthang, which contains statues of the buddhas of the three times and which the Bhutanese call the “Temple of the Three Jewels,”⁶ he revealed the *Story of the Four Dzogchen Gurus*, Śrī Siṃha’s vital instructions on the completion stage, and a cycle of Kīlaya teachings. From the Tarshing Drak cliff at Kyeka in Shang, he revealed Rāhula’s indicator of the place of death, the Black Turtle hail-aversion rite, and so on. He too was renowned as an emanation of Vairotsana.

8. Nyemo Zhuye Nöjin Bar

Nyemo Zhuye Nöjin Bar was born in Nyemo, Tsang. He revealed the Dzogchen Chiti from the Shelma Drak cliff at Dam Nyingdrung in Rongwo.⁷ He was an emanation of Vairotsana. It has been written that he lived during the later life of Lama Dampa Sönam Gyaltzen, but he was evidently a contemporary of Ngadak Nyang Nyima Özer.

9. Drubtob Ngödrub

Drubtob Ngödrub was born in Tsang. He lived in the human world for three hundred years. In the later part of his life, he revealed treasures including the Fierce Assembly Hayagrīva from Tsang Riwoche, [211] and most of the cycles of the Maṇi Kabum from beneath the feet of the Hayagrīva statue in the north chapel of the Lhasa Tsuglagkhang. He was also the lama of Ngadak Nyang.

10. Tsuglak Palge

While the treasure revealer Tsuglak Palge is often identified as the Nepali ācārya Tsuglak Palge, he was apparently the reincarnation of that ācārya.⁸ He was born south of Lowo, near the Nepal valley. He revealed the Wrathful Mantra in Seven Headings and other treasures from the black turtle boulder in the É Tsuglagkhang temple in Nepal. He was a contemporary of Lha Lama Yeshe Ö.

11. Khutsa Tönpa (b. 1024)

Khutsa Tönpa was born in Lhodrak, belonging to the Khutsa clan. His name was Da Ö Bar, and he was known as Doctor Pema Kyab. From the Chalgyi Drak cliff in Paro, which resembles the claws of a scorpion, he revealed four treasure caskets with a vast array of teachings on Buddhism, Bön, medicine, and astrology. However, because he lived as a renunciate medical practitioner, his Buddhist activities were minor. His Miraculous Net and Black Kīlaya became widespread among the Bönpo. He was a reincarnation of Gyalse Lhaje.

12. Aya Bönpo Lhabum (b. 1136)

Aya Bönpo Lhabum was born in the south, according to the earlier histories. He revealed extensive teachings on Buddhism, Bön, medicine, and astrology from the Tsang border. He was renowned as a reincarnation of Drenpa Namkha and was a contemporary of Dromtön Gyalwe Jungne. According to the Bönpo version of his biography, [212] he was born in Tanak, Tsang Yeru, and was known as Guru Nöntse. The temple he founded is still there. He made extensive Bön revelations from the nearby Dungpor Drak cliff in Tanak, including the *Sun of Compassion*, a mother tantra. He lived in the style of a great yogi.⁹ Both the earlier and later histories hold him to be a contemporary of Guru Chöwang Rinpoche. He was a reincarnation of Vairotsana.

13. Khyungpo Palge

It appears that Khyungpo Palge was born in Tsang Latö, although he lived in Gungtang, Mangyul. He was from the Khyung clan, and his personal name was Palge. In Bumthang, Mön, he revealed a Bön treasure, the Six Profundities, and from the Hepo Ri hill, a vast amount of Buddhist, Bön, medical, and astrological treasures. Regarding the time in which he lived, he is claimed to be a contemporary of Lhatsun Jangchub Ö, but it seems that he lived in Nyang Nyima Özer's time.

14. Shami Dorgyal

Shami Dorgyal was born at a place called Shami Tradu in the upper Shang valley. His personal name was Dorje Gyalpo. He revealed a vast teaching known as Profound Essence of the Intended Meaning from the Hepo Ri hill. It seems to have included

doctrinal texts and practices for the entirety of the sūtra and mantra teachings. He revealed many other Dharma and material treasures. He was the reincarnation of Lotsāwa Shami Gocha and held the status of a monk-tānika. He was widely learned in sūtra as well as mantra. He seems to have lived just before Lha Lama Yeshe Ö's time.

[213]

15. Dangma Lhungyal

Dangma Lhungyal was born in the Zho valley near Drigung in upper Uru. He belonged to a monk-tānika lineage and had that status himself, serving as an ordinary caretaker at Zha Lhakhang. From that place, he revealed the tantra of the Heart Essence of Vimalamitra and its extensive instructions, which he conferred on Chetsun Senge Wangchuk and Che Gom of Narda. As a result of doing these things, upon his death, Dangma Lhungyal's body dissolved into light, and the Heart Essence of Vimalamitra teachings became widespread. He was renowned as an incarnation of Vimalamitra.

16. Drapa Ngönshe (1012–1090)

Drapa Ngönshe's birthplace was Dranang, and he belonged to the Shupu clan. He was born in the Fire Hare year of the first *rabjung* (1027).¹⁰ He was known as "Ngönshe" for his knowledge (*shé*) of the excellent Abhidharma (*ngönpa*). His personal name was Wangchuk Bar, and he held the status of a bhikṣu. He founded many temples and monastic dwellings, including Dratang. He revealed cycles of teaching on the Yakṣa Zhanglön and Red Jambhala from above the door to the main temple at Samye, and the Four Medical Tantras from the Vase Pillar there, reaping great benefit for the people of the Land of Snow. He was known as a reincarnation of Shupu Palgyi Senge.

17. Rashak Tertön

Rashak Tertön was born in Nyen, in Yamdrok, and his name was Chöbar, or Sönam Dorje.¹¹ He held the status of a great mantradhara. He was learned in the scriptures and instructions of the oral transmissions of the Nyingma school, in medical diagnosis, and so forth. [214] There is a plausible claim that it was he who granted the Tseringma sādhana cycle to Je Milarepa. From such places as Paro, Chimpu, and Khomting, he made extensive revelations, such as the Mamo Gangshar Chenmo, the Mamo Sipe Pem, and so on, and a vast cycle of thread-cross rituals. He was a contemporary of Marpa Lotsāwa. His family lineage continued into later times, and he apparently lived a long life. He was an incarnation of Vairotsana.

18. Nyangral Nyima Özer (1124/1136–1192/1204)

Ngadak Nyang Rinpoche was born at Jöpu Sergön in Tamshul in eastern Lhodrak, into the brahmin Nyang clan. His personal name was Nyima Özer. He extensively studied and contemplated the scriptures and instructions of sūtra and mantra and

attained accomplishment in the practices of the peaceful and wrathful Mahākāruṇika. He made extensive revelations, such as the Mahākāruṇika Tamer of Beings from the Sinmo Barje cliff in Tamshul, and the Assembly of Sugatas from behind the Vairocana statue in the Khomting temple, where it had moved from its initial place of concealment at Chimpu. He received instruction from tutelary deities and ḍākinīs, and his activity was infinite. Lineages of his family descendants and disciples proliferated. He is known as the “senior treasure revealer.” He was the body incarnation of the sovereign Trisong Deutsen.

19. Pönse Khyungtok

Pönse Khyungtok does not appear in the earlier histories of the treasure revealers. In the later histories, there are about three claimants to this name. Some identify him as Rigdzin Gödem. [215] In fact, he was a Bönpo māntrika from the Latö region, and his name was Yungdrung Bar. He revealed all kinds of Buddhist and Bön treasures from places such as the Drompa Gyang temple, but because he lived as an ordinary village māntrika, he did not benefit others much. He lived around the same time as Jowo Atiśa.¹²

20. Ramo Shelmen

Ramo Shelmen was born at the Ramo medicinal spring in upper Yarlung, into the Nyak clan. His personal name was Yeshe Zangpo, and he held the status of a long-haired monk-tāntrika. After he prepared medicine in his room, medicinal trees grew from the nearby rocks, and for years afterward, flowers bloomed in winter. He revealed many treasures of the three kinds—guru yoga, Atiyoga, and Mahākāruṇika—as well as medical science and so on, from the Pema Sheldrak cliff in Yarlung. The miraculous signs of his accomplishment were infinite, but he lived as an ordinary māntrika-doctor and so did not benefit beings much through teaching Dharma. His cures for edema and gout, and other medical teachings, are still practiced. He lived around the same time as Ngadak Nyang and had a long life. He was a blessed emanation of Nyak Lochenpo Yeshe Zhönu.

21. Guru Chöwang (1212–1270)

The junior treasure revealer Guru Chökyi Wangchuk was born in Layak in western Lhodrak, to the lineage of Pangje Tsentram.¹³ He was renowned for studying and teaching the sciences as well as many scriptures and practices of sūtra and mantra. [216] His name was Chökyi Wangchuk. He took possession of eighteen treasures, including teachings of the three kinds—guru yoga, Atiyoga, and Mahākāruṇika—and the eight classes of sādhana, from places such as Namkechen in Layak and Chagpurchen in Kharchu. He ascended to a high level of realization, received visionary instruction from lamas and the deity Mahākāruṇika, and his activity was infinite. Lineages of his family

descendants and disciples proliferated. He was the speech incarnation of Ngadak Nyang Nyima Özer.

22. Guru Jotse

Guru Jotse was born at Nyemda in the lower Kyichu valley. He held the status of an ordinary village mātṛika. From the Zangyak Drak cliff on the far western side of the Lhari Tse Nga mountain near Ushangdo in the lower Kyichu valley, known as the “Wutai Shan of Tibet,” he made extensive profound revelations, including some thirty volumes of profound treasure texts, buddhaśarīra, kīla scepters of Guru Padmasambhava, and one hundred and eight representative statues of Padmasambhava. He entrusted most of the material revelations to the Gyere Lhapa, Rinchen Wangi Gyalpo, and did not greatly benefit beings through teaching Dharma. He evidently lived around the time of Pagpa Rinpoche Lodrö Gyaltsen. Many of the revealed kīlas are still there at Ngödrub Ding in lower Tölung.¹⁴ He was a reincarnation of Lhase Mutik Tsenpo.

23. Tertön Rogje Lingpa Drodul Tsal

Concerning Tertön Rogje Lingpa Drodul Tsal,¹⁵ an incarnation of Vairotsana, the introduction to his own Wish-Fulfilling Gem of Hayagrīva-Vajravārāhī revelation states: [217]

The prayed-for prodigy, §
A disciplined yogi named Pema, §
Will appear at the place of the nine ways in eastern Tibet, §
The eastern door of the Ser Ri Tramshing mountain, §
In a Horse, Sheep, or Monkey year, §
With eyes in his palms and a tiger-skin skirt. §

And about the period foretold, it states:

The time of revelation will be when the demon king named after a goat §
And the force of five damsi spirits with perverse intent §
Invade Tibet and completely destroy the teachings. §
The country will break into fragments, and nine misfortunes will occur. §

This seems to refer to the Dzungar invasion of Tibet.¹⁶

The treasure known as Mahākāruṇika, Instant Tamer of Beings that he revealed from the excellent Bagzam cave, centers on the Mahākāruṇika as the Tamer of Beings, who has four arms and sits in union with his consort, with white and blue Tārās on his left and right, the four buddha families in the four directions, and the four classes of dākinīs at the four gates. It included the ritual manual, empowerment, instructions,

death rituals, and many lesser sections. The treasure known as Blazing Union of Hayagrīva and Vajravārāhī that he revealed from Sinzong Dragmar Kyil in the black valley in Rongdong centers on three-faced, six-armed Hayagrīva in union with Vajravārāhī, with the four buddha families in the four directions, the ten wrathful protectors in the ten radial directions, and four piśācī gatekeepers. It is complete with the empowerment and ritual manual, consecration, minor rites, and so forth. [218] The Wish-Fulfilling Gaṇapati that he revealed from Mabja Dong in Tsawarong, included a few sections on the empowerment, rituals, minor rites, and so forth that make up a small volume called the Three Wish-Fulfillment Cycles, which I have seen. Supposedly the custodians of these teachings were the Seventh Dalai Lama Gyalwang Kalzang Gyatso, the Eighth Zhamar Chökyi Döndrub, the Twelfth Karmapa Jangchub Dorje, and others, but it is unclear how much these treasures benefited beings.

24. Tagmo Tertön Pönse Khyungtok

Tagmo Tertön Pönse Khyungtok was born somewhere in Rulak. He revealed the Mahākāraṇika-related Dzogchen Heart Essence of Samantabhadra from Gyang Yönpolung; the Mighty Hayagrīva from the secret place of concealment in Lhalum; a peaceful and wrathful guru sādhana from the north side of Tromzang; the Vaiśravaṇa, Source of Good Qualities, from the main temple at Samye; and so on. I have seen a volume containing short sections of these revealed teachings. It is the one mentioned in the biography, of which Chöje Lingpa is said to have had the transmission and so on. He seems to have been another incarnation of Vairotsana.

In general, the prophecy of Pönse Khyungtok in the *Testament of Padmasambhava* refers to one born into a Bönpo lineage in upper Yeru Jang during the period of the ten men of Ü-Tsang, before the arrival in Tibet of Jowo Je Atiśa.¹⁷ His name, Ladak Pönse, also seems to support this. [219] He revealed many Buddhist and Bön treasures from the temple at Gyang Yönpolung in Tsang and elsewhere, but he does not seem to have accomplished much benefit for beings. He held the status of a monk-māntrika, and he was an incarnation of Vairotsana who combined the practices of Buddhism and Bön. Some identify Pönse Khyungtok with Rigdzin Gödemchen, and in principle, there is no contradiction, although the time frame does not seem to fit.

The above-mentioned Tagmo Tertön lived around the time of Lhazang Khan, and his influence was thus limited. It is not clear whether Chöje Lingpa actually received his teachings, but he treated him as a tertön, and Ratön Tobden Dorje and others seem to have regarded him as genuine.

NOTES

1. For cataloging purposes, Khyentse Vision Project created the following title for this previously untitled compilation: *A Miscellaneous Collection of Historiographical, Biographical, and Other Notes* (*lo rgyus rnam thar sogs sna tshogs kyi zin bris phyogs bsgrigs*), which can be found in vol. 19, 1–504, of Khyentse Wangpo’s collected works.
2. In *Guru Tashi’s Religious History* (Takgang Khechok Ngawang Lodrö, 365), “Chinese discourses” (*rgya gtam*) is explained as sūtra-based sādhanā translated from Chinese (*rgya nag las ’gyur ba’i mdo lugs kyi sgrub thabs*).
3. *Guru Tashi’s Religious History* (Takgang Khechok Ngawang Lodrö, 366) attributes these details to a work by Sogdogpa Lodrö Gyaltzen (sog bzlog pa blo gros rgyal mtshan). Jamgön Kongtrul, in his *Lives of One Hundred Treasure Revealers* (364), notes that “the treasure text was actually presented by the jñānaḍākini” to Khyentse Wangpo, “who redacted the amazing eight-chapter Profound Essence That Liberates on Sight of ‘The Trilogy of the Guru’s Two Doctrines’ (*bla ma bstan gnyis skor gsum zab thig mthong ba rang grol*). He granted us instruction in the generation and completion stages, which is included in the Rinchen Terdzö.”
4. ’brog pa sna nam thub pa rgyal po. Jamgön Kongtrul, in his *Lives of One Hundred Treasure Revealers* (364), makes this assertion.
5. *Guru Tashi’s Religious History* (Takgang Khechok Ngawang Lodrö, 369). See the list in Jamgön Kongtrul, *Lives of One Hundred Treasure Revealers*, 366–67.
6. Here the text erroneously reads *dus gsum sangs rgyas bzhuḡs pa’i lha khang*.
7. “Rong bo” here seems extraneous: Nyingdrung (snying drung) is located in the Damzhung (’dam gzhung) valley.
8. This information does not occur in *Guru Tashi’s Religious History*. Jamgön Kongtrul, in his *Lives of One Hundred Treasure Revealers* (373), asserts that the treasure revealer and the Nepali ācārya are the same person.
9. If “grong sngar” of the text is mistaken for “grong sngags” (“village māntrika”), this could be “great householder-yogi.”
10. The more common date of his birth is 1012.
11. These seem to be the names of two different Rashak Tertöns. See Jamgön Kongtrul, *Life of Jamyang Khyentsé*, 326–27n444.
12. This information was not drawn from *Guru Tashi’s Religious History* (Takgang Khechok Ngawang Lodrö, 384), and Khyentse Wangpo’s source is not known.

13. According to *Guru Tashi's Religious History* (Takgang Khechok Ngawang Lodrö, 386), this ancestor of the Pang clan, a disciple of Padmasambhava, Vimalamitra, and Vairotsana, was rewarded by King Trisong Deutsen for defeating a would-be Bön assassin.
14. See Akester, *Guide to Central Tibet*, 199.
15. This figure does not appear in *Guru Tashi's Religious History* (Takgang Khechok Ngawang Lodrö, 412), which identifies Rogje Lingpa with Chöje Lingpa. Jamgön Kongtrul includes biographies of two men named Rogje Lingpa, the first of whom was also known as Chöje Lingpa, while the second was named Drodul Tsal.
16. The Dzungar invasion was in 1717–1718.
17. Atiśa is said to have arrived in Tibet in 1045.

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GLOSSARY

Abhidharma

མངོན་པ། • *mngon pa* • abhidharma

Literally, “higher doctrine” or “special doctrine.” The Abhidharma system is characterized by its systematic and analytical presentation of phenomena, primarily for the development of wisdom. It forms one of the three collections of the Buddha’s teachings, the Tripiṭaka, the other two being Sūtra and Vinaya. This body of literature meticulously categorizes and defines mental states, factors of existence, the workings of karma, and the process of purifying mental afflictions, serving as a comprehensive framework for understanding reality and the path to liberation.

Assembly of Sugatas

བཀའ་བརྒྱུད་བདེ་གཤེགས་འདུས་པ། • *bka’ brgyad bde gshegs ’dus pa*

An important treasure cycle on the practice of the Eight Pronouncements, known as Kagye in Tibetan, revealed by Nyangral Nyima Özer, one of the Five Tertön Kings. Being the first treasure to unify the practice of the eight herukas in one maṇḍala, centered around the deity Chemchok Heruka, this extensive cycle is regarded as the foundation for the entire Nyingma Kagye tradition. To distinguish it from other cycles of similar names, it is also known as Kagye Deshek Dupa (“Eight Pronouncements, Assembly of Sugatas”).

Atiyoga

ཨ་ཏི་ཡོ་ག། • *a ti yo ga* • atiyoga

A synonym of Dzogchen, the highest of nine vehicles and third and foremost of the inner tantras according to the Nyingma tradition.

Aya Bönpo Lhabum

ཨ་ཡ་བོན་པོ་ལྷ་འབུམ། • *a ya bon po lha ’bum*

A Bön treasure revealer born in 1136, also known as Tertön Guru Nöntse.

Bagzam cave

བག་འཛམ་སྒྲུབ་ཕུག། • *bag ’dzam sgrub phug*

Blazing Union of Hayagrīva and Vajravārāhī

རྩ་ཕག་ཡིད་བཞིན་འབར་བ། • *rta phag yid bzhin 'bar ba*

Bönpo Dragtsal

བོན་པོ་བླ་ག་ཚལ། • *bon po brag tsbal*

Bönpo Dragtsal Dorje Bar was a Bön treasure revealer about whom little is known, not even the era in which he lived. Jamyang Khyentse Wangpo received, via a direct blessing from a visionary experience of the revealer, a transmission of his revelation titled Amitāyus and Guru Rinpoche Combined.

buddhaśarīra

སངས་རྒྱལ་གྱི་རིང་བསྐྱེལ། • *sangs rgyas kyi ring bsrel* • buddhaśarīra

Relics of the Buddha or an enlightened being.

Bumthang

བུམ་ཐང་། • *bum thang*

One of the main valleys in modern-day Bhutan.

Chagpurchen

ལྷགས་ཕུར་ཅན། • *lcags phur can*

A treasure site and meditation cave at Kharchu in Lhodrak.

Chalgyi Drak cliff

གཤམ་གྱི་བླ་ག། • *gcal gyi brag*

A treasure site in Paro, Bhutan.

Che Gom of Narda

མནར་མདའི་ལུ་སྒོམ། • *mnar mda'i lce sgom*

Chetsun Senge Wangchuk

ལེ་བཙུན་སངས་གོ་དབང་ཕྱུག། • *lce btsun seng ge dbang phyug*

Chetsun Senge Wangchuk was an early proponent the Heart Essence of Vimalamitra, or Vima Nyingtik teachings, and one of only a handful of Tibetans credited with concealing treasure texts. He received the seventeen Dzogchen tantras from his teacher Dangma Lhungyal, who had discovered them at the Zha Lhakhang in Drigung. He also received teachings from Vairotsana through a visionary encounter that lasted two weeks. Upon his death at age one hundred twenty-five, he dissolved into rainbow light. Jamyang Khyentse Wangpo revealed the Heart Essence of Chetsun, or the Chetsun Nyingtik, his main Dzogchen teaching.

Chimpu

མཆིམས་ཕུ། • *mchims phu*

Chimpu is a hermitage cave complex above Samye Monastery that has been particularly favored by Nyingma practitioners, as it has strong association with both Padmasambhava and Yeshe Tsogyal. There is a reliquary stūpa to Longchenpa near an area where the Third Karmapa spent six months in retreat. Jigme Lingpa experienced visions of Longchenpa there at a cave named Sangwa Metok. Religious practice at the site is said to predate

Buddhism. Among the many caves at Chimphu is Dragmar Keutsang, which is noted as Padmasambhava's primary Samye residence.

Chögyal Pagpa

ཆོས་རྒྱལ་པག་པལ། • *chos rgyal 'phags pa*

Chögyal Pagpa Lodrö Gyaltsen (1235–1280) was the fifth of the Five Sakya Patriarchs, the Khön family masters credited with having established the Sakya tradition. His father was Sönam Gyaltsen, the younger brother of the great scholar Sakya Paṇḍita. He traveled with Sakya Paṇḍita to Gödan Khan's court as a boy and went on to play a central role in Tibetan relations with Khublai Khan and the Mongol rulers of the Yuan Dynasty. Under his management, Sakya became the capital of Mongolian-ruled Tibet, and using funds from the new Yuan state, Pagpa built the Lhakhang Chenmo at Sakya, establishing what is commonly known as the South Monastery.

Chöje Lingpa

ཆོས་རྒྱལ་གླིང་པ། • *chos rje gling pa*

Chöje Lingpa (1682–1725) was a prolific treasure revealer.

Chölön Pema Gungtsen

ཆོས་བློན་པདྨ་གུང་བཙན། • *chos blon pad+ma gung btsan*

A religious minister of King Songtsan Gampo who was the rebirth of a worker named Sivakā, who carried stones during the building of the Jarung Khashor Stūpa in Boudhanath, Nepal. Padmasambhava prophesized that in a subsequent birth he would restore the stūpa.

Da Ö Bar

ཇཱ་འོ་པར། • *zla 'od 'bar*

The personal name of Khutsa Tönpa (khu tsha ston pa, b. 1024), a Bön and Buddhist doctor and treasure revealer.

Dangma Lhungyal

ལྷང་མ་ལྷུང་རྒྱལ། • *ldang ma lhun rgyal*

Dangma Lhungyal was an early proponent of the Heart Essence of Vimalamitra, or Vima Nyingtik teachings. He is credited with discovering the seventeen Dzogchen tantras in the Zha Lhakhang near Lhasa in the eleventh century, which he transmitted to Chetsun Senge Wangchuk.

Dorje Gyalpo

རྡོ་རྒྱལ་པོ། • *rdo rje rgyal po*

The personal name of Shami Dorgyal, an early Buddhist treasure revealer whose cycle Profound Essence of the Intended Meaning was rediscovered by Khyentse Wangpo. He was a reincarnation of Shami Gocha and a previous incarnation of Tangtong Gyalpo.

Dorje Öbar

རྡོ་རྒྱལ་འོ་པར། • *rdo rje 'od 'bar*

The personal name of Gya Zhangtrom, a ninth-century treasure revealer. He was the immediate reincarnation of Nubchen Sangye Yeshe. Many of his Mañjuśrī-related revelations were maintained at Mindröling Monastery.

Dorje Zangpo

རྡོ་རྗེ་བཟང་པོ། • *rdo rje bzang po*

The personal name of Gya Lotsāwa, an eleventh-century Nyingma treasure revealer. He was the immediate reincarnation of Sangye Lama. Jamyang Khyentse Wangpo rediscovered his treasure cycle *The Trilogy of the Guru's Two Doctrines*.

Drapa Ngönshe

གྲ་པ་མངོན་ཤེས། • *grwa pa mngon shes*

Drapa Ngönshe (1012–1090) was the treasure revealer who is credited with revealing the Four Tantras, the root texts of Tibet's medical tradition. A master in the Nyingma, Zhije, and Kadam traditions, he established numerous religious communities in Tibet, including the great Dratang Monastery, which was later absorbed by the Sakya school. Ordained in the Eastern Vinaya tradition, he was instrumental in popularizing tantric practices among that community and later returned his vows to live as a *tānika*.

Dratang

གྲ་ཐང་། • *grwa thang*

Dratang is a monastery founded in 1081 by Drapa Ngönshe.

Drenpa Namkha

དྲན་པ་ནམ་མཁའ། • *dran pa nam mkha'*

Drenpa Namkha was an eighth-century translator and disciple of Padmasambhava. He is important in both the Buddhist and Bön traditions.

Drigung

འབྲི་གུང་། • *'bri gung*

Drigung Til was founded in 1179 by Jigten Gönpö Rinchen Pal in the area where Lama Menyak Gomring had built a hermitage. The seat of the Drigung Kagyu tradition, it was controlled by the Kyura clan, to which Jigten Gönpö belonged, until the seventeenth century, when leadership transferred to two incarnation lines: the Drigung Chetsang and the Drigung Chungtsang.

Drölma Lhakhang

སྒྲོལ་མ་ལྷ་ཁང་། • *sgrol ma lha khang*

Longtang Drölma Lhakhang, in Denma, north of Derge, is said to have been first established in 638, one of Songtsen Gampo's demon-taming temples, representing the supine demoness' right hand. The central image, a statue of Tārā, is said to have been installed by Princess Wencheng. It currently belongs to the Geluk tradition.

Drompa Gyang

གྲོམ་པ་རྒྱུང་མ། • *grom pa rgyangs*

One of twelve demon-taming temples built in Songtsen Gampo's reign, in the Drompa region of Tsang Rulak.

Dromtön Gyalwe Jungne

འབྲོམ་རྟོག་རྒྱལ་བའི་འབྲུང་གནས། • *'brom ston rgyal ba'i 'byung gnas*

Dromtön Gyalwe Jungne (1004–1064) was a close disciple of the Bengali master Atiśa who taught in Tibet in the eleventh century. A layman, Dromtönpa nevertheless established Reting Monastery in 1057, and with it the Kadam tradition.

Drubtob Ngödrub

གུབ་ཐོབ་དངོས་གུབ། • *grub thob dngos grub*

One of several treasure revealers involved in discovering the Mañi Kambum. He was a teacher to Nyangral Nyima Özer.

Dzogchen Chiti

རྫོགས་ཆེན་སྤྱི་ཏི། • *rdzogs chen spyi ti*

A classification of Dzogchen teachings, sometimes translated as “Crown Pith,” largely based on revelations of Nyangral Nyima Özer.

Dzogchen Heart Essence of Samantabhadra

རྫོགས་ཆེན་ཀུན་བཟང་སྤྱིང་ཏིག། • *rdzogs chen kun bzang snying tig*

A revelation of Tagmo Tertön Pönse Khyungtok that he gave to Chöje Lingpa but was later lost. Khyentse Wangpo received a related treasure called Vital Essence of Wisdom: A Long-Life Practice of the Single Hrīḥ.

Dzogchen Mind Series

སེམས་སྤེ། • *sems sde*

One of the three categories into which Mañjuśrīmitra divided the Dzogchen teachings he received from Garab Dorje.

É Tsuglagkhang

ཨ་ཡི་གཏུག་ལག་ཁང་། • *e yi gtsug lag khang*

A temple in Kathmandu also known as É Mahāvihāra that was established by Jñānaśrīmitra. Prior to his departure for Tibet, Padmasambhava concealed multiple treasures there.

Eighth Zhamar Chökyi Döndrub

ཞུ་དམར་ ༠༨་ཆོས་ཀྱི་དོན་གུབ། • *zhwa dmar 08 chos kyi don grub*

The Eighth Zhamar, Chökyi Döndrub (1695–1732), was born in Nepal. He was a student of the Eleventh Karmapa and a teacher to the Twelfth Karmapa.

Fierce Assembly Hayagrīva

རྩ་མགྲིན་ཁྲོ་འདུས། • *rta mgrin khro 'dus*

A treasure revelation of Drubtob Ngödrub.

Four Medical Tantras

བླླ་བཞི། • *rgyud bzhi*

The Four Medical Tantras are considered the foundational literature of the Tibetan medical tradition. They were revealed as treasure by Drapa Ngönshe in the eleventh century.

Gekar temple

དགེ་དཀར་གཙུག་ལག་ཁང་། • *dge dkar gtsug lag khang*

A demon-taming temple in Lowo, Mustang. It was built on the site where Padmasambhava subjugated sinmo deities.

Graduated Path of Direct Instruction

མན་ངག་ལམ་རིམ། • *man ngag lam rim*

A treasure revelation of Gya Lotsāwa.

Guru Chökyi Wangchuk

གུ་རུ་ཚོས་ཀྱི་དབང་ཕྱུག་ • *gu ru chos kyi dbang phyug*

The extended name of Guru Chöwang, (1212–1270), who is considered the second of five kingly treasure revealers, famous for the Embodiment of the Master’s Secrets, or Lama Sangdu, and the Complete Secret Eight Pronouncements, or Kabgye Sangwa Yongdzok, among other revelations. He was an early historian of the treasure tradition and codified many elements of the tradition that became standard in later years.

Guru Chöwang

གུ་རུ་ཚོས་དབང་། • *gu ru chos dbang*

Guru Chöwang (1212–1270) is considered the second of five kingly treasure revealers, famous for the Embodiment of the Master’s Secrets, or Lama Sangdu, and the Complete Secret Eight Pronouncements, or Kagye Sangwa Yongdzok, among other revelations. He was an early historian of the treasure tradition and codified many elements of the tradition that became standard in later years.

Guru Jotse

གུ་རུ་ཇོ་ཚེ། • *gu ru jo tshe*

Guru Jotse, whose personal name was Tsewang Darpo, was an illiterate shepherd who revealed both scriptural and physical treasure, including a series of kila daggers that had belonged to Padmasambhava. Of his thirty volumes of textual revelation, only several ritual manuals survive. Khyentse Wangpo rediscovered a confession liturgy, and a confession liturgy that he combined with an identical revelation of Balpo A Hūm Bar.

Guru Nöntse

གུ་རུ་རྣོན་ཅེ། • *gu ru rnon rtse*

The Bönpo name of Aya Bönpo Lhabum, a Bön treasure revealer born in 1136.

Guru Tashi’s Religious History

གུ་རུ་བཀྲ་ཤིས་ཚོས་འབྲུང་། • *gu ru bkra shis chos ’byung*

An important history of the Nyingma tradition by the eighteenth-century Nyingma master Takgang Khechok Ngawang Lodrö.

Gya clan

རྒྱ། • *rgya*

The Gya is a highly regarded clan based in the Nyang region of Tsang. It is said to have descended from the Mugpo, or the “dark” branch of the Dong clan, and to have come from the Minyak region. In the ninth century, the Tibetan king Ralpachen gave land in Upper Nyang to his tantric teacher Gya Jampal Sangwa, and the Gya clan ruled the area along

with the Gö clan. The founder of Ralung Monastery and the Drukpa Kagyu tradition, Tsangpa Gyare, was born to this clan in 1161, and the clan controlled the monastery until the seventeenth century.

Gya Lotsāwa

རྒྱལ་ལོ་ཙ་བ། • *rgya lo tsA ba*

Gya Lotsāwa Dorje Zangpo was an eleventh-century Nyingma treasure revealer. He was the immediate reincarnation of Sangye Lama. Jamyang Khyentse Wangpo rediscovered his treasure cycle *The Trilogy of the Guru's Two Doctrines*.

Gya Zhangtrom

རྒྱལ་མཁའ་ཕྱིན། • *rgya zhang phrom*

Gya Zhangtrom Dorje Öbar was a ninth-century treasure revealer. He was the immediate reincarnation of Nubchen Sangye Yeshe. Many of his Mañjuśrī-related revelations were maintained at Mindröling Monastery.

Gyalse Lhaje

རྒྱལ་སྤུ་ལྷ་རྟེ། • *rgyal sras lha rje*

Also known as Chogdrub Gyalpo. He was the second son of the Tibetan prince Mutik Tsenpo and was recognized as the rebirth of his grandfather, King Trisong Deutsen. Numerous treasure revealers are his reincarnations.

Gyang Yönpolung

རྒྱལ་ཡོན་པོ་ལུང། • *rgyangs yon po lung*

A temple in the Drompa area of Tsang Rulak built around a meditation cave of Padmasambhava.

Gyere Lhapa, Rinchen Wangi Gyalpo

གྱེ་རེ་ལྷ་པ་རིན་ཆེན་དབང་གི་རྒྱལ་པོ། • *gye re lha pa rin chen dbang gi rgyal po*

Lhapa Rinchen Gyalpo (1201–70) was a master of the Nyo lineage and the founder of Gyere Lhakhang.

Hayagrīva Overwhelming the Arrogant Spirits with Brilliance

རྟ་མགྲིམ་དྲེགས་པ་བྲེལ་གཞོན། • *rta mgrim dregs pa zil gnon*

A treasure revelation of Tertön Sangye Lama.

Heart Essence of Vimalamitra

བི་མ་སྟིང་ཐིག། • *bi ma snying thig*

The Heart Essence of Vimalamitra, or Vima Nyingtik, was brought to Tibet by Vimalamitra and concealed in the Zha Lhakhang in Drigung. It forms one section of the Four-Part Heart Essence (Nyingtik Yabzhi) collection of Dzogchen scriptures.

Hepo Ri

ཧེ་པོ་རི། • *he po ri*

Hepo Ri is a hill near Samye Monastery where smoke offerings were traditionally performed.

Jamgön Kongtrul

འཇམ་གསོན་ཀོང་སྤྱུལ། • *jam mgon kong sprul*

Jamgön Kongtrul Lodrö Taye (1813–1899) was one of the greatest scholars in the history of Tibet. A Karma Kagyu lama and model of Rimé ecumenical activity, he collaborated closely with the Sakya lama Jamyang Khyentse Wangpo and the Nyingma treasure revealer Chokgyur Lingpa in opening of sacred sites, treasure revelation, and collecting and codifying sacred literature. His prodigious literary output, categorized as the Five Treasuries, covers the entire range of Tibetan Buddhist theory and ritual as well as numerous other topics, from medicine to art and history. Based primarily at Palpung Monastery in Derge, he built the nearby hermitage of Tsādra Rinchen Drak, which became his personal seat.

Jampal Dzogchen Yeshe Sangzok

འཇམ་དཔལ་རྫོགས་ཆེན་ཡེ་ཤེས་གསལ་རྫོགས། • *'jam dpal rdzogs chen ye shes gsang rdzogs*

A treasure revelation of Gya Zhangtrom.

Jampatrin temple

བྱམས་པ་སྤྱིན། • *byams pa sprin*

An ancient temple in Mangyul Kyirong.

Jowo Atiśa

རྫོ་ཤ་ཏི་ཤ། • *jo bo a ti sha*

The Bengali monk Atiśa Dīpaṃkara Śrījñāna (982–1054) was a pivotal figure in the second transmission period of Tibetan Buddhism. Invited from the Indian monastic university of Vikramaśīla to Tibet by the Purang kings, Atiśa spent thirteen years in Ngari and Ü-Tsang. He is credited with the propagation of the Lamrim and Lojong teachings that became the core of the Kadam tradition with compositions such as the *Lamp for the Path to Enlightenment (Bodhipathapradīpa)*. He was also instrumental in the spread of the cult of Tārā in Tibet. Atiśa's disciple Dromtön founded Reting Monastery and gave rise to the Kadam tradition, which was later absorbed by the Geluk and, to some extent, the Sakya and Kagyu traditions.

Khomting

མཁོ་མཐིང། • *mkho mthing*

Khomting Lhakhang, a temple located in Lhodrak near the border of Bhutan, was founded by Songsten Gampo in the seventh century. It is one of the twelve demon-taming temples. It was from within the Vairocana statue in Khomting Lhakhang that Nyangral Nyima Özer revealed the Kagye Deshek Dupa (“Eight Pronouncements, Assembly of Sugatas”).

Khutsa

ཁུ་ཚ། • *khu tsha*

A Tibetan clan name.

Khutsa Tönpa

ཁུ་ཚ་སྤྱན་པ། • *khu tsha ston pa*

Khutsa Da Ö (khu tsha zla 'od, b. 1024) was a Bön and Buddhist doctor and treasure revealer.

Khyung clan

ཁྱུང་པོ། • *khyung po*

The origin myth of the Khyung clan goes back to a legendary ancestor, the “Great Eagle,” or Khyungchen, an emanation of a buddha. When this eagle flew back to the heavens, he left behind four eggs: white, black, yellow, and green. The youths hatched from the first three eggs originated the Khyungpo tribes of Karu, Nagru, and Sertsu. The fourth youth, Khyungpak Tramo, went to Gyaring, where he originated the sub-clans of Lhakhyung, Mukhyung, and Khyungotsok. The Khyungpo clan is usually associated with the Bön tradition, but it also produced Buddhist masters such as Milarepa and Khyungpo Naljor, the founder of the Shangpa Kagyu tradition, among other luminaries. The clan is associated with the Khyungpo Tengchen region of Kham.

Khyungpo Palge

ཁྱུང་པོ་དཔལ་དགེ། • *khyung po dpal dge*

An early Bön and Buddhist treasure revealer. Khyentse Wangpo rediscovered his Six Profundities.

Ladak Pönse

བླ་དྲགས་དཔོན་སྤུངས། • *bla dwags dpon sras*

A Buddhist and Bön tertön also known as Pönse Khyungtok who was active in the eleventh century.

Lama Dampa Sönam Gyaltsen

བླ་མ་དཔལ་བསོད་ནམས་རྒྱལ་མཚན། • *bla ma dam pa bsod nams rgyal mtshan*

Lama Dampa Sönam Gyaltsen (1312–1375) was one of the most prominent fourteenth-century scholars in the Sakya tradition. His seat was the Zhitok Labrang at Sakya Monastery, where he was appointed abbot in 1344, effectively making him the Fourteenth Sakya Trizin. He may also have been named national preceptor to the Mongol court at the same time. In addition to composing an important early text on the Sakya Lamdre tradition and sponsoring a collection of the writings of the Sakya Patriarchs, Sönam Gyaltsen was the author of the famous genealogy *The Clear Mirror*. He was a close disciple of Butön and the teacher to many significant lamas, including Tsongkhapa, Longchenpa, and Tai Situ Jangchub Gyaltsen.

Lha Lama Yeshe Ö

ལྷ་བླ་མ་ཡེ་ཤེས་འོད། • *lha bla ma ye shes 'od*

Lha Lama Yeshe Ö (ca. 947–1019/1024) was a king of Guge in western Tibet. He famously built Toling Temple, sent young Tibetans such as Rinchen Zangpo to train in India, and invited Atiśa to Tibet, to revitalize monastic Buddhism in Tibet following the age of fragmentation.

Lhari Tse Nga

ལྷ་རི་ཅེ་ངལ། • *lha ri tse nga*

A mountain in the Kyichu valley south of Lhasa. A practice site of Padmasambhava, by the fourteenth century it was associated with Wutai Shan, the mountain in China sacred to Mañjuśrī from which it derived its name, “Divine Five Peak Mountain.” In the thirteenth century, Guru Jotse revealed treasure from a cave on the mountain known as Dragmar Zangyak.

Lhasa Tsuglagkhang

ལྷ་ས་གཙུག་ལག་ཁང་། • *lha sa gtsug lag khang*

The Lhasa Tsuglagkhang, also known as the Jokhang, is Tibet's holiest shrine and the heart of the ancient capital city of Lhasa. Songtsen Gampo built the temple to house the image brought by his Nepalese wife Bhṛkūtī Devī. The Jokhang houses the Jowo, a statue of the Buddha as a young prince, considered the most sacred religious image in Tibet and brought by Songtsen Gampo's Chinese wife Wencheng as part of her dowry.

Lhasa Mutik Tsenpo

ལྷ་ས་སྲས་མུ་ཏིག་བཙན་པོ། • *lha sras mu tig btsan po*

Lhasa Mutik Tsenpo was a son of Trisong Deutsen (742–796).

Lhatsun Jangchub Ö

ལྷ་བཙུན་བྲང་ཚུབ་འོད། • *lha btsun byang chub 'od*

Lhatsun Jangchub Ö (984–1078) was a king of Guge. He was the nephew of Lha Lama Yeshe Ö and was famous for sponsoring Atiśa's teaching in Tibet

Lhazang Khan

ལྷ་བཟང་། • *lha bzang*

Lhazang Khan (d. 1717) was the grandson or great-grandson of Gushri Khan and the last Khoshut Mongol to rule Tibet. He deposed Desi Sangye Gyatso in 1705 and ruled in Lhasa, and was killed during the Dzungar invasion of 1717.

Lives of One Hundred Treasure Revealers

གཏིང་སྟོན་བརྒྱ་ཙ། • *gter ston brgya rtsa*

An important source for the lives of the treasure revealers by Jamgön Kongtrul. It is included in the first volume of the Rinchen Terdzö.

lotsāwa

ལོ་ཙྰ་བ། • *lo tsA ba*

The Tibetan term for scholar-translator.

Lotsāwa Shami Gocha.

ལོ་ཙྰ་བ་ཤ་མི་གོ་ཆ། • *lo tsA ba sha mi go cha*

The previous incarnation of Shami Dorgyal.

Mahākāruṇika

མུགས་རྗེ་ཆེན་པོ། • *thugs rje chen po* • mahākāruṇika

An epithet of the great bodhisattva Avalokiteśvara.

Mahākāruṇika, Instant Tamer of Beings

མུགས་རྗེ་ཆེན་པོ་ཡིད་བཞིན་འགྲོ་འདུལ། • *thugs rje chen po yid bzhin 'gro 'dul*

A revelation of Rogje Lingpa Drodul Tsäl, discovered at Bagzam cave, that centers on the Mahākāruṇika as the Tamer of Beings.

Mamo Gangshar Chenmo

མ་མོ་སྒང་ཤར་ཆེན་མོ། • *ma mo sgang shar chen mo*

A treasure revelation of Rashak Tertön. Jamgön Kongtrul received the transmission and preserved it.

Mamo Sipe Pem

མ་མོ་སྤྲིད་པའི་མེས་སུ། • *ma mo srid pa'i phems*

A treasure revelation of Rashak Tertön.

Mañi Kabum

མ་ཉི་བཀའ་འབུམ། • *ma Ni bka' 'bum*

A collection of texts combining historic and narrative accounts, sādhanas, and instructions focused on Avalokiteśvara, establishing him as Tibet's patron deity. Attributed to King Songtsen Gampo (ca. 605–650), this collection (commonly published in two volumes) was rediscovered as a treasure in the twelfth century by three different masters: Drubtob Ngödrub, Nyangral Nyima Özer, and Śākya Ö (a.k.a. Śākya Zangpo).

Mañjuśrīnāmasaṃgīti

འཕགས་པ་འཇམ་དཔལ་གྱི་མཚན་ཡང་དག་པར་བརྗོད་པ། • *'phags pa 'jam dpal gyi mtshan yang dag par brjod pa* • *mañjuśrīnāmasaṃgīti*

Chanting the Names of Mañjuśrī, an important tantra in 160 verses, generally classified under the highest class of Buddhist Tantra. The text enumerates the qualities of nondual wisdom through Mañjuśrī's epithets. Revered as the “King of Tantras,” it is commonly recited in Tibetan monasteries, and there are commentaries from all major traditions.

mantradhara

སྔགས་འཆར། • *sngags 'chang* • *mantradhara*

A master of tantric rituals.

māntrika

སྔགས་པ། • *sngags pa* • *māntrika*

A practitioner of tantra.

Marpa Lotsāwa

མར་པ་ལོ་ཙ་བ། • *mar pa lo tsā ba*

Marpa Chökyi Lodrö (1012–1097) was the forefather of the major Kagyu traditions, receiving and translating teachings from the Indian siddhas Maitrīpa and Nāropa. Best known as Marpa Lotsāwa, or Marpa the Translator, he spent three periods studying in India. He propagated the teachings of Mahāmudrā and the Six Dharmas of Nāropa. His most famous disciple was Milarepa.

Mighty Hayagrīva

དབང་ཆེན་རྟ་མགྲིན། • *dbang chen rta mgrin*

A treasure revelation of Tagmo Tertön Pönse Khyungtok.

Milarepa

མི་ལ་རས་པ། • *mi la ras pa*

Milarepa Zhepe Dorje (1040–1123) is one of the best-known Tibetan saints. After experiencing profound remorse for murdering his extended family with black magic, he trained under Marpa Lotsāwa and spent decades meditating in remote mountain caves, ultimately attaining enlightenment through arduous yogic practices. His main disciples were Rechungpa and Gampopa, who developed the Kagyu tradition.

Miraculous Net

རྩུ་འཕྲུལ་བླ་བ། • *rdzu 'phrul drwa ba*

A Bön treasure of Khutsa Tönpa.

monk-tāntrika

སྔགས་བརྩམས། • *sngags btsun*

A tantric priest.

Nanampa

སྒྲ་ནམ་པ། • *sna nam pa*

Droga Nanampa Drupa Gyalpo ('brog pa sna nam thub pa rgyal po) was an early treasure revealer from Kham. Khyentse Wangpo recovered some of his treasures but does not appear to have written them down.

Ngadak Nyang

མངའ་བདག་ཉང་། • *mnga' bdag nyang*

A title and abbreviation of the name of Nyangral Nyima Özer (1124/1136–1192/1204), the first of the great Tibetan Buddhist treasure revealers. Among his treasures was the first set of the Eight Pronouncements, or Kagye, which remains a foundation of fierce deity yoga in the Nyingma tradition. He promoted Avalokiteśvara as the patron deity of Tibet through his extensive revelations of what became known as the Mañi Kabum, and he compiled the earliest biography Padmasambhava.

Ngadak Nyang Nyima Özer

མངའ་བདག་ཉང་ཉི་མ་འོད་ཟེར། • *mnga' bdag nyang nyi ma 'od zer*

A title and abbreviation of the name of Nyangral Nyima Özer (1124/1136–1192/1204), the first of the great Tibetan Buddhist treasure revealers. Among his treasures was the first set of the Eight Pronouncements, or Kagye, which remains a foundation of fierce deity yoga in the Nyingma tradition. He promoted Avalokiteśvara as the patron deity of Tibet through his extensive revelations of what became known as the Mañi Kabum, and he compiled the earliest biography Padmasambhava.

Northern Treasures

བྱང་གཏེར། • *byang gter*

A transmission based on the treasure revelations of Rigdzin Gödemchen. Its representatives were later based at Dorje Drak Monastery in Central Tibet and the Chakla kingdom in Kham.

Nubchen Sangye Yeshe

གནུབས་ཆེན་སངས་རྒྱལ་ཡེ་ཤེས། • *gnubs chen sangs rgyas ye shes*

Nubchen Sangye Yeshe is counted among the twenty-five disciples of Padmasambhava and was an important Nyingma master during the period between the fall of the Tibetan Empire and the beginning of the second propagation of Buddhism. He was the second of the three great recipients of tantra, the other two being Nyak Jñānakumāra and Zurchen Śākya Jungne, key figures in the Kama, or “oral transmission” of the Nyingma teachings. Nubchen is said to have studied in India, Nepal, and Gilgit. He wrote the famed *A armor Against Darkness*, a commentary on the root Mahāyoga tantra, the *Sūtra of Gathering Intentions*, and is credited with several translations in the Collected Nyingma Tantras.

Nyak Lochenpo Yeshe Zhönu

གཏགས་ལོ་ཆེན་པོ་ཡེ་ཤེས་གཞོན་ནུ། • *gnyags lo chen po ye shes gzhon nu*

Nyak Yeshe Zhönu, who is known by the Sanskrit version of his name, Jñānakumāra, was one of the twenty-five disciples of Padmasambhava and one of the most important lineage holders in the Nyingma tradition, as the four lineages stemming from Padmasambhava, Vairotsana, Vimalamitra, and Yudra Nyingpo all flowed into him. Nyak was the first of the originators of the three lineages of the Kama, or “oral transmission” of Nyingma tradition. He was particularly important in the transmission of the Anuyoga and of the Semde and Longde Dzogchen teachings. He was a formidable master of Vajrakīla, able to slay his enemies and also an able translator whose work is preserved in the Kangyur and Tengyur. It is said that from his mastery of Vajrāmṛta maṇḍala he was able to bring forth flowing water.

Nyalzhik Nyima Senge

གཏལ་ཞིག་ཉི་མ་སང་གེ། • *gnyal zbig nyi ma seng ge*

A thirteenth-century treasure revealer also known as Nyaltön, or the “Teacher of the Nyal clan,” and Lotsāwa Nyima Senge, or “Nyima Senge the Translator.” He was the rebirth of Gya Lotsāwa Dorje Zangpo. He passed away before transcribing his revelations, but Khyentse Wangpo rediscovered his Mahākāruṇika Padmarāja treasure cycle.

Nyang Nyima Özer

ཉང་ཉི་མ་འོད་ཟེར། • *nyang nyi ma 'od zer*

An alternate title and name of Nyangral Nyima Özer (1124/1136–1192/1204), the first of the great Tibetan Buddhist treasure revealers. Among his treasures was the first set of the Eight Pronouncements, or Kagye, which remains a foundation of fierce deity yoga in the Nyingma tradition. He promoted Avalokiteśvara as the patron deity of Tibet through his extensive revelations of what became known as the Maṇi Kabum, and he compiled the earliest biography Padmasambhava.

Nyangral Nyima Özer

ཉང་རལ་ཉི་མ་འོད་ཟེར། • *nyang ral nyi ma 'od zer*

Nyangral Nyima Özer (1124/1136–1192/1204) was the first of the great Tibetan Buddhist treasure revealers. Among his treasures was the first set of the Eight Pronouncements, or Kagye, which remains a foundation of fierce deity yoga in the Nyingma tradition. He promoted Avalokiteśvara as the patron deity of Tibet through his extensive revelations of what became known as the Maṇi Kabum, and he compiled the earliest biography Padmasambhava.

Nyemo Zhuye Nöjin Bar

སྟེ་མོ་ཞུ་ཡས་གཞོད་སྟིན་འབར། • *snye mo zhu yas gnod sbyin 'bar*

Tertön Nyemo Zhuye was a treasure revealer who may have been born in the year 1002, or instead lived in the twelfth century and was a student of Nyangral Nyima Özer.

Nyima Özer

ཉི་མ་འོད་ཟེར། • *nyi ma 'od zer*

The personal name of Nyangral Nyima Özer (1124/1136–1192/1204), the first of the great Tibetan Buddhist treasure revealers. Among his treasures was the first set of the Eight Pronouncements, or Kagye, which remains a foundation of fierce deity yoga in the Nyingma tradition. He promoted Avalokiteśvara as the patron deity of Tibet through his

extensive revelations of what became known as the Maṇi Kabum, and he compiled the earliest biography Padmasambhava.

Orgyen Lingpa

ཨ་རྒྱལ་གླིང་པ། • *o rgyan gling pa*

Orgyen Lingpa (b. 1323) was a prominent early treasure revealer who revealed the *Testament of Padmasambhava* and the *Five Chronicles*, two influential sources for the life of Padmasambhava. He is said to have revealed twenty-eight treasures. He was the seventh incarnation of Prince Lhase, the middle son of Trisong Deutsen. He fell afoul of the Pagmodru dynasty and lived the later part of his life in exile.

Pagpa Rinpoche Lodrö Gyaltsen

འཕགས་པ་རིན་པོ་ཆེ་བློ་གྲོས་བླུ་མཚན། • *'phags pa rin po che blo gros rgyal mtshan*

An epithet of Chögyal Pagpa Lodrö Gyaltsen, (1235–1280), the fifth of the Five Sakya Patriarchs, the Khön family masters credited with having established the Sakya tradition. His father was Sönam Gyaltsen, the younger brother of the great scholar Sakya Paṇḍita. He traveled with Sakya Paṇḍita to Gödan Khan's court as a boy and went on to play a central role in Tibetan relations with Khublai Khan and the Mongol rulers of the Yuan Dynasty. Under his management, Sakya became the capital of Mongolian-ruled Tibet, and using funds from the new Yuan state, Pagpa built the Lhakhang Chenmo at Sakya, establishing what is commonly known as the South Monastery.

Pema Sheldrak

པདྨ་ཤེལ་བྲག། • *pad+ma shel brag*

An important Padmasambhava site in Yarlung commonly known as Yarlung Sheldrak.

piśācī

ཕྱ་མེན། • *phra men* • piśācī

Female animal-headed deities.

Pönse Khyungtok

དཔོན་མཁས་ཁྱུང་ཐོག། • *dpon sras khyung thog*

The personal name of both Tagmo Tertön Pönse Khyungtok and Ladak Pönse.

Profound Essence of the Intended Meaning

དགོངས་དོན་ཟབ་ཏིག། • *dgongs don zab tig*

A treasure revelation of Shami Dorgyal. Jamyang Khyentse Wangpo received a concise version of it as a mind treasure through the blessing of Tangtong Gyalpo, a later rebirth of Shami Dorgyal.

Pungpo Riwoche

ཕུང་པོ་རི་བོ་ཆེ། • *phung po ri bo che*

Pungpo Riwoche is a treasure site on the south bank of the Tsangpo River in eastern Tsang. Yungtön Dorje Pal resided there. A monastery was established there in the seventeenth century by the Fifth Dalai Lama. Tenyi Lingpa and Gya Zhangtrom Dorje Öbar are said to have revealed treasure there.

Pūrṇa Dzari

ཕུར་རྩ་རི། • *pUr+Na rdza ri*

A treasure site of Gya Lotsāwa in southern Tibet.

rabjung

རབ་འབྲུང་། • *rab 'byung*

The sixty-year calendrical cycle that combines twelve animals and five elements. The first rabjung began in 1027.

Ramo Shelmen

ར་མོ་ཤེལ་སྒྲུལ། • *ra mo shel sman*

Ramo Shelmen Yeshe Zangpo was a twelfth-century treasure revealer known for his medical revelations.

Rashak Tertön

ར་ཤག་གཏིར་སྟོན། • *ra shag gter ston*

Rashak Tertön Chöbar was an eleventh-century treasure revealer who was a teacher to Milarepa and Nyangral Nyima Özer. He is known for his Mamo revelations.

Ratön Tobden Dorje

ར་སྟོན་སྟོབས་ལྷན་རྟེན། • *rwa ston stobs ltan rdo rje*

A seventeenth-century treasure revealer. He was a student of Chöje Lingpa and accompanied him into exile in Pemakö, and was a teacher of the Eighth Tai Situ.

Rigdzin Gödem

རིག་འཛིན་རྟོན་ལྷེམ། • *rig 'dzin rgod ldem*

Rigdzin Gödemchen (1337–1408) was a treasure revealer who discovered the Jangter, or Northern Treasures. He is also known for setting to paper the *Prayer in Seven Chapters*, revealed by Tulku Zangpo Dragpa in the fourteenth century. He was posthumously known as the First Dorje Drak Rigdzin.

Rinchen Terdzö

རིན་ཆེན་གཏིར་མཛོད། • *rin chen gter mdzod*

The Rinchen Terdzö, or Treasury of Revelations, was compiled by Jamgön Kongtrul in the 1860s, in close collaboration with Khyentse Wangpo. Recent editions are in over 100 volumes.

Rogje Lingpa Drodul Tsal

རོག་རྩེ་གླིང་པ་འགྲོ་འདུལ་ཙམ། • *rog rje gling pa 'gro 'dul rtsal*

Rogje Lingpa Drodul Tsal was an eighteenth-century treasure revealer from Tawu Rong in eastern Kham. He was the immediate reincarnation of Rongtön Pema Dechen Lingpa and a previous incarnation of Jamgön Kongtrul. He secretly transmitted his treasures to the Eighth Tai Situ, but they were otherwise lost until Jamyang Khyentse Wangpo recovered his Hayagrīva, Wish-Fulfilling Fire.

Samye

བསམ་ཡས། • *bsam yas*

Samye, Tibet's first monastery, was likely completed in 775 and inaugurated in 779, although the Tibetan historian Butön gives construction dates of 787–799 and the *Tang Annals* state it was built in 763. The Indian paṇḍita Śāntarakṣita of Zahor was invited to Tibet by Trisong Deutsen to establish the monastery, and Padmasambhava was brought in to subjugate local deities that opposed its construction. It was constructed as a representation of Mount Meru, using the Indian Buddhist temple of Odantapurī, a Pāla dynasty monastery in present-day Bihar, as a model. The name Samye, meaning “inconceivable,” is said to derive from its being even more glorious than Trisong Deutsen had hoped. In about 797, a great debate was held at Samye between proponents of Indian and Chinese Buddhist perspectives. The Indian view prevailed, greatly influencing the subsequent development of Buddhism in Tibet, although Chinese influence continued.

Sangye Lama

སངས་རྒྱས་བླ་མ། • *sangs rgyas bla ma*

Earliest of all Nyingma treasure revealers, Sangye Lama (1000–1080) was the first reincarnation of Gyalse Lhaje, who was a son of Mutik Tsenpo and himself the first reincarnation of Trisong Deutsen. One of his main revelations was Stabilizing the Attainment of the Three Roots, the source for the Sādhana Practice of the Three Roots Combined into One, which was later rediscovered by Jamyang Khyentse Wangpo, the thirteenth reincarnation of Gyalse Lhaje.

Ser Ri Tramshing

གསེར་རི་བྲང་ཤིང་། • *gser ri khram shing*

Seventh Dalai Lama Gyalwang Kalzang Gyatso

དྲུ་ལའི་བླ་མ་ འཕ་རྒྱལ་དབང་བསྐལ་བཟང་རྒྱ་མཚོ། • *ta la'i bla ma 07 rgyal dbang bskal bzang rgya mtsho*

The Seventh Dalai Lama Kalzang Gyatso (1708–1757) was born in Litang, Kham, and raised in exile. Although allowed into Lhasa in 1720, the turmoil of Tibet's civil war prevented him from assuming the role of head of state until 1750, and only then under a newly established administrative arrangement with the Qing empire. He was trained largely by the Forty-Ninth and the Fifty-Fourth Ganden Tripas alongside the Third Changkya, Rölpe Dorje.

Shami Dorgyal

ཤ་མི་རྫོག་རྒྱལ། • *sha mi rdo rgyal*

An early Buddhist treasure revealer whose cycle *Profound Essence of the Intended Meaning* was rediscovered by Khyentse Wangpo. He was a reincarnation of Shami Gocha and a previous incarnation of Tangtong Gyalpo.

Shelma Drak

ཤེལ་མ་བྲག། • *shel ma brag*

A treasure site of Nyemo Zhuye Nöjin Bar in Damzhung.

Shupu clan

ལུད་ཕུ། • *shud phu*

The Shupu clan originated in the ninth century during Tibet's Yarlung dynasty with Shupu Palgyi Senge, a minister of Trisong Deutsen. The clan ruled Lhodrak following the collapse of the Tibetan empire.

Shupu Palgyi Senge

ལུད་ཕུ་དཔལ་གྱི་སེང་གེ། • *shud phu dpal gyi seng ge*

Palgyi Senge was one of the twenty-five disciples of Padmasambhava. Originally a student of Bön, he was a minister in the court of Trisong Deutsen and was part of the emissary party that went to Nepal to invite Padmasambhava to Tibet. He was said to be able to reverse the flow of rivers and split rocks with his kila dagger.

Sinmo Barje cliff

སིན་མོ་དབར་རྩེ་བྱ། • *srin mo dbar rje brag*

A treasure site in Tamshul, eastern Lhodrak.

Sinzong Dragmar Kyil

སིན་རྫོང་བྱ། དམར་དཀྱིལ། • *srin rdzong brag dmar dkyil*

A treasure site in Rongdong.

Six Profundities

ཟབ་མོ་སྡེ་དུག། • *zab mo sde drug*

A treasure of Khyungpo Palgye that was rediscovered by Khyentse Wangpo.

Sogdogpa Lodrö Gyaltsen

སོག་དབུ་གཤམ་པ་བློ་བྲོས་རྒྱལ་མཚན། • *sog bzlog pa blo gros rgyal mtshan*

Sogdogpa Lodrö Gyaltsen (1552–1624) was a prominent Nyingma master employed by various rulers of Tsang to prevent Mongol armies from entering Tibet. His epithet Sogdogpa literally means “one who repels Mongols.” He spent three decades engaged in the practice based on his teacher Zhigpo Lingpa’s revelation Twenty-Five Ways of Averting Armies.

Śrī Siṃha

ལྷོ་སེང་ཏ། • *shrI seng ha* • śrīsiṃha

An eighth-century Indian master important in the early transmission of Buddhism to Tibet. He was the chief disciple and successor of Mañjuśrīmitra in the Dzogchen lineage.

Story of the Four Dzogchen Gurus

རྫོགས་ཆེན་གུ་རུ་བཞི་འི་ལོ་རྒྱལ། • *rdzogs chen gu ru bzhi'i lo rgyus*

A treasure revelation of Bönpo Dragtsal.

Sun of Compassion

སུགས་རྩེ་ཉི་མ། • *thugs rje nyi ma*

A treasure revelation of Aya Bönpo Lhabum.

Sūryasiṃha

སུར་སྐྱེ་ཏ། • *sUr+ya siM ha*

The Sanskrit version of the name Nyima Senge

Tagmo Tertön

སྟག་མོ་གཏེར་སྟོན། • *stag mo gter ston*

A title of Tagmo Tertön Pönse Khyungtok

Tagmo Tertön Pönse Khyungtok

སྟག་མོ་གཏེར་སྟོན་དཔོན་སྤུངས་ལྷུང་ཐོག། • *stag mo gter ston dpon sras khyung thog*

A treasure revealer active in the seventeenth century in Central Tibet. He was a teacher of Chöje Lingpa. Khyentse Wangpo rediscovered, via the short blessing lineage, one of his revelations called Vital Essence of Wisdom: A Long-Life Practice of the Single Hriḥ.

Takgang Khechok Ngawang Lodrö

སྟག་སྒང་མཁས་མཆོག་ངག་དབང་ལྷོ་བློ་མ། • *stag sgang mkhas mchog ngag dbang blo gros*

Widely known as Guru Tashi, an eighteenth-century scholar in eastern Tibet who wrote a famous history of the Nyingma tradition.

Tangyik

ཐང་ཡིག། • *thang yig*

A title given to revealed biographies of Padmasambhava.

Tarshing Drak

ཐར་ཤིང་བྲག། • *thar shing brag*

A treasure site of Bönpo Dragtsal in Shang.

Temple of the Three Jewels

དཀོན་མཆོག་གསུམ་ལྷ་ཁང་། • *dkon mchog gsum lha khang*

A local name for Tsilung Temple in Bumthang.

Testament of Padmasambhava

པདྨ་བཀའ་ཐང་། • *pad+ma bka'thang*

A biography of Guru Padmasambhava in 108 chapters. It is also known as the *Sheldragma*, after the Sheldrak cave where it was revealed in the fourteenth century by Orgyen Lingpa.

The Wish-Fulfilling Gaṇapati

མགོན་པོ་ཚོགས་བདག་ཡིད་བཞིན་རྟོར་བུ། • *mgon po tshogs bdag yid bzhin nor bu*

A treasure revelation of Rogje Lingpa Drodul Tsal.

Three Wish-Fulfillment Cycles

ཡིད་བཞིན་སྟོར་གསུམ། • *yid bzhin skor gsum*

A treasure revelation of Rogje Lingpa Drodul Tsal.

Tradun Tse

པ་རུན་ཙེ། • *pra dun rtse*

One of the demon-taming temples built by Songtsen Gampo in the seventh century. It is located in present-day Drongpa county in western Tibet.

Trisong Deutsen

ཁྲི་སྤང་ལྷུང་བཅོན། • *khri srong lde'u btsan*

King Trisong Deutsen (742–797) ruled Tibet from 755 to 797. Under his command, Tibet invaded Tang China in 763 and took possession of all of Amdo. He is considered one

of the Dharma kings, having invited Śāntarakṣita and Padmasambhava to Tibet all to establish the first Tibetan monastery, Samye, and to ordain the first seven Tibetan men. He sponsored the debate between the Indian monk Kamalaśīla and the Chinese Chan master Moheyan that established the Indian Gradual Path as the main Buddhist tradition of Tibet. In the Nyingma tradition he is counted as one of the close disciples of Padmasambhava.

Tromzang

ཁྲོམ་མ་བཟང་། • *khroms zangs*

A treasure site of Tagmo Tertön.

Tsang Riwoche

གཙང་རི་བོ་ཆེ། • *gtsang ri bo che*

Also known as Pungpo Riwoche, a treasure site on the south bank of the Tsangpo River in eastern Tsang. Yungtön Dorje Pal resided there. A monastery was established there in the seventeenth century by the Fifth Dalai Lama. Tenyi Lingpa and Gya Zhangtrom Dorje Öbar are said to have revealed treasure there.

Tsilung Temple

རྩི་ལུང་ལྷ་ཁང་། • *rtsi lung lha khang*

A temple in Bumthang, Bhutan, known as Könchogsum Lhakhang, or the “Temple of the Three Jewels.”

Tsuglak Palge

གཙུག་ལག་དཔལ་དགེ། • *gtsug lag dpal dge*

An eleventh-century Newar teacher of Nubchen Sangye Yeshe.

Twelfth Karmapa Jangchub Dorje

ཀཾ་པ་ ༡༢་བྱང་ཆུབ་རྫོན་ཤེ། • *karma pa 12 byang chub rdo rje*

The Twelfth Karmapa, Jangchub Dorje (1702–1732), was enthroned and educated at Tsurpu Monastery by the Eighth Zhamar. Spurred by political turmoil in central Tibet, he went on a pilgrimage tour of Nepal and India accompanied by many high Kagyu incarnations. He passed away en route to China at the invitation of the Qing Yongzheng Emperor.

Vairotsana

བེ་འོ་ཅ་ན། • *bai ro tsa na* • vairocana

The great eighth-century translator Vairotsana was one of the twenty-five disciples of Padmasambhava and one of the first seven Tibetan men to be ordained by Śāntarakṣita. He is credited, alongside Padmasambhava and Vimalamitra, with bringing the Dzogchen teachings to Tibet. He is the source of many treasures in the Nyingma tradition, and many treasure revealers are said to be his emanation.

Vaśravaṇa, Source of Good Qualities

རྣམ་སྲས་ཡོན་ཏན་འབྱུང་བ། • *rnam sras yon tan 'byung ba*

A treasure revelation of Tagmo Tertön Pönse Khyungtok.

Wangchuk Bar

དབང་ཕྱག་འབར། • *dbang phyug 'bar*

The personal name of Drapa Ngönshe (1012–1090), the treasure revealer who is credited with revealing the Four Tantras, the root texts of Tibet's medical tradition. A master in the Nyingma, Zhije, and Kadam traditions, he established numerous religious communities in Tibet, including the great Dratang Monastery, which was later absorbed by the Sakya school. Ordained in the Eastern Vinaya tradition, he was instrumental in popularizing tantric practices among that community and later returned his vows to live as a *tānika*.

Wish-Fulfilling Gem of Hayagrīva-Vajravārāhī

རྟག་ཕག་ཡི་བཞིན་ནོར་བུ། • *rtag phag yi bzhin nor bu*

A treasure revelation of Rogje Lingpa Drodul Tsal.

Wrathful Mantra in Seven Headings

དག་སྒྲགས་ཐེམ་ཡིག་བདུན། • *drag sngags them yig bdun*

A treasure revelation of Tsuglak Palge.

Yakṣa Zhanglön

གཞོན་སྤྱིན་ཞང་བློན། • *gnod sbyin zhang blon*

A treasure revelation of Drapa Ngönshe.

Yeshe Zangpo

ཡེ་ཤེས་བཟང་པོ། • *ye shes bzang po*

The personal name of Ramo Shelmen, a twelfth-century treasure revealer known for his medical revelations.

Yungdrung Bar

གཡུང་དྲུང་འབར། • *gyung dung 'bar*

The personal name of Ladak Pönse, Buddhist and Bön tertön also known as Pönse Khyungtok who was active in the eleventh century.

Yuru Tönśāk

གཡུ་རུ་སྟོན་པུག་ • *g.yu ru ston shAg*

A thirteenth-century treasure revealer also known as Uru Tönśāk and Dampa Sedragpa.

Zangyak Drak

བཟང་ཡག་བྲག་ • *zangs yag brag*

A treasure site of Guru Jotse.

Zha Lhakhang

ཞལ་ལྷ་ཁང་། • *zhwa'i lha khang*

The Zha, or “Hat,” Temple is an eighth-century temple in the Drigung region northeast of Lhasa.