

༄༅། །ཀུན་མཁྱེན་འཇམ་དབྱངས་མཁྱེན་བརྩེན་དབང་པོའི་
རྣམ་ཐར་གསོལ་འདེབས་བཀྲ་ཤིས་འབྱེད་བའི་སྒྲ་དབྱངས།

The Melodious Speech That Gathers Auspiciousness: A Supplication to the Life of the Omniscient Jamyang Khyentse Wangpo

Jamgön Kongtrul Lodrö Taye



KHYENTSE VISION
PROJECT

kun mkhyen 'jam dbyangs mkhyen brtse'i dbang po'i rnam thar gsol 'debs bkra shis 'khyil ba'i sgra dbyangs

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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EDITOR'S INTRODUCTION

This poem belongs to the Tibetan genre known as *namtar*, or “perfect liberation.” Such texts recount the extraordinary lives of great teachers to inspire future generations. In this case, we have a firsthand account of Jamyang Khyentse Wangpo’s life by his close associate, Jamgön Kongtrul Lodrö Taye, the first Jamgön Kongtrul. Most of the events included in this text he either heard from Khyentse Wangpo himself, participated in, or witnessed directly. Accounts such as this are all the more precious because Khyentse Wangpo’s personal record of transmissions was lost and the only accounts remaining are largely from Jamgön Kongtrul.¹

Framed as a heartfelt prayer, Jamgön Kongtrul’s profound devotion to Khyentse Wangpo is evident in the way in which he describes Khyentse Wangpo as leading the Rimé approach of impartially transmitting the teachings of all schools and compiling the collections of texts that have become so important for future generations. He sees Khyentse Wangpo unequivocally as his teacher, the guru from whom he has received endless transmissions and blessings.

The Melodious Speech That Gathers Auspiciousness covers Khyentse Wangpo’s birth; his early life, in which he collected many teachings from all over Tibet, seeking transmissions from anyone who still held rare lineage transmissions that were in danger of disappearing; his visions; and his miraculous discoveries of spiritual treasures. It also emphasizes his enormous qualities as a teacher, as a practitioner, and as a wonderful human being.

Three verses concerning Khyentse Wangpo’s passing away were added by his incarnation, Dzongsar Khyentse Chökyi Lodro. The poem concludes with aspirations to follow his example, in order to be able to benefit others in a vast way.

It is important to understand that this *namtar* is not just a celebration of past feats but serves as a direct prayer to Khyentse Wangpo, whose blessings are still present and

available to us. In this way, it is still powerful and meaningful to recite as a practice today.

བཀྲ་ཤིས་འབྲིལ་བའི་སྒྲ་དབྱངས།

The Melodious Speech That Gathers Auspiciousness

ཇི་ལྟ་ཇི་སྟེད་ཤེཛ་བྱ་ཐམས་ཅད་མཁྱེན།

ji ta ji nyé sheja tamché khyen

Knowing all there is to be known, how it is, and how it appears,

དམིགས་མེད་སྤྱགས་རྗེས་འགོ་ལ་བྱ་ལྟར་དགོངས།

migmé tugjé dro la bu tar gong

Through nonreferential compassion, thinking of beings as if your own children,

འཁོར་བ་དོད་སྤྱགས་རྩལ་པའི་ཚེས་ཀྱི་སྐུལ།

khorwa dongtruk nüpé chö kyi gyal

You are the Dharma king who churns the depths of saṃsāra—

མཁྱེན་བརྩེའི་དབང་པོའི་ཞབས་ལ་གསོལ་བ་འདེབས།

khyentsé wangpö zhab la sölwa deb

Noble Khyentse Wangpo, to you we pray.

སྐུལ་བའི་ཡབ་གཅིག་རྗེ་བརྩམ་པའི་དབྱངས།

gyalwé yab chik jetsün jampeyang

Sole father of the victorious ones, noble Mañjughoṣa,

གང་འདུལ་རྣམ་ཅོལ་ཚེས་དབྱིངས་བྱུང་པ་ལས།

gang dül namröl chöying khyabpa lé

From the all-pervading dharmadhātu you manifested to tame beings according to their needs,

སྙིགས་དུས་བསྟན་འགོ་རྒྱུ་བ་པའི་དཔལ་མགོན་དུ།

nyigdü ten dro kyobpé palgön du

Deliberately taking birth as the glorious protector

བསམ་བཞིན་སྐྱེ་བ་བཞེས་ལ་གསོལ་བ་འདེབས།

samzhin kyéwa zhé la sölwa deb

Of the teachings and beings in this dark age—to you we pray.

མདོ་སྐད་སྡེ་བཞི་དག་བཅུའི་སྐྱན་གྱི་ལྗོངས།

domé dé zhi gé chü men gyi jong

In a medicinal valley of Domé, with four excellences and ten virtues,²

ཐིན་ལས་འགོ་འདུལ་སྤུལ་པའི་གནས་གྱི་ཆར།

trinlé drodül trülpé né kyi char

A miraculous place for activity that tames beings,

རྣམ་དག་རིགས་སོགས་མཚན་གྱི་གཟིགས་པ་ལས།

namdak rik sok chok gi zigpa ngé

Through the five sublime considerations, such as an excellent family line,

སྤུལ་པའི་རྒྱ་རུ་བསྟན་ལ་གསོལ་བ་འདེབས།

trülpé ku ru ten la sölwa deb

You appeared in emanated form—to you we pray.

ཡེ་ཤེས་བརྟེས་པའི་རྣམ་འབྲེན་མཚན་རྣམས་གྱིས།

yeshé nyepé namdren chok nam kyi

Sublime guides who have attained wisdom

དམ་པའི་སྐྱེས་བུར་མགོན་གཅིག་ལུང་བསྟན་ཅིང་།

dampé kyebur drin chik lungten ching

With one voice prophesied you as a noble being;

ཕལ་པའི་སྒྱུད་ལས་འདས་ཕྱིར་ལྷ་མི་ཀླན།།

palpé chö lé dé chir lha mi kün

Because you transcended ordinary conduct,

འགྲོ་བའི་མགོན་དུ་བསྐྱབས་ལ་གསོལ་བ་འདེབས།།

drowé gön du ngak la sölwa deb

You are praised by gods and humans as the lord of beings—to you we pray.

དབུས་གཙང་བོད་ཆེན་ཀླན་དུ་ཞབས་གྱིས་བཅགས།།

ü tsang bö chen küntu zhab kyi chak

Traveling throughout Ü, Tsang, and greater Tibet,

སེཔ་སུམ་གྱིས་ཡོངས་འཛིན་བརྒྱ་ལྷག་བསྟེན།།

nyépa sum gyi yongdzin gya lhak ten

You served more than a hundred masters through the three ways of pleasing,

སྟོང་ལ་མེད་པར་དམ་ཆོས་ཡོངས་སུ་འཆོལ།།

kyongal mepar damchö yong su tsöl

Diligently seeking the sublime Dharma without weariness.

སྤྲུགས་བསྐྱེད་དཔག་ཡས་ཁྱོད་ལ་གསོལ་བ་འདེབས།།

tuk kyé pagyé khyö la sölwa deb

Your compassionate intention was boundless—to you we pray.

ས་ཆེན་ཕུག་དུ་སྤྲུགས་དམ་མཛད་པའི་ཆོ།།

sachen puk tu tugdam dzepé tsé

When meditating in the cave of Sachen,

ལྷག་པའི་ལྷ་ཡི་ཕུག་རྒྱ་སྤྲུགས་ཀར་ཐིམ།།

lhagpé lha yi chakgya tugkar tim

The mudrā of the yidam deity dissolved into your heart, [341]

སྟོབས་པའི་གཏེར་ཆེན་བརྒྱད་པོ་ཡོངས་སུ་གྲོལ།།

pobpé terchen gyepo yong su dröl

Completely unlocking the eight great treasures of eloquence.

མཁྱེན་གཉིས་ཕྱམ་ཆེན་ཐོགས་ལ་གསོལ་བ་འདེབས།།

khyen nyi tsalchen dzok la sölwa deb

You perfected the great power of the two kinds of knowledge—to you we pray.

སླ་ཚད་བཟོ་གསོ་གངས་གནས་ཆོག་རྒྱན་སོགས།།

dratsé zo so drangné tsik gyen sok

Grammar, logic, arts, medicine, mathematics, poetry, and so on—

གནས་ལྔ་རིག་པ་ཡན་ལག་དང་བཅས་པར།།

né nga rigpa yenlak dang chepar

The five subjects of knowledge along with their branches—

ཕུལ་དུ་སྟོན་པས་གངས་ཅན་འཛིན་མའི་ཁོངས།།

pül du sönpe gangchen dzinmé khong

Because you have mastered these,

མཁས་པའི་སྟེན་པས་བྱབ་ལ་གསོལ་བ་འདེབས།།

khepé nyenpé khyab la sölwa deb

Your erudition is famous throughout the Land of Snows—to you we pray.

འདུལ་མཛོན་དབུ་མ་པར་བྱིན་གསང་སྤྲགས་ཀྱི།།

dül ngön uma parchin sang ngak kyi

With a mere glance you understood in depth

རྒྱུད་ཀྱན་གཟིགས་པ་ཅམ་གྱིས་གཏིང་སྟེབ་ཅིང་།།

gyü kün zigpa tsam gyi ting leb ching

The entirety of the Vinaya, Abhidharma, Madhyamaka, Prajñāpāramitā, and tantras of Secret Mantra.

མི་བརྟེན་གསུངས་ཐོབ་བརྟན་པའི་འཁོར་ལོའི་ཚུལ།།

mijé zung tob tenpé khorlō tsül

Having attained an infallible memory,

མ་སྤྲས་གསལ་བར་སྟོན་ལ་གསོལ་བ་འདེབས།།

ma bé salwar tön la sölwa deb

Openly and clearly you displayed the method of the Unchanging Wheel—to you we pray.

དི་མེད་ཚུལ་བྱིམས་ནོར་བུའི་རྒྱན་ཆས་སྒྲིག།

drimé tsültrim norbū gyenché gek

Graced with the precious adornment of unsullied discipline,

ཏིང་འཛིན་འཇུག་དཀར་སྐལ་ལྡན་ཡིད་དབང་འགྲུགས།།

tingdzin dzumkar kalden yiwang guk

You magnetized the minds of fortunate ones with the radiant smile of your meditation,

ཤེས་རབ་རོལ་སྒྲིག་ས་གསུམ་དཔྱིད་དུ་གཡོ།།

sherab röl gek sa sum chi du yo

And moved the three worlds to delight with the graceful display of your prajñā.

བསྐྱབ་གསུམ་དབང་ཕྱག་ཞབས་ལ་གསོལ་བ་འདེབས།།

lab sum wangchuk zhab la sölwa deb

Sovereign of the three trainings—to you we pray.

ཟབ་རྒྱས་གནས་ལ་ཆོས་སྒྱུན་དུལ་དང་བྲལ།།

zab gyé né la chö chen dül dang dral

Because you dwelled in the profound and vast, your Dharma eye was free of dust.

འཆད་ཚྱོད་ཚྱོམ་ལ་ཆགས་དང་ཐོགས་པ་མེད།།

ché tsö tsom la chak dang togpa mé

Teaching, debating, and composing without obstruction or hindrance,

མཛད་སྤྱོད་ཀླན་ལ་འབྲུལ་པའི་དྲི་མ་བཟད།།

dzé chö kün la trülpé drima zé

In all your activities, you cleared away the stains of confusion,

ལྷ་མི་ཡིད་ཆེས་སྦྱིད་ལ་གསོལ་བ་འདེབས།།

lha mi yiché kyé la sölwa deb

Increasing the faith of gods and humans—to you we pray.

རང་གི་ཡོན་ཏན་རྒྱ་མཚོའི་གཏོར་བཞིན་སྟེད།།

rang gi yönten gyatsö ter zhin bé

Hiding your own qualities like a treasure in the ocean,

གཞན་གྱི་ཡོན་ཏན་སྤྲོས་པ་བསྐྱབས་ཤིང་འདུད།།

zhen gyi yönten tramor ngak shing dü

You praised and respected even the slightest good qualities in others.

བསྐྱེད་འགྲོའི་དོན་དུ་གཅེས་སྐྱའི་བདོག་པ་ཡང་།།

ten drö dön du ché gü dogpa yang

To benefit the teachings and beings, you gave away as if chaff

སྤྱ་བཞིན་གཏོང་བར་མཛད་ལ་གསོལ་བ་འདེབས།།

tsa zhin tongwar dzé la sölwa deb

Even your most cherished possessions—to you we pray.

གཟུངས་དང་ཉིང་འཛིན་མཛོད་ཤེས་སྐྱ་མཚོ་མང་ལ།།

zung dang tingzin ngönshé gyatso nga

Possessing an ocean of recollection, meditation, and clairvoyance,

འཛིག་རྟེན་གསུམ་གྱིས་མཚོད་འོས་ཉིད་བྱུར་བྱང་།།

jigten sum gyi chö ö nyi gyur kyang

Although deserving of veneration by the three worlds,

ཁེངས་རྒྱལས་མི་མངའ་དམ་ཚོས་ཚིག་གཅིག་ཕྱིར།།

kheng drek mi nga damchö tsik chik chir

Without pride or arrogance, you suffered great pains

དཀའ་ཆེན་དང་དུ་བཞེས་ལ་གསོལ་བ་འདེབས།།

kachen dang du zhé la sölwa deb

For the sake of a single word of sublime Dharma—to you we pray.

ལྟར་སྤྱང་ཚོས་ལ་བསྐྱད་པའི་འཛིན་སྐྱོང་སོགས།།

tar nang chö la nyepé dzinkyong sok

Since you never depended upon worldly activities

འཛིག་རྟེན་བྱ་གཞག་གང་ལའང་ལྟོས་མེད་པས།།

jigten ja zhak gang la'ang tö mé pé

Related to superficial Dharma, such as administration,

འཇིགས་མེད་སེང་གེ་ལྷ་བུར་ཀུན་བཟང་སྟོང་།།

jigmé sengé tabur künzang chö

Like a fearless lion, your conduct was perfect.

ས་སྟེང་འགྲན་ཐོབ་བྲལ་ལ་གསོལ་བ་འདེབས།།

sateng drenda dral la sölwa deb

You are beyond compare on this earth—to you we pray.

སྤྱབ་བརྒྱུད་ཤིང་རྟ་ཆེ་བརྒྱུད་རིང་ལུགས་ཀྱི།།

drubgyü shingta ché gyé ringluk kyi

Without exception, all the rivers of scripture, explanation, and pith instruction

གཞུང་གདམས་མན་ངག་ཚུ་ཁྲུང་མ་ལུས་པ།།

zhung dam men ngak chulung ma lüpa

Of the traditions of the eight great chariots of the practice lineages

སྤྱགས་མཚོར་བསྐྱེལ་ནས་སྤྱོད་གྲོལ་རྒྱུན་འབབས་པས།།

tugtsor kyil né mindröl gyün bebpé

Were gathered in the ocean of your mind. Through the flow of the streams of
maturation and liberation,

བསྟན་པའི་སྟོག་ཅུ་མཐུད་ལ་གསོལ་བ་འདེབས།།

tenpé sogtsa tü la sölwa deb

You connected the life channels of the teachings—to you we pray.

སྤྱབ་བསྟན་ཡོངས་སུ་རྫོགས་པའི་ཤིང་རྟ་ཆེ།།

tubten yong su dzogpé shingta ché

Great charioteer of the complete teachings of Śākyamuni,

གདུལ་བྱ་རིས་སུ་མ་ཆད་འདུལ་བའི་གཉེན།།

dülja risu ma ché dülwé nyen

You were the friend who impartially tamed all those to be tamed.

ཕྱགས་སུ་མ་ལྷུང་བྱབ་མཐའ་མཐའ་དག་གི།།

chok su ma lhung drubta tadak gi

You became the crown jewel

གཞུག་གི་ནོར་གྱུར་ལ་གསོལ་བ་འདེབས།།

tsuk gi norbur gyur la sölwa deb

Of all traditions without bias—to you we pray.

ཐིན་ལས་ཐམས་ཅད་གཞན་ཕན་འབའ་ཞིག་སྒྱབ།།

trinlé tamché zhenpen bazhik drub

Performing all activities for the sole benefit of others,

འབྲེལ་ཚད་དོན་ལྡན་ངོ་མཚར་ལྟས་མང་མང་འ།།

dreltse dönden ngotsar té mang nga

You possessed the manifold wondrous signs of benefiting all with whom you were connected,

བསོད་ནམས་ཚོགས་ཆེན་བསམ་མི་བྱུང་བ་བསྐྱུན།།

sönam tsok chen sam mi khyabpa trün

And created inconceivable great accumulations of merit.

ས་བཙུའི་དབང་ལྷུག་ཁྱོད་ལ་གསོལ་བ་འདེབས།།

sa chü wangchuk khyö la sölwa deb

Noble sovereign of the tenth bhūmi—to you we pray.

ཨོ་རྒྱན་ཡབ་ཡུམ་དྲི་མེད་བཤེས་གཉེན་ཞབས།།

orgyen yab yum drimé shenyen zhab

The Oḍḍiyāṇa guru in union, noble Vimalamitra,

ཆོས་རྒྱལ་མེས་དབོན་ཆོས་དབང་ཀླན་མཁྱེན་སོགས།།

chögyal mé ön chöwang künkhyen sok

The ancestral Dharma kings, Guru Chöwang, the Omniscient One, and so on—

དགུ་ལྡན་བརྒྱུད་པའི་སྐ་མ་ཡི་དམ་ལྷས།།

gu den gyüpe lama yidam lhé

The gurus and yidam deities of their lineage of the nine yānas—

ཕྱིན་བསྐྱབས་དངོས་གྲུབ་བསྐྱེད་ལ་གསོལ་བ་འདེབས།།

jinlab ngödrub tsal la sölwa deb

Endowed you with blessings and accomplishments—to you we pray.

བཅེ་བ་ཆེན་པོ་ཁུ་དཔོན་བརྒྱད་བཅས་གྱིས།

tsewa chenpo khu ön gyü ché kyî

The great compassionate one,³ the uncle,⁴ and the nephews,⁵ along with their lineage holders,

དབང་བསྐྱར་རྒྱུད་གཏད་གཞན་ཡང་འཕགས་བོད་གྱི།

wang kur gyü té zhen yang pak bö kyî

Bestowed empowerments and entrusted you with tantras.

མཁས་གྲུབ་དུ་མས་དངོས་ཉམས་མྱི་ལམ་དུ།

khedrub dumé ngö nyam milam du

And numerous scholars [343] and siddhas of the Noble Land and Tibet cared for you, again and again,

ཡང་ཡང་རྗེས་སུ་བརྒྱུད་ལ་གསོལ་བ་འདེབས།

yang yang jé su zung la sölwa deb

In person, in experiences, and in dreams—to you we pray.

ཁྱད་པར་སློབ་དཔོན་འཇམ་དཔལ་བཤེས་གཉེན་གྱིས།

khyepar lopön jampal shenyen gyi

Particularly, since Ācārya Mañjuśrīmitra,

མདོ་རྒྱུད་གསང་མཛོད་བསྟུལ་ནས་ཡེ་ཤེས་སྐྱར།

do gyü sang dzö tsal né yeshé kur

Bestowing the secret treasury of Sūtra and Tantra, blessed you as the embodiment of wisdom,

ཁྱིན་གྱིས་བརྒྱབས་པས་ཉིད་དང་དབྱེར་མེད་པའི།

jin gyi labpé nyi dang yermé pé

You became inseparable from him,

མཁྱེན་རྟོགས་རྫོགས་པར་སད་ལ་གསོལ་བ་འདེབས།

khyen tok dzokpar sé la sölwa deb

Completely awakening that knowledge and realization—to you we pray.

འདུས་པའི་དལ་དུ་བྱུགས་ཆོ་སོ་སྟོན་མཆོག།

düpe dal du zhuk tsé so tön chok

While entering the maṇḍala of the *Gathered Intentions*,

ཡེ་དབང་མཐུ་ཡིས་སྒྲིགས་མའི་ཕུང་ཁམས་སྤྱངས།།

yewang tu yi nyigmé pung kham jang

Through the power of sublime Sotön Yeshe Wangchuk, you purified the impure aggregates and dhātus,

རྫོ་རྗེ་སེམས་དཔའི་གསང་བ་གསུམ་དུ་གྱུར།།

dorjesempé sangwa sum du gyur

Transforming them into the three secrets of Vajrasattva.

རིགས་ཀླན་ཁྱབ་བདག་མཆོག་ལ་གསོལ་བ་འདེབས།།

rik kün khyabdak chok la sölwa deb

Supreme, all-pervading lord of the families—to you we pray.

རྒྱལ་ཡུམ་རྫོ་རྗེ་བཙུན་མོས་རྗེས་སུ་བཟུང་།།

gyalyum dorjé tsünmö jé su zung

Cared for by the Vajra Queen, the mother of the victorious ones,

སྒྲུང་སྲིད་དག་པ་རབ་འབྱམས་འཁོར་ལོར་ཤར།།

nangsi dagpa rabjam khorlor shar

The phenomenal world arose for you as infinite pure maṇḍalas

རྫོ་རྗེ་ལུས་ཀྱི་དཀྱིལ་འཁོར་གསལ་བར་གཟིགས།།

dorje lü kyi kyilkhör salwar zik

And you clearly beheld the maṇḍala of the vajra body.

གྲུབ་པའི་རྒྱ་མཆོག་ཁྱོད་ལ་གསོལ་བ་འདེབས།།

drubpé khyuchok khyö la sölwa deb

Supreme lord among siddhas—to you we pray.

ཕྱི་ནང་གནས་གསུམ་མཁའ་འགྲོའི་འདུ་བ་ཐོབ།།

chi nang né sum khandrö duwa tob

Attaining the gathering of the ḍākinīs of the outer and inner three abodes,

འབར་བ་གསུམ་གྱི་ཡེ་ཤེས་གོང་དུ་འཕེལ།།

barwa sum gyi yeshé gong du pel

You increased the wisdom of the three blazing

ལྷོད་པ་གསུམ་གྱི་རྟེན་འབྲེལ་མཐར་ཕྱིན་པའི།

chöpa sum gyi tendrel tarchin pé

And perfected the auspicious coincidence of the three conducts.

ནལ་འབྱོར་དབང་ཕྱག་ཆེན་པོར་གསོལ་བ་འདེབས།

naljor wangchuk chenpor sölwa deb

Great sovereign of yogis—to you we pray.

སྐྱེས་རབས་དུ་མའི་ལས་གྱི་འཕྲོ་སད་དེ།

kyerab dumé lé kyi tro sé dé

Through the awakening of the karmic imprints of your numerous successions of lives,

མདོ་རྒྱུད་བཀའ་ལུང་དཀོན་པའི་བུ་སྟོ།

do gyü kalung könpe pustika

Countless rivers of scriptures of Sūtra and Tantra for which transmissions were rare,

རྟེན་མཆོག་དམ་ཚུ་ཆུང་བྱེ་བ་སྟེད།

tenchok damdzé chulung jewa nyé

Supreme representations, and sacred substances

ནམ་ཐར་རྒྱ་མཚོར་བསྐྱེལ་ལ་གསོལ་བ་འདེབས།

namtar gyatsor kyil la sölwa deb

Were gathered into the ocean of your life's example—to you we pray.

བརྒྱུད་པ་རྩག་ལྡན་ས་དང་དགོངས་པའི་གཏེར།

gyüpa drugden sa dang gongpé ter

Possessing the six lineages of earth treasures, mind treasures,

དག་སྣང་སྟོན་བརྒྱུད་རྩིས་བྲན་ཡང་གཏེར་བཅས།

dagnang nyengyü jedren yangter ché

Pure visions, aural transmissions, recollected teachings, and rediscovered treasures—

བཀའ་བབས་རིན་ཆེན་ནམ་བདུན་རྒྱལ་སྲིད་བཞེས།

kabab rinchen namdün gyal si nyé

You obtained the royal dominion of the precious seven transmissions. [344]

ཚེས་ཀྱི་འཁོར་ལོ་སྐུར་ལ་གསོལ་བ་འདེབས།།

chökyi khorlō gyur la sölwa deb

Universal king of Dharma—to you we pray.

རང་སྣང་དབང་འདུས་གཞན་སྣང་བློ་གྱིས་མནན།།

rang nang wang dü zhen nang zil gyi nen

Mastering your own perceptions and subjugating the power of others,

མ་འབད་པར་ཡང་ཕྱིན་ལས་རྣམ་བཞི་འབྱུང།།

ma bepar yang triné nam zhi drub

You accomplished the four kinds of activity again and again without exertion.

ཁྱེ་གི་ཚེས་སྐུར་མཐུ་ལྷན་དེགས་པ་ཡིས།།

daki chösong tuden dregpa yi

Your commands were fulfilled as entrusted

ཅི་བཙོལ་བཀའ་བཞིན་སྐྱབ་ལ་གསོལ་བ་འདེབས།།

chi chöl ka zhin drub la sölwa deb

To ḍākinīs, Dharma protectors, and powerful haughty ones—to you we pray.

ཟབ་རྒྱས་ཚེས་ཀྱི་འཁོར་ལོ་གངས་མེད་པས།།

zab gyé chö kyi khorlo drang mepé

Through countless turnings of the wheel of the profound and vast Dharma,

སྐལ་ལྷན་བྱེ་སྟེད་སྟོན་ཅིང་གོལ་བར་མཛད།།

kalden jé nyé min ching drölwar dzé

You ripened and liberated millions of fortunate beings.

བསམ་གྱིས་མི་བྱབ་འཕགས་པའི་རྣམ་ཐར་འཆང་།།

sam gyi mi khyab pagpé namtar chang

Embodiment of compassion,

བྱུགས་ཇེ་འེ་བདག་ཉིད་ཁྱེད་ལ་གསོལ་བ་འདེབས།།

tugjé dak nyi khyé la sölwa deb

Possessing inconceivable sublime qualities—to you we pray.

ཚོ་དཔག་མེད་བཞིན་ངོ་མཚར་ཞིང་བབྱུང་སྟེ།

tsepagmé zhin ngotsar zhing zung té

Like Amitāyus, wondrous and steadfast;

སྤྱན་རས་གཟིགས་བཞིན་འགྲོ་དོན་མཁའ་དང་མཉམ།

chenrezik zhin dro dön kha dang nyam

Like Avalokiteśvara, benefiting beings who are as limitless as space;

ཚོས་ཆེན་དབྱངས་ཀྱིས་ལྷར་བཅས་སྐྱེ་སྐྱུ་རྣམས།

chö chen yang kyi lhar ché kyegu nam

Through the melody of the Mahāyāna, may you bring all beings, including the gods,

རྣམ་གྲོལ་ས་ལ་དབུགས་དབྱང་སྤུལ་དུ་གསོལ།

namdröl sa la ugyung tsal du söl

To the ease of the level of complete liberation.⁶

Supplementary Verses by Jamyang Khyentse Chökyi Lodrö

ཞིང་འདིར་གཟིགས་པ་ཡོལ་བའི་རྒྱལ་བསྟན་ཚོ།

zhing dir zigpa yölwé tsül ten tsé

When you displayed the conclusion of your vision for this world,

སྤྱུལ་གཞི་དྲངས་བསིལ་ཅེ་མོ་ལྷ་པ་རུ།

trül zhi dang sil tsemo ngapa ru

You became one, once again, in the expanse of wisdom intent,

ལྷ་བརྒྱའི་གཙུག་རྒྱན་དེ་མེད་བཤེས་གཉིན་དང་།

nga gyé tsuk gyen drimé shenyen dang

With Vimalamitra, the crown ornament of the five hundred paṇḍitas,

དགོངས་དབྱིངས་གཅིག་ཏུ་གྱུར་ལ་གསོལ་བ་འདེབས།

gong ying chigtu gyur la sölwa deb

At the source of emanation, the Clear and Cool Five-Peaked Mountain—to you we
pray.

སླར་ཡང་གང་འདུལ་གདུལ་བྱའི་སླར་ངོ་རུ།

laryang gangdül düljé nang ngo ru

Again, according to the perceptions of beings to be tamed through numerous emanations

སྐྱུ་གསུང་ཐུགས་དང་ཡོན་ཏན་ཐིན་ལས་གྱི།

ku sung tuk dang yönten triné kyi

Of body, speech, mind, qualities, and activities,

སྤྱུལ་པ་དུ་མས་བསྟན་འགྲོའི་རེ་བ་སྐོང་།

trülpa dumé ten drö rewa kong

You fulfill the hopes of the teachings and beings.

འགྲོ་དོན་པ་མཐའ་ཡས་ལ་གསོལ་བ་འདེབས།

dro dön pa tayé la sölwa deb

Your benefit to beings is limitless—to you we pray.

མགོན་ཚུད་ཀླན་རུ་གཟིགས་པ་ཆེན་པོ་དེར།

gön khyö kuntu zigpa chenpo der

When you, the protector, attain buddhahood as the all-seeing guide,

མངོན་འཛང་རྒྱ་ཆེ་འཁོར་གྱི་ཐོག་མ་རུ།

ngön tsang gya tsé khor gyi togma ru

May we be endowed with the fortune

བདག་ཅག་བྱང་ཆུབ་མཆོག་གི་སྐལ་བར་ལྡན།

dak chak jangchub chok gi kalwar den

Of supreme enlightenment as your first disciples

རྒྱལ་བ་དེ་ཡི་ཞབས་འབྲིང་བྱེད་པར་ཤོག།

gyalwa dé yi zhabdring jepar shok

And serve you as that victorious one.

མི་ཐུད་གས་པས་རྩ་གཅིག་གསོལ་བཏབ་མཐུས།

miché güpé tsé chik söl tab tü

By the power of supplicating one-pointedly with unwavering devotion,

སྐྱེ་བ་འདི་བཟུང་བྱང་ཚུབ་མ་ཐོབ་བར།།

kyewa di zung jangchub ma tob bar

From this life until enlightenment is attained,

དཔལ་ལྷན་སྐྱ་མ་མཆོག་དང་མི་འབྲལ་བར།།

palden lama chok dang mi dralwar

Never separating from the glorious sublime guru,

རྗེས་སུ་བཟུང་ནས་རྣམ་ཐར་མཛོན་བྱེད་ཤོག།

jé su zung né namtar ngönjé shok

May we be cared for by you and emulate your life's perfect example.

མ་ཉེས་པ་གསུམ་གྱིས་ཚུལ་བཞིན་བསྟེན་ནས་ཀྱང་།།

nyepa sum gyi tsül zhin ten né kyang

Serving you perfectly through the three ways of pleasing,

སྤྱགས་གྱི་བཅུད་ཐོབ་ཉམས་ལེན་མཐའ་རུ་བྱིན།།

tuk kyi chü tob nyamlen ta ru chin

Receiving the essence of mind, and perfecting the practice,

ས་དང་ལས་གྱི་ཡོན་ཏན་ཡོངས་རྫོགས་ཏེ།།

sa dang lam gyi yönten yongdzok té

Thoroughly accomplishing the qualities of the stages and paths,

རྫོ་རྗེ་འཆང་དབང་གོ་འཕང་འགྲུབ་གྱུར་ཅིག།

dorjechang wang gopang drub gyur chik

May we attain the state of Vajradhara.

ཆོས་བཞིན་སྐྱབ་ལ་བར་ཆད་མི་འབྱུང་ཞིང་།།

chö zhin drub la barché mi jung zhing

Not meeting with obstacles when practicing in accordance with the Dharma,

ལུང་རྟོགས་ཆོས་ལ་རང་དབང་འབྱོར་པ་ཡིས།།

lungtok chö la rangwang jorpa yi

Having gained mastery over scripture and realization,

སངས་རྒྱལ་བ་སྟན་པ་འཛེམ་གླིང་བྱེད་པར་སྤྲེལ།

sangyé tenpa dzamling khyabpar pel

And spreading the teachings of the Buddha throughout the world,

ཆོས་ཀྱི་རྒྱལ་པོ་ཁྱེད་དང་མཚུངས་པར་ཤོག།

chö kyi gyalpo khyé dang tsungpar shok

May we be equal to you, the king of Dharma!

This drop from the great ocean of the life and liberation of the precious omniscient guru, the sovereign lord of the complete teachings of Śākyamuni, drawn with the hair tip of devotion, was written in response to the wishes of numerous devotees by the foolish Lodrö Taye, who extracted it from the supplication to the lives of the peerless Shangpa Kagyu called The Garland of Uḍumbara, subsequently adding a few verses such as the verses of aspiration and so on.⁷ May this bring virtue and auspiciousness!⁸

The culminating addendum of three ślokas relating to his passing away and rebirth were added by Chökyi Lodrö. May it become the source of being cared for by the venerable Guru Mañjughoṣa in all lifetimes, and of the blessings of the enlightened perspective of wisdom entering into the center of one's heart.⁹

NOTES

1. For example, Jamgön Kongtrul, *The Life of Jamyang Khyentsé Wangpo*.
2. Four excellences and ten virtues are a traditional poetic etymology for the name Derge (sde dge), the place where Jamyang Khyentse Wangpo was born. Of the four excellences (*sde bzhi*), two—Dharma and liberation—are spiritual, and two—achieving one’s aims and enjoyment—concern worldly happiness and success. The ten virtues (*dge ba bcu*) form the basis of Buddhist morality.
3. Sachen Kunga Nyingpo (sa chen kun dga’ snying po, 1092–1158).
4. Jetsun Dragpa Gyaltsen (rje btsun grags pa rgyal mtshan, 1147–1216).
5. Sakya Paṇḍita (sa skya paN+Di ta, 1182–1251) and Chögyal Pagpa (chos rgyal ’phags pa, 1235–1280).
6. This verse appears only in the Kabum edition.
7. “...subsequently adding a few verses such as the verses of aspiration and so on” appears only in the Rinchen Terdzö and Chökyi Gyamtso Institute editions (and slightly differently in the Kabab Dun). It does not appear in the Kabum.
8. This marks the end of the colophon in Jamyang Khyentse Wangpo’s Kabum collection.
9. This is the colophon for Khyentse Chökyi Lodrö’s supplementary verses. The supplementary verses (with minor variations) are found in the Kabab Dun and Rinchen Terdzö editions.

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GLOSSARY

Abhidharma

མདོན་པ། • *mong pa* • abhidharma

One of the three collections of the Buddha's teachings (Tripiṭaka), the Abhidharma Piṭaka comprises scriptures that present the doctrine in a highly systematic way, mainly for the development of wisdom.

aggregates

ཕུང་པོ། • *phung po* • skandha

The five groups of psychophysical phenomena making up the entirety of human experience: (1) form (*rūpa*; *gzugs*), (2) feeling (*vedanā*; *tshor ba*), (3) perception (*saṃjñā*; *'du shes*), (4) formative factors (*saṃskāra*; *'du byed*), and (5) consciousness (*viññāna*; *rnam shes*).

Chöwang

ཆོས་དབང་། • *chos dbang*

Guru Chökyi Wangchuk (gu ru chos kyi dbang phyug, 1212–1270) was an important treasure revealer in the Nyingma tradition.

Clear and Cool Five-Peaked Mountain

དྲངས་བསིལ་རྩེ་མོ་ལྷ་པ། • *dwangs bsil rtse mo lnga pa*

Mount Wutaishan (Five Terrace Mountain) in Shanxi Province, China, was identified as the home of Mañjuśrī based on a passage in the *Sūtra of the Crown Ornament of the Buddhas* (*Avataṃsakasūtra*; *mdo phal po che*), which describes the abodes of many bodhisattvas. In that chapter, Mañjuśrī is said to reside on a “clear, cold mountain” in the northeast (relative to India). This served as a charter for the mountain's identity and its alternate name “Clear Cool Mountain” (Qīngliáng Shān). It is also regarded as the home of Vimalamitra.

ḍākinī

མཁའ་འགྲོ། • *mkha' 'gro* • ḍākinī

In the context of the Vajrayāna teachings, ḍākinīs are female embodiments of enlightened wisdom, or female practitioners who have attained accomplishment through the tantric path.

Dharma kings

ཆོས་རྒྱལ། • *chos rgyal*

The Tibetan kings: Songtsen Gampo (srong btsan sgam po, 605–650); Trisong Deutsen (khri srong lde'u btsan, 742–796); and Tri Ralpachen (khri ral pa can, 806–838).

Dharma protectors

ཆོས་སྤྲོ། • *chos srung*

A class of being pledged to protect and uphold the buddhas' teachings.

dharmadhātu

ཆོས་ཀྱི་དབྱིངས། • *chos kyi dbyings* • dharmadhātu

The expanse of space, a synonym for emptiness or empty awareness. Also a synonym for the ultimate truth and the nature of reality.

Domé

མདོ་སྐད། • *mdo smad*

Another name for the Kham-Amdo region. Jamyang Khyentse Wangpo was born in Kham, near Derge.

eight great chariots

ཤིང་རྩ་ཆེ་བརྒྱུད། • *shing rta che brgyad*

The traditions of (1) Ancient Translation, or Nyingma (*nying ma*); (2) Precepts and Instructions, or Kadam (*bka' gdams*); (3) Path and Result, or Lamdre (*lam 'bras*); (4) the transmitted precepts of Marpa, or Marpa Kagyu (*mar pa bka' brgyud*); (5) the transmitted precepts of the Shang Valley, or Shangpa Kagyu (*shangs pa bka' brgyud*); (6) Pacification and Severance, or Zhije Chö (*zhi byed gcod*); (7) Kālacakra of Vajrayoga, or Dorje Naljor (*rdo rje'i rnal 'byor*); and (8) Approach and Accomplishment of the Three Vajras, or Dorje Sumgyi Nyendrub (*rdo rje gsum gyi bsnyen sgrub*).

eight great treasures of eloquence

སྤོབས་པའི་གཏེར་ཆེན་བརྒྱུད། • *spobs pa'i gter chen brgyad*

Eight qualities mentioned in the *Play in Full Sūtra* (*Lalitavistara*, *rgya cher rol pa*) and frequently referred to in the writings of Mipham Rinpoche: (1) treasure of recollection (*dran pa'i gter*), (2) treasure of intelligence (*blo gros kyi gter*), (3) treasure of realization (*rtogs pa'i gter*), (4) treasure of memory (*gzungs kyi gter*), (5) treasure of confidence (*spobs pa'i gter*), (6) treasure of Dharma (*chos kyi gter*), (7) treasure of bodhicitta (*byang chub sems kyi gter*), and (8) treasure of accomplishment (*sgrub pa'i gter*).

five subjects of knowledge

གནས་ལྗོན་རིག་པ། • *gnas lnga rig pa*

The five sciences of classical Indian and Tibetan scholarship are (1) arts and crafts (*bzo rig pa*), (2) medicine (*gso ba rig pa*), (3) linguistics (*sgra rig pa*), (4) logic and epistemology (*gtan tshigs rig pa*), and (5) the inner science of Buddhist thought (*nang don rig pa*).

five sublime considerations

མཆོག་གི་གཟིགས་པ་ལྔ། • *mbhog gi gzigs pa lnga*

Before being born in this world, Buddha Śākyamuni predetermined: (1) the time of his birth, (2) his family, (3) his caste, (4) his mother, and (5) the land in which he would teach the Dharma.

four activities

ཕྱིན་ལས་རྣམ་བཞི། • *phrin las rnam bzhi*

The four kinds of enlightened activities are: (1) pacifying (*zhi*), (2) increasing (*rgyas*), (3) magnetizing (*dbang*), and (4) subjugating (*drag*).

four excellences

ཕྱེ་བཞི། • *sde bzhi*

The four excellences sought by beings are: (1) Dharma, (2) accomplishing one's aims, (3) desirable pleasures, and (4) attaining liberation.

Gathered Intentions

འདུས་པ། • *'dus pa*

The *Sūtra That Gathers All Intentions* (*Samājasarvavidyāsūtra*; *mdo dgongs pa 'dus pa*) is the principal text of the Anuyoga.

Lodrö Taye

ལྷོ་གྲོ་མཐའ་ཡས། • *blo gros mtha' yas*

Jamgön Kongtrul Lodrö Taye (1813–1899) was, together with Jamyang Khyentse Wangpo, largely responsible for the nonsectarian activities of the Rimé approach that would preserve an enormous amount of Buddhist lineages and teachings in Tibet. He was both a teacher and a disciple of Khyentse Wangpo and famous for his work on the Five Treasuries (*mdzod lnga*).

Madhyamaka

དབུ་མ། • *dbu ma* • madhyamaka

Literally, “Middle Way.” One of the two philosophical systems of the Mahāyāna. Tracing back to the writings of the Indian master Nāgārjuna, the Madhyamaka school emphasizes the lack of inherent existence of all phenomena, based on the doctrine of dependent arising. It is called the Middle Way because it frees the mind of the two conceptual extremes of existence and nonexistence.

Mañjughoṣa

འཇམ་པའི་དབྱངས། • *'jam pa'i dbyangs* • mañjughoṣa

The bodhisattva of wisdom. A pen name and epithet of Jamyang Khyentse Wangpo.

Mañjuśrīmitra

འཇམ་དཔལ་བཤེས་གཉེན། • *'jam dpal bsbes gnyen* • mañjuśrīmitra

An early master of the Dzogchen lineage known for organizing the Dzogchen teachings into three classes: the Mind Class (*sems sde*), Space Class (*klong sde*), and Pith Instruction Class (*man ngag sde*).

maturation and liberation

སྒྲིན་གྲོལ། • *smin grol*

Two parts of Vajrayāna practice. First are the ripening empowerments, and second are the liberating instructions that allow one to apply the insights introduced through the empowerments.

nāḍī

རྩ། • *rtsa* • nāḍī

According to the physiology of the tradition of Highest Yoga Tantra, the nāḍīs are the subtle energy channels in which flows the wind of prāṇa.

namtar

རྣམ་ཐར། • *rnam thar*

The traditional Tibetan literary genre of spiritual biography, which recounts the life events and inner qualities of an accomplished teacher.

nine yānas

ཐེག་པ་དགུ། • *theg pa dgu*

According to the Nyingma classification, there are nine successive vehicles representing the different stages of practice and views that constitute the gradual path to enlightenment. These comprise the three Sūtra Vehicles of the śrāvakas, pratyekabuddhas, and bodhisattvas; the three outer and three inner tantras, the Kriyā, Caryā, and Yoga Tantras; and the Mahāyoga, Anuyoga, and Atiyoga Tantras.

Noble Land

འཕགས། • *'phags*

India.

Omniscient One

ཀུན་སཐུན། • *kun mkhyen*

Longchen Rabjam (klong chen rab byams, 1308–1364) systematized the Nyingma teachings and wrote extensively on Dzogchen.

outer and inner three abodes

ཕྱི་ནང་གནས་གསུམ། • *phyi nang gnas gsum*

The outer abodes above the earth, on the earth, and below the earth; alternatively, the inner abodes of body, speech, and mind.

prajñā

ཤེས་རབ། • *shes rab* • prajñā

Discriminating wisdom. This may be further divided into the discriminating wisdom born from learning that is based on scripture, the discriminating wisdom born from reflection

that is based on reasoning, and the discriminating wisdom born from meditation that is based on experience.

Prajñāpāramitā

པར་ཕྱིན། • *phar phyin* • prajñāpāramitā

The perfection of wisdom literature and the related field of knowledge, which is based on Maitreya's *Ornament of Realization* (*Abhisamayālaṃkāra*; *mngon rtogs rgyan*).

Rimé

རིས་མེད། • *ris med*

An approach that values and preserves the full range of Tibetan Buddhist teachings without sectarian bias. While not unique to any one figure, it is particularly associated with Jamyang Khyentse Wangpo and Jamgön Kongtrul, who emphasized maintaining the integrity of each lineage while recognizing their shared wisdom and ultimate unity in purpose.

seven transmissions

བཀའ་བབས་བདུན། • *bka' babs bdun*

The seven transmissions of teachings entrusted to the nineteenth-century Tibetan masters Jamyang Khyentse Wangpo and Chokgyur Dechen Lingpa. These consist of: (1) oral transmissions (*bka' ma*), (2) earth treasures (*sa gter*), (3) rediscovered treasures (*yang gter*), (4) mind treasures (*dgongs gter*), (5) recollections (*rjes dran*), (6) pure visions (*dag snang*), and (7) aural lineages (*snyan brgyud*).

Shangpa Kagyu

ཤངས་པ་བཀའ་བརྒྱུད། • *shangs pa bka' brgyud*

The Shangpa Kagyu school was founded by Khyungpo Naljor (khyung po rnal 'byor, ca. 1002–1040). Tangtong Gyalpo (thang stong rgyal po, ca. 1361–1485) and Tāranātha (1575–1634) were among the great masters of the lineage.

six transmission lineages

བརྒྱུད་པ་བྲུག་ལྷན། • *brgyud pa drug ldan*

The six transmission lineages are: (1) earth treasures (*sa gter*), (2) rediscovered treasures (*yang gter*), (3) mind treasures (*dgongs gter*), (4) recollections (*rjes dran*), (5) pure visions (*dag snang*), and (6) aural lineages (*snyan brgyud*). They become the seven transmissions when oral transmission (*bka' ma*) is added.

Sotön Yeshe Wangchuk

སོ་སྟོན་མཚོག། • *so ston mchog*

A disciple of Nub Sangye Yeshe (gnubs chen sangs rgyas ye shes, ninth century), who was one of the twenty-five disciples of Padmasambhava.

stages and paths

ས་དང་ལམ། • *sa dang lam*

The five paths that describe the journey towards liberation are the paths of: (1) accumulation, (2) joining, (3) seeing, (4) meditation, and (5) no more learning. The ten levels or bhūmis are used to describe the progression of a bodhisattva starting from the path of seeing onward. They are: (1) Perfect Joy, (2) Immaculate, (3) Luminous, (4) Radiant, (5)

Hard to Keep, (6) Clearly Manifest, (7) Far Progressed, (8) Immovable, (9) Perfect Intellect, and (10) Cloud of Dharma.

supreme representations

རྟེན་མཚན། • *rten mchog*

Physical representations of enlightened body, speech, or mind.

Sūtra and Tantra

མདོ་རྒྱུད། • *mdo rgyud*

The Sūtra teachings are one of the three collections of the Buddha's teachings (Tripiṭaka).

The Sūtra Piṭaka comprises the Buddha's discourses. Tantra is synonymous with Vajrayāna.

ten virtues

དགེ་བ་བརྒྱ། • *dge ba bcu* • daśakuśala

The ten virtues are the positive counterparts of the ten unwholesome acts (*mi dge ba bcu*).

Therefore, one protects life, speaks the truth, and so on.

tenth bhūmi

ས་བརྒྱ། • *sa bcu*

In the Mahāyāna tradition, the tenth bhūmi, “Cloud of Dharma” (*dharmameghābhūmi*; *chos kyi sprin*), is the final bodhisattva level before buddhahood.

three conducts

སྦྱོར་པ་གསུམ། • *spyod pa gsum*

The three conducts are: consecration or blessing, the overpowering of mundane appearances, and the conduct of skillful means.

three secrets

གསང་བ་གསུམ། • *gsang ba gsum*

The three mysteries, or secrets, refer to the vajra body, speech, and mind.

three trainings

བསླབ་གསུམ། • *bslab gsum* • triśikṣā

The three trainings are: ethics (*śīla*, *tsbul kbrims*), meditation (*samādhi*; *ting nge 'dzin*); and wisdom (*prajñā*; *shes rab*).

three ways of pleasing

མཉེས་པ་གསུམ། • *mnyes pa gsum*

The three ways of pleasing one's spiritual teacher. The three are offering, service, and practice.

Tsang

གཙང་། • *gtsang*

A province in the central region of Tibet.

two kinds of knowledge

མཁྱེན་གཉིས། • *mkhyen gnyis*

The wisdom that knows the nature of things and the wisdom that knows everything.

Ü

དབུས། • *dbus*

A province in the central region of Tibet.

Unchanging Wheel

བརྟན་པའི་འཁོར་ལོ། • *brtan pa'i 'khor lo*

One of the names of Mañjuśrī.

vajra body

རྫོཿལུས། • *rdo rje lus* • vajrakāya

The body united with wisdom. It is no longer an ordinary body but a body with the qualities of the vajra, such as being unchanging, indestructible, and so forth.

Vajra Queen

རྫོཿབཙུན་མོ། • *rdo rje btsun mo*

An epithet of Vajrayoginī, a wisdom ḍākinī of the highest class of Buddhist tantra.

Vajradhara

རྫོཿའཆང་། • *rdo rje 'chang* • vajradhara

Literally, “Holder of the Vajra.” This refers to the dharmakāya buddha Vajradhara or signifies a realized tantric practitioner.

Vajrasattva

རྫོཿསེམས་དཔལ། • *rdo rje sems dpa'* • vajrasattva

A saṃbhogakāya buddha who embodies all tantric deities and is especially associated with practices of purification.

Vimalamitra

འི་མེད་བཤེས་གཉེན། • *dri med bshebs gnyen* • vimalamitra

This eighth-century Kashmiri scholar and Dzogchen master was invited to Tibet by King Trisong Deutsen (khri srong lde'u btsan, 742–796). One of the main figures responsible for establishing the Dzogchen teachings in Tibet, especially the Instruction Section (*man ngag sde*).

Vinaya

འདུལ་བ། • *'dul ba* • vinaya

One of the three collections of the Buddha's teachings that focus on ethics, discipline, and the rules of monastic conduct.

wisdom of the three blazes

འབར་བ་གསུམ་གྱི་ཡེ་ཤེས། • *'bar ba gsum gyi ye shes*

The blazing of blissful warmth in the body, the blazing of potency in speech, and the blazing of realization in the mind.

yidam

ཡི་དམ། • *yi dam* • iṣṭadevatā

A saṃbhogakāya form with whom a practitioner has samaya and based on this engages in the generation and completion stages of tantric practice.