

༄༅། །ཨོ་རྒྱལ་སངས་རྒྱས་གཉིས་པ་ལ་བསྟོད་པ་དད་གསུམ་ཅུ་སྟེས་
འཛུམ་ཐེང་།

**The Blooming Lotus Garland of Threefold
Faith: In Praise of the Second Buddha of
Oḍḍiyāna**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text includes Vajrayāna content. Please be aware that some Vajrayāna texts may only be fully understood and appreciated through receiving the necessary empowerments, transmissions, or practice instructions from a qualified teacher.

o rgyan sangs rgyas gnyis pa la bstod pa dad gsum chu skyes 'dzum phreng

B32

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Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

Guru Rinpoche is revered as the master who established Buddhism in Tibet and whose blessings remain alive and accessible to practitioners throughout time and space. Jamyang Khyentse Wangpo composed this praise to invoke that living presence, simultaneously tracing the full arc of the Vajrayāna path while presenting invocation and instruction. Each stanza is an opportunity for the titular threefold faith of clarity, longing, and confidence to arise in the reader.

This fifteen-stanza song of praise draws from the venerable pan-Indic tradition of elevated praise poetry, *kāvya*, characterized by its density of metaphor and elaborate imagery. Khyentse Wangpo was a master of this form, composing prolifically across a wide range: from brief single-verse homages to extended poems of considerable sophistication.

Rooted in the principal elements of the Vajrayāna path as understood in the Nyingma tradition, *The Blooming Lotus Garland of Threefold Faith* is a beautiful example of the genre, its esoteric content woven seamlessly into the literary structure of *stotra* verse.

དད་གསུམ་ཚུ་སྐྱེས་འཇུག་ཕྱེད་།

The Blooming Lotus Garland of Threefold Faith

Homage to Padmākara!

1.

རྒྱལ་བ་སྐུས་བཅས་སྤངས་རྟོགས་ལོར་བུའི་མཛོད།།

gyalwa sé ché pangtok norbū dzö

The renunciation and realization of the victors and their heirs, a trove of jewels,

གང་སྐྱུའི་བཟ་མ་རྟོག་ཏུ་རོ་གཅིག་པས།།

gang kü zamatok tu ro chigpé

Are of one taste within the coffer¹ of your enlightened body.

བྲལ་སྒྲིན་ཡོན་ཏན་གྱེ་བའི་འཁྲི་ཤིང་གིས།།

dral min yönten jewé trishing gi

The flowering vines² of your qualities of freedom and maturation

གདུལ་བྱའི་རེ་བའི་ཤིང་རྩ་འགོངས་ལ་འདུད།། ༡

düljé rewé shingta geng la dü

Fill the wagons of disciples' yearning—to you I bow!

2.

ཁྱོད་སྐྱབ་དེ་ཆེན་པུ་འི་ཁང་བཟང་དབུས།

khyö ku dechen pemé khangzang ü

Through wisdom blazing with the brilliance of the major and minor marks,

མཚན་དཔེའི་གཟི་འོད་འབར་བའི་ཡེ་ཤེས་ཀྱིས།

tsenpé zi ö barwé yeshé kyi

Within Sukhāvati, the lotus palace of Great Bliss, your enlightened form

མཐོང་ན་མི་མཐུན་མེད་པའི་དཔལ་སྦྱིན་ཕྱིར།

tong na mi tün mepé pal jin chir

Bestows splendor free from discord upon all who behold it—

སྲིད་ནི་ཡོངས་ཀྱིས་བསྐྱུགས་པའི་རོལ་མོ་འཁྲོལ། ༢

si zhi yong kyi ngagpé rölmo tröl

A symphony of praise resounds throughout saṃsāra and nirvāṇa!

3.

གང་གསུང་སྲིད་པའི་རྒྱུང་བཅུའི་རྟེན་འབྲེལ་ཀུན།

gang sung sipé lung chü tendrel kün

Through your enlightened speech, all the dependent arisings of the ten winds of existence

འཕོ་མེད་བྱུ་བདེའི་དབྱིངས་སུ་རོལ་པ་ལས།

pomé zhu dé ying su rölpa lé

Manifest from the unchanging sphere of melting bliss.

བདེ་སྟོང་འབར་འཛག་དགའ་བཞིའི་ཏུམ་རས།

dé tong bar dzak ga zhi tamburé

The *tambūrā* of the four joys, blazing and dripping bliss-emptiness,

སྤྱོད་ཆོག་ལས་འདས་ཟབ་མོའི་དོན་མཚོག་སྟོན། ༣

dra tsik lé dé zabmō dön chok tön

Reveals the supreme meaning—profound beyond any word or sound!

4.

ཤེས་དང་ཤེས་བྱའི་ཚོས་རྣམས་མ་ལུས་ཀྱན།།

shé dang shejé chö nam ma lü kün

Since all phenomena of knower and known, without exception,

གཤམ་མའི་ལང་ཚོའི་ཕྱག་རྒྱར་རོ་གཅིག་པས།།

nyugmé langtsö chakgyar ro chigpé

Are of one taste within the mudrā of the natural state's youthful bloom,

འོད་གསལ་རྣམ་ཀྱན་མཆོག་ལྷན་བྱགས་ཇིའི་གཟུགས།།

ösal namkün chogden tugjé zuk

Your compassionate form, luminosity endowed with every supreme aspect,

ལྷན་བྱབ་རིག་འཛིན་དབྱིངས་སུ་ངལ་བསོ་བསྟེན།། ར

lhündrub rigdzin ying su ngalso ten

Dwells at ease in the sphere of the vidyādhara of spontaneous presence.

5.

གཟུང་འཛིན་ཉི་ཟླའི་འགྲོས་ཀྱི་རྟོག་ཚོགས་ཀྱན།།

zungdzin nyidé drö kyi tok tsok kün

When the coursing sun and moon of dualistic grasping—all the hosts of conceptions—

དབུ་མ་སྒྲ་ཅན་མཁའ་རྩ་རོལ་པའི་མོད།།

uma dra chen kha ru rölpe mö

Play in the Rāhu space of the central channel,³ [130]

ལྷན་སྐྱེས་བདེ་མཆོག་རྟག་པའི་བདུད་རྩི་ཡིས།།

lhenkyé dé chok tagpé dütsi yi

In that moment, through the nectar of innate, everlasting supreme bliss,

འཆི་མེད་འཇའ་ལུས་རྩི་ཇིའི་སྐུ་བུ་གྱུར།། ༄

chimé jalü dorjé ku ru gyur

You become the deathless rainbow body, the vajrakāya!

6.

འཇིག་རྒྱལ་མཆོག་སྟེར་འཁོར་ལོ་འཇིག་པོན་པོ་སྟེ།

jinlab chok ter khorlō gönpo té

Lord of the Maṇḍala, bestower of supreme blessings,

དངོས་གྲུབ་འདོད་སྐྱེའི་སྒྱུ་འཕུལ་ཉེ་བྱ་ཀ།

ngödrub dögü gyutrül heruka

Heruka, magical display of siddhis and all that is desired,

བདེ་སྟོང་ཐིན་ལས་དཔལ་སྦྱིན་ཞུགས།

dé tong triné pal jin dakiru

And the ḍākinī, conferring the splendor of bliss-emptiness activity—

གྱུར་ཕྱིར་ཅུག་སུམ་ཀུན་འདུས་ཡེ་ཤེས་སྟུ། ༤

gyur chir tsa sum kün dü yeshé ku

You transform into the jñānakāya, embodying all Three Roots.

7.

མདོར་ན་སྤྲས་བཅས་སྐྱུལ་བའི་མཁྱེན་ལུས་བཟེའི།

dorna sé ché gyalwé khyen nü tsé

Simply put, by taking all fortunate beings under your care

བྲལ་སྦྱིན་ཡོངས་སུ་ཐྱོགས་པའི་འཇུག་དཀར་གྱིས།

dral min yongsu dzogpé dzum kar gyi

With your radiant smile of perfect liberation and maturation,

སྐལ་བཟང་འགོ་ཀུན་རྗེས་སུ་བབྱུང་ནས་སྤྲ།

kalzang dro kün jesu zung né lar

And the wisdom, power, and love of the victors and their heirs,

སྦྱིན་གྲོལ་གདམས་པའི་བདུད་རྩིས་ངལ་བཟོ་སྟེར། ༧

min dröl dampé dütsi ngalso ter

We are nourished by the nectar of ripening and liberating instructions.

8.

དེ་ཕྱིར་མི་ལམ་ཅོམ་དུ་འང་ཁྱེད་ཞབས་ལ།

dechir milam tsam du'ang khyö zhab la

Therefore, even if only in dreams,

བསྟོན་བསུགས་མེ་ཏྲག་ཆེལ་ཆེལ་བསྐྱེལ་བའི་མཐུས།

töngak metok chalchil nyilwé tü

By the power of undulating blossoms of praise cast at your feet,

སྐྱེ་ཀུན་གང་གི་ཐུགས་རྗེའི་གྲིབ་བསིལ་དུ།

kyé kün gang gi tugjé dlibsil du

May all beings, in the cool shade of your compassion,

དབུགས་འབྱིན་མཇེད་པའི་དགའ་སྟོན་རོལ་པར་ཤོག། ༤

uk jin dzepé gatön rölpar shok

Exhale and revel in a feast that brings relief!

9.

ཐབས་དང་ཤེས་རབ་མི་ཕྱེད་མཉམ་རྩལ་པའི།

tab dang sherab mi ché nyam rölpe

In the play of the indivisible equality of method and wisdom,

སྐྱུ་འཕྱུལ་དུ་བའི་དདུལ་རྩལ་ཀུན་བརྟགས་ཁམས།

gyutrül drawé ngülchü küntak kham

The mercurial magical net binds the realm of imagined nature;

བསྐྱེལ་པའི་གྲུབ་གཉིས་རྣལ་འབྱོར་སྲུ་ཤ་རྩས།

dampé drub nyi naljor suwarna

Through the yogic gold of the two accomplishments,

རང་གཞན་ཕན་བདེའི་དཔལ་གྱིས་འཛོལ་བར་ཤོག། ༥

rang zhen pen dé pal gyi tsovar shok

May the splendor of benefit and happiness for myself and others flourish!

10.

རོ་རྩེ་ལུས་ཀྱི་གནས་ཡུལ་ཉེར་བཞིའི་གྲོང་།།

dorjé lü kyi neyül nyerzhi drong

In the twenty-four sacred seats of the vajrakāya,

དཀར་དམར་རིག་འཛིན་ལྔ་ཀེས་འབྱུང་པ་ལས།།

kar mar rigdzin daki khyüpa lé

Through the youthful bloom intoxicated by the four joys of great bliss

བདེ་ཆེན་དགའ་བཞེས་ཚུམ་པའི་ལང་ཚོ་ཡིས།།

dechen ga zhi nyöpe langtso yi

Arising from the embrace of white and red, vidyādhara and dākinī—

ཀུན་བརྟགས་འབྲུལ་པའི་ཚོགས་ཀྱན་འཆིང་གྱུར་ཅིག། ༡༠

küntak trülpé tsok kün ching gyur chik

May all deluded hosts of the imagined nature be bound!

11.

ཤིན་ཏུ་དག་པ་གཞོན་པའི་ཡེ་ཤེས་ནི།།

shintu dagpa zöpe yeshé ni

Since your wisdom is from the beginning utterly pure,

ནམ་ཐར་སྒོ་གསུམ་འདྲུ་འབྲུལ་མེད་པའི་ཞལ།།

namtar go sum du dral mepé zhal

And its face is the three gates of liberation—beyond meeting and parting— [131]

རང་རིག་གཉུག་མའི་རང་དུ་མཉམ་འལ་བས།།

rangrik nyugmé ngang du nyam rölpe

Through seamless play within the state of innate natural awareness,

འབྱུར་མེད་ནམ་ཀུན་མཆོག་ལྷན་འབྲུབ་པར་ཤོག། ༡༡

gyurmé namkün chogden drubpar shok

May the immutable, endowed with all supreme aspects, be realized!

12.

ཁྱེད་པར་ག་བྱར་རྩལ་བསྐྱེགས་ས་འཛིན་ཁྲོད།

khyepar gabur dül tsek sadzin trö

Above all, amid mountains heaped with moondust,⁴

སྤྱག་བསྐྱལ་ཞགས་པས་བཅིངས་པའི་ལུས་ཅན་ཀུན།

dugngal zhagpé chingpé lüchen kün

May all embodied beings bound by the noose of suffering

ཐུགས་རྗེའི་ཕྱག་གིས་བྲོལ་ནས་པན་དང་བདེའི།

tugjé chak gi tröl né pen dang dé

Be released by your compassionate hand,

ཐེམ་སྐྱས་ཡིད་འོང་མཆོག་ལ་འཛུགས་སྐྱར་ཅིག། ༡༢

temké yi'ong chok la dzeq gyur chik

And ascend the exceptional, delightful stairway of benefit and happiness!

13.

འདི་ནས་བཟུང་སྟེ་ཇི་སྲིད་ལས་འབྲས་ཀྱིས།

di né zung té jisi lé dré kyi

From now on, throughout all our successive lives,

སྐྱེ་བའི་འབྲི་ཤིང་འཛིན་པ་ཐམས་ཅད་དུ།

kyewé trishing dzinpa tamché du

Wherever the creeping vines of rebirth take hold,⁵

གང་གི་མཁྱེན་བསྐྱེད་ཟེར་གྱིས་རབ་བསྐྱུངས་པས།

gang gi khyentsé zer gyi rab kyangpé

Fully sheltered by the rays of wisdom and love,⁶

དོན་གཉིས་ལྷུང་ལ་འདབ་བརྒྱ་བཞད་པར་ཤོག། ༡༣

dön nyi utpal dabgya zhepar shok

May the hundred-petaled utpala of the two purposes bloom!

14.

ནམ་ཞིག་འཕོས་ཆེ་རྒྱ་ཏིའི་བྲོང་ཁྱེར་དབུས།
nam zhik pö tsé dhuti drongkhyer ü

When the time comes to transfer through the city of the avadhūti,

ཚོགས་བརྒྱད་རྣམ་དག་ཟངས་མདོག་དཔལ་རི་རྩ།
tsok gyé namdak zangdogpalri ru

May the eight collections arrive thoroughly purified at the Glorious Copper-Colored Mountain,

རིག་རྟོང་མཚོ་སྤྱེས་དོ་རྗེའི་ཞལ་མཐོང་ནས།
rik tong tsokyé dorjé zhal tong né

And, beholding the face of the Lake-Born Vajra—awareness-emptiness—

སྒོ་བུར་འབྲུལ་རྟོག་གཡོ་མེད་སྤྲོམ་གྱུར་ཅིག། ༡༥
lobur trül tok yomé dom gyur chik

May the flicker of deluded concepts settle into unwavering stillness.

རྟག་ཏུ་གུས་པའི་བྲི་བཞུག་གཡོ་བ་ཡིས།
tak tu güpé drizhön yowa yi

Carried by an ever-flowing fragrant breeze of unending devotion,

ཐུགས་རྗེའི་སྤྱོད་དཀར་འཛོལ་སྤྲེག་ལ་རོལ་པས།
tugjé trin kar jogek la rôlpé

Playing within the gentle elegant white clouds of compassion,

རྗེས་སུ་བཏེ་བའི་བདུད་མིའི་ཐིག་ཐེང་གིས།
jesu tsewé dütsi tik treng gi

May this garland of nectar drops—your boundless love—

བྱང་ཆུབ་མཚོག་གི་ཆུ་སྤྱེས་བཞད་པར་ཤོག།
jangchub chok gi chukyé zhepar shok

Cause the lotus of supreme awakening to bloom!

This brief supplication to Padmākara, the second buddha, omniscient across the three times, was swiftly set down as it arose, on the tenth day of the third month of joy of the waxing fortnight.⁷ Jayantu!

NOTES

1. *za ma tog* is a translation of the Sanskrit *karandā*, meaning a small basket made of bamboo, reeds, or wicker, often used to hold precious texts and valuables.
2. *'khri shing* generally refers to a climbing vine or creeper, a Tibetan rendering of the Sanskrit *latā*. In classical Indian and Buddhist literature the image operates in two directions: Negatively, the entangling vine indicates craving (*trṣṇā*) or conditioned existence (*bhava*) choking a tree; positively, it symbolizes the proliferation of virtue and merit. In this stanza the teacher's myriad qualities of freedom and maturation spread and proliferate like a vine in full growth, filling the aspirational vessel of the disciples.
3. In tantric physiology, the body contains three primary subtle channels: (1) the right, (2) left, and (3) central channels. Normally, the vital winds flow through the side channels, perpetuating dualistic thought. In advanced meditation, these winds are drawn into the central channel, dissolving conceptual mind. The stanza here likens this to an eclipse: Just as the demon Rāhu swallows the sun and moon in Indian cosmology, the central channel absorbs the solar and lunar energies of the side channels. This yogic "eclipse" triggers the experience of innate bliss that transforms the practitioner's body into an immortal rainbow body of light.
4. *sa 'dzin*, "holder of the earth," is a standard epithet for a mountain in Tibetan. *ga bur rdul*, literally, "camphor dust," transforms the image. In both Sanskrit *kāvyā* and Tibetan literary convention, camphor (*karpūra*) signifies coolness, luminous whiteness, and purity, and is frequently likened to the moon and moonlight. In this stanza it is likely alluding to Tibet, often referred to as the Land of Snows or Land of Snowy Mountains.
5. *'khri shing* is translated in stanza 1 positively representing the guru's qualities filling the wagons of disciples' aspirations. The choice of translating the same word as "creeping vine" in this subsequent stanza indicates the clinging vine of grasping (activated here by *'dzin pa*, "grasping"). The word carries two registers simultaneously in this text. The repetition across stanzas may be deliberate: The guru's *'khri shing* bears beings toward awakening while karma's *'khri shing* holds them in rebirth.
6. Jamyang Khyentse Wangpo adds to this stanza his name-seal (*nāmamudrā*), a literary device from Sanskrit *kāvyā* convention in which a poet embeds their own name within the body of a composition, typically near the close. The device functions simultaneously as a signature, consecration of the text, and a devotional self-offering.
7. *dga' ba gsum pa'i tshes bcu*, "the tenth day of the third joyful month" is a poetic name for the third lunar month.

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GLOSSARY

avadhūti

དབུ་མ། རྩ་དབུ་མ། • *dbu ma, rtsa dbu ma* • avadhūti

The central channel of the subtle body, extending from the crown of the head to the perineum. It serves as the primary conduit for the winds (*vāyu*) and drops (*bindu*) in completion stage practice.

blazing and dripping

འབར་འཇོག་ • *'bar 'dzag*

An experience in completion stage practice where inner fire blazes upwards through the central channel, causing the white drop (*bindu*) at the crown to melt and drip downwards, generating bliss and profound realization.

central channel

རྩ་དབུ་མ། • *rtsa dbu ma* • avadhūti

The central channel of the subtle body, extending from the crown of the head to the perineum. It serves as the primary conduit for the winds (*vāyu*) and drops (*bindu*) in completion stage practice. See avadhūti.

Copper-Colored Mountain

ཟངས་མཛོག་དཔལ་རི། • *zangs mdog dpal ri*

Copper-Colored Mountain is the pure land established by Padmasambhava after leaving Tibet. It is located on Cāmaradvīpa, a subcontinental island adjacent to the southern continent Jambudvīpa and inhabited by rākṣasas.

ḍākinī

མཁའ་འགྲོ་མ། མཁའ་འགྲོ། • *mkha' 'gro ma, mkha' 'gro* • ḍākinī

Female embodiments of enlightened wisdom, or female practitioners who have attained accomplishment through the tantric path. Among the Three Roots (i.e., guru, yidam, ḍākinī), the ḍākinī is considered the root of enlightened activity.

eight collections

ཚོགས་བརྒྱད། • *tsbogs brgyad*

As explained in Buddhist philosophy, the eight collections include the consciousness associated with the five senses in addition to three subdivisions of mental consciousness.

four joys

དགའ་བ་བཞི། དགའ་བཞི། • *dga' ba bzhi, dga' bzhi* • priyacatvāra

Four stages of meditation on bliss in the context of yogic practice.

heruka

ཉེ་རུ་ཀ། བླ་མ་འཕུང་། • *he ru ka, kbrag 'thung* • heruka

A wrathful yidam deity. The term “heruka” is rendered in Tibetan as *tragtung* (literally, “blood drinker”), indicating that they consume the blood of self-grasping and mental afflictions.

imagined nature

ཁྱེན་བརྟགས། • *kun brtags* • parikalpita

One of the three natures formulated in Yogācāra philosophy, the other two being the dependent and the perfected (or consummate). The imagined nature is the perceived duality of apprehended objects and the apprehending mind, imputed onto the appearances of the consciousness of the “universal ground”, or *ālayavijñāna*. In the analogy of the coiled rope misperceived as a snake, it is the mistaken perception of a snake itself.

jñānakāya

ཡེ་ཤེས་སྐུ། • *ye shes sku* • jñānakāya

The formless, absolute body of a buddha and the enlightened wisdom aspect of a buddha’s mind.

Lake-Born Vajra

མཚོ་སྐུ་རྡོ་རྗེ། • *mtsbo skyes rdo rje* • saroruhavajra

Tsokye Dorje, one of the eight manifestations of Padmasambhava, who was born from a lotus in the middle of a lake.

Lord of the Maṇḍala

འཁོར་ལོ་འཕགས་པ། • *'khor lo'i mgon po*

This is an honorific title for the deity at the center of the maṇḍala or one’s tantric root guru, signifying their central place and fundamental importance in the Vajrayāna.

luminosity

འོད་གསལ། • *'od gsal* • ābhāsvara, prabhāsvara

A metaphorical term to describe the cognizant, aware quality of mind, intrinsically pure but obscured by afflictions and conceptual thought. In tantric practice, luminosity is accessed through skillful means and utilized for insight practice.

magical net

སྒྲུ་འབྲུལ་བླ་བ། • *sgyu 'phrul drwa ba* • mājājāla

The concept of the magical net is treated in the Mājājāla class of tantras. Like the metaphor of Indra's Net, it illustrates the relationship of emptiness and dependent origination. It also represents the magical display of deities and maṇḍalas.

major and minor marks

མཚན་དཔེ། • *mtshan dpe* • lakṣaṇavyaṅjana

The physical marks indicating a buddha's perfect emanation body, including the thirty-two major and eighty minor marks.

melting bliss

ལྷ་བདེ། • *zhu bde*

A feeling of intense bliss or ecstasy in the context of practices related to the winds and channels of the subtle body. In such practices, one uses energy at the base of the central channel to heat up concentrated energies in the crown cakra, which then drip down and set off experiences of bliss.

Oḍḍiyāna

ཨ་རྒྱུན། • *o rgyan* • oḍḍiyāna

A region of primary importance in tantric Buddhism, possessing both historical and mystical dimensions. Geographically, Oḍḍiyāna is most commonly identified with the Swat Valley in modern-day Pakistan. It is celebrated as the birthplace of Padmasambhava, who is frequently referred to as the Precious One or Master of Oḍḍiyāna. It is also part of the spiritual domain visited by masters in vision.

Padmākara

པདྨ་འབྲུང་གནས། • *pad+ma 'byung gnas* • padmākara

Literally, "Lotus-Born." An alternate name of Padmasambhava.

Rāhu

སྒྲ་ཅན། • *sgra can* • rāhu

In Indian cosmology, Rāhu is the demon of eclipses, depicted as a disembodied head that eats the sun and moon. In the astrological tradition of the *Kālacakra Tantra*, Rāhu is a malefic celestial body associated with eclipses and the north node in particular. In Tibet, Rāhu came to be known as Za Rāhula, a protector of the Dharma. In the Nyingma tradition, he is one of the three principal guardians of the treasure teachings, along with Ekajaṭī and Dorje Legpa.

stotra

བསྟོད་པ། • *bstod pa* • stotra

A song of praise and eulogy, especially to one's guru, a great master, the Three Jewels, or a deity.

tambūrā

ཏུམ་བུ་ར། • *tam+bu ra* • tambūrā

Traditional Indian string instrument.

ten winds

རླུང་བརྒྱ། • *rlung bcu*

The ten winds are ten kinds of subtle vital energy, consisting of five root winds that govern the body's various functions, and five branch winds in specific places in the body.

three gates of liberation

རྣམ་ཐར་སྒོ་གསུམ། • *rnam thar sgo gsum* • trivimokṣadvāra

Emptiness, absence of attributes, and absence of aims, relating to view, meditation, and fruition, respectively.

Three Roots

ཙུང་གསུམ། ཙུང་གསུམ། • *rtsa ba gsum, rtsa gsum*

In Vajrayāna the Three Roots—guru, deva, ḍākinī—are equivalent to the Three Jewels or refuges of Buddhism.

threefold faith

དད་པ་གསུམ། དད་གསུམ། • *dad pa gsum, dad gsum*

The three types of faith are vivid faith, eager faith, and confident faith.

twenty-four sacred seats

ཉི་ཤུ་རྩ་བཞིའི་གནས་ཡུལ། • *nyi shu rtsa bzhi'i gnas yul* • caturvīṣṭatipīṭha

A system of sacred pilgrimage places with particular significance in tantric Buddhism.

These places exist both outwardly in various geographic locations and inwardly inside the body maṇḍala.

two accomplishments

དངོས་གྲུབ་རྣམ་གཉིས། དངོས་གྲུབ་གཉིས། • *dnegos grub rnam gnyis, dnegos grub gnyis*

The two types of accomplishment attained through tantric practice: the supreme siddhi of enlightenment and ordinary siddhis of extraordinary abilities, such as clairvoyance.

two purposes

དོན་གཉིས། • *don gnyis*

The accomplishment of benefit for oneself and others.

vajrakāya

རྩི་རྒྱུ། • *rdo rje sku* • vajrakāya

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

vidyādhara

རིག་པ་འཛིན་པ། རིག་པ་འཛིན། • *rig pa 'dzin pa, rig 'dzin* • vidyādhara

Literally, “knowledge holder.” This title is given to accomplished practitioners of Vajrayāna. Also translated as “awareness holder.”