

༄༅། །གཙུག་ཏྲར་རྣམ་པར་རྒྱལ་མ་ལྷ་དགའི་སྒོམ་བཞུས་
སྒྲིང་པོ་བསྐྱས་པ་འཆི་མེད་གྲུབ་པའི་འཇུག་དོགས།

**Gateway to the Accomplishment of
Immortality:
An Essential Meditation and Recitation
Practice for the Nine Deities of Uṣṇīṣavijayā**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

gtsug tor rnam par rgyal ma lha dgu'i sgom bzlas snying po bsdus pa 'chi med grub pa'i 'jug ngogs

B554

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TRANSLATOR’S INTRODUCTION

This text offers a practice of Uṣṇīṣavijayā, the female deity particularly associated with bestowing long life. While Uṣṇīṣavijayā is found in various forms in Indian, Chinese, Japanese, and other Buddhist traditions, in the Tibetan Buddhist tradition she is most commonly found in the trio of long-life deities, together with Amitāyus and White Tārā. She is also one of the twenty-one emanations of Tārā. *Gateway to the Accomplishment of Immortality* differs from the classic arrangement in that Uṣṇīṣavijayā is inside a victory stūpa, surrounded by eight deities: Avalokiteśvara and Vajrapāṇi are to her right and left; in the four directions surrounding her are the four wrathful deities Acala, Ṭakkirāja, Niladaṇḍa, and Mahābala; and above her are two devaputras.

This concise practice was composed by Jamyang Khyentse Wangpo based on *Stream of Nectar*,¹ a sādhana and authorization ritual for Uṣṇīṣavijayā composed by the omniscient Kōnchok Lhundrub (1497–1557), the tenth abbot (Ngorchon) of the Sakya monastery, Ngor Ewaṃ Chöden. The present text is found in volume 9 of Jamyang Khyentse Wangpo’s Collected Works (Kabum) as part of a collection of longevity texts. It is also found in the Compendium of Sādhana (Drubtab Kuntu)—appearing in volume 1, which is comprised of various longevity practices—in a collection of ritual texts related to Uṣṇīṣavijayā.

Practitioners of this sādhana visualize themselves as Uṣṇīṣavijayā, with three faces and eight hands, surrounded by a retinue of deities. They invite the jñānasattvas along with the buddhas of the five families to impart blessings to extend their lives. They then praise and make offerings to Uṣṇīṣavijayā before dedicating the merit.

འཆི་མེད་གྲུབ་པའི་འཇུག་རྒྱལ།

Gateway to the Accomplishment of Immortality

ན་མོ་གུར་བྱུང་།

namo gurubhya

*Namo gurubhyaḥ!*²

Practitioners wishing to practice Uṣṇīṣavijayā in a concise manner should first take refuge, arouse bodhicitta, and cultivate the four immeasurables in the customary way. Then they should recite:

ཨོ་ཤུན་ཏ་ཉ་ན་བཟླ་སྤྱོད་ཨུ་མ་འུ་མ་ཀོ་ཏྟེ།

om shunyata jnana benza sobhawa atmako ham

OM ŚUNYATĀ JÑĀNA VAJRA SVABHĀVĀTMAKO 'HAM

ཏོང་པའི་ངང་ལས་པའི་ལས་པ་དྲུ་དང་།

tong pé ngang lé pam lé pema dang

Out of the state of emptiness, from PAM appears a lotus, [97]

ཨ་ལས་ཟླ་མེད་རྩི་ཡིག་ཡོངས་གྲུབ་ལས།

a lé da teng droom yik yong gyur lé

And from A appears a moon disc; upon these stands the syllable BHRŪM,

ནམ་གྲུལ་མཆོད་རྟེན་མཚན་ཉིད་ཡོངས་རྫོགས་པའི།

nam gyal chör ten tsen nyi yong dzok pé

Which transforms into a victory stūpa replete with all attributes.

བུམ་པའི་ནང་དུ་པད་ཟུར་རང་སེམས་སྒྱུ།

bum pé nang du pé dar rang sem droom

Inside the dome of the stūpa, on a lotus and moon disc is my mind as the syllable
BHRŪM.

དེ་ལས་སྣ་ཚོགས་རྫོང་འཁྲུག་བའི་དབུས།

dé lé na tsok dor jé té wé ü

From that appears a crossed vajra, marked in its central hub

སྒྱུ་ཡིག་དཀར་པོས་མཚན་ལས་འོད་ཟེར་འཕྲོས།

droom yik kar pö tsen lé ö zer trö

By a white syllable BHRŪM; from that, light rays stream out,

འཕགས་མཚན་སེམས་ཅན་དོན་བྱས་ཚུར་འདུས་པས།

pak chö sem chen dön jé tsur dü pé

Making offerings to the noble ones and fulfilling beings' goals.

རང་ཉིད་གཙུག་ཏོར་རྣམ་རྒྱལ་སྟོན་སྒྲའི་མདོག།

rang nyi tsuk tor nam gyal tön dé dok

As they are gathered back, I arise as Uṣṇīṣavijayā, who is the color of the autumn moon.

དཀར་སེར་སྣ་བའི་ཞལ་གསུམ་ཕྱག་བརྒྱད་མ།

kar ser ngo wé zhal sum chak gyé ma

I have three faces—one white, one yellow, one blue—and eight hands.

ཞལ་རེར་རབ་དུ་རྒྱས་པའི་སྟུན་གསུམ་མཛེས།

zhal rer rab tu gyé pé chen sum dzé

Each face is adorned with three wide-open eyes.

ཕྱག་གཡས་དང་པོས་སྣ་ཚོགས་རྫོང་རྫོང་།

chak yé dang pö na tsok dor jé dang

My first right hand holds a crossed vajra;

གཉིས་པས་པད་དཀར་ལ་གནས་འོད་དཔག་མེད།

nyi pé pé kar la né ö pak mé

In my second, I hold a white lotus, upon which sits Amitābha;

གསུམ་པས་མདའ་དང་བཞི་པས་མཚོག་སྒྱིན་མཛད།།

sum pé da dang zhi pé chok jin dzé

In my third, I hold an arrow; and my fourth right hand makes the mudrā of supreme generosity.

གཡོན་གྱི་དང་པོས་རྩྭ་རྒྱགས་པ་དང་།།

yön gyi dang pö dor jé zhak pa dang

In my first left hand, I hold a vajra lasso;

གཉིས་པས་གཞུ་དང་གསུམ་པས་སྐྱབས་སྒྱིན་གྱ།།

nyi pé zhu dang sum pé kyab jin gya

In my second, I hold a bow; my third makes the mudrā of giving refuge;

བཞི་པས་མཉམ་གཞག་བདུད་རྩི་བྱམ་བཟང་བསྐྱམས།།

zhi pé nyam zhak dü tsi bum zang nam

And my fourth left hand is in equipoise, holding a fine vase of nectar.

དར་དང་རིན་ཆེན་རྒྱན་རྩྭ་གས་སྒྱིལ་ཀྱང་བཞུགས།།

dar dang rin chen gyen dzok kyiil trung zhuk

Perfectly adorned with silks and jewels, I sit with crossed legs.

གཡས་སུ་ཟླ་བའི་སྟེང་དུ་སྒྱུན་རས་གཟིགས།།

yé su da wé teng du chen ré zik

To my right, on a moon disc, is Avalokiteśvara,

སྒྱ་མདོག་དཀར་པོ་ཕྱག་གཡོན་པདྨ་བསྐྱམས།།

ku dok kar po chak yön pema nam

White in color, holding a lotus in his left hand.

གཡོན་དུ་ཉི་མར་ཕྱག་ན་རྩྭ་ཆེ་ལྗོ།།

yön du nyi mar chak na dor jé ngo

To my left, on a sun disc, is Vajrapāṇi, blue in color,

ཕྱག་གཡོན་ལྷུང་ལ་ལ་གནས་རྩྭ་ཆེ་འཛིན།།

chak yön utpal la né dor jé dzin

Holding in his left hand an utpala flower on which rests a vajra.

གཉིས་ཀས་གཡས་པས་རིན་ཆེན་རྩྭ་ཡབ་གཡོག།།

nyi ké yé pé rin chen nga yab yob

Both wave jeweled tail fans in their right hands.

ཞི་ཚུལ་བཞེངས་སྟབས་དར་དང་རིན་ཆེན་བརྒྱན།།

zhi tsül zheng tab dar dang rin chen gyen

They are peaceful, in a standing posture, adorned with silks and jewels.

ཤར་དུ་མི་གཡོ་སྟོན་པོ་རལ་གྱི་དང་།།

shar du mi yo ngön po ral dri dang

To the east is Acala, blue, holding a sword.

ལྷོ་རུ་འདོད་རྒྱལ་སྟོན་པོ་ལྷགས་ཀྱི་གདེངས།།

lho ru dö gyal ngön po chak kyu deng

To the south is Īakkirāja, blue, raising a hook. [98]

ནུབ་དུ་དབྱུག་སྟོན་སྟོན་པོ་དབྱུག་པ་དང་།།

nub tu yuk ngön ngön po yuk pa dang

To the west is Nīladaṇḍa, blue, wielding a club,

བྱང་དུ་རྟོབས་ཆེན་སྟོན་པོ་ཕྱེ་གསུམ་འཕྱར།།

jang du tob chen ngön po tsé sum char

To the north is Mahābala, blue, brandishing a trident.

ཀུན་ཀྱང་གཡོན་པས་བྱགས་ཀར་སྤྲིགས་མཚུབ་མཛད།།

kün kyang yön pé tuk kar dik dzub dzé

With their left hands, they all make the threatening mudrā at their hearts.

རིན་ཆེན་སྟུལ་རྒྱན་སྟག་ལྷགས་ཤམ་ཐབས་ཅན།།

rin chen drül gyen tak pak sham tab chen

Adorned with ornaments of jewels and snakes, and wearing tiger-skin skirts,

པད་ཉི་འེག་པ་ལ་གཡོན་བརྒྱུད་ཁྲོས་པའི་ཚུལ།།

pé nyi den la yön kyang trö pé tsül

They stand on lotuses and sun discs, their left legs are extended, and they have a wrathful manner.

གཙོ་མོའི་སྟང་གི་ཕྱོགས་གཉིས་ལྷ་ཡི་བུ།།

tso mö teng gi chok nyi lha yi bu

Above my head on both sides are devaputras;

བདུད་ཅིའི་བུམ་པ་འཛིན་པས་སྐུ་བྱུས་གསོལ།།

dü tsi bum pa dzin pé ku trü söl

Holding vases filled with nectar, they bathe my wisdom form.

ཀུན་ཀྱང་སྤྱི་མགོན་ཐུགས་ཀར་ཨོཾ་ཧཱུྃ།

kün kyang chi drin tuk kar om ah hum

All are marked at their crown, throat, and heart centers with OM, AH, and HUM,

དཔལ་བར་རྩྱ་མེར་ཉླ་བར་རྩྱོད་མར་པོ།

tral bar tram ser té bar hrih mar po

At their foreheads by a yellow TRĀM, at their navels by a red HRĪH,

བསྐྱ་གཉིས་ཨོཾ་ཧཱུྃ་ལྗང་གུ་མཚན་པར་གྱུར།

la nyi om ah jang gü tsen par gyur

And at both their thighs by a green OM and AH.

རང་གི་ཐུགས་ཀའི་རྩྱ་ལས་འོད་འཕྲོས་པས།

rang gi tuk ké droom lé ö trö pé

From the BHRŪM in my heart center, light streams out,

ཡེ་ཤེས་སེམས་དཔའ་བཙུ་ས་མུ་ཚེ

yé shé sem pa benza sa ma dza

Inviting the jñānasattvas—VAJRA SAMĀJAḤ!

ཚེ་རྩྱ་བློ་རྟོག་ཉིས་སུ་མེད་པར་གྲིམ།

dzah hung bam hoh nyi su mé par tim

JAḤ HUM BAḤ HOḤ—they dissolve, inseparable.

སྐུར་ཡང་དབང་ལྷ་རིགས་ལྔ་སྐུན་བྲངས་ནས།

lar yang wang lha rik nga chen drang né

The empowerment deities of the five buddha families are invoked once again.

དབང་བསྐྱར་སྤྱི་དག་གཙོ་མོར་རྣམ་སྤྲུང་དང་།

wang kur drib dak tso mor nam nang dang

They confer empowerment and purify obscurations; with Vairocana above the main deity,

སྐུན་རས་གཟིགས་ལ་བཙུག་ལྷ་འོད་དཔག་མེད།

chen ré zik la chom den ö pak mé

Buddha Amitābha above Avalokiteśvara,

ཕྱག་རྡོར་ཁྲོ་བོ་བཞི་ལ་མི་བསྐྱོད་པ།

chak dor tro bo zhi la mi kyö pa

Akṣobhya above Vajrapāṇi and the four wrathful ones,

ལྷ་བུ་གཉིས་ལ་རིན་ཆེན་འབྱུང་ལྷན་གྱིས།།

lha bu nyi la rin chen jung den gyi

And Ratnasambhava above the two devaputras,

དབྱར་བརྒྱན་དབང་ལྷ་རྣམས་ཀྱང་རང་ལ་ཐིམ།།

ur gyen wang lha nam kyang rang la tim

They adorn my crown, and then they dissolve into me.

With that, present offerings:

ཨོ་སར་ཏ་ཐུ་ག་ཏ་ཨུའི་ཤ་བེ་ཇ་ཡ་ས་པ་རི་ཁྲ་ར་ཨུའི་བྱ་ཏི་རྩོ་སྤྲ་

om sarwa tatagata ushnishavijaya sapariwara argham pratitsa soha

OM SARVA TATHĀGATA UṢṢĪṢAVIJAYĀ SAPARIVĀRA ARGHAṂ PRATĪCCHA SVĀHĀ

ཨོ་སར་ཏ་ཐུ་ག་ཏ་ཨུའི་ཤ་བེ་ཇ་ཡ་ས་པ་རི་ཁྲ་ར་པདྨུ་བྱ་ཏི་རྩོ་སྤྲ་

om sarwa tatagata ushnishavijaya sapariwara padyam pratitsa soha

[OM SARVA TATHĀGATA UṢṢĪṢAVIJAYĀ SAPARIVĀRA PĀDYAṂ PRATĪCCHA SVĀHĀ

ཨོ་སར་ཏ་ཐུ་ག་ཏ་ཨུའི་ཤ་བེ་ཇ་ཡ་ས་པ་རི་ཁྲ་ར་ཕུཤེ་བྱ་ཏི་རྩོ་སྤྲ་

om sarwa tatagata ushnishavijaya sapariwara pushpe pratitsa soha

OM SARVA TATHĀGATA UṢṢĪṢAVIJAYĀ SAPARIVĀRA PUṢPE PRATĪCCHA SVĀHĀ

ཨོ་སར་ཏ་ཐུ་ག་ཏ་ཨུའི་ཤ་བེ་ཇ་ཡ་ས་པ་རི་ཁྲ་ར་རྩུ་བྱ་ཏི་རྩོ་སྤྲ་

om sarwa tatagata ushnishavijaya sapariwara dhupe pratitsa soha

OM SARVA TATHĀGATA UṢṢĪṢAVIJAYĀ SAPARIVĀRA DHŪPE PRATĪCCHA SVĀHĀ

ཨོ་སར་ཏ་ཐུ་ག་ཏ་ཨུའི་ཤ་བེ་ཇ་ཡ་ས་པ་རི་ཁྲ་ར་ཨུ་ལོ་ཀེ་བྱ་ཏི་རྩོ་སྤྲ་

om sarwa tatagata ushnishavijaya sapariwara aloke pratitsa soha

OM SARVA TATHĀGATA UṢṢĪṢAVIJAYĀ SAPARIVĀRA ĀLOKE PRATĪCCHA SVĀHĀ

ཨོ་སར་ཏ་ཐུ་ག་ཏ་ཨུའི་ཤ་བེ་ཇ་ཡ་ས་པ་རི་ཁྲ་ར་གནཏེ་བྱ་ཏི་རྩོ་སྤྲ་

om sarwa tatagata ushnishavijaya sapariwara gandhe pratitsa soha

OM SARVA TATHĀGATA UṢṢĪṢAVIJAYĀ SAPARIVĀRA GANDHE PRATĪCCHA SVĀHĀ

ཨོ་སར་ཏ་ཐུ་ག་ཏ་ཨུའི་ཤ་བེ་ཇ་ཡ་ས་པ་རི་ཁྲ་ར་ནི་བེདྲ་བྱ་ཏི་རྩོ་སྤྲ་

om sarwa tatagata ushnishavijaya sapariwara naividya pratitsa soha

OM SARVA TATHĀGATA UṢṢĪṢAVIJAYĀ SAPARIVĀRA NAIVEDYE PRATĪCCHA SVĀHĀ

ཨོ་སར་ཏ་ཐ་ག་ཏ་ཨུའི་ཤ་བེ་ཡ་ས་པ་རི་ཐུ་ར་ཤཐ་པ་ཏྲི་རྩོ་སུ་རྒྱ།

om sarwa tatagata ushnishavijaya sapariwara shabda pratitsa soha

OM SARVA TATHĀGATA UṢṢĪṢAVIJAYĀ SAPARIVĀRA ŚABDA PRATĪCCHA SVĀHĀ]

དཔལ་ལྷན་ལྷ་མོ་སྟོན་ཀའི་ཁྲ་བའི་མདོག།

pal den lha mo tön ké da wé dok

Glorious goddess, the color of the autumn moon,

ཞལ་གསུམ་ཐུག་བརྒྱད་རབ་མཛེས་ཞི་བའི་སྐྱུ།

zhal sum chak gyé rab dzé zhi wé ku

With the most beautiful, peaceful body, three faces, and eight arms,

ཡེ་ཤེས་དཔག་ཡས་ཆོ་ཡི་མཚན་སྟོལ་མ།

yé shé pak yé tsé yi chok tsöl ma

Supreme bestower of pristine wisdom and infinite life—

ནམ་པར་རྒྱལ་མའི་ཞབས་ལ་ཐུག་འཆའ་ལོ།

nam par gyal mé zhab la chak tsal lo

Uṣṣīṣavijayā, I bow at your feet!³ [99]

With that and any other liturgies you know, offer praise.

གཙོ་མོའི་བྱགས་ཀར་པད་ཟླ་རྩྱུ་ཡིག་ལས།

tso mö tuk kar pé dar droom yik lé

From the BHRŪM syllable on the lotus and moon disc in Uṣṣīṣavijayā's heart

སྒྲ་ཆོགས་རྩོད་རྩེ་ལྷོ་བ་སྟོན་པར་རྩྱུ།

na tsok dor jé té wa ngön por droom

Appears a crossed vajra in whose blue central hub is BHRŪM.

(It is taught that if you want to protect a specific person, visualize them at the following locations. If it is your guru, visualize them above the BHRŪM. If it is your parents, visualize them in front of it. If it is your disciples, visualize them to the right of it. If it is your siblings, visualize them to the left of it. If it is your retinue and attendants, visualize them behind it.)

དཀར་གསལ་གཟུངས་སྒྲགས་ཕྱེད་བས་བསྐོར་བ་ལས།

kar sal zung ngak treng wé kor wa lé

It is radiant white and encircled by the dhāraṇī mantra garland.

འོད་འཕྲོས་འཕགས་མཚན་འགྲོ་བའི་དོན་ཀླན་བསྐྱབས།།

ö trö pak chö dro wé dön kün drub

Emanating light that makes offerings to the noble ones and fulfills all the goals of beings,

སྤུས་བཅས་སྐུལ་བའི་བླགས་ཇེ་རིན་ལྷབས་བསྐྱབས།།

sé ché gyal wé tuk jé jin lab dü

It gathers back the compassionate blessings of the buddhas and their heirs,

ཐུགས་སློག་ལ་ཐིམ་ཆེ་བསྐྱེད་དཔལ་འབྱོར་དང་།།

tuk sok la tim tsé sö pal jor dang

Which dissolve into the life-force syllable,

ལུང་རྟོགས་ཡེ་ཤེས་མཐའ་དག་རྒྱས་པར་གྱུར།།

lung tok yé shé ta dak gyé par gyur

Increasing all longevity, merit, prosperity, and wisdom of the scriptures and realization.

Recite that and visualize accordingly.

Then, while making the mudrā of granting approval by joining your palms together, bending your index fingers at the middle joint and touching their tips to your two thumbs, recite the long dhāraṇī once. Then release the mudrā and recite all three dhāraṇīs of various lengths as much as you can.⁴ At the end, also recite an appropriate amount of the medium-length dhāraṇī beginning with OM AMITE.⁵

When bringing the session to a close, recite the following mantra three times:

ཨོཾ་ཧཱུྃ་རྩྱཾ་མྱེ་ཨ་ཧཱུྃ་མ་ས་ཐ་ས་ཏྱི་ཐུ་རླ་རླ་ཀྱ་ཙ་སྐ་རྩ།

om ah hung tram hri a ah mama sarwa satvam shtsa raksha raksha kuru soha

OM ĀḤ HŪM TRĀM HRĪḤ A ĀḤ MAMA SARVA SATVĀMŚCA RAKṢA RAKṢA KURU
SVĀHĀ

The self-generation jñānasattva returns to the sky before you. As described above, present offerings and praise. Then supplicate with:

བཅོམ་ལྷན་གཟུག་རྟོར་རྣམ་པར་སྐུལ་མ་ཡིས།།

chom den tsuk tor nam par gyal ma yi

O Blessed Uṣṇīṣavijayā,

བདག་དང་མཐའ་ཡས་སེམས་ཅན་ཐམས་ཅད་ཀྱི།།

dak dang ta yé sem chen tam ché kyi

For me and all infinite beings, [100]

དུས་མིན་འཆི་བའི་འཇིགས་པ་ནི་བ་དང་།།
dü min chi wé jik pa zhi wa dang
Appease the fear of untimely death

ཆོ་དང་ཡེ་ཤེས་དངོས་གྲུབ་སྦྱུང་དུ་གསོལ།།
tsé dang yé shé ngö drub tsal du sö!
And grant the siddhis of longevity and wisdom!

Recite the hundred-syllable mantra three times. Following that, apologize for mistakes as follows:

མ་འབྱོར་པ་དང་ཉམས་པ་དང་།།
ma jor pa dang nyam pa dang
Whatever was lacking or wrong,

གང་ཡང་བདག་ཚོངས་སློ་ཡིས་ནི།།
gang yang dak mong lo yi ni
And whatever through my stupidity

བགྱིས་པ་དང་ནི་བགྱིད་སྦྱུང་བ།།
gyi pa dang ni gyi tsal wa
I have done or caused to be done—

དེ་ཀླན་མགོན་པོས་བཟོད་པར་མཛོད།།
dé kün gön pö zö par dzö
O protectors, forgive it all!

ཨོྩ་བཙུང་མུ།
om benza muh
OM VAJRA MUḤ

ཡེ་ཤེས་འཁོར་ལོ་ཆོས་ཀྱི་དབྱིངས་སུ་གཤེགས།།
yé shé khor lo chö kyi ying su shek
The wisdom wheel departs into the dharmadhātu.

དམ་ཚིག་འཁོར་དང་མཚོན་རྟེན་རང་ལ་ཐིམ།།
dam tsik khor dang chör ten rang la tim
The samayasattva, retinue, and stūpa dissolve into me.

དགེ་བ་འདི་ཡིས་བདག་སོགས་སེམས་ཅན་ཀུན།།

gé wa di yi dak sok sem chen kün

Through this virtue, may I and all beings

འཆི་མེད་འཕགས་མའི་གོ་འཕང་མུར་ཐོབ་ཤོག།

chi mé pak mé go pang nyur tob shok

Swiftly reach the accomplishment of the Noble Lady of Immortality!

With that and other verses, make dedications and aspirations and then begin your daily activities.

If performing the approach retreat, maintain the ritual ablutions and cleanliness. In each session, first recite the long dhāraṇī three times, or another amount, and then focus on reciting the ten-syllable dhāraṇī.⁶ Continue reciting until you have accumulated one million repetitions of the ten syllables, as well as an additional amount to amend for any mistakes.

At the end of the early morning session, when the self-generation jñānasattva returns to the sky before you, cleanse, purify, and consecrate the tormā in the standard way. Then, appending AKĀRO⁷ to the end of the dhāraṇī and reciting it like that three times, present the tormā. Following that, make offerings, offer praise, and supplicate, then apologize for mistakes. If you have a visual support, perform the request for the deity to remain. If you do not have a support, request the jñānasattva to depart.

This was written by Jamyang Khyentse Wangpo in a condensed manner following the writings of the omniscient Kōnchok Lhundrub. May the virtue of composing this be a cause [101] for all beings to accomplish immortality!

NOTES

1. *gtsug tor rnam par rgyal ma'i sgrub thabs stong mchod rjes gnang gi cho ga dang bcas pa bdud rtsi'i chu rgyun.*
2. “Homage to the gurus!”
3. This stanza also appears in Khyentse Wangpo’s *A Shortcut to the Siddhi of Immortality: The Guru Yoga of Union with the Three Deities of Long Life* (B1385).
4. These dhāraṇīs can be found in the Drubtab Kuntu (*sgrub thabs kun btus*, vol. 1, 517.4–518.4). After the long dhāraṇī, the three shorter ones are: (1) OM BHRŪṂ SVĀHĀ; (2) OM AMṚTA ĀYURDADE SVĀHĀ; and (3) OM AMITE AMITODDBHAVE AMITAVIKRĀNTE AMITAGĀTE AMITAGĀMINI AMITA ĀYURDADE GAGANA KĪRTIKĀRI SARVAKLEŚA KṢAYAM KARĪYAI SVĀHĀ.
5. OM AMṚTE AMṚTODDBHAVE AMṚTASAMBHAVE AMṚTAVIKRĀNTE AMṚTAGATE AMṚTAGĀMINI AMṚTĀYURDADE GAGANAKĪRTIKARE SARVAKLEŚAKṢAYAM KARIYE SVĀHĀ.
6. OM AMṚTA ĀYURDADE SVĀHĀ.
7. A mantra often used when presenting torma offerings: OM AKĀRO MUKHAM SARVADHARMĀṆAM ĀDYANUTPANNATVĀT OM ĀḤ HŪṂ PHAṬ SVĀHĀ.

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GLOSSARY

Acala

མི་གཞོན་པ། • *mi g.yo ba* • acala

Literally, “The Immovable.” One of the four wrathful deities in the nine-deity configuration of Uṣṇīṣavijayā.

Akṣobhya

མི་བསྐྱོད་པ། • *mi bskyod pa* • akṣobhya

Literally, “Not Disturbed” or “Immovable One.” The buddha in the eastern realm of Abhirati, well known in early Mahāyāna and regarded in the higher tantras as the head of the Vajra family among the five buddha families.

Amitābha

འོད་དཔག་མེད། • *'od dpag med* • amitābha

The buddha of the western realm of Sukhāvātī and the head of the Padma family among the five buddha families.

Avalokiteśvara

སྤྱན་རས་གཟིགས། • *spyān ras gzigs* • avalokiteśvara

One of the “eight close sons of the Buddha,” he is known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families (Vajra, Padma, and Tathāgata), where he embodies the compassion of the buddhas. He attained great significance as a special protector of Tibet. In China, the bodhisattva appears in female form as Guanyin.

crossed vajra

སྔ་ཚོགས་རྩྭ་རྩ། • *sna tshogs rdo rje* • viśvavajra

Two vajras in a cross, one over the other.

devaputra

ལྷ་བུ། • *lha bu* • devaputra

Literally, “Son of the Gods.” A common epithet for a divine being (see *Gaganagañjaparipṛcchā*).

dhāraṇī mantra

གནུངས། • *gzungs*

The term dhāraṇī has the sense of something that “holds” or “retains,” and it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

fine vase

བུམ་པ་བཟང་པོ། • *bum pa bzang po* • bhadraghaṭa

Literally, “excellent vase.” This can refer to the vase of inexhaustible treasures known from Indian mythology, which provides beings with copious wealth and sustenance.

immortality

འཆི་མེད་ཚེ། • *'chi med tshe*

The state of deathlessness.

Könchok Lhundrub

དཀོན་མཆོག་ལུང་གུབ། • *dkon mchog lbun grub*

Könchok Lhundrub (1497–1557) was the tenth abbot of the Sakya monastery, Ngor Evam Chöden.

longevity

ཚེ། • *tshe* • āyus

Signifying our lifespan, longevity is a kind of force or energy inherited at birth as the result of previous karma. One dies when it is interrupted by an incidental factor, such as an accident or illness.

Mahābala

ཚྭ་བས་ཆེན། • *stobs chen* • mahābala

Literally, “Great Strength.” One of the four wrathful deities in the nine-deity configuration of Uṣṇīṣavijayā.

nectar

བདུད་རྩི། • *bdud rtsi* • amṛta

The Sanskrit term literally means “deathlessness.” This ambrosia of the gods confers immortality or other powers. It is often used metaphorically to mean the Dharma.

Niladaṇḍa

དཔུག་ཕྱོག་པོ། • *dbyug sngon*

Literally, “Holding a Black Club.” One of the four wrathful deities in the nine-deity configuration of Uṣṇīṣavijayā.

nine deities of Uṣṇīṣavijayā

གཙུག་རྡོར་རྒྱལ་པར་རྒྱལ་མ་ལ་ཐ་དགུ། • *gtsug tor rnam par rgyal ma lha dgu*

The goddess Uṣṇīṣavijayā seated inside a victory stūpa, surrounded by eight deities.

Noble Lady of Immortality

འཆི་མེད་འཕགས་མ། • *'chi med 'phags ma*

An epithet for Uṣṇīṣavijayā.

Ratnasambhava

རིན་ཆེན་འབྲུང་གནས། • *rin chen 'byung gnas* • ratnasambhava

Literally, “Source of Precious Jewels.” The buddha of the southern realm known as Śrīmat, he is the head of the Jewel (or Ratna) family from among the five buddha families.

tail fan

རྩ་ཡབ། • *rnga yab*

In Tibet, the bushy end of an animal's tail used as a fan, duster, or fly whisk, most commonly taken from a yak. As a symbol for royalty in classical India, the tail fan is included among the eighty designs found on the palms and soles of the Tathāgata.

Ṭakkirāja

འདོད་རྒྱལ། • *'dod rgyal*

Literally, “The King of Desire.” One of the four wrathful deities in the nine-deity configuration of Uṣṇīṣavijayā.

Uṣṇīṣavijayā

གཙུག་རྩེ་རྣམ་པར་རྒྱལ་མ། • *gtsug tor rnam par rgyal ma* • uṣṇīṣavijayā

A goddess who emanated from the Buddha's cranial protuberance (*uṣṇīṣa*). Often described as a protective deity, she appears as one of a group of three long-life deities along with Buddha Amitāyus and White Tārā.

Vairocana

རྣམ་སྤང་། • *rnam snang* • vairocana

The head of the Tathāgata family among the five buddha families, Vairocana is the true nature of the aggregate of form.

Vajrapāṇi

ཕྱག་ན་རྡོ་རྗེ། • *phyag na rdo rje* • vajrapāṇi

Literally, “Wielder of the Vajra.” In the Pali canon, Vajrapāṇi appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures, he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

victory stūpa

རྣམ་རྒྱལ་མཆོད་རྟེན། • *rnam rgyal mchod rten*

One of the eight types of stūpa developed in Tibetan Buddhism. This stūpa commemorates the prolongation of the Buddha's lifetime by three months. This event occurred in the city of Vaiśālī when the Buddha was eighty years old. Celestial beings are said to have erected a stūpa of this design, characterized by three circular, unadorned steps.

wisdom

ཡེ་ཤེས། ▪ *ye shes* ▪ jñāna

Also known as “pristine awareness,” “primordial wisdom,” “primordial awareness,” “gnosis,” or the like. This term refers to nonconceptual states of knowledge and to the mode of awareness of realized beings.