

༄༅། །ཉི་བརྒྱད་ཚེ་རྟ་ཟུང་འབྲེལ་གྱི་རྒྱན་ཁྱེར་ཤིན་ཏུ་བརྒྱས་པ་འཆི་
མེད་གྲུབ་པའི་ཞལ་ལྷུང་།

**Words of an Immortal Siddha: A Brief Daily
Sādhana of Amitāyus and Hayagrīva
Combined from the Short Lineage
Revelations**

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.

nye brgyud tshe rta zung 'brel gyi rgyun khyer shin tu bsdus pa 'chi med grub pa'i zhal lung

B562

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Jamyang Khyentse Wangpo

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TRANSLATOR’S INTRODUCTION

This very short daily sādhanā for *The Practice That Grants the Glory of Immortality*¹ is a cycle of practice combining Amitāyus and Hayagrīva. Tangtong Gyalpo (1385–1509) received this practice through the short lineage on the Copper-Colored Mountain directly from Guru Rinpoche, who had received it from Amitāyus. Tangtong Gyalpo then extracted the terma texts at Chimpu. Cyrus Sterns mentions that this practice (which he calls *The Glorious Giver of Immortality*) is now the most widespread and influential longevity practice in Tibetan Buddhism.² Jamyang Khyentse Wangpo wrote this daily sādhanā by compiling elements from different parts of the text written by Ngawang Nyida Zangpo, the Third Chagzam Tulku.³ This was a common practice when composing a new text for an existing cycle of teachings.

This text is connected to a visit that Jamyang Khyentse Wangpo made to the Cave of Long-Life Water, a sacred place where Guru Rinpoche once practiced and slept (hence the name “sleeping cave” given in the colophon), located near Chagzam Chuwori monastery, where Tangtong Gyalpo built his famous iron bridge. As Khyentse Wangpo meditated on Tangtong Gyalpo’s practice combining Amitāyus and Hayagrīva, the cup filled with the water of longevity suddenly overflowed.⁴

འཆི་མེད་གྲུབ་པའི་ཞལ་ལུང་།

Words of an Immortal Siddha

*Namo gurubhyah.*⁵

This text is a short daily sādhanā presenting the meditation and mantra recitation for The Practice That Grants the Glory of Immortality, a cycle of practice combining Amitāyus and Hayagrīva revealed through the short lineage.

བདག་སོགས་འགྲོ་ཀླན་དང་ནས་བྱང་ཆུབ་བར།།

dak sok dro kün deng né jang chub war

From now until enlightenment, I and all sentient beings

རྩ་གསུམ་ཚེ་ཡི་ལྷ་ལ་སྐྱབས་སུ་མཆི།།

tsa sum tsé yi lha la kyab su chi

Take refuge in the three roots and the deities of longevity.

གཞན་དོན་རྫོགས་པའི་སངས་རྒྱས་ཐོབ་བྱའི་ཕྱིར།།

zhen dōn dzok pé sang gyé tob jé chir

I generate the pure motivation of bodhicitta, wishing to accomplish the level of an immortal vidyādhara for others,

འཆི་མེད་རིག་འཛིན་བསྐྱབ་པར་སེམས་བསྐྱེད་དོ།།

chi mé rik dzin drub par sem kyé do

To lead them to complete buddhahood.

Repeat three times.

ཨོམ་སྐྱ་ཐུ་ཤ་ཤུ་རྒྱ་མཐོག་སྐྱ་ཐུ་ཤ་ཤུ་རྒྱ་མཐོག་ཀློང་།།

om sobhawa shuddha sarwa dharma sobhawa shuddho ham

OM SVABHĀVA ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA SHUDDHO 'HAM

གནས་ཡུལ་སྔོན་བཅུད་མི་དམིགས་སྔོན་པའི་ངང་།།

né yul nō chü mi mik tong pé ngang

In the state of emptiness, without reference to place, cosmos, or sentient beings,

ཕྱི་སྔོན་བདེ་ཆེན་བསྐྱོད་བཞུགས་པའི་ཞིང་།།

chi nō dé chen pemo kö pé zhang

The outer universe arises as the Great Bliss Lotus Array buddha field.

དེ་དབུས་མུ་བྱས་བཞུགས་པའི་རིན་ཆེན་ཁྲིར་།།

dé ü ma jé tek pé rin chen trir

In its center, on a precious throne supported by peacocks,

སྐྱ་ཚོགས་པད་ཟེའི་སྟེང་དུ་རང་སེམས་སྡིང་།།

na tsok pé dé teng du rang sem hri

On a multicolored lotus and a moon disc, my mind sits in the form of the syllable
HRĪḤ,

ཡོངས་གྱུར་བདག་ཉིད་མགོན་པོ་ཚེ་དཔག་མེད་།།

yong gyur dak nyi gön po tsé pak mé

Which transforms into the protector Amitāyus—my form—

དམར་གསལ་ཞལ་གཅིག་ཕྱག་གཉིས་མཉམ་བཞག་སྟེང་།།

mar sal zhal chik chak nyi nyam zhak teng

Bright red with one face; my two hands are in the mudrā of equipoise

འཛི་མེད་བདུད་རྩིས་གང་བའི་ཆོ་བུམ་བསྐྱུ་མས་།།

chi mé dü tsi gang wé tsé bum nam

And hold a long-life vase filled with the nectar of immortality.

དར་དང་རིན་ཆེན་རྒྱུན་ཚུགས་སྦྱིལ་ཁྱུང་བཞུགས་།།

dar dang rin chen gyen dzok kyil trung zhuk

I sit cross-legged, wearing all the silk and jewel ornaments.

ཐུགས་ཀར་སྒྲེང་རྩི་ཡིག་དམར་པོ་ཡི།

tuk kar da teng hri yik mar po yi

On a moon disc at my heart stands a red syllable HRĪḤ,

ཁོག་པར་ཚེ་རྩིན་འོད་ལྷའི་ཐིག་ལེས་མཚན།

khok par tsé ten ö ngé tik lé tsen

The five light bindus that support life at its center.

སྤྱི་བོའི་སྒྲིང་ན་ཅ་བརྒྱད་སྒྲ་མ་ནམས།

chi bö teng na tsa gyü la ma nam

Above the crown of my head,

བཙུང་ལྷ་ཚེ་དཔག་མེད་མགོན་ལྷ་པ་རུ།

chom den tsé pak mé gön nam pa ru

The root and lineage gurus sit in tiers,

ཐོ་བཟུགས་ཚུལ་གྱིས་བརྒྱགས་པའི་ཐུགས་ཀ་ནས།

to tsek tsül gyi zhuk pé tuk ka né

Each in the form of the Bhagavān, the protector Amitāyus.

འོད་འཕྲོས་ཡེ་ཤེས་སྦྱན་རྒྱུ་གཉིས་མེད་ཐིམ།

ö trö yé shé chen drang nyi mé tim

Rays of light emanate from their hearts, inviting the wisdom deities, who dissolve and merge indivisibly with them,

སྐབས་གནས་ཐམས་ཅད་འདུས་པའི་ངོ་བོ་གྱུར།

kyab né tam ché dü pé ngo wo gyur

And they transform into embodiments of all sources of refuge.

ཇུ་ཧུའི་ཧྲེ་

dza hung bam ho

JAḤ HŪM BAḤ HOḤ

Join your palms together and say:

ཨོའུ་ཧུའི་ཧྲེ་ཧྲེ་

om ah hung hri hri

OM ĀḤ HŪM HRĪḤ HRĪḤ

སྒྲུང་བ་མཐའ་ཡས་འགོ་ཀུན་རྗེས་སུ་སྦྱོང་།།
nang wa ta yé dro kün jé su kyong
Amitābha, take all beings under your protection!

ཚེ་དཔག་མེད་མགོན་འགོ་ལ་འཆི་མེད་སྟེར།།
tsé pak mé gön dro la chi mé ter
Protector Amitāyus, give them immortality!

རྟ་མགིན་དབང་རྒྱལ་འགོ་བའི་བར་ཆད་སེལ།།
ta drin wang gyal dro wé bar ché sel
Powerful King Hayagrīva, clear their obstacles!

པདྨ་འབྲུང་གནས་སྡིགས་དུས་འགོ་བའི་སྐབས།།
pema jung né nyik dü dro wé kyab
Padmākara, protect beings of these degenerate times!

ཐང་སྟོང་རྒྱལ་པོ་གསོལ་བཏབ་བསྐྱེ་བ་མེད།།
tang tong gyal po söl tab lu wa mé
Tangtong Gyalpo, our prayers to you are never in vain—

གསོལ་བ་འདེབས་སོ་འགལ་རྒྱུན་བར་ཆད་སེལ།།
söl wa deb so gal kyen bar ché söl
We pray to you all! Eliminate all adverse circumstances and obstacles!

འཇིག་གྲིས་ལྗོངས་ཤིག་འཆི་མེད་དངོས་གྲུབ་སྟོལ།།
jin gyi lob shik chi mé ngö drub tsöl
Bless us and grant us the siddhi of immortality.

ཨོཾ་ཧཱུྃ་ཧྱེ་ཧྱེ་བཟླ་གུ་རུ་པདྨ་སིདྲི་པུཌེ་རྫོན་ཡུ་ཡུར་སིདྲི་ཇེ་
om ah hung hri hri benza guru pema siddhi punyé jnana ayur siddhi dza
OM ĀḤ HŪṂ HRĪḤ HRĪḤ VAJRA GURU PADMA SIDDHI PUNYE JÑĀNA ĀYUR SIDDHI
JAḤ

རྩ་བརྒྱུད་སྒྲ་མའི་ཐུགས་ཀའི་འོད་ཟེར་གྲིས།།
tsa gyü la mé tuk ké ö zer gyi
Rays of light from the hearts of the root and lineage gurus

རང་གི་སྒྲ་ཆེ་ཆད་ཉམས་ཡར་བ་དང་།།
rang gi la tsé ché nyam yar wa dang
Restore the ruptures, decline, and scattering of my *la* vitality and life,

སྲིད་ཞིའི་ཆོ་བ་ཅུང་བསྐྱུས་ནས་བྱམ་པར་བྲིས།

si zhi tsé chü dü né bum par tim

And gather the quintessence of all life forces throughout saṃsāra and nirvāṇa into the vases.

བདུད་རྩི་འོ་རྒྱན་ལུང་ཚངས་པའི་སྒོ་ནས་ཞུགས།

dü tsi gyün lü tsang pé go né zhuk

Nectar overflows from the vases and enters through the Brahma aperture at the top of my head,

ལུས་ཀྱན་བྱལ་པས་ནད་གདོན་སྤིག་སྒྲིབ་སྦྱངས།

lü kün khyab pé né dön dik drib jang

Filling my body completely; the continuous flow of elixir removes all illness, harmful influences, negativity, and obscurations,

འཆི་མེད་ཆོ་ཡི་དངོས་གྲུབ་ཐོབ་པར་གྱུར།

chi mé tsé yi ngö drub tob par gyur

And I obtain the siddhi of immortal life.

Recite this prayer as many times as you can, and always actualize its meaning. Alternate between accumulating the mantra and saying the prayer. At the end of the session, conclude by saying:

རྩ་བ་རྒྱུད་སྐྱུ་མ་ཡི་དམ་ཞི་ཁོ་ཡིས།

tsa gyü la ma yi dam zhi tro yi

Root and lineage gurus, peaceful and wrathful yidam deities,

མཆུ་དང་རྩལ་པའི་བྱིན་སྒྲབས་དཔུང་བསྐྱེད་ལ།

tu dang nü pé jin lab pung kyé la

Summon the blessings of power and ability,

འགལ་རྒྱུན་ནད་གདོན་སྤིག་སྒྲིབ་ཞི་བ་དང་།

gal kyen né dön dik drib zhi wa dang

Pacify adverse circumstances, illness, harmful influences, negativity, and obscurations,

ཆོ་དང་ཡེ་ཤེས་འཆི་མེད་དངོས་གྲུབ་སྦྱེལ།

tsé dang yé shé chi mé ngö drub tsöl

And grant us the longevity and wisdom of the siddhi of immortality!

ཞེས་པས་གསོལ་བཏབ་ཅུ་བརྒྱད་སྒྲ་མ་ནམས།

zhé pé söl tab tsa gyü la ma nam

As I pray to the root and lineage gurus,

འཆི་མེད་བདུད་ཅིའི་ཚུ་རྒྱན་ནམ་པ་ལ།

chi mé dü tsi chu gyün nam pa ru

The nectar of immortality courses through my body,

རིམ་གྱིས་འོད་ཟེ་སྒྲིང་དབུས་ཐིག་ལེར་ཐིམ།

rim gyi ö zhu nying ü tik ler tim

Dissolves into light, and merges with the bindu at the center of my heart;

ཚོ་དང་ཡེ་ཤེས་དངོས་གྲུབ་ཐོབ་པར་གྱུར།

tsé dang yé shé ngö drub tob par gyur

I obtain the longevity and wisdom siddhis.

Imagine that the three syllables mark your three centers as you say:

ཨོཾ་ཧཱུྃ།

om ah hung

OM ĀḤ HŪṂ

དགེ་བ་འདི་ཡིས་བདག་སོགས་སེམས་ཅན་ཀུན།

gé wa di yi dak sok sem chen kün

Through this merit, may I and all sentient beings enjoy longevity and good health.

ཚོ་འདིར་ཚེ་རིང་ནད་མེད་དམ་ཚེས་ལྷན།

tsé dir tsé ring né mé dam chö den

May we practice the Dharma in this life,

ཕྱི་མ་བདེ་བ་ཅན་གྱི་ཞིང་སྤེལ་ནས།

chi ma dé wa chen gyi zhing kyé né

Be reborn in Sukhāvātī in the next,

ཚོ་དཔག་མེད་མགོན་པོ་འཕང་ལྷུར་ཐོབ་ཤོག།

tsé pak mé gön go pang nyur tob shok

And may we swiftly attain the level of the protector Amitāyus.

འཆི་མེད་ཚེ་ཡི་དཔལ་ལ་ལོངས་སྤྱོད་ཅིང་།།

chi mé tsé yi pal la long chö ching

Please grant us the enjoyment of a glorious immortal life,

རིག་པའི་སྒོ་དང་རྣམ་དཔྱད་ཤེས་རབ་དང་།།

rik pé lo dang nam chö shé rab dang

Intelligence, and wisdom;

སྲིད་དང་ཞི་བའི་དཔལ་འབྱུར་གང་ལགས་པ།།

si dang zhi wé pal jor gang lak pa

And may we spontaneously acquire

དེ་ཀུན་ལྷན་གྱིས་གྲུབ་པར་མཛད་དུ་གསོལ།།

dé kün lhün gyi drub par dzé du söl

All the wealth of saṃsāra and nirvāṇa.

དཔོན་སློབ་མི་འབྲལ་ལྷན་ཅིག་འགྲོགས།།

pön lob mi dral lhen chik drok

May all be auspicious for teachers and students to never separate,

སྐྱེ་ཆེ་མི་འགྱུར་སྲ་ཞིང་བརྟན།།

ku tsé mi gyur sa zhing ten

And for their bodies to remain unchanging, sturdy, and strong.

ར་བཟང་བཞེས་སྤྱོད་རྒྱུ་མི་འཆད།།

ja zang zhé tro gyün mi ché

May they always drink excellent tea, eat good food, and be happy,

སྦྱིད་ལ་ཚོས་འཕེལ་བཀྲ་ཤིས་ཤོག།

kyi la chö pel tra shi shok

And may the Dharma never cease to flourish.

Say these prayers of dedication, aspiration, and auspiciousness before returning to your daily activities. If you want to do a retreat, you can practice elaborately or simply. To practice elaborately, arrange the various practice articles in front of you as for the long-life empowerment—for example, a statue or painting as the support for your front-visualization, offering tormas, and so on.⁶ Divide the day into four sessions. As you visualize the indivisible self- and front-visualizations, recite the mantra of approach 1,000,000 or 400,000 times, plus the extra mantras that make up for shortcomings in the practice. At the end of your practice, receive the siddhis in the same way as you do for the self-empowerment. To practice simply, complete the accumulation of mantra focusing solely on the self-visualization.

Jamyang Khyentse Wangpo, a monk on the path of vidyādhara, wrote this sādhana based on the old original text and remained faithful to its wisdom intent. It was written at the “sleeping cave” on glorious Chuwori Mountain, a sacred place blessed by the Lord of Mahāsiddhas. However slight this renewed clarification, may the merit it creates be the cause of swift attainment of the immortal wisdom kāya of all beings.

Sarvadā kalyāṇaṃ bhavatu.⁷

NOTES

1. *tshe sgrub nye brgyud 'chi med dpal ster*.
2. Stearns, *King of the Empty Plain*, 30.
3. See Drubchen Tangtong Gyalpo, *tshe sgrub nye brgyud 'chi med dpal ster*.
4. Jamgön Kongtrul, *The Life of Jamyang Khyentsé Wangpo*, 123–24.
5. “Homage to the gurus!”
6. These include a long-life vase with a horse head representing Hayagrīva, longevity pills, and alcohol in front of the vase. The front-visualization corresponds to the deity maṇḍala in front (cf. *bod rgya tshig mdzod chen mo*).
7. “May there always be blessings!”

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GLOSSARY

bindu

ཐིག་ལེ། • *thig le* • bindu

Literally, “sphere” or “drop.” Vital essence of a person’s psycho-physical system.

Brahma aperture

ཚངས་པའི་སྒོ། • *tshangs pa'i sgo* • brahmāṇḍa

In the Purāṇas, this is a metaphor for the world or universe. In *powa* practices, it is described as the exact place on the head where consciousness leaves at the time of death, leading to rebirth either in the formless realms or a pure land.

Cave of Long-Life Water

ཆེ་ཆུ་ཕུག། • *tshe chu phug*

A site where Guru Rinpoche practiced and slept, near Chuwori mountain and Tangtong Gyalpo’s monastery.

Chagzam Chuwori

ལྷགས་ཟམ་ཆུ་བོ་རི། • *lcags zam chu bo ri*

A Nyingma hermitage built in the ninth century, Chagzam Chuwori was the site where Tangtong Gyalpo built his famous iron bridge.

Great Bliss Lotus Array

བདེ་ཆེན་པོ་སྒྲོ་བཞེད་པ། • *bde chen pad+mo bkod pa* • sukhāvātī padmavyūha

The pure land of Dewachen (Sukhāvātī) is the blissful domain of the buddhas Amitābha and Amitāyus.

Hayagrīva

རྟ་མགྲིན། • *rta mgrin* • hayagrīva

Literally, “Horse-Necked One.”

***la* vitality**

ལྷེ་ལྷེ་ • *bla*

Located in the heart, the *la* vitality gives a sense of identification with the body; when it departs, death soon follows. Together with longevity (*tshe*) and life force (*srog*), it is connected to keeping a person alive.

Lord of Mahāsiddhas

རྒྱལ་ཐོབ་ཆེན་པོ། • *rje grub thob chen po*

Honorific title for Tangtong Gyalpo.

Ngawang Nyida Zangpo

ངག་དབང་ཉི་ཟླ་བཟང་པོ། • *ngag dbang nyi zla bzang po*

The Third Chagzam Tulku (lcags zam sprul sku, sixteenth century).

Tangtong Gyalpo

ཐང་སྟོང་རྒྱལ་པོ། • *thang stong rgyal po*

Considered a mind emanation of Padmasambhava and great yogic adept, Tangtong Gyalpo (1385–1464) is also known for his architectural and engineering works, as evidenced by his popular name, “The Iron Bridge Maker” (lcags zam pa).