

༄༅། །ཨོ་རྒྱན་རིན་པོ་ཆེ་ལ་གསོལ་བ་འདེབས་པ་དྲེང་ཚིག་གི་
དོན་བསྟུས་བྱིན་རྒྱབས་གཏེར་ཆེན།

**Vast Treasure of Blessings:
A Supplication of Essential Vajra Words to
the Precious One from Odḍiyāna**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

o rgyan rin po che la gsol ba 'debs pa rdo rje'i tshig gi don bsdus byin rlabs gter chen

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EDITOR'S INTRODUCTION

This supplication to Padmasambhava unfolds as a meditation on his capacity to manifest limitlessly. Rather than addressing a single, fixed figure, the prayer invokes the full range of his multifaceted expression: his eight classical forms, each embodying a distinct dimension of his enlightened qualities. These include Tsokye Dorje, who emerges miraculously from a lotus; Padmasambhava of Oḍḍiyāna; Nyima Özer, the monk-scholar; Loden Chogse, master of all Buddhist teachings; Pema Gyalpo, the royal sovereign of Oḍḍiyāna; Śākya Senge, follower of Buddha Śākyamuni; Senge Dradrok, the wrathful subduer of demons; and Dorje Drolö, the intensely wrathful tamer of the most intractable beings.

Vast Treasure of Blessings also invokes additional manifestations of Guru Rinpoche from Nyingma treasure cycles and associated maṇḍala practices, such as those appearing in the Tugdrub Barche Kunsel treasure cycle of Jamyang Khyentse Wangpo and Chokgyur Lingpa. Collectively these invocations do not merely recount Padmasambhava's many forms—they provide access to an enlightened presence that pervades all realms and times, appearing wherever and however beings require liberation.

བྱིན་རྒྱ་བས་གཏེར་ཆེན།

Vast Treasure of Blessings

ཨེ་མ་ཧོ།

e ma ho

How wonderful!

ངོ་བོ་མཁའ་བྱུང་འོད་གསལ་ཚས་ཀྱི་སྒྱ།

ngowo khakhyab ösal chö kyi ku

Your essence is the all-pervading luminosity of the dharmakāya.

རང་བཞིན་ཡེ་ཤེས་ལྔ་ལྟན་འོངས་སྤྱོད་རྩྭ་གས།

rangzhin yeshé nga den longchö dzok

Your nature is the perfect sambhogakāya with its five wisdoms.

བྱམས་རྩེ་གང་འདུལ་སྒྱུ་འཕུལ་སྤུལ་པའི་སྒྱ།

tugjé gang dül gyutrül trülpé ku

Your compassion is the magical nirmāṇakāya that appears as needed.

དུས་གསུམ་རྩ་བ་རྒྱུད་བླ་མ་ལ་གསོལ་བ་འདེབས།

düsum tsa gyü lama la sölwa deb

Root and lineage gurus of the three times—to you I pray!

བསྟན་པའི་སྤྱིང་པོ་ཟབ་གསང་རྩོམ་ཐེག་ཐེག།

tenpé nyingpo zab sang dorjé tek

The heart of the teachings, the profound and secret Vajrayāna,

གདུལ་བྱ་འདུལ་བྱེད་ཐབས་མཆོག་ཁྱད་པར་ཅན།།

dülja dülje tab chok khyeparchen

Is the supreme and exceptional method for taming disciples.

ཞིང་འདིར་སྤང་མཛད་སྤུས་བཅས་སྐུལ་བའི་གཙོ།།

zhing dir nang dzé sé ché gyalwé tso

In this realm, you are the peerless illuminator, chief among the victorious ones and their heirs,

རིག་འཛིན་པདྨ་བཙུ་ལ་གསོལ་བ་འདེབས།།

rigdzin pema benza la sölwa deb

Vidyādhara Padmavajra—to you I pray!

འོག་མིན་ཆོས་དབྱིངས་སྤྱིང་པོར་ཀུན་ཏུ་བཟང་།།

ogmin chöying nyingpor küntuzang

In the heart of Akaniṣṭha, the dharmadhātu, you are Samantabhadra.

བདེ་ཆེན་དག་པའི་ཞིང་ན་རིགས་མཆོག་ལྟ།།

dechen dagpé zhing na rigchok nga

In the pure land of Great Bliss, you are Lord of the Five Families.

བསམ་ཡས་སྐྱུ་འཕྲུལ་བྱ་བའི་རྣམ་རྟེན་ཅན།།

samyé gyutrül drawé nam röl chen

You play within an inconceivable net of magical manifestations.

མཆོ་སྐྱེས་རྩྭ་ཆེ་འཆང་ཆེན་ལ་གསོལ་བ་འདེབས།།

tsokyé dorjechang chen la sölwa deb

Great Lake-Born Vajradhara—to you I pray!

ཆེ་མཆོག་ཡང་དག་གཤིན་རྩེ་ཏུ་མགྲིན་དབང་།།

chemchok yangdak shinjé tamdrin wang

As Mahottara, Viśuddha, Yamāntaka, Hayagrīva,

རྩྭ་ཆེ་གཞིན་རྣམ་མཛོད་རྩེ་གསུམ་ཆེ་ཡི་ལྟ།།

dorjé zhönu ngöndzok tsé yi lha

Vajrakumāra, Truly Perfected King, Deity of Longevity,

ནལ་འབྱེང་མ་སོགས་ཡི་དམ་ཞི་ཁྲོའི་དངོས།།

naljor ma sok yidam zhitrö ngö

The yoginī¹ and more, you truly embody all the peaceful and wrathful deities.

བྱལ་བདག་པདྨ་དྲག་པོ་ལ་གསོལ་བ་འདེབས།།

khyabdak pema drakpo la sölwa deb

Sovereign Lord of All, Pema Dragpo—to you I pray!

སྟོན་མཆོག་ཤུག་ཀྱི་རྒྱལ་པོ་དགའ་རབ་ཇེ།།

tön chok shakyé gyalpo garab jé

Supreme teacher, King of the Śākyas, Garab Dorje,

རིགས་གསུམ་སེམས་དཔའ་ལྷ་ཀྱུ་མའི་རིག་འཛིན།།

rigsum sempa lha lu mi rigdzin

Bodhisattvas of the three families, and vidyādhara of gods, nāgas, and human realms,

ཡེ་ཤེས་གཅིག་ཉིད་ཁུ་མར་འཆར་བའི་གཟུགས།།

yeshé chignyi du mar charwé zuk

In wisdom you are one, yet in form you appear as many.

འཆི་མེད་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།།

chimé pema jungné la sölwa deb

Immortal Padmasambhava—to you I pray!

ལྷོ་ལུབ་རྩ་ཡབ་ཟངས་མདོག་དཔལ་གྱི་རི།།

lhonub ngayab zangdok pal gyi rir

On the southwestern Cāmara Island, on the glorious Copper-Colored Mountain, [249]

རང་སྒྲུང་དག་པ་རབ་འབྱུངས་གཞལ་མེད་དབུས།།

rangnang dagpa rabjam zhalmé ü

At the center of a self-appearing, immeasurable pure palace,

ཙ་གསུམ་ཆོས་སྤུང་རྒྱ་མཚོའི་སྤྱི་དཔལ་ཆེ།།

tsa sum chösong gyatsö chi pal ché

You are the great chief of the Three Roots and an ocean of protectors.

ཨོ་ཏྲེང་པེམ་ཏོ་རྟེན་ལ་སྐྱོ་ལ་བ་འདེབས།།

orgyen pema tötreng la sölwa deb

Pema Tötrenge from Oḍḍiyāna—to you I pray!

རྒྱལ་དང་རིག་འཛིན་ཡོངས་ཀྱི་དགོངས་པའི་བརྩུང།།

gyal dang rigdzin yong kyi gongpé chü

The quintessence of the intent of all the victors and vidyādhara—

འོད་གསལ་ཆེན་ཆེན་སྒྲུ་འཕྲུལ་སྒྲུབ་མེ་བརྩུང།།

ösal dzogchen gyutrül drub dé gyé

The luminous Great Perfection, the Magical Net, the Eight Classes of Sādhana,

དོར་ཅེ་ཆེ་དང་ཤེས་རབ་རྣམ་འབྱེར་མའི།།

dorjé tsé dang sherab naljor mé

The vajra longevity deities,² and wisdom yoginīs—

ཚ་བརྩུང་སླ་མ་ཀུན་འདུས་ལ་གསོལ་བ་འདེབས།།

tsa gyü lama kündü la sölwa deb

Embodiment of all root and lineage gurus of these practices—to you I pray!

གསང་སྒྲུག་འདུས་རྒྱུད་བློན་མོང་ཐེག་པར་བཅས།།

sangngak dü gyü tünmong tegpar ché

The collected tantras of secret mantra, together with the common vehicles,

ཀུན་གྱི་བཀའ་བབས་སྒྲུབ་བརྩུང་རྒྱ་མཚོའི་གཞི།།

kün gyi kabab nyengyü gyatsö zhi

The source of all the vast transmission and aural lineages,

སྒྲུང་གྲག་རྟོག་གསུམ་གཉེན་མའི་ཆོས་ཉིད་དང་།།

nangdrak tok sum nyuk mé chönyi dang

Appearances, sounds, and thoughts, these three together with their innate nature of reality—

དཔེར་མེད་པེམ་འོད་འབར་ལ་གསོལ་བ་འདེབས།།

yermé pema öbar la sölwa deb

Pema Öbar, you are inseparable from all of this—to you I pray!

སིནྱུ་འི་དྲངས་མཚོར་རང་བྱུང་མཚོ་སྤེས་རྗེ།

sindü'i dang tsör rangjung tsokyé jé

At the clear lake of Sindhu, you are the self-arisen Lake-Born Lord,

ཨིནྱ་བྱུ་ཏིའི་རྒྱལ་སྲས་ཐོར་ཅག་ཅན།

indrabhuti gyalsé torchok chen

Crowned heir of King Indrabhūti,

བརྟུལ་ཞུགས་གྲུབ་པ་ཤུན་རྒྱུ་ཏ།

tülzhuk drubpa shantaraksita

And Śāntarakṣita's heir in accomplished discipline—

ལྷོད་འཆར་རྗེ་རྟག་ཙུལ་ལ་གསོལ་བ་འདེབས།

chö chang dorjé drak tsal la sölwa deb

Dorje Drak Tsal, who embodies the conduct of the siddhas—to you I pray!

ཤུག་སང་གེ་སློ་ལྷན་མཚོག་སྟེན་ཙུལ།

shakya sengé loden chogsé tsal

Śākya Senge, Loden Chogse Tsal,

འཆི་མེད་པད་འབྱུང་པདྨ་སྤྲ་མ།

chimé pejung pemasambhawa

Immortal Padmākara, Padmasambhava,

པདྨ་རྒྱལ་པོ་ཉི་མ་འོད་ཟེར་དང་།

pema gyalpo nyima özer dang

Pema Gyalpo, Nyima Özer,

གསང་བདག་སང་གེ་སློ་སྟོན་ལ་གསོལ་བ་འདེབས།

sangdak sengé dradrok la sölwa deb

And Lord of Secrets, Senge Dradrok—to you I pray!

ཐོད་ཐེང་ཙུལ་དང་རྗེ་རྟོ་ལོད་སྟོན་གས།

tötrenge tsal dang dorjé drolö sok

Tötrenge Tsal, Dorje Drolö, and the rest,

དོ་རྗེའི་མཚན་དང་དོ་མཚར་རྣམ་ཐར་དང་།།

dorjé tsen dang ngotsar namtar dang

With your vajra names and the wondrous events of your life,

ཏུ་འཕྲུལ་བཀོད་པས་འཕགས་བོད་སྤྱི་ཡུལ་གྱི།།

dzutrül köpé pak bö sin yül gyi

Through your magical display in the noble land of Tibet and the land of the rākṣasas,

མཐའ་ཡས་གདུལ་བྱ་འདུལ་མཛད་ལ་གསོལ་བ་འདེབས།།

tayé dülja dül dzé la sölwa deb

You tame countless beings—to you I pray!

ཕྱོགས་བཅུ་དུས་བཞིའི་རྒྱལ་བ་སྤྲས་བཅས་དང་།།

chok chu düzhi gyalwa sé ché dang

Inseparable from the victors of the ten directions and four times, as well as their heirs,

སྐྱེ་གསུང་བླགས་ཡོན་ཐྱིན་ལས་དབྱེར་མེད་པ།།

ku sung tuk yön trinlé yermepa

And their enlightened body, speech, mind, qualities, and activity,

གངས་ཅན་བསྟན་འགྲོའི་སྐྱབས་གཅིག་ཨོ་རྒྱན་རྗེ།།

gangchen tendrö kyab chik orgyen jé

You are the sole refuge of teachings and beings in the Land of Snow.

བླགས་རྗེ་བཀའ་རྒྱུ་མཚུངས་མེད་ལ་གསོལ་བ་འདེབས།།

tugjé kadrin tsungmé la sölwa deb

Lord of Oḍḍiyāna, peerless in compassion and kindness—to you I pray! [250]

དད་བྱས་མོས་པའི་གདུང་བས་རྒྱུད་བསྐྱུལ་ནས།།

dé gü möpé dungwé gyü küi né

Moved by the longing of faith, reverence, and devotion,

སྟན་འགྲུར་དབྱངས་ཀྱིས་ཉིན་མཚན་དུས་དྲག་ཏུ།།

nyen gyur yang kyi nyintsen dü druk tu

With melodious chanting, throughout the six times of day and night,

ཕྱི་གཅིག་གསོལ་བ་འདེབས་པའི་སྐལ་བཟང་ལ།།

tsé chik sölwa debpé kalzang la

This fortunate one supplicates you single-pointedly

འོན་སྐབས་ཆར་ཆེན་འབབས་མཛད་ལ་གསོལ་བ་འདེབས།།

jinalab char chen bebb dzé la sölwa deb

As you rain down a great shower of blessings—to you I pray!

མདོར་ན་བྱོད་ཞལ་བྲན་པའི་མོད་ཉིད་ནས།།

dorna khyö zhal drenpé mö nyi né

In short, from the moment we remember your face,

གང་འདུལ་མཚན་དང་སྐྱེ་ཡི་བཞེད་པ་ཡིས།།

gang düll tsen dang ku yi köpa yi

Displaying characteristics and forms as needed,

ཕན་བདེའི་བསམ་པ་སྐྱེན་གྱིས་གྲུབ་མཛད་པའི།།

pendé sampa lhün gyi drub dzepé

You spontaneously fulfill the benefit, happiness, and aspirations of all beings.

ཡིད་བཞིན་དབང་གི་རྒྱལ་པོ་ལ་གསོལ་བ་འདེབས།།

yizhin wang gi gyalpo la sölwa deb

Wish-Granting King³—to you we pray!

དེ་ལྟར་མི་བྱེད་གུས་པས་གསོལ་བ་བྱས་མཐུས།།

detar miché güpé söl tab tü

By the power of this prayer made with unwavering reverence,

བྱང་ཆུབ་བར་དུ་འབྲལ་མེད་རྗེས་བབྱུང་ནས།།

jangchub bardu dralmé jezung né

Hold us inseparably until awakening,

འགལ་གྱིན་ཀུན་ནི་མཐུན་གྱིན་ཕུན་སུམ་ཚོགས།།

galkyen kün zhi tün kyen pünsum tsok

Pacify all obstructing conditions, fully gather conducive circumstances,

རང་གཞན་དོན་གཉིས་འགྲུབ་པར་བྱིན་གྱིས་སྒྲོབས།།

rang zhen dōn nyi drubpar jin gyi lob

And grant your blessings that the two purposes of benefiting oneself and others may be accomplished!

I, Khyentse Wangpo, a servant who delights the Lake-Born Guru, prayed this way, moved by heartfelt devotion. Through this prayer, may the blessings of the glorious king of Dharma from Oḍḍiyāna's wisdom vision swiftly enter my own and all others' mindstreams.

NOTES

1. The last three figures in this list are ambiguous. “Truly Perfected King” is a polysemous figure in the Nyingma tradition. The name appears in two distinct contexts. First, as the eleventh of the twelve primordial Dzogchen teachers. Second, and likely the relevant sense here, as a heruka figure appearing in tantric maṇḍala framework of the Kagye cycle, a position associated with the Mamo sphere. “Deity of Longevity” is likely an epithet of Amitāyus, who is associated with deathless awareness; in tantric heruka enumerations it may designate a wrathful emanation. “The yoginī” here is likely indicating Vajrayoginī.
2. A term meaning “vajra lifespan” and here invoking the three deities of long life: Amitāyus, White Tārā, and Uṣṇīṣavijayā.
3. Here used as an epithet of Padmasambhava.

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GLOSSARY

Akaniṣṭha

འོག་མིན། • *og min* • akaniṣṭha

Literally, “Inferior to None.” The name of the highest of the seventeen abodes of the form realm, Akaniṣṭha is also the highest of the five abodes within the form realm accessed only by ārya beings. In Mahāyāna, it is also the general name of the abode of saṃbhogakāya buddhas, and in particular the domain of Buddha Vairocana.

bodhisattvas of the three families

རིགས་གསུམ་སེམས་དཔལ། • *rigs gsum sems dpa'*

Mañjuśrī, lord of the Tathāgata family; Avalokiteśvara, lord of the Padma family; and Vajrapāṇi, lord of the Vajra family.

Cāmara Island

རྩ་ཡབ། • *rnga yab* • cāmara

Literally, “Tail Fan.” One of the eight subcontinents of Buddhist cosmology, adjacent to the four main continents. It lies to the right of the southern continent Jambudvīpa and is inhabited by rākṣasa demons. It is also where Padmasambhava’s Copper-Colored Mountain pure land is located.

Copper-Colored Mountain

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

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

dharmadhātu

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

The basic space of phenomena or the sphere of reality, encompassing everything that appears and exists on the absolute level.

dharmakāya

ཆོས་གྲི་སྐུ་ ཆོས་སྐུ་ • *chos kyi sku, chos sku* • dharmakāya

Literally, “dharma body,” dharmakāya refers to the perfectly accomplished wisdom mind of a buddha, free of the two veils of mental afflictions and cognitive obscurations. Often mentioned in tandem with the rūpakāya, or two types of form bodies, which are the physical manifestation of a buddha.

Dorje Drak Tsal

རྡོ་རྗེ་དྲག་པོ་རྩ་སེལ་རྩ་སེལ་ • *rdo rje drag po rtsal, rdo rje drag rtsal*

Literally, “Vajra of Wrathful Energy.” A wrathful form of Padmasambhava and one of his twelve manifestations, also known as Dorje Drago Tsal and Guru Dragpo.

Dorje Drolö

རྡོ་རྗེ་གྲོ་ལོད་ • *rdo rje gro lod*

Literally, “Vajra Full-Belly.” This manifestation of Padmasambhava evokes enlightened wrathful activity and the complete abandonment of conventional restraint, embodying ungirdled ferocity.

Dragpo Tsal

པདྨ་དྲག་པོ་ • *pad+ma drag po*

Literally, “Fierce Lotus.” A form of Padmasambhava and one of his twelve manifestations, also known as Dorje Drago Tsal and Guru Dragpo. He is red with three faces and six hands and appears in union with his consort. Large blue wings unfurl behind him as he stands surrounded by roaring flames.

Eight Sādhana Classes

སྐུ་ལྷ་བརྒྱུད་ • *sgrub sde brgyad*

This is a synonym for the Eight Sādhana Pronouncements, known in Tibetan as Kagye, a set of eight deities and their corresponding sādhana teachings that form a core part of the Mahāyoga transmission within the Nyingma tradition. The lineage of these teachings is traced back to eight great Indian vidyādhara, each of whom is associated with a specific deity representing a distinct enlightened aspect. These aspects and deities include the following: (1) Yamāntaka (body), (2) Hayagrīva (speech), (3) Viśuddha/Śrī Heruka (mind), (4) Mahottara/Vajrāmṛta (qualities), (5) Vajrakīlaya (activity), (6) Mamo Bötong (“Mamo Sorcerer”), (7) Jigten Chötö (“Mundane Worship”), and (8) Möpa Dragngak (“Malign Mantra”).

Five Families

རིགས་མཚན་ལྷ་ • *rigs mchog lnga*

The five buddha families of Vairocana, Akṣobhya, Ratnasambhava, Amitābha, and Amoghasiddhi.

five wisdoms

ཡེ་ཤེས་ལྷ་ • *ye shes lnga*

Wisdom of the dharmadhātu, mirror-like wisdom, wisdom of equality, wisdom of discernment, and all-accomplishing wisdom.

four times

དུས་བཞི། • *dus bzhi*

Past, present, future, and indefinite time.

Garab Dorje

དགའ་རབ་རྩོམ་པ། • *dga' rab rdo rje* • prahevajra

Garab Dorje received the Dzogchen teachings directly from Vajrasattva, becoming the first human Dzogchen lineage holder. He transmitted the teachings to Mañjusrīmitra, teaching him for seventy-five years. At the time of his parinirvāṇa, Garab Dorje passed to Mañjusrīmitra a small golden casket which contained the teaching of *The Three Words That Strike the Vital Point* (*tshig gsum gnad brdeg*s).

Great Perfection

རྫོགས་ཆེན། • *rdzogs chen*

Also known as Atiyoga, Dzogchen is the pinnacle of the nine vehicles of the Nyingma school.

Hayagrīva

རྟ་མགྲིན། • *rta mgrin* • hayagrīva

Literally, “Horse-Throated One.” A wrathful yidam and sambhogakāya manifestation of the Padma family, distinguished by a horse’s head emerging from his crown. In the Nyingma tradition, Hayagrīva is counted as one of the Eight Pronouncements, known as Kagye in Tibetan, where he symbolizes enlightened speech and is categorized as one of the five supramundane wisdom deities.

Indrabhūti

འིན་རྒྱ་ཁྱི། • *in+dra b+bU ti* • indrabhūti

The name Indrabhūti refers to several kings associated with the kingdoms of Oḍḍiyāna or Zahor who were key figures in the early transmission of Vajrayāna teachings. Most notably, the king of Oḍḍiyāna by this name is held in traditional biographies to have been the adoptive father of Padmasambhava, having discovered the miraculous child appearing spontaneously in a lotus blossom in the center of a lake.

King of the Śākyas

ཤཱཀ་རི་རྒྱལ་པོ། • *shAkya'i rgyal po* • śākyarāja

An epithet of Buddha Śākyamuni.

Lake-Born Vajradhara

མཚོ་སྐྱེས་རྩོམ་པ་རྟེན་པ། • *mtsbo skyes rdo rje 'chang*

An epithet of Padmasambhava.

Loden Chogse Tsal

བློ་ལྟན་མཚོག་སྐྱེད་རྩམ། • *blo ldan mchog sred rtsal*

Literally “Wise Seeker of the Sublime.” A manifestation of Padmasambhava, representing his mastery of the teachings.

Lord of Secrets

གསང་བདག • *gsang bdag*

An epithet of Vajrapāṇi, the embodiment of the ability and power of the buddhas, denoting his role as the custodian of the secret teachings of Vajrayāna.

luminosity

འོད་གསལ། • *'od gsal* • prabhāsvara

This refers to the clarity or knowing aspect of mind, or the inherently clear and radiant nature of mind.

Magical Net

སྒྱུ་འཕྲུལ་རྩ་བ། • *sgyu 'phrul drwa ba* • māyājāla

A cycle of Mahāyoga texts associated with the *Guhyagarbha Tantra*, which itself is also referred to as the *Magical Net of Vajrasattva*. This collection also includes the *Mañjuśrīnāmasaṅgīti*, also known as *The Magical Net of Mañjuśrī*. The main tantras of the Magical Net are collected together in the Nyingma Gyubum.

Mahottara

ཆེ་མཆོག • *che mchog* • mahottara

Literally “Greatest of the Great.” One of the Eight Pronouncements, known as Kagye in Tibetan, specifically categorized as one of their five supramundane wisdom deities. Also referred to as Chemchok Heruka, Mahottara symbolizes enlightened qualities.

nāga

སྒྱུ། • *klu* • nāga

Serpent-like beings inhabiting subterranean and watery areas. They can be benevolent protectors of the Dharma, guarding treasures, or malicious entities capable of causing diseases, drought, and other afflictions.

nirmāṇakāya

སྒྱུ་ལ་འདི་སྒྱུ་སྒྱུ་སྒྱུ། • *sprul pa'i sku, sprul sku* • nirmāṇakāya

Literally, “emanation body.” The manifested body of a buddha, appearing in diverse forms to benefit ordinary beings. It represents the tangible presence of awakened wisdom and is one of the three enlightened bodies or dimensions of a buddha.

Nyima Özer

ཉི་མ་འོད་ཟེར། • *nyi ma 'od zer*

Literally, “Rays of the Sun.” One of the eight manifestations of Padmasambhava. This form represents him subjugating demons.

Oḍḍiyāna

ཨོ་རྩུག། • *o rgyan* • oḍḍiyāna

Oḍḍiyāna is both a historical and a mythical place, usually associated with the Swat Valley in modern-day Pakistan. It is most significantly known as the birthplace of the great Indian Buddhist master Padmasambhava.

Padmākara

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

An epithet of Padmasambhava.

Padmasambhava

པདྨ་འབྲུང་གནས། • *pad+ma 'byung gnas*

Literally, “Lotus-Born.” Padmasambhava is one of the most revered figures in Tibetan Buddhism, having played an early role in converting the local gods and demons of the Tibetan landscape to Buddhism. Also known as Guru Rinpoche, he is particularly important to followers of the Nyingma tradition, who sometimes refer to him as “the second buddha,” and largely credit him with bringing the Dzogchen teachings to Tibet. He has acted through visions and concealed texts as the inspirational source for many of the Nyingma tradition’s treasure revelations.

Padmavajra

པདྨ་བཟླ། • *pad+ma badz+ra* • padmavajra

An epithet of Padmasambhava, the legendary progenitor of tantric Buddhism in Tibet.

peaceful and wrathful deities

ཡི་དམ་ཞི་ཁྲོ། • *yi dam zhi khro*

The forty-two peaceful and the fifty-eight wrathful deities that appear to a deceased person following the dissolution of the body and consciousness while they are in the intermediate state.

Pema Gyalpo

པདྨ་རྒྱལ་པོ། • *pad+ma rgyal po* • padmarāja

Literally, “Lotus King.” One of the eight manifestations of Padmasambhava. This form represents his kingship.

Pema Öbar

པད་མ་འོད་འབར། • *pad ma 'od 'bar*

Literally, “Blazing Lotus Light.” Pema Öbar is a sambhogakāya form of Padmasambhava, distinct from the classic eight manifestations. He appears in longevity practice contexts, notably in the treasure teachings of Jatsön Nyingpo.

Pema Tötreng from Oḍḍiyāna

ཨ་རྒྱལ་པདྨ་ཐོད་ཐེང། • *o rgyan pad+ma thod phreng*

The secret name of Guru Padmasambhava. When the people of Oḍḍiyāna attempted to burn him and his consort Mandāravā on a pyre, he transformed the fire into a lake. He was then found sitting on a lotus flower wearing a garland of skulls, earning him this name. This form is also one of the five aspects of Guru Rinpoche that correspond to the five buddha families.

pure land of Great Bliss

བདེ་ཆེན་དག་པའི་ཞིང། • *bde chen dag pa'i zhing*

A name variant of Sukhāvātī, the western pure land of Buddha Amitābha, described in the *Sukhāvativyūha Sūtra*. The special feature of this buddha field is that, given the right conditions—most significantly single-minded devotion to Amitābha—even ordinary

beings can be reborn there to practice the Dharma under ideal circumstances, ensuring their swift progress toward enlightenment.

rākṣasa

རྣམ་པོ་ • *srin po* • rākṣasa

A malignant flesh-eating spirit belonging to the eight classes of gods and demons. Rākṣasas inhabit the southwestern continent of Cāmara, the location of Zangdok Palri, the pure realm of Guru Rinpoche.

Śākya Senge

ལྷ་ཀྱ་སེང་གེ་ • *shAkya seng ge* • śākyasiṃha

Literally, “Lion of the Śākyas.” One of the eight manifestations of Padmasambhava, representing his renunciation and ordination as a monk.

Samantabhadra

ཀུན་དུ་བཟང་པོ། ཀུན་བཟང་། • *kun tu bzang po, kun bzang* • samantabhadra

Literally, “All-Good.” One of the eight great bodhisattvas who closely attended Buddha Śākyamuni, renowned for his vast offerings and aspirations. In the Nyingma and Dzogchen traditions, he is the primordial buddha, the personification of the basic, awakened state of reality.

saṃbhogakāya

ལོངས་སྤྱད་རྩྭ་ལོངས་སྤྱད་པའི་སྐུ། ལོངས་སྐུ་ • *longs spyod rdzogs pa'i sku, longs sku* • saṃbhogakāya

Literally, “body of enjoyment.” One of the two form aspects (*rūpakāya*) of a buddha. Saṃbhogakāya forms are characterized by the major and minor marks of perfection and are perceptible only by highly realized bodhisattvas.

Śāntarakṣita

ཞི་བ་འཇོ། • *zhi ba 'tsho* • śāntarakṣita

The great Indian philosopher Śāntarakṣita (725–788), also known as Khenpo Bodhisattva, significantly furthered the adoption of Buddhism in Tibet. He taught a form of Madhyamaka that integrated the thought of Nāgārjuna with the logic and epistemology of Dignāga and Dharmakīrti as well as Yogācāra philosophy.

Senge Dradrok

སེང་གེ་སྒྲ་སྒོག་ • *seng ge sgra sgrog*

Literally, “The Lion’s Roar.” One of the eight manifestations of Padmasambhava. This form represents the taming of non-Buddhists.

Sindhu

སི་ནུ། • *sin+d+bu* • sindhu

The lake on which Padmasambhava appeared, located in Oḍḍiyāna.

six times of day and night

ཉིན་མཚན་དུས་དྲུག་ • *nyin mtsban dus drug*

The times for spiritual practice: three sessions in the day, and three at night.

ten directions

ཕྱགས་བཅུ། • *phyogs bcu* • daśadik

The ten directions include the four cardinal and four ordinal directions, as well as above and below.

Three Roots

རྩ་གསུམ། • *rtsa gsum*

In tantric Buddhist practices, the Three Roots in which one takes refuge are the guru, the tutelary deity or yidam, and the dākinī.

three times

དུས་གསུམ། • *dus gsum*

Past, present, and future.

Vajrakumāra

རྡོ་རྗེ་གཞོན་ནུ། • *rdo rje gzhon nu* • vajrakumāra

Literally, “Youthful Vajra.” One of the Eight Pronouncements, known as Kagye in Tibetan, specifically categorized as one of their five supramundane wisdom deities. Also referred to as Vajrakīlaya, Vajrakumāra symbolizes enlightened activity.

vidyādhara

རིག་འཛིན། • *rig 'dzin* • vidyādhara

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

Viśuddha

ཡང་དག། • *yang dag* • viśuddha

Literally, “Pure One.” One of the Eight Pronouncements, known as Kagye in Tibetan, specifically categorized as one of their five supramundane wisdom deities. Also referred to as Śrī Heruka, Viśuddha symbolizes enlightened mind.

Yamāntaka

གཤིན་རྗེ་གཤེད། གཤིན་རྗེ་མཐར་བྱེད། • *gsbin rje gshed, gsbin rje mthar byed* • yamāntaka

Literally, “Slayer of the Lord of Death.” A wrathful emanation of Mañjuśrī counted among the ten wrathful deities. In the Nyingma tradition, Yamāntaka is counted as one of the Eight Pronouncements, known as Kagye in Tibetan, where he symbolizes enlightened body and is categorized as one of the five supramundane wisdom deities. Yamāntaka is also a generic name referring to three deity systems: (1) Vajrabhairava, (2) Black Yamāri, and (3) Red Yamāri.

yoginī

རྣལ་འབྱོར་མ། • *rnal 'byor ma* • yoginī

A female practitioner of tantra. This term can also refer to feminine deities.