

༄༅། །ཆོ་དཔག་མེད་དྲུང་མ་བཅུད་འདེན་གྱི་རྒྱན་ཁྲེང་
འཆི་མེད་སྒྲིང་པོ།

Immortality in a Nutshell:
*A Daily Practice for Amitāyus Extracting the
Pristine Nectar*

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.

tshe dpag med dwang ma bcud 'dren gyi rgyun khyer 'chi med snying po

B726

Kabum, vol. 13 (pa), 23.1–28.2, Dzongsar 2014.

This text was translated by Gyurme Avertin. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

First Published 2023

Version 2

Generated from KVP's reading room on 17-Sep-2026

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

This work is licensed under a [Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License](https://creativecommons.org/licenses/by-nc-nd/4.0/).

CONTENTS

TRANSLATOR'S INTRODUCTION	1
OUTLINE	3
IMMORTALITY IN A NUTSHELL	5
I. Preliminaries	5
II. Main Practice	8
III. Conclusion	14
NOTES	17
BIBLIOGRAPHY	19
GLOSSARY	21

TRANSLATOR'S INTRODUCTION

Immortality in a Nutshell is a daily sādhana for *Amitāyus Extracting the Pristine Nectar*, one of the termas contained in *Bearing the Seal of Secrecy*,¹ a cycle composed of twenty-five sections and revealed by the Fifth Dalai Lama in a pure vision.² Jamyang Khyentse Wangpo received the empowerment and transmission for this practice from Shechen Önrul Gyurme Tutob Namgyal.³

Great masters, such as Jamyang Khyentse Wangpo, may often be asked to write specific practice texts—such as daily sādhana, lineage prayers, *drubchen* manuals, and so on—for cycles that other masters have composed or discovered as termas. Khyentse Wangpo wrote this sādhana by extracting from the root text of the pure vision the part that details the visualization, and by adding short preliminaries and a conclusion, as well as the usual ancillary sections (invitation, prostration, offerings, and praise) in the main section.

OUTLINE

I. PRELIMINARIES

- A. Refuge and Bodhicitta
- B. Expelling Obstructing Forces and Establishing the Protective Tent
- C. Blessing the Offerings

II. MAIN PRACTICE

- A. Deity Generation
- B. Invitation, Prostration, and Offerings
- C. Praise
- D. Recitation

III. CONCLUSION

- A. Dissolution and Rearising
- B. Dedications, Aspirations, and Prayers of Auspiciousness

འཆི་མེད་སྒྲིང་པོ།

Immortality in a Nutshell

*Namo guru padma aparimitāyurjñānāya.*⁴

[24] *For those who prefer to practice essentially, here is a daily sādhana for Amitāyus Extracting the Pristine Nectar from the terma cycle known as Bearing the Seal of Secrecy.*

I. Preliminaries

A. Refuge and Bodhicitta

Visualize the objects of refuge, take refuge in them, and generate bodhicitta in their presence.

བདག་སོགས་འགྲོ་ཀུན་དང་ནས་བྱང་ཆུབ་བར། །

dak sok dro kün deng né jang chub bar

From now until enlightenment, I and all sentient beings

ཙ་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

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

chi mé rik dzin drub par sem kyé do

For others, so that they attain complete buddhahood.

Repeat three times.

B. Expelling Obstructing Forces and Establishing the Protective Tent

Set the boundaries and the protective spheres.

ཧྲིཿ

hrih

HRIḤ

རང་ཉིད་རྩ་མགིན་བཅོན་སྤྲིགས་མཛུབ་མཛེད། །

rang nyi tam drin bé chön dik dzub dze

I am Hayagrīva, wielding a club and a menacing mudrā.

བྱགས་ལས་སྤུལ་པའི་ཁྲོ་མཚོན་མེ་ཕུང་གིས། །

tuk lé trül pé tro tsön mé pung gi

From my heart stream wrathful emanations, weapons, and masses of fire

ཆོ་སློག་འཕྲོག་པའི་གདོན་བགེགས་འབྱུང་པོ་རྣམས། །

tsé sok trok pé dön gek jung po nam

That banish negative forces, obstructions, and elemental demons which steal all life and lifeforce.

མཐར་བསྐྱེད་དོ་རྩེ་སྤྱང་བའི་གུར་དུ་གྱུར། །

tar tré dor jé sung wé gur du gyur

Then, they transform into the protective tent.

ཨོ་བཟླ་ཀོ་རྩ་ཏཱ་མྱི་ཤ་རུ་ལུ་རྩྱུ་པཌ། གཞོད་བྱེད་འབྱུང་པོ་ཁྱ་ཚུ་ཡ་པཌ།

ཨོ་བཟླ་ཅཱ་ལ་རྩྱུ་མྱུ་མྱུ།

om benza krodha hayagriwa hulu hulu hung pé nö jé jung po utsattaya pé om benza tsakra dzvala ram hung droom hung

OM VAJRA KRODHA HAYAGRĪVA HULU HULU HŪṂ PHATḤ | NÖJE JUNGPO UCATTĀYA PHATḤ | OM VAJRA CAKRA JVALA RAṂ HŪṂ BHRŪM HŪṂ [25]

C. Blessing the Offerings

In case you have arranged some physical offerings, say:

𑖦𑖯𑖪𑖰

hrih

HRĪḤ

འཆི་མེད་རིག་འཛིན་དཀྱིལ་འཁོར་སྤྱབ་པའི་རྩམ། །

chi mé rik dzin kyil khor drub pé dzé

The substances to accomplish the maṇḍala of immortal vidyādharaś

ཕྱི་ནང་གསལ་བའི་རང་བྱུང་མཆོད་པ་རྣམས། །

chi nang sang wé rang jung chö pa nam

And the outer, inner, and secret naturally present offerings

མ་དག་ལོག་འཁྲུལ་ཉེས་པའི་ཆོག་ས་རྣམས་ཀྱན། །

ma dak lok trül nyé pé tsok nam kün

Are purified of every impurity, error, confusion, and imperfection

ཡེ་ཤེས་འབྲུ་གསུམ་སྤྱད་ཞིང་བྱིན་གྱིས་བརྒྱབ། །

yé shé dru sum jang zhing jin gyi lab

And blessed by the three wisdom syllables.

Purify the offerings with:

རྩ་ཡམ་ཁམ།

ram yam kham

RAM YAM KHAM

Repeat three times.

So they satisfy every desire, multiply the offerings with:

ཨོཾ་ཨཱ་ཀཱཿ།

om ah hung

OM ĀḤ HŪḤ

Repeat three times.

II. Main Practice

A. Deity Generation

ཨོ་སྤ་བྱ་མ་གྲུབ་སྤྱི་མཉམ་བྱ་མ་གྲུབ་ཀྱི་ཉི།

om svabhawa shuddha sarwa dharma svabhawa shuddho hang

OM SVABHĀVA ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO 'HAM

འཛིན་མེད་སྟོང་པའི་དབྱིངས་ཉིད་ལས། །

dzin mé tong pé ying nyi lé

From the expanse of emptiness free of grasping,

ཚུ་ལས་ཚུ་བུར་བཞེལ་བ་བཞིན། །

chu lé chu wur döl wa zhin

Padmākara appears like bubbles on the surface of water,

པད་ཟེའི་སྟེང་ན་པདྨ་འབྱུང་། །

pé dé teng na pema jung

Sitting on a lotus and moon seat

ཚོ་དཔག་དཀར་པོ་ལོངས་སྟོད་རྫོགས། །

tsé pak kar po long chö dzok

In the saṃbhogakāya form of white Amitāyus,

དོ་རྩེ་བུམ་འཛིན་ཡུམ་ལ་འཁྱུད། །

dor jé bum dzin yum la khyü

Holding a vajra and a long-life vase.

པང་དུ་མ་ཁའ་འགོ་མ་རྒྱར། །

pang du khan dro mandara

The ḍākinī Mandāravā sits on his lap.

གོ་ས་དཀར་པད་ཐོད་འཛིན་པས་འཁྱུད། །

gö kar pé tö dzin pé khyü

She is wearing white, [26] and she embraces him with her two arms that hold a lotus and a skull cup.

གཉིས་ཀྱི་ཀའང་ལོངས་སྟོད་རྫོགས་སྐྱའི་ཚུལ།

nyi ka'ang long chö dzok kü tsül

Both appear in their saṃbhogakāya form,

དར་དང་རིན་ཆེན་རུས་པས་སྤྲས། །
dar dang rin chen rü pé tré
Adorned with the silk, jewel, and bone ornaments.

ལུས་ནང་ཙ་མ་སུམ་ཀོར་ལྔ་འི་དབུས། །
lü nang tsa sum khor ngé ü
In his body are three channels and five cakras.

པཌ་ཐོང་ཐེང་དཀར་དམར་མཐིང་། །
pema tö treng kar mar ting
In the center of each cakra

ཤེར་ལྷང་ལོངས་སྤྱོད་ཚོགས་པའི་སྒྲ། །
ser jang long chö dzok pé ku
Are white, red, dark blue, yellow, and green

རིམ་བཞིན་གཡས་པ་འཁོར་ལོ་དང་། །
rim zhin yé pa khor lo dang
Pema Tötrenḡ Tsals in saṃbhogakāya form,

པཌ་དོ་རྩེ་རིན་པོ་ཆེ། །
pema dor jé rin po ché
Holding in their right hand a wheel, a lotus, a vajra,

རྒྱ་གམ་འཛིན་ཅིང་གཡོན་ཆོ་བུམ། །
gya dram dzin ching yön tsé bum
A jewel, and a crossed vajra, respectively; in their left hand, they hold a long-life vase.

གསང་གོས་སྒྲུང་མཉེན་ཁྱུ་གསོལ། །
sang gö nam jar nyen zhu söl
Each wears the secret garment, the monastic shawl, and the lotus hat.

ཡིད་འཛིན་ཤྲུག་དེ་ལྔ་དང་། །
yi dzin shakya dé wi dang
The five ravishing consorts—Mandāravā, Śākyadevī,

མཚོ་རྒྱལ་ཀ་ལ་སིདྲི་མ། །
tso gyal ka la siddhi ma
Yeshe Tsogyal, Kālasiddhī,

བག་ཤིས་ཁྱེ་དྲན་གཟུངས་མ་ལ། །
tra shi khyé dren zung ma nga
And Tashi Kyedren⁵—

སངས་རྒྱལ་ལྷན་དང་གོས་དཀར་མོ། །
sang gyé chen dang gö kar mo
Appear in the forms of Buddhalocanā, Pāṇḍaravāsini,

མ་མ་གྲི་དང་རིན་ཆེན་སྒྲིལ། །
ma ma ki dang rin chen drol
Māmakī, Ratnatārā,⁶

དམ་ཚིག་སྒྲིལ་མའི་རྣམ་པ་ཅན། །
dam tsik drol mé nam pa chen
And Samayatārā.

གཡས་པ་རང་རྟགས་ཕྱག་མཚན་དང་། །
yé pa rang tak chak tsen dang
Holding their respective hand implements in their right hands

གཡོན་པ་ཐོད་པ་བཙུང་ལྷན་འཛིན། །
yön pa tö pa chü den dzin
And a skull cup filled with the elixir of long life in their left,

གཅེར་བུ་སྒྲོ་གོལ་རུས་པས་བརྒྱན། །
cher bu tra drol rü pé gyen
The deities are naked and adorned with the bone ornaments.

མཛེས་སྒྲུག་བདེ་བ་སྦྱེད་པའི་ཉམས། །
dzé duk dé wa kyé pé nyam
Their hair is loose, and they are attractive, seductive, and arousing.

ཀུན་ཀྱང་རྩྭ་ཐོག་ཡི། །
kün kyang dor jé pema yi
The deities strike the vajra and lotus postures

སྒྲིལ་ཀྱང་འཇའ་འོད་གྲོང་ན་བཞུགས། །
kyil trung ja ö long na zhuk
Amidst rainbow lights.

Say these words and actualize their meaning.

B. Invitation, Prostration, and Offerings

In brief, the next steps in the practice, such as inviting the maṇḍala of wisdom deities and so on, are:

𑖦𑖯𑖰

hrih

HRĪḤ

རང་བཞིན་རྣམ་དག་གཞལ་ཡས་ནས།

rang zhin nam dak shal yé né

From the infinite palace of utterly pure nature,

པཌ་ཐོང་ཐེང་ཆོ་དབང་ཚུལ། །

pema tö treng tsé wang tsal

Pema Tötrenḡ Tsal, who has power over life—

འདིར་གཤེགས་གཉིས་སུ་མེད་པར་བཞུགས། །

dir shek nyi su mé par zhuk

Please come and remain here, indivisible from our visualization.

སྒོ་གསུམ་གྱས་པས་ཕྱག་འཆལ་ཞིང་། །

go sum gü pé chak tsal zhing

We prostrate in devotion with body, speech, and mind

ཕྱི་ནང་གསང་བའི་མཆོད་པ་འབུལ། །

chi nang sang wé chö pa bül

And present you with outer, inner, and secret offerings.

མཆོག་དང་སྤྱན་མོང་དངོས་གྲུབ་སྦྱེལ། །

chok dang tün mong ngö drub tsöl

Please grant the supreme and ordinary accomplishments!

ཨོྩ་བཙྰ་གུ་རུ་པདྨ་ཡུལ་རྩལ་འཁྱོག་པའི་ཕུའི་རྩུ་བེ་ཨ་ལོ་ཀེ་གཞི་ནི་ཁྱི་བྱ་པ་དྲིཚ་སྤྲ་རྒྱ།
མ་རྩ་པརྩ་ཨ་མི་ཏ་བ་ལི་ཏ་རྟ་ལཱ་ནི།

om benza guru padma ayurdznyana argham padyam pupé dupé aloké gendé naivedyé
shabda pratittsa soha mahapantsa amrita balingta rakta khahi

OM VAJRA GURU PADMA ĀYURJÑĀNA ARGHAM PĀDYAM PUṢPE DHŪPE ĀLOKE
GANDHE NAIVEDYÉ ŚABDA PRATĪCCHA SVĀHĀ | MAHĀPAÑCA AMṚTA BALIṂTA
RAKTA KHĀHI [27]

C. Praise

ཧྲིཿ
hrih
HRĪḤ

དྲན་པ་ཙམ་གྱིས་འཆི་བདག་བདུད། །
dren pa tsam gyi chi dak dü
Merely thinking of you terminates that devil, the Lord of Death!

མཐར་མཇེད་པད་འབྱུང་ཚེ་དཔག་མེད། །
tar dzé pé jung tsé pak mé
To you, Padmākara Amitāyus,

ཨེ་ཨླ་བྱུང་འབྲུག་ལྷ་ཚོགས་ལ། །
é wam zung juk lha tsok la
And to the deities of the union of E and VAM,

ལུས་ངག་ཡིད་གསུམ་གྱིས་ཕྱག་འཚེལ། །
lū ngak yi sum gü chak tsal
We prostrate in devotion with body, speech, and mind.

D. Recitation

བྱགས་ཀར་ཁྱེད་མྱི་ལྷ་ཀར་གསལ། །
tuk kar da teng hrih kar sal
At my heart, on a moon disc, is a brilliant white syllable HRĪḤ.

དེ་མཐར་སྤྲགས་ཀྱི་ཕྱོད་བས་བསྐོར། །
dé tar ngak kyi treng wé kor
The mantra garland revolves around it.

འོད་འཕྲོས་འབྱུང་བཞིའི་དྲངས་བཅུད་དཔལ། །

ö trö jung zhi dang chü pal

Light emanates from the syllables to gather

རང་གི་སྒྲ་ཆེ་ཡར་ཉམས་དང་། །

rang gi la tsé yar nyam dang

The glorious quintessence of the four elements,

འཁོར་འདས་ཆོ་བསོད་ཡེ་ཤེས་ཀྱན། །

khor dé tsé sö yé shé kün

Which restores the ruptures and decline of my *la* vitality and longevity.

འོད་ཟེར་སྒྲ་ལྡེ་རྣམ་པར་བསྐྱུས། །

ö zer na ngé nam par dü

The luminosity also gathers all the life, merit, and wisdom of saṃsāra and nirvāṇa in the form of five-colored rays of light,

ལུས་དཀྱིལ་ལྷ་ཡི་སྤྱི་བོར་བྱགས། །

lū kyil lha yi chi wor zhuk

Which enter the maṇḍala of the deities' bodies through the top of their heads

སྦྱར་མཚམས་བྱང་སེམས་བདུད་རྩིར་བབས། །

jor tsam jang sem dü tsir bab

And then flow out from the point of union as bodhicitta nectar

རྩ་གསུམ་འཁོར་ལོ་ལྷ་རྣམས་གང་། །

tsa sum khor lo nga nam gang

That fills my three channels and five cakras.

དུས་མིན་འཆི་བའི་བར་ཆད་ནི། །

dü min chi wé bar ché zhi

As a result, the obstacles of untimely death are pacified,

ཆོ་བསོད་དཔལ་འབྱོར་ཡེ་ཤེས་རྒྱས། །

tsé sö pal jor yé shé gyé

Life, merit, wealth, and wisdom flourish,

འཆི་མེད་རིག་འཛིན་འགྲུབ་པར་གྱུར། །

chi mé rik dzin drub par gyur

And I become an immortal vidyādhara.

As you say this prayer, think about its meaning, and then recite the mantra:

ཨོཾ་བཙུ་གུ་པདྨ་ཡུལ་རྣམ་པར་གླི་ཐོ་བྱེད་ཅེ་ བཙུ་ཡུ་ཤེ་སྒྲུ།

om benza guru pema ayurdzanyana sarwa siddhi nri droom hung dza benza ayushé
soha

OM VAJRA GURU PADMA ĀYURJÑĀNA SARVA SIDDHI NRĪ BHRŪM HŪM JAḤ | VAJRA
ĀYUṢE SVĀHĀ

At the end of the session, recite the vowel and consonant mantra, the mantra of dependent origination, the offering mantra, and the verse of praise. If you wish, you may also add a tseguk longevity-summoning prayer at this point.

Purify mistakes and negativity with confession by reciting the hundred-syllable mantra.

III. Conclusion

A. Dissolution and Rearising

སྐྱོད་བཅུད་འོད་ལྷ་རང་ལ་འདུས། །

nö chü ö zhu rang la dü

The universe and all those dwelling in it melt into light. The light dissolves into me,

རང་ཉིད་འོད་གསལ་དགྱིངས་སུ་ཐིམ། །

rang nyi ö sal ying su tim

And I myself dissolve into clear light, vanishing into basic space.

སྒྲུ་ཡང་བྱུང་འདུག་སྒྲུ་མའི་སྒྲུ། །

lar yang zung yuk gyu mé ku

Again, the illusory form of union

མཁའ་ལས་འཇའ་ཚོན་བཞིན་དུ་གར། །

kha lé ja tsön zhin du shar

Arises like a rainbow from the sky.

Saying this eliminates the extremes of permanence and nihilism.

B. Dedications, Aspirations, and Prayers of Auspiciousness

དགེ་བ་འདི་ཡིས་སྒྲུ་དུ་བདག །

gé wa di yi nyur du dak

Through the positivity and merit of this practice,

ཚེ་དཔག་མེད་མགོན་འགྲུབ་གྱུར་ནས། །

tsé pak mé gön drub gyur né

May I swiftly attain the realization of the protector Amitāyus [28]

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ། །

dro wa chik kyang ma lü pa

And thereby lead every single sentient being

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག །

dé yi sa la gö par shok

To their state of perfection.

Dedicate, make aspirations, and say words of auspiciousness with these four lines and any other prayers that are appropriate.

This text is a brief practice based on the main part of the pure vision root text—the part that details the visualization—with the addition of preliminary and other sections. It was arranged by Khyentse Wangpo, a mere servant who delights his master, the Lake-Born Guru. May the merit of this compilation be the cause for all beings to enjoy everything they desire and the glory of long life and wisdom.

NOTES

1. *gsang ba rgya can*. On the section *dag snang rgya can tshe dpag med dwangs ma bcud 'dren*, see [Tsadra](#).
2. Affectionately known as the Great Fifth, Ngawang Lobzang Gyatso (ngag dbang blo bzang rgya mtsho, 1617–1682) was a tertön, and as such an emanation of Guru Rinpoche, as well as the activity emanation of King Trisong Deutsen.
3. Shechen Önrul Gyurme Tutob Namgyal (zhe chen dbon sprul 'gyur med mthu stobs rnam rgyal, 1787–1854).
4. Homage to the lotus guru Aparimitāyurjñāna.
5. On the five consorts of Padmasambhava, see Gross, “Yeshe Tsogyal,” 270–71; Jamgön Kongtrul Lodrö Thaye, *The Life and Liberation of Padmākara*; and Dash, “Gu-ru Rin-po-che and Lamaism in Sikkim,” 35–36. On Mandāravā and Yizin as a woman’s name in Zahor, see van der Kuijp, “On the Edge of Myth and History,” 143.
6. Note that Ratnatārā appears instead of the female buddha Dhātviśvarī, the consort of Vairocana associated with the element of space.

BIBLIOGRAPHY

- Dash, Narendra Kumar. “Guru Rin-po-che and Lamaism in Sikkim.” *Bulletin of Tibetology* 31, no. 1 (1995): 34–42.
- Gross, Rita. “Yeshe Tsogyal: Enlightened Consort, Great Teacher, Female Role Model.” In *A Garland of Feminist Reflections: Forty Years of Religious Exploration*, edited by Rita Gross, 263–80. Berkeley: University of California Press, 2009.
- Jamgön Kongtrul Lodrö Thaye. *The Life and Liberation of Padmākara, the Second Buddha*, from *A Precious Garland of Lapis Lazuli*. Translated by Peter Woods and Stefan Mang. Edited by Libby Hogg. Lhasey Lotsawa Translations, 2018. <https://www.lotsawahouse.org/tibetan-masters/jamgon-kongtrul/life-and-liberation-of-padmakara>.
- Ngawang Lobzang Gyatso (ngag dbang blo bzang rgya mtsho). *Gsang ba'i rnam thar rgya can ma*: A record of the visionary experiences of the 5th Dalai Lama reproduced from a rare manuscript belonging to the Stag tshang ras pa Bla brang of Hemis. Leh: S.W. Tashigangpa, 1972.
- van der Kuijp, Leonard W.J. “On the Edge of Myth and History: Za hor, its Place in the History of Early Indian Buddhist Tantra, and Dalai Lama V and the Genealogy of its Royal Family.” In *Studies on Buddhist Myths: Texts, Pictures, Traditions and History*, edited by Bangwei Wang, Jinhua Chen, and Ming Chen, 114–64. Shanghai: Zhongxi Books, 2010.

GLOSSARY

Amitāyus

ཚེ་དཔག་མེད་པ། • *tshe dpag med pa* • amitāyus

The “Buddha of Boundless Life,” Amitāyus appears as the saṃbhogakāya aspect of Amitābha and is associated with longevity practices.

Aparimitāyurjñāna

ཚེ་དཔག་རྟུ་མེད་པ། • *tshe dpag tu med pa*

Literally, “Immeasurable Longevity and Wisdom.” An epithet for Amitāyus Buddha. See [84000](#).

Buddhalocanā

སངས་རྒྱས་སྤྱན། • *sangs rgyas spyan* • buddhalocanā

One of the five female buddhas, Buddhalocanā represents the purity of the element of earth. She is the consort of Akṣobhya.

Hayagrīva

རྟ་མགྲིན། • *rta mgrin* • hayagrīva

Hayagrīva is the wrathful form of Avalokiteśvara, appearing with a horse’s head sticking out of his crown.

Kālasiddhī

ཀ་ལ་སིདྲི་མ། • *ka la siddhi ma* • kālasiddhī

One of the five consorts of Padmasambhava, Kālasiddhī was from Nepal.

la vitality

སྤྱ། • *bla*

One of the three aspects that keeps people alive, the *la* vitality is located in the heart.

Lord of Death

འཇི་བདག་ • *'chi bdag* • yamarāja

As the deity of death, Yama is found in Hinduism as well as Buddhism. In the Vedic tradition, he is regarded as the first human who ever died, and for that reason he is the ruler of the afterworld.

Māmakī

མ་མ་གླི། • *ma ma kI* • māmakī

One of the five female buddhas, Māmakī represents the purity of the element of water. She is the consort of Ratnasambhava.

Mandāravā

མནྟར་བ། • *man+dAr* • mandāravā

One of the five consorts of Padmasambhava, Mandāravā—also called by her Zahor name Yizin (yid 'dzin)—was the daughter of King Vihārdhara of Zahor.

Padmākara

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

Literally, “Lotus-Born.” An epithet for Padmasambhava.

Pāṇḍaravāsini

ཤོས་དཀར་མོ། • *gos dkar mo* • pāṇḍaravāsini

One of the five female buddhas, Pāṇḍaravāsini represents the purity of the element of fire. She is the consort of Amitābha.

Pema Tötreng Tsal

པདྨ་ཐོན་འབྲེང་། • *pad+ma thod 'pbreng*

Padmasambhava was given this name after arising from a pyre unharmed after an attempt to burn him alive. He assumed this wrathful form when he went to the land of the *nāḥsasas* to subjugate them.

Ratnatārā

རིན་ཆེན་སྒྲོལ་མ། • *rin chen sgrol ma* • ratnatārā

One of the four goddesses of light in the Vajrayāna tradition, Ratnatārā appears in semi-wrathful form.

Śākyadevī

ཤཱཀ་དེ་ལྷི། • *shAkya de wI* • śākyadevī

One of the five consorts of Padmasambhava, Śākyadevī was the daughter of the Newar King Puṇyadhara.

Samayatārā

དམ་ཚིག་སྒྲོལ་མ། • *dam tshig sgrol ma* • samayatārā

One of the five female buddhas, also known as Green Tārā, Samayatārā represents the purity of the element of air. She is the consort of Amoghāsiddhi.

Tashi Kyedren

བཀྲ་ཤིས་ཁྱེ་འདྲེན། • *bkra shis khye 'dren*

One of the five consorts of Padmasambhava, Tashi Kyedren was from the region of Mön in Bhutan.

***tseguk* longevity-summoning prayer**

ཚེ་འགྲུགས། • *tshe 'gugs*

The life-summoning prayer is a ritual in which the quintessence of life and longevity is gathered from the whole universe, animate and inanimate, and particularly from beings who have very long lives, such as gods, *ṛṣis*, and so on. It is drawn back into the practitioner, extending their life.

Yeshe Tsogyal

ཡེ་ཤེས་མཚོ་རྒྱལ། • *ye shes mtsho rgyal*

One of the five consorts of Padmasambhava, Yeshe Tsogyal was a princess from the Kharchen clan of Tibet.