

༄༅། །བི་རུ་པ་ལ་གསོལ་འདེབས།

A Prayer to Virūpa

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

bi rU pa la gsol 'debs

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Jamyang Khyentse Wangpo

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CONTENTS

TRANSLATOR'S INTRODUCTION	1
A PRAYER TO VIRŪPA	3
NOTES	5
BIBLIOGRAPHY	7
GLOSSARY	9

TRANSLATOR’S INTRODUCTION

In this short prayer, Jamyang Khyentse Wangpo supplicates Virūpa, also known as the “Lord of the Yogis,” who is considered to be an important source of the Lamdre teachings of the Sakya tradition.¹

Virūpa was an Indian prince who renounced mundane life and eventually became the abbot of the monastic college Nālandā Mahāvihāra. After practicing the tantra of Vajravārāhī for years and not achieving any results, Virūpa threw his mālā into the toilet. The same night, the deity Nairātmyā appeared before him. After stating that she was his main deity, she granted the necessary empowerment and he instantaneously attained the first bodhisattva bhūmi. Virūpa attained up to the sixth bhūmi shortly thereafter, but was forced to leave the monastery due to his increasingly controversial behavior. From then on referring to himself as Virūpa (“the ugly one”), he traveled throughout India, teaching tantra and destroying the temples of those who practiced animal sacrifice. Virūpa is recognized as one of the eighty-four mahāsiddhas of India.²

བི་རུ་པ་ལ་གསོལ་འདེབས།

A Prayer to Virūpa

*Namo guru virūpāya!*³

གཞུང་ལུགས་ཀྱན་མཁྱེན་མཁའ་འགྲོས་རྗེས་སུ་བཟུང་།།

zhung luk kün khyen khan drö je su zung

Knower of all scriptures, accepted and cared for by the ḍākinīs,

མངོན་གྱུར་ས་བརྟེས་དཔལ་ལྷན་བིརུ་པ།།

ngön gyur sa nyé pal den birU pa

Glorious Virūpa, who achieved the state of realization,

བྱུང་རིགས་རྒྱ་མཚོའི་གཙོ་བོར་གསོལ་བ་འདེབས།།

drub rik gya tsö tso wor söl wa deb

Chief [280] of the ocean of siddha families, to you I pray—

བར་ཆད་ཀྱན་སེལ་མཚོག་ཐུན་དངོས་གྱུབ་བསྐྱེད།།

bar ché kün sel chok tün ngö drub tsöl

Dispel all obstacles and grant me ordinary and supreme siddhis!

At the request of the great vajra holder Kunga Chöwang, Jamyang Khyentse Wangpo made this prayer with the wish that it might become a cause for the blessings of the Lord of Yogis to infuse all others' minds.

NOTES

1. This is evidenced, for example, in *bi rU pa la bstod pa lhan skyes spros bral ma*, a paean to the yogi composed by Sachen Kunga Nyingpo (sa chen kun dga' snying po, 1092–1158); for a translation, see Davidson, *Tibetan Renaissance*, 50–52.
2. The “Older Virūpa,” to whom Jamyang Khyentse Wangpo pays homage in this prayer, should not be confused with “Virūpa the Younger” (bir+wa pa phyi ma), or the “Eastern Virūpa” (shar phyogs bir+wa pa), who later became a student of Virūpa the mahāsiddha. For a detailed introduction to Virūpa, see Dowman, *Masters of Mahamudra*, 43–52.
3. “Homage to the guru Virūpa!” The name in the homage above is emended from virūpādāya.

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GLOSSARY

bhūmi

ས། • *sa* • bhūmi

The ten bhūmi levels comprise the evolutionary path of the bodhisattva.

eighty-four mahāsiddhas

གུབ་ཐོབ་བརྒྱད་ཅུ་མཚན། • *grub thob brgyad cu rtsa bzhi* • caturaśītisiddha

As recorded by Abhayadatta, this group of great adepts in India included founders of tantric lineages still practiced today.

Kunga Chöwang

ཀུན་དགའ་ཚེས་དབང་། • *kun dga' chos dbang*

Described as a “great vajra holder” by Khyentse Wangpo in the context of requesting a prayer to the mahāsiddha Virūpa. This individual could be the “hermit of Nangtse, Kunga Chökyi Wangpo,” who lived in the nineteenth century. See [Himalayan Art](#).

Lord of Yogis

རྣལ་འབྱོར་དབང་ཕྱུག་ • *rnal 'byor dbang phyug* • yogīśvara

Epithet for Virūpa.

Nairātmyā

བདག་མེད་ས། • *bdag med ma* • nairātmyā

Literally, “Egoless Woman.” Consort of Hevajra.

Nālandā Mahāvihāra

ན་ལན་ད། • *na lan da* • nālandā mahāvihāra

Active in Bihar from the fifth century to the twelfth century, Nālandā Mahāvihāra was both a monastery and university with as many as 1,500 teachers. In addition to its philosophical curriculum, it also included a tantric college.

Vajravārāhī

རྡོ་རྗེ་ཕག་མོ། • *rdo rje phag mo* • vajravārāhī

Literally, “Vajra Sow.” A wrathful form of Vajrayoginī.

Virūpa

འི་རུ་པ། འི་རུ་པ། འི་རུ་པ། • *bi rUpa, birUpa, bir+wa pa* • virūpa

One of the mahāsiddhas of India and an abbot of Nālandā, Virūpa (c. seventh to ninth centuries) is regarded as one of the important sources of the teachings of the Lamdre tradition.