

༄༅། །རྟ་མཆོག་རྩལ་པའི་སྒྲིང་ཏིག་ལས། དབང་ཆེན་ཆེ་སྒྲུབ་ཟབ་
མོའི་རྒྱན་གྱི་རྣལ་འབྱོར་སྒྲིང་པོ།

The Core Daily Yoga of the Profound Longevity Sādhana of Mighty Hayagrīva

Tachok Rölpe Nyingtik
The Heart Essence of Supreme Hayagrīva Display

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.

rta mchog rol pa'i snying tig las/ dbang chen tshe sgrub zab mo'i rgyun gyi rnal 'byor snying po

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Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This sādhanā provides a daily practice of Hayagrīva, one of the eight herukas from the Eight Pronouncements (Kagye) treasure cycle. It serves as a means for cultivating long life and vitality, drawing on Hayagrīva's enlightened activity. By visualizing the deity, reciting the mantra, and invoking the blessings of the substances and support, the practitioner restores and extends their vital energy while simultaneously planting the seeds for realizing the deathless nature of mind. In this way, the practice integrates the relative benefit of a long, auspicious life with the ultimate benefit of recognizing primordial wisdom as one's own true nature.

The text represents the wisdom realization of the Indian vidyādhara Nāgārjuna, which Guru Rinpoche, in the form of Guru Pema Gyalpo, taught to Jamyang Khyentse Wangpo as a direct aural transmission. In the spring of 1867, at the age of forty-eight, Khyentse Wangpo visited Dzongshö Deshek Dupé Podrang, a sacred site in the Derge region of eastern Tibet. One night during his stay, Khyentse Wangpo had a vision in which he traveled to the Śaṅkarakūṭa stūpa in the Śītavana charnel ground near Bodhgaya, India. In each of the cardinal and intermediate directions around the stūpa, the eight manifestations of Guru Rinpoche appeared, with Pema Tötreng Tsal at the center. One after the other, they bestowed on Khyentse Wangpo the aural transmissions of the Eight Pronouncements. Several months later, in the summer of 1867, Khyentse Wangpo wrote this particular daily practice at the behest of Katok Situ Chökyi Lodrö at his private residence at Katok Monastery.

The Eight Pronouncements are the sādhana of the eight herukas: (1) Yamāntaka, the heruka of enlightened body; (2) Hayagrīva, the heruka of enlightened speech; (3) Viśuddha (Yangdak Heruka), the heruka of enlightened mind; (4) Mahottara (Chemchok) / Dutsi Yönten (Nectar Qualities), the heruka of enlightened qualities; (5) Vajrakīlaya, the heruka of enlightened activities; (6) Mamo Bötong (Mamo Sorcerer), the heruka who calls and dispatches the mamos; (7) Jigten Chötö (Mundane

Worship), the heruka of worldly praise and offerings; and (8) Möpa Dragngak (Maledictory Fierce Mantra), the heruka of wrathful mantra.

According to Nyingma history, the Eight Pronouncements, which belong to the *sādhana* section of Mahāyoga, were originally given by the *saṃbhogakāya* deity Vajradharma to the *ḍākinī* Karmendrāṇī, who concealed them in eight precious caskets inside the Śaṅkarakūṭa stūpa. During the eighth century, Karmendrāṇī transmitted the Eight Pronouncements to the eight great vidyādhara of India: (1) Mañjuśrīmitra received the transmission of Yamāntaka; (2) the vidyādhara Nāgārjuna received the transmission of Hayagrīva; (3) Hūṃkāra received the transmission of Viśuddha (Yangdak Heruka); (4) Vimalamitra received the transmission of Mahottara (Chemchok Heruka) / Dutsi Yönten (Nectar Qualities); (5) Prabhāhasti received the transmission of Vajrakīlaya; (6) Dhanasaṃskṛta received the transmission of Mamo Bötong (Mamo Sorcerer); (7) Rambuguhya received the transmission of Jigten Chötö (Mundane Worship); and (8) Śāntigarbha received the transmission of Möpa Dragngak (Maledictory Fierce Mantra). After attaining realization through their respective heruka practices, the eight great vidyādhara taught all Eight Pronouncements to Guru Rinpoche. In Khyentse Wangpo's vision, Guru Rinpoche's eight manifestations gave him the aural transmissions of each of the Eight Pronouncements.

OUTLINE

I. PRELIMINARY PRACTICE

- A. Taking Refuge
- B. Generating Bodhicitta
- C. Gathering the Accumulations of Merit and Wisdom

II. MAIN PRACTICE

- A. Visualizing the Deity
- B. Reciting the Mantra
- C. Enhancing the Longevity Support

III. CONCLUSION

- A. Dissolving into Luminosity
- B. Arising in the Body of Union
- C. Prayers of Dedication, Aspiration, and Auspiciousness

དབང་ཆེན་རྒྱན་གྱི་ནལ་འབྱོར་སྤྱིང་པོ།

The Core Daily Yoga of Mighty Hayagrīva

Namo guru hayavaralalitāya!

Here is the essential daily yoga of the profound longevity sādhana of Mighty Hayagrīva from The Heart Essence of Supreme Hayagrīva Display, a Dharma cycle that was transmitted from the wisdom mind of Ācārya Nāgārjuna, with profound aural transmission instructions from Oddiyāna Guru Pema Gyalpo.

The method for practicing it has three parts: the preliminary practice, the main practice, and the conclusion.

I. Preliminary Practice

The first part has three sections: taking refuge, generating bodhicitta, and gathering the accumulations of merit and wisdom.

A. Taking Refuge

Visualize and recite the following:

ཚོགས་ཞིང་སྤྱི་མ་རྟ་མཆོག་རྩལ་པའི་དགྲིལ་འཁོར་མཁའ་ཁྱབ་དུ་སང་པའི་རྒྱན་སྤྱིང་བདག་གཞན་འགྲོ་ཀླན་
སྒོ་གསུམ་འཇུག་པ་གཅིག་པས་སྐྱབས་སུ་འགྲོ་བར་བགྱི།

tsok shing lama tachok rôlpé kyilkor khakyab tu sepé chen ngar dak zhen dro kun go
sum jugpa chigpé kyab su drowar gyi

The field of merit—my guru, Supreme Hayagrīva Display, and the maṇḍala—awakens, filling the sky. In their presence, I and all other beings take refuge with united body, speech, and mind.

Thinking this, recite:

ཨུཾ

a

A ཨ

སྐྱེ་བ་མེད་པའི་ཡེ་ཤེས་ལས་མུ་

kyewa mepé yeshé lé

From unborn primordial wisdom, ཨ

འགགས་མེད་སྒྲུང་བའི་ཕུག་རྒྱུར་བཞེངས་མུ་

gagmé nangwé chakgyar zheng

You arise as the mudrā of unceasing appearance; ཨ

དཔལ་ཆེན་ཏྲ་མཆོག་ཉི་རུ་ཀར་མུ་

palchen tachok herukar

Great Glorious Hayagrīva heruka, ཨ

རང་ངོ་ཤེས་པས་སྐྱབས་སུ་མཆི་མུ་

rang ngo shepé kyab su chi

Recognizing my true nature, I take refuge. ཨ

Repeat three times.

B. Generating Bodhicitta

ཧཱུྃ

hung

HŪM ཨ

དེ་བཞིན་ཉིད་དབྱིངས་མ་རྟོགས་པའི་མུ་

dezhinyi ying ma togpé

With a mind of great compassion ཨ

འགོ་ལ་སྟིང་རྗེ་ཆེན་པོའི་སྟོས་མུ་

dro la nyingjé chenpö lö

For beings who have not realized the basic space of suchness, ཨ [327]

རིམ་གཉིས་ཟབ་མའི་ནལ་འབྱོར་གྱིས།

rim nyi zabmö naljor gyi

I generate supreme bodhicitta to free them from the three realms མ

ཁམས་གསུམ་སྒྲོལ་བར་སེམས་མཆོག་བསྐྱེད།

kham sum drölwar sem chok kyé

By practicing the two stages of this profound yoga. མ

Repeat three times.

C. Gathering the Accumulations of Merit and Wisdom

ཧྲོ།

ho

HOH མ

དོར་ལྷོ་བ་དཔོན་སངས་རྒྱས་དཔལ།

dorjé lopön sangyé pal

I prostrate to the vajra masters, མ

དུས་གསུམ་བཞུགས་ལ་ཕྱག་འཆོལ་ལོ།

dü sum zhuk la chagtsal lo

Glorious embodiments of the buddhas of the three times. མ

མཆོག་གསུམ་བསྟན་པའི་ཞིང་གྱུར་ལ།

chok sum tenpé zhing gyur la

With a mind free from duality, མ

གཉིས་མེད་ཡིད་གྱིས་སྐྱབས་སུ་མཆི།

nyimé yi kyi kyab su chi

I take refuge in the Three Jewels, the field of reliance. མ

དངོས་འབྱོར་ཡིད་གྱིས་རྣམ་སྤྱུལ་པའི།

ngö jor yi kyi nam trülpé

Accept these pure offerings, མ

དག་པའི་མཆོད་པ་བཞེས་སུ་གསོལ།

dagpé chöpa zhé su söl

Both actual and imagined. མ

དངོས་ཟུབ་ཚུ་བོ་གཅོད་པའི་གེགས་མེད།

ngödrub chuwo chöpe gek

I confess all my faults without exception, མེད།

ཉེས་བྱས་མ་ལུས་བཤགས་པར་བགྱི།

nyejé ma lü shagpar gyi

Obstructions that cut off the flow of accomplishments. མེད།

སྤྱོད་པའི་ཁོར་ལུ་སྐུ་མཁའ་འཁོར་མེད།

chok chu khor sum dagpé chö

I rejoice in those actions throughout the ten directions, མེད།

མ་ཆགས་སྦྱོད་ལ་རྗེས་ཡི་རངས་མེད།

ma chak chö la jé yi rang

Done without attachment and free from the three spheres. མེད།

དག་པ་མཐའ་བཞི་རྒྱུ་མེད།

dagpa ta zhi drimamé

I arouse perfect bodhicitta, མེད།

ཐོག་པའི་བྱང་ཆུབ་སེམས་བསྐྱེད་དོ།

dzogpé jangchub semkyé do

Pure and untainted by the four extremes. མེད།

བདེ་གཤེགས་དབང་ཕྱག་སེམས་ཅན་ལ་མེད།

deshek wangchuk semchen la

To the sugatas, mighty lords, and beings. མེད།

དགོས་པ་གསུམ་ཕྱིར་ལུས་འབུལ་ལོ།

göpa sum chir lü bül lo

I offer my body for the threefold purpose. མེད།

ཚོར་བས་བགྲངས་བའི་ལས་རྣམས་ཀྱང་མེད།

tsé rab drangwé lé nam kün

All the merit I have accumulated throughout my many lives མེད།

བསྐྱེད་ཏེ་བྱང་ཆུབ་ཆེན་པོར་བསྐྱེད།

dü té jangchub chenpor ngo

I dedicate to great awakening!¹ མེད།

Repeat this three times.

Then say:

ཇཱ་ཁུང་བམ་ཏོ།

dza hung bam ho

JAḤ HŪM BAM HOḤ

ཚོགས་ཞིང་རྣམས་རང་ལ་ཐིམ་པར་གྱུར།

tsok shing nam rang la timpar gyur

With this, the entire field of merit dissolves into me.

II. Main Practice

The main practice has three parts: visualizing the deity, reciting the mantra, and enhancing the longevity support.

A. Visualizing the Deity

Imagine and recite the following:

ཨ།

a

A ॐ

རྟ་མགོན་ཆུལ་པོ་དེ་བཞིན་ཉིད།

tamdryn gyalpo dezhinyi

King Hayagrīva is suchness itself. ॐ

མ་བཅོས་མ་བསྐྱད་གཞུག་མའི་གཤིས།

ma chö ma lé nyugmé shi

The uncontrived, unadulterated innate nature. ॐ

དམིགས་མེད་སྒྲིང་རྗེ་མཆོག་གི་གདངས།

migmé nyingjé chok gi dang

Your radiance of supreme nonreferential compassion ॐ

འགགས་མེད་ཟངས་གྲུག་རྒྱ་ཤར།

gagmé zangtal kün tu shar

Arises everywhere, open and unceasing. ॐ

རོལ་པ་ཆེན་པོའི་ཆོ་འཕྲུལ་ལས།

rölpa chenpö chotrül lé

From this vast magical display མེ

རྒྱུ་ཡི་ས་བོན་སྤྱོད་མར་པོ།

gyu yi sabön hri marpo

Comes the causal seed syllable, a red HRĪḤ. མེ [328]

སྒྲ་གས་ཀྱི་སྒྲ་གདངས་དང་བཅས་པ།

ngak kyi dradang dang chepa

With the resonance of the mantra མེ

ཁམས་གསུམ་སྟོང་ཞིང་དབྱིངས་སུ་ཐིམ།

kham sum tong zhing ying su tim

The three realms empty and dissolve into basic space. མེ

རྒྱུ་ལས་ཨེ་ཡམ་བལ་ལམ་སྤྱོད།

gyu lé é yam bam lam sum

The causal seed syllable emanates E YAM BAM LAM SUM; མེ

འཕྲོས་པས་འབྲུང་བ་རིམ་བརྟེན་སྟེང་།

tröpé jungwa rim tsek teng

From these come the stacked elements, with Mount Meru on top, མེ

རི་རབ་སྟེང་དུ་སྦྲང་འཁོར་དབུས།

rirab teng du sungkhor ü

Above which is a protective dome, མེ

དབང་ཆེན་གཞལ་ཡས་མཚན་ཉིད་ཚྲོགས།

wangchen zhalyé tsenyi dzok

And within it is Mighty Hayagrīva's immeasurable palace, its characteristics complete. མེ

དེ་དབུས་ཁློ་གས་འབར་བའི་དཀྱིལ།

dé ü dagam barwé kyil

Inside is a blazing crescent moon; མེ

པདྨ་ཉི་ཟླ་སྤོན་སྟེང་།

pema nyi da lu sin teng

Within it is a lotus, sun, moon, a nāga, and rākṣasa. མེ

རྫི་ལས་དབང་ཆེན་ཙི་ཡི་བདག་མེད་།

hri lé wangchen tsé yi dak

Above that is a HRIḤ, from which appears the lord of life, the Mighty One, ॐ

ཉི་མ་འཆར་ཁའི་མདངས་འོད་ཅན་མེད་།

nyima charkhé dang öchen

As radiant as the rising sun. ॐ

ཞལ་གསུམ་ཕྱག་དྲུག་ཞབས་བཞི་བབ་དཔལ་མེད་།

zhal sum chak druk zhab zhi dré

With three faces, six arms, and four legs planted wide, ॐ

པདྨ་ལྷགས་ཀྱི་ཞགས་པ་གཡས་མེད་།

pema chagkyu zhagpa yé

He holds a lotus, iron hook, and lasso in his right hands, ॐ

ཆོ་བུམ་ལྷགས་སྒྲོག་རིལ་བྱ་གསེལ་མེད་།

tsebum chagdrok drillbu sil

A longevity vase, shackles, and a ringing bell in his left; ॐ

གཟི་ལྷན་ལྷགས་ཀྱི་ཐོད་པ་འཛིན་མེད་།

zi den chagkyu töpa dzin

Zidenma holds an iron hook and a skull cup.² ॐ

དཔལ་དང་དྲུང་ཐོད་འོད་པའི་ཆས་མེད་།

pal dang durtrö rölpé ché

They wear the ornaments and attire of the charnel grounds. ॐ

སྤྱི་གཙུག་རྩ་མགོ་ལྷུང་ཞུར་ལས་མེད་།

chitsuk ta go jang zhur lé

From the green horse head above his crown ॐ

ནི་ནི་དབྱངས་སུ་རབ་འཆོར་བས་མེད་།

hihi yang su rab tserwé

Comes a wild whinnying—*hi hi!*— ॐ

འཁོར་འདས་དྲུང་སྤྱི་བཅུད་དབང་མེད་སྤྱད་མེད་།

khordé dang chü wangmé dü

That irresistibly gathers the refined essence of saṃsāra and nirvāṇa. ॐ

པད་ཉི་རྒྱལ་པ་ལྷ་ཆེན་སྟེང་།

pé nyi dregpa lhachen teng

Upon a lotus, sun, and the arrogant Mahādeva, ॐ

ཡེ་ཤེས་མེ་དབྱས་འགྲིང་ཞིང་རྣམ་།

yeshé mé ü gying zhing röl

He stands majestic and rapturous in a mass of wisdom flames. ॐ

གར་དགུས་བརྗེད་པའི་སྐྱེ་མཆོག་ལས་།

gar gü jipé ku chok lé

From his supreme form, resplendent with the nine moods of dance, ॐ

ཁམ་རྒྱ་དམུས་ལོང་བྱི་སྦྱང་སྟོན་།

khamgya mülong khyichang sok

Khamgya, mulong, jackals, and the like,³ ॐ

པོ་ཉི་རྒྱལ་པའི་འཕྲོ་འདུ་ཡིས་།

ponya dregpé tro du yi

As well as haughty messengers, stream forth and reconverge, ॐ

ཆོ་བཀའ་བྱིན་བསྐྱེད་སྤྲིད་དང་ཞིའི་།

tsé kuk jin kyé si dang zhi

Summoning life force, generating blessings, and conferring all accomplishments ॐ

དངོས་གྲུབ་མ་ལུས་སྦྱུང་བར་གྱུར་།

ngödrub ma lü tsölwar gyur

Of saṃsāra and nirvāṇa, without exception. ॐ

If you wish, consecrate the three places, confer empowerment, invite the deity, and so forth, proceeding according to the main text. In any case, make sure that you maintain your focus on the illusory appearance of the deity, generate firm deity pride, and recall the pure meaning in the proper way. [329]

B. Reciting the Mantra

Recite and imagine the following:

ཐུགས་ཀར་ཉི་མེ་ལ་སྦྱར་དབྱས་།

tugkar nyi da khajor ü

In the heart center, inside a conjoined sun and moon, ॐ

ཧུམ་ནེ་ཨ་ཡི་ཙེ་ཏེན་ལ།

hung nri a yi tsé ten la

The longevity supports HŪM NR̥ A ॥

འཆི་མེད་རྩོམ་ལྷ་གཡི་ཐེང་།

chimé dorjé ngak kyi treng

Are encircled by the mantra of vajra longevity, ॥

ལུ་གུ་རྒྱུད་དུ་བསྐྱོར་བ་ལས།

lugu gyü du korwa lé

Which spins in a continuous chain. ॥

འོད་འཕྲོས་པོ་ཉེ་ཐུགས་དམ་བསྟན།

ötrö ponyé tuk dang kü

From that, light radiates, invoking the messengers' heart vows. ॥

སྤྱལ་པ་ཡང་སྤྱལ་བཀའ་ཉན་བཅས།

trülpa yangtrül kanyen ché

Emanations, re-emanations, and oath-bound attendants ॥

ནམ་མཁའི་ཁམས་ནས་སློག་ལྟར་འབྱུགས།

namkhé kham né lok tar khyuk

Flash forth like lightning from the stratosphere, ॥

བར་སྒྲང་ཁམས་ནས་སྒྲིན་ལྟར་གཡོས།

barnang kham né trin tar yö

Billow like clouds from the troposphere, ॥

ས་གཞིའི་ཁམས་ནས་རྒྱངས་ལྟར་བརྒྱལ།

sazhi kham né lang tar döl

And plume like steam from the lithosphere. ॥

ཁམས་གསུམ་ཐམས་ཅད་གླིག་གླིག་གཡོས།

kham sum tamché shik shik yö

All three realms tremble and quake, ॥

སྲིད་གསུམ་དྲེགས་པ་འདྲར་ཞིང་བསྐྲངས།

si sum dregpa dar zhing ngang

Haughty spirits of the three worlds quiver and shiver, ॥

བརྟན་གཡོའི་དྲམ་བརྟན་དབང་མེད་འཕྲོགས།

tenyö dang chü wangmé trok

And the refined essence of the animate and inanimate world is forcibly seized! §

འཆི་མེད་ཆེ་ཡི་བདུད་ཚིན་མི།

chimé tsé yi dütsi ni

The nectar of immortal life, §

ཉི་མ་འཆར་ཁའི་འོད་ལྷ་བུ།

nyima charkhé ö tabu

Like the light of the rising sun, §

སྤིང་དབུས་ཆེ་རྟེན་ལ་ཐིམ་པས།

nying ü tsé ten la timpé

Dissolves into the longevity support in my heart center, §

དོར་ཇེ་ཆེ་ཡི་མཆོག་ཐོབ་གུར།

dorjé tsé yi chok tob gyur

And supreme vajra longevity is attained. §

Then recite the mantra as many times as you can, taking care to avoid the ten faults of recitation:

ཨོ་རུ་རུ་ལུ་ཨེ་ཨུ་ར་ལྷི་ཁྱེ་ཨོ་ཨུ་ཡུལྷོ་ན་སི་རྟི་ཁྱེ་ཨོ་ཁྱྱེ།

om rulu rulu é arali hri dza ayur jnana siddhi hri dza bhrum

OM RULU RULU E ĀRALLI HRĪḤ JAḤ ĀYURJŃĀNA SIDDHI HRĪḤ JAḤ BHRŪM §

C. Enhancing the Longevity Support

Once you have finished your mantra recitations, if you wish, you can recite the invocation for summoning the life force. Regardless, recite and imagine the following:

ཏིང་འཛིན་རོལ་པའི་ཆ་འཕྲུལ་གྱིས།

tingdzin rôlpé chotrül gyi

Through the magical display of samādhi, §

འཁོར་འདས་ཆེ་བརྟན་སྤིང་དབུས་ཀྱི།

khordé tsechü nying ü kyi

The vital life force of saṃsāra and nirvāṇa §

ཚེ་ཡི་རྟེན་ལ་གཉིས་མེད་ཐིམ།

tsé yi ten la nyimé tim

Dissolves inseparably into the longevity support in my heart center. §

ཡབ་ཡུམ་སྟོམས་ལྷགས་རྩེས་ཆགས་ཀྱི།

yabyum nyom zhuk jechak kyi

The passionate bliss of the consorts' union, §

བདེ་བ་མི་ཐུང་དོ་རྩེའི་སྟག་།

dewa mi ché dorjé sok

The undivided vajra life force, §

འོད་དམར་པདྨ་རྒྱ་གའི་ཐོང་།

ö mar pema ragé treng

Is a strand of ruby red light, §

ལུ་གུ་རྒྱུད་ཀྱི་ཐག་པ་ཡིས།

lugu gyü kyi tagpa yi

A continuous thread that binds the body, §

སྐྱ་བཅིང་རྒྱུད་ནུམས་དབུ་མར་བཅུག་།

ku ching lung nam umar chuk

Draws the winds into the central channel, §

ཐིག་ལེ་ཚེ་རྟེན་བླ་བར་བསྐྱམས།

tiglé tsé ten drawar dam

And seals the bindu in the net of the longevity support. § [330]

ཅིས་ཀྱང་མི་ཚོད་མི་ཤིགས་པའི།

chikyang mi chö mi shigpé

This bestows the life force of the three vajras, §

དོ་རྩེ་གསུམ་གྱི་སྟོག་ལྷན་སྤྱུར།

dorjé sum gyi sogden gyur

Which nothing at all can sever or destroy. §

Then recite this mantra:

OM ĀḤ HŪṢ VAJRA KĀVĀCI RAKṢA RAKṢA HŪṢ ॐ

If you wish and can do so, you should stabilize this through vajra wind recitation and the profound yoga of the four applications of the vase breath.

III. Conclusion

The conclusion has three parts: dissolving into luminosity; arising in the body of union; and prayers of dedication, aspiration, and auspiciousness.

A. Dissolving into Luminosity

When you are ready to arise from your practice session, recite the vowels and consonants,⁴ the mantra of dependent arising, and the hundred-syllable mantra to make up for any mantra additions and omissions and to stabilize the power of your practice.

ཨ་མྲ། ཨི་མྲ། བྱ་མྲ། རི་རྒྱ། ལི་ལྷ། ཨེ་ཨི། ཨོ་ཨོ། ཨེ་ཨེ། ཀ་ཁ་ག་སྐ་ད། ཅ་ཆ་ཇ་ཉ། ༩

ཐ་རྟེན། ཏ་ཐ་དྲུག། པ་ས་བ་བླ་མ། ཡ་ར་ལ་ཤ། འཁུངས་ཉི་ཤུ་

om | a aa | i ii | u uu | ri rii | li lii | e ai | o au | ang ah | ka kha ga gha nga | tsa
tsha dza dzha nya | ta tha da dha na | ta tha da dha na | pa pha ba bha ma | ya
ra la wa | sha szha sa ha ksha

OM | A Ā | I Ī | U Ū | Ṛ Ṝ | Ḳ Ḳ̄ | E AI | O AU | AṂ AṢ | KA KHA GA GHA ṆA | CA
CHA JA JHA ṆA | ṬA ṬHA ḌA ḌHA ṆA | TA THA DA DHA NA | PA PHA BA BHA
MA | YA RA LA VA | ŚA ŚA SA HA KṢA

ཨོཾ་ཡེ་སྒྲུ་ཉེ་ཏུ་བྲུ་སྒྲུ་ཉེ་ཏུ་རྒྱུ་སྒྲུ་གཏོ་བྱ་མ་དང། ཉེ་ཏུ་རྒྱུ་ཡེ་མི་རོ་རྒྱུ་ཨོཾ་མི་སྒྲུ་དྲི་མ་དྲུ་བ་མ་
ཏེ་སྒྲུ་དྲི།

om yé dharma hetu prabhawa hetun tesham tathagato hyawadat tesham tsa
yo nirodha ewam wadi mahashramana soha

OM YE DHARMĀ HETUPRABHAVĀ HETUṀ TEṢĀM TATHĀGATO HYAVADAT
TEṢĀM CA YO NIRODHA EVAM VĀDI MAHĀŚRAMAṆAḤ SVĀHĀ

ཨོ་བཛྲ་སདྲ་ས་མ་ཡེ། མ་རུ་སྤུ་ལ་ཡེ། བཛྲ་སདྲ་དུ་ནོ་པེ། ཉིལུ་དི་རྩོ་མེ་གྲ་མེ། སུ་དོ་ཉིལེ་གྲ་མེ།
 སུ་པོ་ཉིལེ་གྲ་བེ། ཨ་རུ་རྟོ་མེ་གྲ་བེ། སམ་སི་རྩི་མེ་སྤུ་ཡེ་རྩོ། སམ་ཀམ་སུ་ཅ་མེ། ཅི་རྩི་ཐེ་ཡ་ཀྲ་ཅ་
 རྩོ། ཉ་ཉ་ཉ་ཉ་ཉེ། རྩ་ག་མུན་སམ་ཉ་མུ་ག་ཉ་བཛྲ་མེ་མེ་སུ་རྩོ། བརྩོ་གྲ་བ་མ་རྩ་ས་མ་ཡ་སདྲ་ཨེ།
 om benzasato samaya | manupalaya | benzasato tenopa | tishta didho mé
 bhawa | sutokayo mé bhawa | supokayo mé bhawa | anurakto mé bhawa |
 sarwa siddhim mé prayatsa | sarwa karma su tsa mé | tsittam shreya kuru
 hung | ha ha ha ha ho | bhagawan sarwa tatagata benza ma mé muntsa | benzi
 bhawa maha samayasato ah

OM VAJRASATTVA SAMAYA ॥ MANUPĀLAYA ॥ VAJRASATTVATVENOPA ॥
 TIṢṬHA DR̥DHO ME BHAVA ॥ SUTOṢYO ME BHAVA ॥ SUPOṢYO ME BHAVA ॥
 ANURAKTO ME BHAVA ॥ SARVASIDDHIṀ ME PRAYACCHA ॥ SARVAKARMASU
 CA ME ॥ CITTAṀ ŚREYAḤ KURU HŪṀ ॥ HA HA HA HA HOḤ ॥ BHAGAVAN
 SARVATATHĀGATA VAJRA MĀ ME MUŃCA ॥ VAJRĪBHAVA
 MAHĀSAMAYASATTVA ĀḤ ॥

Then say:

ཨ་ཨ་ཨ་
 a a a
 A A A ॥

ལྷར་སྒྲུང་རིག་ཅུལ་དབྱིངས་སུ་གྱིམ།
 lhar nang rigtsal ying su tim

The display of awareness that appears as the deity dissolves into basic space. ॥

དབྱིངས་རིག་འདུ་འབྲལ་མེད་པའི་ངང་།
 ying rik dudral mepé ngang

I remain in the state of awareness and basic space, beyond meeting and parting. ॥

Rest evenly in the wisdom mind.

B. Arising in the Body of Union

བདེ་སྟོང་ཟུང་འབྲལ་རྟགས་ཀྱི་སྤྱུ།
 detong zungjuk tak kyi ku

I arise in the body of signs, the union of bliss-emptiness, ॥

ཕྱག་རྒྱ་ཆེན་པོའི་རྣམ་པར་ཤར།
 chakgya chenpö rôlpar shar

As the display of the great seal. ॥

ཕཎ་ཕཎ་ཕཎ་།

pé pé pé

PHAT PHAT PHAT གླིང་།

Reciting this, arise in the deity body of union.

C. Prayers of Dedication, Aspiration, and Auspiciousness

With one-pointed intention, say:

ཧོ།

ho

HOH གླིང་།

བསོད་ནམས་ཡེ་ཤེས་ཚོགས་གཉིས་ཀྱིས་།

sönam yeshé tsok nyi kyi

With the two obscurations fully purified གླིང་།

འགྲོ་ནམས་སྒྲིབ་གཉིས་ཡོངས་དག་ནས་།

dro nam drib nyi yong dak né

Through the two accumulations of merit and wisdom, གླིང་།

ཁ་སྐྱེར་བཞི་ལྷན་རྟེན་མཆོག་དཔལ་།

khajor zhi den tachok pal

May the one endowed with the four unions, Supreme Hayagrīva, གླིང་།

པདྨ་ཁག་འབྲུང་ཐུང་འབྲུབ་ཤོག་།

pema tragtung nyur drub shok

Padma Heruka, be swiftly accomplished! གླིང་།

After making this dedication and aspiration, say:

ཨོྭ།

om

OM གླིང་།

དབྱིངས་ཀྱི་རིམ་ཚོས་སྤྱོད་མཐའ་ཡས་།

ying kyi ngowo chöku nangtayé

Essence of basic space, dharmakāya Amitābha, གླིང་།

རིག་པ་རང་སྣང་དབང་ཆེན་ལོངས་སྤྱོད་རྫོགས།

rigpa rangnang wangchen longchö dzok

Natural appearance of awareness, saṃbhogakāya Mighty One, ॐ

དབྱིངས་རིག་བྱང་འཕགས་ཅུ་བརྒྱད་སྤྲ་མ་ཡིས།

ying rik zungjuk tsa gyü lama yi

Union of basic space and awareness, root and lineage gurus— ॐ

མཆོག་ཐུན་དག་ལེགས་འབྱུང་པའི་བཀའ་ཤིས་ཤོག།

chok tün gelek drubpé tashi shok

Through your blessing, may all be auspicious to attain the excellent ordinary and supreme accomplishments! ॐ

Saying these words of auspiciousness to conclude, enter the path of conduct.

The refuge protector and supreme nirmāṇakāya emanation, Situ Rinpoche,⁵ [331] requested this for his own personal practice. His precious command, accompanied by a silk scarf offering, descended upon my crown like a strand of gems, and accordingly, I, Pema Ösal Do Ngak Lingpa, the servant who delights the Lake-Born Samantadhara, wrote this down and offered it to him at Kyabche Labrang, the seat where the teaching tradition of the practice lineage is preserved, on the tenth day of the waxing moon in the eighth month of the first Fire Hare year of the fifteenth rabjung (1867). May it bring virtue and excellence!

Sarvadā maṅgalaṃ bhavatu.⁶

NOTES

1. While this prayer is included in Jigme Lingpa's liturgy of the Nyingma Kama related to Vajrakilaya (*phur pa rgyud lugs bka' ma'i yan lag brgyad pa*; see Pearcey, *Eight-Branch Offering*), it is found as early as the fourteenth century.
2. Zidenma appears in a slightly different form in Jamyang Khyentse Wangpo's *dpal rta mgrin dregs pa kun sgrol las/ dregs pa bco brgyad kyi rjes gnang gi yi ge dbang gi be con*, 630: *gtum zhing rngams la 'jigs pa'i bdag nyid can gyi pang du yum pad+ma gzi ldan ma dmar mo 'khor lo dang thod kbrag 'dzin cing dur kbrod kyi chas thams cad kyis brgyan pa dang mnyam par sbyor ba* ("In the embrace of one who is fierce, wrathful, and terrifying, the consort Pema Zidenma, red in color, holds a wheel and a skull cup of blood adorned with all the charnel ground ornaments, in union").
3. The terms *kham rgya* and *dmus long* remain obscure: *kham rgya* likely denotes a type of wild animal, possibly a scavenger associated with charnel-ground settings, whereas *dmus long* (literally, "born blind") likely designates a class of charnel-ground being characterized by blindness, belonging to the broader category of semi-human or liminal figures, alongside the zombies and flesh-eaters that populate charnel-ground lists in tantric literature. Both terms are retained here in transliteration pending further attestation.
4. These are the vowels (*ālī*) and consonants (*kālī*) of the Sanskrit alphabet. These fundamental linguistic elements play an important role in tantric Buddhism, where the vowels symbolize wisdom and the consonants skillful means, collectively representing enlightened speech.
5. The Third Katok Situ, Chökyi Lodrö Orgyen Tenpa Namgyal (1820–1879?).
6. "May there always be auspiciousness."

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GLOSSARY

ācārya

སློབ་དཔོན། • *slob dpon* • ācārya

A qualified teacher who holds and transmits a lineage, conferring empowerments, transmissions, and instructions. The title is also used honorifically.

Amitābha

འོད་དཔག་མེད། འོད་མཐའ་ཡས་པ། སྒྲ་བ་མཐའ་ཡས། • *'od dpag med, 'od mtha' yas pa, snang ba mtha' yas* • amitābha

Literally, “Limitless Light.” The principal buddha of the Lotus family (one of the five buddha families), Amitābha presides over the western pure land of Sukhāvātī and is especially connected to practices related to death and rebirth.

bindu

ཐིག་ལེ། • *thig le* • bindu

Literally, “drop, sphere, or circle.” A term with a range of specialized meanings depending on the context. In a linguistic sense, it refers to the small circle placed above a syllable in written script to represent the *anusvāra*, or post-vocalic nasalization. Within the framework of tantric physiology, it denotes the vital drops residing in the subtle body—concentrated essences of energy situated within the channels and directed by the movement of the subtle winds. On a visionary or meditative level, these bindus are often experienced or visualized as radiant spheres of light.

body of signs

རྟགས་ཀྱི་སྒྲ། • *rtags kyi sku*

A technical term referring to the reappearance of the deity following the dissolution stage of the *sādhana*. It emphasizes that the form of the deity is the symbolic or apparent aspect of his ultimate nature.

ḍākinī

མཁའ་འགྲོ་མ། མཁའ་འགྲོ། • *mkha' 'gro ma, mkha' 'gro* • ḍākinī

Female embodiments of enlightened wisdom, or female practitioners who have attained accomplishment through the tantric path. Among the Three Roots (i.e., guru, deva, ḍākinī), the ḍākinī is considered the root of enlightened activity.

Dhanasamkṛta

དྲོ་གྱི་ལེགས་སྐྱུར། • *nor gyi legs sbyar* • dhanasamkṛta

One of the eight vidyādhara of India, he was a disciple of King Indrabhūti.

Padmasambhava received the Mamo Bötong (Mamo Sorcerer) transmission from him.

dharmakāya

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

Literally, “dharma body.” The perfect wisdom mind of a buddha, free of the two veils of mental afflictions and cognitive obscurations, actualized through the accumulation of wisdom. The dharmakāya is often mentioned in tandem with the rūpakāya, or “form body,” which encompasses the physical manifestations of a buddha.

Dutsi Yönten

བདུད་རྩི་ཡོན་ཏན། • *bdud rtsi yon tan* • amṛtaguṇa

Literally, “Nectar Qualities.” One of the deities of the Eight Pronouncements, known as Kagey in Tibetan. This deity is connected to Mahottara (Chemchok Heruka); they exchange places in the center of the maṇḍala and are regarded as the herukas of enlightened qualities. The transmission of this practice was originally received by the Indian vidyādhara Vimalamitra, who then passed it on to Padmasambhava.

Dzongshö Deshek Dupé Podrang

རྫོང་ཤོད་བདེ་གཤེགས་འདུས་པའི་ཐོ་བྲང་། • *rdzong shod bde gshegs 'dus pa'i pho brang*

Literally, “Dzongshö Palace of the Assembly of Sugatas.” One of the twenty-five sacred sites of Kham, this sanctuary is set among limestone cliffs in a steep northern tributary of the Dzingchu river, east of Ragchab and not far south of Jamyang Khyentse Wangpo’s birthplace, Terlung. The site was “opened” in 1859 by Khyentse Wangpo and Chokgyur Lingpa, who revealed treasures there and initiated its use as a place of practice. In 1878, under the sponsorship of Palpung Monastery, a hermitage was established at the sacred site of Dzongshö, eventually becoming a primary retreat residence for Jamgön Kongtrul, where he worked on the redaction of the Rinchen Terdzö.

Eight Pronouncements

བཀའ་བརྒྱུད། • *bka' brgyad*

This set of eight deities and their corresponding sādhana teachings 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: (1) Yamāntaka, the heruka of enlightened body; (2) Hayagrīva, the heruka of enlightened speech; (3) Viśuddha (Śrī Heruka / Yangdak), the heruka of enlightened mind; (4) Mahottara (Chemchok) / Dutsi Yönten (Nectar Qualities), the heruka of enlightened qualities; (5) Vajrakīlaya, the heruka of enlightened activities; (6) Mamo Bötong (Mamo Sorcerer), the heruka who calls and dispatches the mamos; (7) Jigten Chötö (Mundane

Worship), the heruka of worldly praise and offering; and (8) Möpa Dragngak (Maledictory Fierce Mantra), the heruka of wrathful mantra.

four extremes

མཐའ་བཞི། • *mtha' bzhi*

(1) Existence, (2) nonexistence, (3) both, and (4) neither.

four unions

ཁ་སྐྱོར་བཞི་ལྟན། • *kha sbyor bzhi ldan*

This Mahāyoga term refers to four types of inseparability embodied by a wisdom deity: (1) the union of awareness and basic space, (2) the union of emptiness and compassion, (3) the union of the buddha and sentient beings, and (4) the union of the male and female consorts.

great seal

ཕྱག་སྒྲུ་ཆེན་པོ། ཕྱག་ཆེན། • *phyag rgya chen po, phyag chen* • mahāmudrā

This term has a vast range of meaning related to the ground, the path, and the result of tantric practice. As “Mahāmudrā” (capitalized), it refers to the preeminent system of meditation and view within the Kagyu school of Tibetan Buddhism, aimed at the direct realization of the luminous, empty nature of mind. As “mahāmudrā” (lowercase), it can refer to the ultimate state of realization itself—the “great seal” of emptiness that pervades all phenomena—or to the fourth of the four mudrās in tantric practice, representing the ultimate wisdom of nonduality.

haughty spirits

དྲེགས་པ། • *dregs pa*

A general category of worldly spirits or deities, characterized by a haughty disposition, subdivided into further classes of Eight Arrogant Ones. Those bound by sacred oath or samaya assist in the protection of the Dharma and its practitioners.

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.

heruka

ཉེ་རུ་ཀླ བླ་མ་འཐུང་། • *be ru ka, kbrag 'thung*

A wrathful yidam deity. The term *heruka* is rendered in Tibetan as *tragtung* (literally, “blood-drinker”), indicating that they consume the blood of self-grasping and mental afflictions.

Hūṃkāra

ཧཱུྃ་མཛད། • *hU~M mdzad* • hūṃkāra

One of the eight vidyādhara of India and holder of the transmission of Viśuddha Heruka, which he passed on to his main disciples, Padmasambhava and Namkhe Nyingpo. He later traveled to Tibet, where he served as the chaplain to King Mutik Tsenpo.

Jigten Chötö

འཇིག་རྟེན་མཆོད་བསྟོད། • *'jig rten mchod bstod*

Literally, “Mundane Worship.” One of the deities of the Eight Pronouncements, known as Kagye in Tibetan. The transmission of this practice was originally received by the Indian vidyādhara Rambughya, who then passed it on to Padmasambhava.

Karmendrāṇī

ལས་ཀྱི་དབང་མོ། • *las kyi dbang mo* • karmendrāṇī, karmeśvarī

The ḍākinī Karmendrāṇī, Lekyi Wangmo in Tibetan, is renowned for transmitting the eight Mahāyoga sādhana teachings known as the Eight Pronouncements or Kagye. According to the direct transmission lineage of the Nyingma tradition, the saṃbhogakāya deity Vajradharma compiled these teachings, sealed them in eight symbolic caskets made of precious substances, and concealed them within the Śaṅkarakūṭa stūpa in the Śītavana or “Cool Grove” charnel ground, entrusting them to Karmendrāṇī for safeguarding. At the appropriate time, Karmendrāṇī revealed these treasures and passed one casket to each of the eight great vidyādhara of India, thereby establishing a foundational transmission lineage for the Mahāyoga practices of the Nyingma school. In some sources, she is also known by the more literal Sanskrit translation Karmeśvarī.

Katok Monastery

ཀའ་ཐོག་དགོན་པ། • *kaHthog dgon pa*

One of the six “Mother Monasteries” of the Nyingma school, founded in 1159 by Katok Dampa Deshek in the Dege region of Kham, in Tibet.

Katok Situ Chökyi Lodrö

ཀའ་ཐོག་སི་ཏུ་ཚས་ཀྱི་སྒོ་གྲོས། • *kaHthog si tu chos kyi blo gros*

The second Katok Situ, Chökyi Lödro Orgyen Tenpa Namgyal (1820–1879?), was an important disciple of Patrul Rinpoche. The Katok Situ incarnations are incarnations of Situ Paṇchen Chökyi Jungne at Katok Monastery in eastern Tibet.

Kyabche Labrang

སྐུ་བས་ཆེ་བའི་བླ་བླ་བ། • *skyabs che bla brang*

Literally, “Great Refuge Estate.” The private residence of the Katok Situ incarnations at Katok Monastery.

Lake-Born Samantadhara

མཆོ་སྐྱེས་ཀླན་ཏུ་འཆང་བ། • *mtsbo skyes kun tu 'chang ba*

An epithet of Padmasambhava. The title combines his origins as a miraculous child born in a lotus lake with a secret empowerment name meaning “Ever-Bearer.”

longevity support

ཚེ་རྟེན། • *tshe rten*

In long-life practices a physical or visualized support that anchors, secures, and binds the life force of an individual. Outer supports are ritual objects (vases, turquoise, sacred grains, or pills) into which the practitioner summons and dissolves vital essences gathered from throughout the universe. The inner support is visualized at the heart center as a luminous seed syllable, bindu, or vase, and functions as the receptacle for this dissolved life force, which is then sealed within it.

luminosity

འོད་གསལ་ལ། འོད་གསལ། • *'od gsal ba, 'od gsal* • prabhāsvara

A metaphorical term to describe the cognizant, aware quality of mind, intrinsically pure but obscured by afflictions and conceptual thought. In tantric practice, luminosity is accessed through skillful means and utilized for insight practice.

Mahādeva

ལྷ་ཆེན་པོ། ལྷ་ཆེན། • *lha chen po, lha chen* • mahādeva

Understood within the Vajrayāna Buddhist framework as a powerful worldly god whose pride and obstructive force must be subjugated by wrathful tantric deities. In Nyingma and related contexts, Mahādeva figures prominently in the cosmic narrative of Rudra's subjugation, in which the arrogance of worldly divine power is overcome and converted to Dharma service. Mahādeva represents the class of powerful gods brought under oath by Hayagrīva and other wrathful herukas.

Mahāyoga

རྣལ་འབྱོར་ཆེན་པོ། • *rnal 'byor chen po* • mahāyoga

The first of the three inner tantras in the Nyingma tradition, the other two being Anuyoga and Atiyoga. It is further divided into sādhana class (with the Kagye treasure cycle) and tantra class (with the Eighteen Mahāyoga Tantras). In line with the scriptural class of Father Tantra, it emphasizes generation stage practice, focusing on the visualization of deities and their maṇḍalas to transform ordinary perception into pure perception.

Mahottara Heruka

ཆེ་མཚན། • *che mchog* • mahottara

Also known as Chemchok Heruka in Tibetan. In the Nyingma tradition, the Mahottara treasure cycle is counted among the Eight Pronouncements, known as Kagye in Tibetan. This deity is connected to Dutsi Yönten (Nectar Qualities); they exchange places in the center of the maṇḍala and are regarded as the herukas of enlightened qualities. The transmission of this practice was originally received by the Indian vidyādhara Vimalamitra, who then passed it on to Padmasambhava.

Mamo Bötong

མ་མོ་འབྲོད་གཏོང་། • *ma mo 'bod gtong*

Literally, “Mamo Sorcerer.” One of the deities of the Eight Pronouncements, known as Kagye in Tibetan. Tradition views this deity as a liminal being, beyond classifications of male and female, categorized as both worldly and an enlightened heruka manifestation that protects against evil forces. The transmission of this practice was originally received by the Indian vidyādhara Dhanasamkṛta, who then passed it on to Padmasambhava.

Mañjuśrīmitra

འཇམ་དཔལ་བཤེས་གཉེན། • *'jam dpal bshegs gnyen* • mañjuśrīmitra

One of the eight vidyādhara of India. He was the main disciple of Garab Dorje, the first human master of the Great Perfection. Mañjuśrīmitra in turn transmitted the Dzogchen teachings to Master Śrī Siṃha and divided them into the three classes of Mind, Expanse, and Pith Instruction.

messengers

ཕོ་ཉ། • *pho nya*

The messengers are a varied class of beings often associated with charnel grounds and are called upon to seize beings that have been summoned to be subjugated and engage in actions of longevity restoration. They are also the heralds or agents of Yama, the Lord of Death, who are dispatched to summon and guide the consciousnesses of beings at the time of their demise.

Möpa Dragngak

དམོད་པ་བླ་གསལ། • *dmod pa drag sngags*

Literally, “Maledictory Fierce Mantra.” One of the deities of the Eight Pronouncements, known as Kagye in Tibetan. Tradition views the deity as an enlightened heruka manifestation that protects against evil forces. The transmission of this practice was originally received by the Indian vidyādhara Śāntigarbha, who then passed it on to Padmasambhava.

Mount Meru

རི་རབ། ལུན་པོ། • *ri rab, lbun po* • meru, sumeru

In ancient Indic cosmology, Mount Meru or Sumeru is the mountain that forms the axis of the universe. Its summit, known as Sudarśana, serves as the abode of Śakra and his thirty-two gods, while the asuras inhabit the mountain’s flanks. Mount Meru possesses four sides aligned with the cardinal directions, each composed of a distinct precious stone. The mountain is encircled by a series of mountain ranges and a vast ocean, within which the four great continents are situated.

nāga

ལྷ། • *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.

Nāgārjuna

རྣ་གླུ་ན། • *nA gArdzu na* • nāgārjuna

One of the eight vidyādhara of India. Padmasambhava received the Hayagrīva transmission from him. He is not to be conflated with the founder of the Madhyamaka school.

nine moods of dance

གར་དགྲའི་ཉམས། གར་གྱི་ཉམས་དགྲ། གར་གྱི་ཆ་བྱད་དགྲ། • *gar dgu'i nyams, gar gyi nyams dgu,*
gar gyi cha byad dgu

Nine specific expressive moods or emotional states manifest within tantric ritual dance or artistic representation. These are categorized by body (graceful, brave, horrific), speech (laughing, terrifying, raging), and mind (compassionate, outrageous, peaceful).

Odḍiyāna

ཨོ་རྒྱལ། • *o rgyan* • oḍḍiyāna

A region of primary importance in tantric Buddhism, possessing both historical and mystical dimensions. Geographically, Oḍḍiyāna is most commonly identified with the Swat Valley in modern-day Pakistan. It is celebrated as the birthplace of Padmasambhava, who is frequently referred to as the Precious One or Master of Oḍḍiyāna. It is also part of the spiritual domain visited by masters in vision.

Padma Heruka

པདྨ་ཁྲག་འཐུང་། • *pad+ma khrag 'thung* • padma heruka

Epithet for Hayagrīva, the wrathful heruka of the Padma family.

path of conduct

སྟོན་ལམ། • *spyod lam*

This refers to the post-meditation phase in which observances are maintained while engaging in the four activities of (1) walking (or going somewhere in general), (2) standing, (3) sitting, and (4) lying down. While often translated as “ordinary activities” or “daily activities,” the term is also used when the practitioner is advised to arise from meditation in the symbolic form of the deity.

Pema Gyalpo

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

Literally, “Lotus King.” One of the eight manifestations of Guru Rinpoche. He became known by this name after teaching the Dharma in the kingdom of Oḍḍiyāna for thirteen years, during which time the king, queen, and many subjects attained realization and dissolved their bodies into rainbow light.

Pema Ösal Do Ngak Lingpa

པདྨ་འོད་གསལ་མདོ་སྒྲགས་གླིང་པ། • *pad+ma 'od gsal mdo sngags gling pa*

One of the treasure revealer names of Jamyang Khyentse Wangpo. It originates from the revealed hagiographies of Padmasambhava and a prophecy by the mahāsiddha Tangtong Gyalpo regarding his own future incarnation as Khyentse Wangpo, foretelling that he would be known by this name due to being blessed by Guru Pema Gyalpo, one of Padmasambhava's eight manifestations.

Pema Tötreng Tsal

པདྨ་ཐོད་འཕྲེང་རྩལ། • *pad+ma thod 'phreng rtsal*

Literally, “Mighty Lotus Skull Garland.” 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.

Prabhāhasti

འདྲ་གྱི་གླང་པོ། • *'od kyi glang po* • prabhāhasti

One of the eight vidyādhara of India. Born into a royal family in western India, he is famously credited with transmitting the Vajrakīlaya teachings to Padmasambhava at the Yangleśhō cave in Nepal. It was Prabhāhasti who granted Padmasambhava ordination in Zahor, giving him the name Śākyasiṃha.

rabjung

རབ་བྱུང་། • *rab byung*

The Tibetan sixty-year calendar cycle that combines twelve animals with five elements.

rākṣasa

སྲིན་པོ། • *srin po* • rākṣasa

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

Rambuguhya

རམ་བུ་གུ་ཡ། • *ram bu gub+ya* • rambuguhya

One of the eight vidyādhara of India, he is also known as Guhyacandra. Padmasambhava received the Jigten Chötö (Mundane Worship) transmission from him.

refined essence

དྲངས་བཅུད། • *dwangs bcud*

The most refined extract of a substance, being, or phenomenon. In long-life and rejuvenation practices, it denotes the vital essence gathered from the elements and the environment to sustain and replenish the life force.

samādhi

ཏིང་ངེ་འཛིན། ཏིང་འཛིན། • *ting nge 'dzin, ting 'dzin* • samādhi

The general term for wholesome states of focused attention. In the broader context of the three trainings taught by the Buddha—the other two being the trainings in discipline (*śīla*) and wisdom (*prajñā*)—the training in samādhi refers to the entire area of the cultivation of wholesome mental states. In the more specific context of meditation, it is a mind focused with one-pointed attention on a chosen object of absorption. In the context of Abhidharma, the *Abhidharmasamuccaya* lists it as one of the five object-determining mental factors, indicating the mind's specific function of sustaining attention to any object of perception.

saṃbhogakāya

འོངས་སྤྱོད་རྩོགས་པའི་སྐུ། འོངས་སྐུ། • *longs spyod rdzogs pa'i sku, longs sku* • saṃbhogakāya

Literally, “enjoyment body.” One of the three bodies (*kāya*) of a buddha, the enjoyment body represents the subtle, luminous form perceptible only by highly realized bodhisattvas. It is characterized by five certainties: (1) place, residing in the pure field of Akaniṣṭha; (2) body, possessing with the major and minor marks; (3) retinue, highly realized bodhisattvas;

(4) Dharma, teaching only the Mahāyāna; and (5) time, continuously teaching as long as saṃsāra exists. Its name indicates the continuous engagement with the richness of the Mahāyāna, to the great delight of the bodhisattvas. The saṃbhogakāya is one of the two form aspects (*rūpakāya*) of a buddha, the other being the nirmāṇakāya.

Śaṅkarakūṭa stūpa

མཚན་རྟེན་བདེ་བྱེད་བརྟེན་པ། • *mchod rten bde byed brtsegs pa* • śaṅkarakūṭa stūpa

Literally, “Stūpa of Heaped Bliss.” This nine-tiered stūpa in the Indian charnel ground Śītavana was where the ḍākinī Karmendrāṇī concealed various tantric cycles, among them the Eight Pronouncements, which were later retrieved by the eight vidyādhara.

Śāntigarbha

ཞི་བའི་སྡིང་པོ། • *zhi ba'i snying po* • śāntigarbha

One of the eight vidyādhara of India. Padmasambhava received the Mōpa Drangnak (Maledictory Fierce Mantra) transmission from him.

Śītavana

བསིལ་བ་ཚལ། • *bsil ba tshal* • śītavana

Literally “Cool Grove.” One of the eight great charnel grounds, Śītavana is situated near Bodhgayā, India. It is renowned as the site where the ḍākinī Karmendrāṇī entrusted the caskets of the Eight Pronouncements teachings to the eight vidyādhara.

sugata

བདེ་བར་གཤེགས་པ། བདེ་གཤེགས། • *bde bar gshegs pa, bde gshegs* • sugata

Literally, “gone well” or “gone to bliss.” An epithet for a buddha, signifying the irreversible accomplishment of perfect awakening—that is, the transcendence of all suffering and the attainment of supreme, undefiled bliss.

Supreme Hayagrīva Display

རྟ་མཚན་གྲོལ་པ། • *rta mchog rol pa*

A wrathful yidam and saṃbhogakāya 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.

ten directions

ཕྱོགས་བཅུ། • *phyogs bcu* • daśadik

The four cardinal directions, four intermediate directions, zenith, and nadir.

ten faults of recitation

བརྒྱས་པའི་སྟོན་བཅུ། • *bzlas pa'i skyon bcu*

This refers to the ten faults of mantra recitation; (1) too loud, (2) too feeble, (3) too fast, (4) too slow, (5) too fierce, (6) too slurred, (7) with degraded syllables, (8) while distracted, (9) while talking, and (10) interrupted by yawning.

Three Jewels

དཀོན་མཚན་གསུམ། • *dkon mchog gsum* • triratna

The Buddha, Dharma, and Saṅgha.

three places

གནས་གསུམ། • *gnas gsum*

Three fundamental energetic centers of the subtle body, located at the head, throat, and heart. These centers are understood to correspond respectively to body, speech, and mind.

three realms

ཁམས་གསུམ། • *kham s gsum* • tridhātu

The desire realm, form realm, and the formless realm—that is, the three worlds that make up saṃsāra.

three spheres

འཁོར་གསུམ། • *'khor gsum* • trimaṇḍala

The three key elements of any action: (1) the doer, (2) the action itself, and (3) the object of the action. In the Mahāyāna teachings, the six pāramitās are perfected when they are performed without conceptual fixation on these three reference points.

three times

དུས་གསུམ། • *dus gsum*

Past, present, and future.

three vajras

རྫོག་གསུམ། • *rdo rje gsum*

Awakened body, speech, and mind, also called the “three secrets.” These are the seeds, or essence, of the three kāyas.

threefold purpose

དགོས་པ་གསུམ། • *dgos pa gsum*

This involves making offerings to the buddhas of the past, present, and future: offerings to the buddhas of the past actualize their inexhaustible qualities of body, speech, mind, qualities, and activities; offerings to the buddhas of the present open the practitioner as a vessel for the perfect wisdom of all the tathāgatas, inviting attainment of fruition through their empowerment and blessings; and offerings to the buddhas of the future create the auspicious circumstances for attaining the fruition of the great vehicle and fully perfecting the benefit of others.

two obscurations

སྒྲིབ་གཉིས། • *sgrib gnyis*

Impediments that veil the mind. One speaks of two obscurations: (1) obscurations of mental afflictions (*klesāvaraṇa*) preventing liberation from cyclic existence, and (2) cognitive obscurations (*jñeyāvaraṇa*) preventing the full realization of omniscience.

two stages

རིས་པ་གཉིས། རིས་གཉིས། • *rim pa gnyis, rim gnyis* • dvikrama

The two principal stages of Vajrayāna practice. The generation stage involves visualizing deities and pure environments to purify ordinary conceptual cognitions. The completion stage focuses on subtle body practices and dissolution into emptiness, purifying conceptual cognitions that cling to the visualized deity.

Vajradharma

རྩི་རྩེ་ཆོས། • *rdo rje chos* • vajradharma

A peaceful saṃbhogakāya form of Vajrapāṇi, who first transmitted the Eight Pronouncements (Kagye) to the ḍākinī Karmendrāṇī.

Vajrakīlaya

རྩི་རྩེ་ཕུར་བ། • *rdo rje phur ba* • vajrakīlaya

One of the deities of the Eight Pronouncements, known as Kagye in Tibetan, and the heruka of enlightened activities. The transmission of this practice was originally received by the Indian vidyādhara Prabhāhasti, who then passed it on to Padmasambhava. There are multiple practice traditions of Vajrakīlaya in Tibet, including the Kama lineage of spoken transmission held across multiple generations in the Sakya school and the various Terma treasure lineages of the Nyingma school. Within the Nyingma tradition, Vajrakīlaya holds prominence as a yidam deity. In the Dudjom Tersar lineage especially, Vajrakīlaya occupies a central place, as both Dudjom Lingpa and Dudjom Rinpoche revealed Vajrakīlaya cycles.

vidyādhara

རིག་པ་འཛིན་པ། རིག་པ་འཛིན། • *rig pa 'dzin pa, rig 'dzin* • vidyādhara

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

Vimalamitra

རི་མེད་བཤེས་གཉེན། • *dri med bshes gnyen* • vimalamitra

One of the eight vidyādhara of India, the Kashmiri Dzogchen master Vimalamitra translated, composed, and concealed some of the central tantric teachings of the Nyingma tradition during the late eighth-century reign of Trisong Detsen. Padmasambhava received the Mahottara (Chemchok Heruka) transmission from him. According to contemporary Nyingma accounts, he was born in India and became proficient in the sūtra-based scriptures before traveling to China to receive instructions from Śrī Sīmha. In China, he received the Nyingtik teachings and achieved realization, then returned to India. Only then, at over one hundred years of age, did he enter Tibet. In Tibet, he taught and translated a wide array of esoteric tantras, concealed the Nyingtik terma, and returned to China where he achieved rainbow body.

Viśuddha

ཡང་དག་ཐུགས། • *yang dag thugs* • viśuddha

Literally, “Completely Pure.” This deity, also referred to as Śrī Heruka, or Yangdak Heruka in Tibetan, symbolizes enlightened mind. The Viśuddha treasure cycle is counted among the Eight Pronouncements, known as Kagye in Tibetan. The transmission of this practice was originally received by the Indian vidyādhara Hūṃkāra, who then passed it on to Padmasambhava.

Yamāntaka

གཤིན་རྩེ་གཤེད། གཤིན་རྩེ་མཐར་བྱེད། • *gshin rje gshed, gshin rje mthar byed* • yamāntaka

Literally, “Slayer of the Lord of Death.” This wrathful emanation of Mañjuśrī is counted among the ten wrathful deities. In the Nyingma tradition, the Yamāntaka treasure cycle is counted among the Eight Pronouncements, known as Kagye in Tibetan, where he symbolizes enlightened body. These teachings were initially entrusted to the Indian

vidyādhara Mañjuśrīmitra and then given to Padmasambhava. Yamāntaka is also a generic name referring to three deity systems: (1) Vajrabhairava, (2) Black Yamāri, and (3) Red Yamāri.

Zidenma

གཟི་ལྷན་མ། • *gzi ldan ma*

Literally, “Dazzling Lady.” Also known as Pema Zidenma, the “Dazzling Lotus Lady,” she is a consort of Hayagrīva.