

༄༅། །འཇམ་དཔལ་གཤེན་རྗེའི་བྱགས་ཏིག་གི་བརྒྱད་པའི་སྒྲ་མ་
རྣམས་ལ་གསོལ་བ་འདེབས་པ་མཐུ་སྟོབས་མེ་འབར།

The Blazing Fire of Power: A Supplication to the Lineage Masters of The Heart Essence of Mañjuśrī Yamāntaka

Jampal Shinje Tugtik

The Heart Essence of Mañjuśrī Yamāntaka

Revealed by Pema Ösal Do Ngak Lingpa

Chokgyur Dechen Lingpa



KHYENTSE VISION
PROJECT

This text includes Vajrayāna content. Please be aware that some Vajrayāna texts may only be fully understood and appreciated through receiving the necessary empowerments, transmissions, or practice instructions from a qualified teacher.

'jam dpal gshin rje'i thugs tig gi brgyud pa'i bla ma rnams la gsol ba 'debs pa mthu stobs me 'bar

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATORS' INTRODUCTION

This lineage prayer is for the practice of Yamāntaka, one of the eight herukas from the Eight Pronouncements (Kagye) treasure cycle. The Yamāntaka sādhanā represents the wisdom realization of the Indian vidyādhara Mañjuśrīmitra, which Guru Rinpoche, in the form of Loden Chogse, imparted 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, he 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.

The Eight Pronouncements are the sādhanas 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 sādhanā 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) 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 vidyādharas 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.

This supplication was written by Chokgyur Dechen Lingpa at Evam Chögar, a hermitage located near Karma Monastery in Kham, as a way to pay respect to and seek blessing from the lineage of masters specifically connected to the Yamāntaka sādhana. After paying homage to the three kāyas of the buddhas who passed the teachings to Mañjuśrīmitra, the prayer respectfully moves to Guru Rinpoche and then key disciples that received the treasure from him, and finally to Jamyang Khyentse Wangpo, in this case using his secret name Jigdral Do Ngak Lingpa (which differs slightly from Pema Ösal Do Ngak Lingpa, the name that Khyentse Wangpo uses for himself in the colophon of the terma). The supplication concludes with a prayer for the completion of enlightened activities through practice of the four wheels (energy centers) of Mañjuśrī.

མཐུ་སྟོབས་མེ་འབར།

The Blazing Fire of Power

རྒྱལ་ཀུན་ཡབ་གཅིག་ཚས་སྐུ་ཀུན་ཏུ་བཟང་།།

gyal kün yab chik chöku küntuzang

Dharmakāya Samantabhadra, sole father of all buddhas;

མཁྱེན་རབ་མངའ་བདག་ལོངས་སྐུ་འཇམ་པའི་དབྱངས་།།

khyenrab ngadak longkü jampeyang

Sambhogakāya Mañjuśrī, lord of knowledge;

སྤུལ་སྐུ་འཁོར་འདས་ཕྱག་རྒྱ་བེལ་གཞོན་ལ།།

tülku khordé chakgya zilnön la

Nirmāṇakāya Chakgya Zilnön,¹ brilliantly subjugating saṃsāra and nirvāṇa—

གསེལ་བ་འདེབས་སོ་གཟུང་འཛིན་ཆར་གཅོད་ཤོག།

sölwa deb so zungdzin tsarchö shok

To you I pray, annihilate dualistic perception!

སྐུ་ཡི་རིག་འཛིན་མཛུ་གྱི་མི་ཏ།།

ku yi rigdzin manjushrimitra

Mañjuśrimitra, vidyādhara of enlightened body;

སྤྲ་བའི་སང་གེ་སྟོ་ལྡན་མཆོག་སྟེད་ཞབས།།

mawé sengé loden chogsé zhab

Loden Chogse, lion of speech;

དྲག་སྤྲལ་གཤེན་ཐེའི་བཀའ་བབས་གཞུབས་ཆེན་ལ།།

dragngak shinjé kabab nubchen la

Nubchen Sangye Yeshe, transmission holder of Wrathful Mantra Yamāntaka²—

གསོལ་བ་འདེབས་སོ་གཟུང་འཛིན་ཚར་གཅོད་ཤོག།

sölwa deb so zungdzin tsarchö shok

To you I pray, annihilate dualistic perception!

འཇམ་དཔལ་ཚས་རྒྱལ་ཚུལ་བཟུང་ཁི་སྤྲོང་ཐེ།།

jampal chögyal tsül zung trisong jé

Lord Trisong, Mañjuśrī in the form of a Dharma king;

དབྱངས་ཅན་སྤྱལ་བ་ཡེ་ཤེས་མཚོ་རྒྱལ་མ།།

yangchen trülpa yeshé tsogyalma

Lady Yeshe Tsogyal, emanation of Sarasvatī;

སྙེང་བརྒྱད་མཛོད་འཆང་འཛིགས་བྲལ་མདོ་སྤྲལ་གླིང་།།

nyengyü dzö chang jigdral do ngak ling

Jigdral Do Ngak Lingpa, holder of the treasury of aural transmissions— [354]

གསོལ་བ་འདེབས་སོ་གཟུང་འཛིན་ཚར་གཅོད་ཤོག།

sölwa deb so zungdzin tsarchö shok

To you I pray, annihilate dualistic perception!

གནས་པའི་འཁོར་ལོས་གཞི་དབྱིངས་གཏན་ལ་ཕབས།།

nepé khorlō zhi ying ten la pab

Through the wheel of abiding, may I determine the basic space of the ground;

སྲིད་པའི་འཁོར་ལོས་འབྲལ་སྤྲུང་དབྱིངས་སུ་བསྐྱལ།།

sipé khorlō trülnang ying su dral

Through the wheel of existence, may I liberate deluded appearances into basic space;

སྤྱལ་པའི་འཁོར་ལོས་སྤྲིན་གྲོལ་རྩས་མཐུ་བྱེད།།

trülpé khorlō mindröl nütu tob

Through the wheel of emanation, may I gain the capacity for ripening and liberation;

གཅོད་པའི་འཁོར་ལོ་ས་འགོ་ཀླན་ཡོངས་སྒྲིལ་ཤོག།

chöpé khorlō dro kün yong dröl shok

Through the wheel of severance, may I fully liberate all beings!

Chokgyur Dechen Zhigpo Lingpa composed this at Evam Chögar in central Kham at dusk on the twenty-ninth day of the eighth month in the Fire Rabbit year (1867). May the outer, inner, and secret classes of māras be annihilated!

NOTES

1. This epithet of Yamāntaka (literally, “Brilliant Subjugating Mudrā”) reflects the lineage of Kṛṣṇayāmāri in heruka form. See Arguillère, “Yamāntaka Among the Ancients,” 294n1. Jamgön Kongtrul gives a further explanation of the frame of this deity’s practice: “The ultimate [summits] of the nine vehicles are the three great *yogas*. [Among them,] the Dharma section of the *Mahāyoga* [of the] creation [phase] has two parts: *tantra* and *sādhana*. Here [we are dealing with] the first of the eight great sections of the *sādhana* [part], the category of the Body, [that of] Mañjuśrī. It is subdivided according to the [Buddha] families: Phyag rgya zil gnon is the *tathāgata-kūla* [aspect of Yamāntaka]; ’Joms byed nag po is [that of] the *vajra-kūla*; Ka thun is [that of] the *ratna-kūla*; ’Jigs byed ru mtshon dmar po is [that of] the *padma-kūla*; Shor sang nyi ma is [that of] the *karma-kūla*. [...] Within the *tathāgata*[-*kūla*] itself, [this] belongs to the *karma-kūla*. Now if one divides Yamāntaka into the three [aspects]—of primordial wisdom, activity and mundane [achievements—this] is on the side of primordial wisdom” (Jamgön Kongtrul, *’jam dpal gshin rje gshed pha rol rgod ’joms kyi dbang chog bdud bzhi’i g.yul ’joms*, 251, translated in Arguillère, “Yamāntaka Among the Ancients,” 321).
2. While the epithet “Wrathful Mantra Yamāntaka” is not widely used, it significantly appears in a terma revealed by Chokgyur Lingpa: the *zab bdun drag sngags gshin rje*, which is found in his Sevenfold Cycle of Profundity (*zab pa skor bdun*) treasure cycle. There is also a tantra of that name, the *dpal gshin rje drag sngags ’khor lo gsang ba sdebs kyi rgyud*, which includes a variant of the *e ring* mantra and treatment of “magic wheels” (*’khrul ’khor*). See Arguillère, “Yamāntaka Among the Ancients,” 360n52.

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GLOSSARY

Chokgyur Dechen Zhigpo Lingpa

མཆོག་གྱུར་བདེ་ཆེན་ཞིག་པོ་གླིང་པ། • *mchog gyur bde chen zbig po gling pa*

Chokgyur Dechen Zhigpo Lingpa (1829–1870) was one of the most prolific treasure revealers in Tibetan history. Based in Kham, he was a close collaborator with Jamgön Kongtrul and Jamyang Khyentse Wangpo, with whom he revealed treasure and opened sacred sites. Among his best-known revelations are the Barche Kunsel (Dispelling All Obstacles), Zabpa Khordun (Seven Profound Cycles), and Lamrim Yeshe Nyingpo (Gradual Path of the Wisdom Essence), for which Jamgön Kongtrul wrote a famous commentary. His lineage continues through his two incarnation lines, Tsike and Neten, and the descendants of his daughter Könchok Paldrön.

Dhanasaṃskṛta

ནོར་གྱི་ལེགས་སྦྱར། • *nor gyi legs sbyar* • dhanasaṃskṛta

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.

Dzongshö Deshek Dupé Podrang

རྫོང་ཤོད་བདེ་གཤེགས་འདུས་པའི་པོ་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.

Evaṃ Chögar

ཡེ་ཤོ་ཚེས་སྒར། • *e waM chos sgar*

This hermitage is connected with Chokgyur Dechen Lingpa, located near Karma Monastery in Kham. In the 1960s, a monastery of that name (Pema Evaṃ Chögar Gyurme Ling), also known as Chokling Monastery, was built in Bir by those seeking to continue the lineage of the great tertön.

four wheels of Mañjuśrī

འཇམ་དཔལ་གྱི་འཁོར་ལོ་བཞི། • *'jam dpal gyi 'khor lo bzhi*

These four wheels are linked to the four secret places of the deity: (1) the secret center connected with the abiding of mind (*gnas kyi 'khor lo*), (2) existence in relation to the navel (*srid pa'i 'khor lo*), (3) cutting in relation to the arms of the deity (*gcod pa'i 'khor lo*), and (4) emanation in relation to the legs and feet of the deity (*sprul pa'i 'khor lo*).

Hūṃkāra

ཧཱུྃ་མཛད། • *hU-M mdzad* • hūṃkāra

One of the eight vidyādhara of India, his main disciples were Padmasambhava and Namkhe Nyingpo. He traveled to Tibet, where he served as the chaplain to King Mutik Tsenpo. Padmasambhava received the Viśuddha (Yangdak Heruka) transmission from him.

Jigdral Do Ngak Lingpa

འཇིགས་བླམ་མདོ་སྒྲུགས་གླིང་པ། • *'jigs bral mdo sngags gling pa*

Regarding this secret name of Jamyang Khyentse Wangpo, Jigdral is a synonym of Jigme, which can be seen in relation to Jigme Khyentse Dögar, the name given to Khyentse Wangpo by his paternal uncle, Mogtsa Chöying Dorje. It also points to his connection with the Nyingma master Jigme Lingpa, his most important predecessor in the Khyentse lineage.

Jigten Chötö

འཇིག་རྟེན་མཆོད་བསྟོན། • *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 Rambuguhya, who then passed it on to Padmasambhava.

Karmendrāṇī

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

The dākinī 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 vidyādhars 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 Karmesvarī.

Loden Chogse

ལྷོ་ལྷན་མཆོག་གླེད། • *blo ldan mchog sred*

One of the eight manifestations of Guru Rinpoche, who was known by this name after attaining the first vidyādhara level.

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

ཆེ་མཆོག་ • *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་བློན་གཏོང་། • *ma mo rbod 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 Dhanasamkr̥ta, who then passed it on to Padmasambhava.

Mañjuśrī

འཇམ་དཔལ། • *'jam dpal* • mañjuśrī

Literally, “Gentle Splendor.” The embodiment of enlightened knowledge and wisdom, Mañjuśrī is regarded as the father of the buddhas. Within general Mahāyāna, he is also one of the eight great bodhisattvas who closely attended Buddha Śākyamuni. In his most common form, Mañjuśrī is depicted with a sword in his right hand and a lotus in his left, bearing a volume of the Perfection of Wisdom.

Mañjuśrīmitra

འཇམ་དཔལ་བཤེས་གཉིད། • *'jam dpal bshes 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.

Möpa Dragngak

དམོད་པ་བླ་སྒྲུབ། • *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.

Nāgārjuna

ནཱ་ག་འཊུ་ནཱ། • *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.

nirmāṇakāya

སྒྲུབ་པའི་སྐུ་ • *sprul pa'i sku, sprul sku* • *nirmāṇakāya*

Literally, “emanation body.” One of the three “bodies” (*kāya*) of a buddha, the *nirmāṇakāya* represents the physical manifestations emanated for ordinary beings, to guide and benefit them in whatever form required according to their needs. Three types of emanation bodies are generally distinguished: artisan *nirmāṇakāyas* (*bzo bo sprul sku*), teaching through crafts or artistic skills; born *nirmāṇakāyas* (*skye ba sprul sku*), which can appear in the form of any being, as well as inanimate forms; and supreme *nirmāṇakāyas* (i.e., displaying the twelve deeds of a fully enlightened buddha, most importantly the turning of the Dharma wheel). The *nirmāṇakāya* is one of the two forms aspects (*rūpakāya*) of a buddha, the other being the *sambhogakāya*.

nirvāṇa

མྱ་ངན་ལས་འདས་པ། མྱང་འདས། • *mya ngan las 'das pa, myang 'das* • nirvāṇa

Literally, “extinguished.” Liberation from saṃsāra, suffering, and its causes. Two types of nirvāṇa are distinguished: the nirvāṇa of the Hīnayāna, individual liberation from saṃsāra, karma, and rebirth; and the nirvāṇa of the Mahāyāna, a state that is beyond both ordinary existence in saṃsāra and the cessation defined by Hīnayāna and is therefore called “nonabiding nirvāṇa.”

Nubchen Sangye Yeshe

གནུབས་ཆེན་སངས་རྒྱལ་ཡེ་ཤེས། • *gnubs chen sangs rgyas ye shes*

Nubchen Sangye Yeshe (ninth century) was one of the twenty-five disciples of Padmasambhava. During the “Dark Period” before the second promulgation of Buddhism in Tibet, he was a key figure in the transmission of the Kama, the unbroken line of oral transmission in the Nyingma tradition. He is especially known for maintaining the Yamāntaka lineage as part of the Kagye treasure cycle received from Guru Rinpoche.

Pema Tötreng Tsal

པདྨ་ཐོན་འབྲེང་ཙལ། • *pad+ma thod 'phreng rtsal*

Literally, “Mighty Lotus Skull Garland.” The secret name of Guru Padmasambhava. When the people of Odḍiyāna 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

འོད་ཀྱི་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.

Rambuguhya

རམ་བུ་གུམ་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.

ripening and liberation

སྒྲིན་གྲོལ། • *smin grol*

The two principal aspects of the Vajrayāna path: the ripening empowerment bestowed by a tantric master to grant the disciple access to this path, and the ensuing liberating instructions for the practice of the path.

Samantabhadra

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

Literally, “All-Good.” One of the eight great bodhisattvas in close attendance of Buddha Śākyamuni, renowned for his vast offerings and aspirations. In the Nyingma and Dzogchen traditions, this is the name of the primordial buddha, the personification of the basic, awakened state of reality.

saṃbhogakāya

འོངས་སྤྱོད་རྫོགས་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 the major and minor marks; (3) retinue, highly realized bodhisattvas; (4) Dharma, teaching only the Mahāyāna; and (5) time, continuously teaching as long as

samsāra 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.

samsāra

འཁོར་བ། • *'khor ba* • samsāra

The beginningless and ceaselessly repetitive cycle of uncontrolled birth and death that beings are subject to as long as they are not enlightened. This perpetual cycle of worldly existence is characterized by unsatisfactoriness and a lack of true freedom.

Śaṅkarakūṭa stūpa

མཚོད་རྩེན་བདེ་བྱེད་བརྟེན་པ། • *mchod rten bde byed brtsegs pa*

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 Dragngak (Maledictory Fierce Mantra) transmission from him.

Sarasvatī

དབྱངས་ཅན་མ། • *dbyangs can ma* • sarasvatī

Literally, “She Who Has Pools of Water.” The goddess of eloquence, learning, and the arts. Her common Tibetan name Yangchenma means “Melodious One.”

Śītavana

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

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

Trisong Deutsen

ཁྲི་སྟང་ལྷུ་བཙན། • *khri srong lde'u btsan*

King Trisong Deutsen (742–797) ruled Tibet from 1755 to 1797. Under his command, Tibet invaded Tang China in 763 and took possession of all of Amdo. He is considered one of the Dharma kings, having invited Śāntarakṣita and Padmasambhava to Tibet to establish the first Tibetan monastery, Samye, and to ordain the first seven Tibetan men. He sponsored the debate between the Indian monk Kamalaśīla and the Chinese Chan master Moheyan that established the Indian Gradual Path as the main Buddhist tradition of Tibet. In the Nyingma tradition he is counted as one of the close disciples of Padmasambhava.

Vajradharma

རྡོ་རྗེ་ཚལ། • *rdo rje chos* • vajradharma

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

Vajrakīlaya

རྩི་རྩུར་པ། • *rdo rje phur pa* • 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.

Vimalamitra

རྩི་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 Deutsen. 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 and concealed the Nyingtik terma. Upon returning to China, he achieved rainbow body.

Viśuddha

ཡང་དག། • *yang dag* • 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 Hūṃkara, who then passed it on to Padmasambhava.

Yamāntaka

གཤིན་རྩི་གཤེད། གཤིན་རྩི་མཐར་བྱེད། • *gsbin rje gshed, gsbin 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.

Yeshe Tsogyal

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

Revered as the “Mother of Tibetan Buddhism” and the embodiment of enlightened wisdom, Yeshe Tsogyal’s manifestation was indispensable to the establishment of Secret Mantra in Tibet. A ḍākinī and tertön, she was Guru Padmasambhava’s principal disciple

and companion, encoding and concealing countless treasure teachings for future generations. Yeshe Tsogyal remains a central figure of devotion and practice, particularly in Nyingma lineages.