

༄༅། །སྒྲུབ་བརྒྱུད་སྤུར་པའི་གནད་ཏིག་གི་བརྒྱུད་པའི་སྤྲོ་མ་
རྣམས་ལ་གསོལ་བ་འདེབས་པ་ཕྱིན་ལས་ཆར་འབབས།

The Rain of Enlightened Activity: A Prayer to the Lineage Gurus of The Vital Point of the Kīlaya Aural Transmission

Netik Purba

The Vital Point of the Kīlaya

Revealed by Pema Ösal Do Ngak Lingpa

Dilgo Khyentse Tashi Paljor



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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.

snyan brgyud phur pa'i gnad tig gi brgyud pa'i bla ma rnams la gsol ba 'debs pa phrin las char 'bebs

B891, D632

Kabum, vol. 15 (ba), 367.1–367.6, Dzongsar 2014;
Kabab Dun, vol. 20 (wa), 97.1–97.5, Dzongsar 2013.

Translated by Adam Pearcey. Previously published by [Lotsawa House](#) in 2022. Edited by Albion M. Butters for Khyentse Vision Project.

First Published 2026

Version 1

Generated from KVP's reading room on 26-Aug-2026

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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EDITOR'S INTRODUCTION

This lineage prayer accompanies the Netik Purba (The Vital Essence of the Kīlaya) terma cycle discovered by Jamyang Khyentse Wangpo, and is used for the practice of Vajrakīlaya, one of the eight herukas from the Eight Pronouncements (Kagye) treasure cycle. It is found in Khyentse Wangpo's Collected Works both as a stand-alone text and as part of *The Pioneer of Accomplishing Activities*, embedded in the extensive sādhana arrangement made by Dilgo Khyentse Tashi Paljor.

Khyentse Wangpo's lineage prayer first pays homage to the primordial buddha Samantabhadra, from whom the Vajrakīlaya practice arose, before passing to the saṃbhogakāya aspects of Vajrasattva and Vajrakumāra. The Indian master Prabhāhasti is the next to be revered, for he passed the cycle to Padmasambhava in the form of Śākya Senge Tsal, who then passed it to Yeshe Tsogyal.

The supplication concludes with a prayer that the four kīlas powerfully manifest their various activities for the benefit of all beings. The four kīlas consist of the wisdom kīla piercing dualistic perception to realize nondual awareness, the compassion kīla embodying skillful means to benefit all beings, the bodhicitta kīla representing the union of emptiness and great bliss, and the material kīla as the physical ritual instrument used to direct energy and eliminate hindrances. According to Dilgo Khyentse Tashi Paljor (based on a list constructed by Jamyang Khyentse Wangpo), these can be understood in terms of the following four aspects: the purba of the generation stage, the actual material purba used in ritual, the purba of the perfection stage, and the absolute purba of awareness (*rigpa*).

The current text also includes an additional stanza of supplication added later by Dilgo Khyentse Tashi Paljor, which prays for a descent of enlightened activity through the blessings of Khyentse Wangpo, Jamgön Kongtrul Lodrö Taye, Shechen Gyaltsab Gyurme Pema Namgyal (Dilgo Khyentse's root teacher), and Jamyang Khyentse Chökyi Lodrö.

ཕྱིན་ལས་ཆར་འབབས།

The Rain of Enlightened Activity

གཞི་དབྱིངས་གདོད་ནས་ནམ་དག་ཀྱན་ཏུ་བཟང་།།

zhi ying dö né namdak küntuzang

Samantabhadra, primordially pure space of the ground,

གཞི་སྒྲུང་ཡེ་ཤེས་རྩལ་པ་རྫོང་ཤེས་ས།།

zhi nang yeshé rôlpa dorjésem

Vajrasattva, manifested from the ground as its wisdom play,

དབྱིངས་རིག་ཟུང་འཇུག་བརྩུ་མ་རར།།

ying rik zungjuk benzakumarar

And Vajrakumāra, the union of space and awareness—

གསོལ་བ་འདེབས་སོ་ཕྱིན་ལས་ཆར་ཆེན་པོ།།

sölwa deb so trinlé char chen pob

To you I pray, let great rains of enlightened activity descend!

ཕུར་པའི་གྲུབ་ཆེན་པ་རྩ་ཉ་སྟེ་ཞབས།།

purpé drubchen prabhahasti zhab

Noble Prabhāhasti, great siddha of Kīlaya,

བདུད་སྡེ་ཚར་གཅོད་ཤུག་སེང་གེ་རྩལ།།

dü dé tsarchöd shakya sengé tsal

Śākya Senge Tsal, who annihilated the forces of Māra,

བཀའ་བབས་བླགས་ཀྱི་གཟུངས་མ་མཚོ་རྒྱལ་ཟེར།།

ka bab tuk kyi zungma tsogyal jer

And Lady Tsogyal, wisdom consort to whom this instruction was passed—

གསོལ་བ་འདེབས་སོ་བློན་ལས་ཆར་ཆེན་པོ།།

sölwa deb so trlné char chen pob

To you I pray, let great rains of enlightened activity descend!

སྙེད་བརྒྱད་བྱིན་ཐོབ་པ་དྲ་མདོ་སྤྲུགས་སྒྲིང་།།

nyengyü jin tob pema do ngak ling

Pema Do Ngak Lingpa, who gained the blessings of aural transmission,

ལས་རིགས་གྲུབ་པའི་ཤིང་རྟ་གར་གྱི་དབང་།།

lé rik drubpé shingta gargyi wang

Gargyi Wangchuk, charioteer who accomplished the activities,

བློན་ལས་ཡོངས་གྲུབ་དོན་རྟེན་དབང་མཚོག་ཙམ།།

trlné yongdrub dorjé wangchok tsal

And Dorje Wangchok Tsal, who mastered every form of activity—

གསོལ་བ་འདེབས་སོ་བློན་ལས་ཆར་ཆེན་པོ།།

sölwa deb so trlné char chen pob

To you I pray, let great rains of enlightened activity descend!

རྒྱལ་ཀུན་རྣམ་ཐར་མཛོད་འཛིན་མ་ཉིའི་མཚན།།

gyal kün namtar dzödzin mati tsen

The one named Mati, who kept the treasury of all the buddhas' liberation,¹

གདམས་པའི་བཅུད་འཛིན་བརྒྱད་ལྔ་སྤྲུག་སྤྲུག་མ་དང་།།

dampé chüdzin gyü den lama dang

Gurus who uphold the lineage containing the essence of instruction,

ཡི་དམ་ལྷ་དང་མཁའ་འགྲོ་དམ་ཅན་ལ།།

yidam lha dang khandro damchen la

And all the yidam deities, ḍākinīs, and oath-bound guardians—

གསོལ་བ་འདེབས་སོ་བྱིན་ལས་ཆར་ཆེན་པོ།

sölwa deb so trinlé char chen pob

To you I pray, let great rains of enlightened activity descend!

རྩམ་གྱི་ཕུར་བུས་དབྱ་བཤམས་ཕྱད་ནས་ཆོད།

dzé kyi purbū dragek tsé né chö

May the material kīla annihilate enemies and obstructors;

སྤྱིད་པའི་ཕུར་བུས་སྒྲ་ཞེན་ལྷ་སྐྱར་དག།

sipé purbū nangzhen lhakur dak

May the kīla of existence purify attached perception as deity forms;

བྱང་སེམས་ཕུར་བུས་ས་ལམ་དབུ་མར་རྫོགས།

jangsem purbū sa lam umar dzok

May the kīla of bodhicitta perfect the paths and stages within the central channel;

རིག་པའི་ཕུར་བུས་ཡེ་ཤེས་སྐྱར་སྤྱིན་པོ།

rigpé purbū yeshé kur min shok

And may the kīla of pristine awareness ripen as the kāyas and wisdoms!

Thus, Pema Ösal Do Ngak Lingpa, to whom the transmission for this path has passed, wrote this in response to entreaties from an earnest practitioner. Virtue! Virtue!

NOTES

1. This line and the three preceding ones were added as a supplement by Dilgo Khyentse Tashi Paljor.

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GLOSSARY

Dorje Wangchok Tsal

རྡོ་རྗེ་དབང་མཚོ་ག་རྩ་ལ། • *rdo rje dbang mchog rtsal*

A secret initiation name of Gyurme Tsewang Gyatso, a student of Jamyang Khyentse Wangpo and the father of his reincarnation, Jamyang Khyentse Chökyi Lodrö.

Gargyi Wangchuk

གར་གྱི་དབང་། • *gar gyi dbang*

An epithet for Jamgön Kongtrul Lodrö Taye (1813–1899). Together with Jamyang Khyentse Wangpo, he was largely responsible for the nonsectarian activities of the Rimé movement that would preserve an enormous amount of Buddhist lineages and teachings in Tibet. He was both a teacher and a disciple of Khyentse Wangpo, and famous for his work on the Five Treasures (*mdzod lnga*).

kīla

ཕུར་པ། • *phur pa* • *kīla*

A ritual spike with a three-edged blade.

Kīlaya

ཕུར་པ། • *phur pa* • *kīlaya*

The wrathful heruka Vajrakīlaya embodies the enlightened activities of all the buddhas, in particular the subjugation of negative forces and obstacle-makers. Vajrakīlaya is one of the deities of the Eight Pronouncements. The transmission of this practice was originally received by the Indian vidyādhara Prabhāhasti, who then passed it on to Padmasambhava.

Māra

འདྲུང་། • *bdud* • *māra*

Illusion personified, Māra tried to prevent Buddha Śākyamuni from achieving enlightenment at Vajrāsana by manifesting tempting desires and frightening visions intended to disrupt his meditation and spiritual realization. More generally, the term is used to describe demonic energies that obstruct practice.

Mati

མ་ཏི། • *ma ti* • mati

An abbreviated epithet for Jamyang Khyentse Chökyi Lodrö (1893–1959), the enlightened activity incarnation of Jamyang Khyentse Wangpo. The full form is Dharmamati (chos kyi blo gros). As an authority on all traditions and holder of all lineages, he was one of the most influential masters of the twentieth century.

Pema Do Ngak Lingpa

པདྨ་ཏོ་ངག་ལིང་པ། • *pad+ma mdo sngags gling pa*

An epithet of Jamyang Khyentse Wangpo (Pema Ösal Do Ngak Lingpa in its full form) often used in the colophons of his treasure texts.

Prabhāhasti

འོད་ཀྱི་གླང་པོ། པ་ར་མ་མ་མཐི། • *'od kyi glang po, pra b+ba hasti* • prabhāhasti

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

Śākya Senge Tsal

ཤཱ་ཀྱ་སེང་གེ་རུ་ས། • *shAkya seng ge rtsal* • śākyasiṃha

One of the eight manifestations of Guru Rinpoche.

Samantabhadra

ཀུན་བཟང་། • *kun bzang* • samantabhadra

The name Samantabhadra can refer to either the bodhisattva renowned for his vast offerings and aspirations or the primordial buddha in the Dzogchen tradition.

Vajrakīlaya

རྡོ་རྗེ་ཕུར་པ། རྡོ་རྗེ་ཕུར་བ། • *rdo rje phur pa, 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.

Vajrakumāra

རྡོ་རྗེ་གཙོན་ལྷ། • *rdo rje gzhon nu* • vajrakumāra

Literally, “Vajra Youth.” An epithet for Vajrakīlaya.

Vajrasattva

རྡོ་རྗེ་སེམས་དཔལ། • *rdo rje sems dpa'* • vajrasattva

A saṃbhogakāya buddha who embodies all tantric deities and is especially associated with practices of purification.

Yeshe Tsogyal

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

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