

༄༅། །རོང་ཟོམ་པ་རྒྱ་མཁའ་འགྲོའི་བརྒྱུད་འདེབས།

A Supplication to the Lineage of Rongzom's Lotus Ḍākinī

Pema Khandroma

The Mighty Lotus Ḍākinī Kurukullā

*Revealed by Rongzom Chökyi Zangpo, rediscovered by Jamyang Khyentse
Wangpo*

Dilgo Khyentse Tashi Paljor



KHYENTSE VISION
PROJECT

rong zom pad+ma mkha' 'gro'i brgyud 'debs

D158

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This lineage prayer belongs to the terma cycle *The Mighty Lotus Ḍākinī Kurukullā*.¹ It can be recited at the beginning of related sādhanas to evoke those who upheld and transmitted the practice. The larger terma cycle, originally discovered by Rongzom Paṇḍita Chökyi Zangpo (1042–1136),² was not widely propagated and eventually fell out of circulation until Jamyang Khyentse Wangpo rediscovered it.³ It was then included in the Rinchen Terdzö, the vast corpus of terma teachings compiled by Jamgön Kongtrul Lodrö Taye in the second half of the nineteenth century.

Jamgön Kongtrul's work on the Rinchen Terdzö included the composition of supplemental prayers and rituals for the main terma texts to facilitate their use in actual practice. Despite not being part of the original revelation, these supplemental texts are considered authentic parts of the treasure.⁴ Jamgön Kongtrul is not the only master to have contributed such texts. When Khyentse Wangpo's reincarnation Dilgo Khyentse Tashi Paljor edited an updated version of the Rinchen Terdzö in 1976–1980, he added many additional prayers and liturgies, including the one translated here.⁵

རོང་ཟོམ་པདྨ་མཁའ་འགྲོའི་བརྒྱད་འདེབས།

A Supplication to the Lineage of Rongzom's Lotus Dākinī

ཀུན་བཟང་ཆོས་སྐྱ་མཐའ་ཡས་འོད་དཔག་མེད།།

künzang chöku tayé ö pak mé

I pray to the Samantabhadra dharmakāya, Amitābha Boundless Light;

དབང་ཆེན་ཉེ་རུ་ཀ་དཔལ་ལོངས་སྤྱོད་རྫོགས།།

wangchen heruka pal longchö dzok

To the sambhogakāya, the glorious heruka Maheśvara;

སུལ་སྐྱ་རིག་འཛིན་རྩེ་རྩེ་ཆོས་རབ་རྩལ།།

tulku rigdzin dorjé chö rab tsal

To the nirmāṇakāya, the supremely powerful manifestation of vidyādhara
Vajradharma,⁶

ལས་ཀྱི་དབང་མོ་པདྨ་སི་བླ་མ།།

lé kyi wangmo pema sambhawa

Karmendrāṇī,⁷ Padmasambhava,

ཆོས་རྒྱལ་ཁྱི་སྤོང་ལོ་ཆེན་བེ་རེ་ཞབས།།

chögyal trisong lochen bairö zhab

Trisong the Dharma king and the great translator, the venerable Vairotsana,

མཁར་ཆེན་མཚོ་རྒྱལ་ཙོང་ཐོ་ཆོས་ཀྱི་བཟང་།།
khar chen tso gyalrong zom chö kyi zang
Kharchen Tsogyal, Rongzom Chökyi Zangpo,

པཌ་འོ་ད་གསལ་མདོ་སྒྲ་གས་ལྷིང་པ་དང་།།
pema ösal do ngak lingpa dang
Pema Ösal Do Ngak Lingpa,

པཌ་གར་དབང་པཌ་ཐེག་མཆོག་ཙམ་།།
pema garwang pema tegchok tsal
Pema Garwang,⁸ Pema Tegchok Tsal,

འཇམ་མགོན་པ་ལྷ་ཡེ་ཤེས་རྟོ་རྗེ་མོགས་།།
jamgön pema yeshé dorjé sok
Jamgön Pema Yeshe Dorje, and the rest;

རྩ་བ་རྒྱུད་སྒྲ་མ་ཡི་དམ་མཁའ་འགྲོ་འི་ཆོགས་།།
tsa gyü lama yidam khandrö tsok
The assembly of root and lineage gurus;

ཆོས་སྤྱད་དམ་ཅན་བཅས་ལ་གསོལ་བ་འདེབས་།།
chösung damchen ché la sölwa deb
And yidams, dākinīs, and oath-bound dharmapālas—

ཐུགས་རྗེ་བཟུང་བ་ཆེན་པོས་དགོངས་ནས་ཀྱང་།།
tugjé tsewa chenpö gong né kyang
Think of me with great compassion and love,

དབང་དང་བྱིན་རླབས་དངོས་གྲུབ་མ་ལུས་སྤྱོད་།།
wang dang jinlab ngödrub ma lü tsöl
And grant me empowerments, blessings, and siddhis without exception!

བསྐྱེད་པས་ཡེ་ཤེས་ལྷ་ཡི་ཐུགས་རྗེས་ཟེན་།།
nyenpé yeshé lha yi tugjé zin
As I approach,⁹ O wisdom deities, hold me with compassion;

སྒྲུབ་པས་གནས་སྐབས་མཐར་ཐུག་དངོས་གྲུབ་ཐོབ་།།
drubpé nekab tartuk ngödrub tob
At the stage of accomplishment, may I attain temporary and ultimate siddhis;

ཕྱ་མོ་སྣ་ཚོགས་བྱུང་པ་ཆེན་པོ་བརྒྱད།།

tramo natsok drubpa chenpo gyé

And may the various subtle and eight great siddhis

མཆོག་གི་ལས་སྦྱོར་མཐའ་དུ་བྱིན་པར་ཤོག།

chok gi lé jor ta ru chinpar shok

Ultimately be consummated in supreme activities!

སྲིད་ཞིའི་བྱུང་བ་དག་བདེ་ཆེན་ལྷན་ཅིག་སྦྱེས།།

sizhi khyabdak dechen lhenchik kyé

All-pervasive sovereign of existence and peace, coemergent great bliss,

བདེན་གཉིས་དབྱེར་མེད་ཡེ་ཤེས་རྒྱ་གཞི་ལྷེན་ཅི།།

den nyi yermé yeshé dakini

Wisdom ḍākiṇī in whom the two truths are indivisible—

གོ་འཕང་མངོན་གྱུར་རླུང་སེམས་དབྱིངས་སུ་དག།

gopang ngöngyur lung sem ying su dak

May I actualize your level, with prāṇa-mind purified in basic space,

འཁོར་འདས་བརྟན་གཡོ་དབང་དུ་སྦྱར་བྱིད་ཤོག།

khor dé tenyo wang du gyurjé shok

To reign over saṃsāra and nirvāṇa, the animate and inanimate universe combined!

By Maṅgala.

NOTES

1. *pad+ma mkha' 'gro ma rig byed rtsal*.
2. For Rongzom Pandita's biography and an overview of his works, see Sur, "Rongzom Chokyi Zangpo"; Köppl, *Establishing Appearances as Divine*, 15–21.
3. Jamyang Khyentse Wangpo's biography states that Jamyang Khyentse Wangchuk received the lineage, but it was then interrupted: "The extremely profound and condensed *Five-deity secret Sādhana* [*Sangdrup lba-nga*] cycle of instruction hidden in the doorway of the half-moon-like cave at Drakmar, on the east side of Tsang Rongchen, was revealed by Rongzom Lotsāva Chöki Sangpo, and the continuity of the empowerment and transmission, known as the *Ḍākinī inspiring awareness* [*Khandroma rikché tsel*], was recorded by Nésar Jamyang Khyentsé and Shikpo Lingpa in their lists of teachings received. Latterly, neither the text nor the transmission were in currency, when in the Iron Dragon year [1880], the *Ḍākinī* guardianess actually presented [this master] with an ancient copy" (Jamgön Kongtrül, *The Life of Jamyang Khyentsé Wangpo*, 254). For further mention of the discovery of this particular terma, see Jamgön Kongtrül, *The Hundred Tertöns*, 314.
4. For an overview of the editing process of the Rinchen Terdzö, including Jamgön Kongtrül's additions, see Schwieger, "Collecting and Arranging the gTer ma Tradition," 322, 327.
5. According to the index in *A Brief and Clear Arrangement of the Index of Dzongsar Jamyang Khyentse Wangpo's Seven Transmissions* (*rdzong sar 'jam dbyangs mkhyen brtse dbang po'i bka' babs kyī dkar chag mdor bsdus su bkod pa nyung ngu rnam gsal*), the author attribution for this text is *dil mgo mkhyen brtse rin po che*.
6. According to Tarthang Tulku (*Lineage of Diamond Light*, 171–72), Vajradharma received the Kama tradition in *saṃbhogakāya* form. Here, however, he appears to be a *nirmāṇakāya* being. See also Dargyay, *The Rise of Esoteric Buddhism in Tibet*, 14–15; Gomez de Liaño, *El Círculo de la Sabedoria*, 1060.
7. An epithet for the *ḍākinī* Guhyajñāna, who granted empowerment to Padmasambhava. See Kongtrül, "The Life and Liberation of Padmākara, the Second Buddha," n8.
8. "Approach" here refers to the approach stage (*bsnyen pa*) of deity practice in which one grows intimate with the deity through mantra recitation and visualization. The next line refers to the stage of accomplishment in which one attains blessings and accomplishments. (See Getse Mahapandita, *Husks of Unity*, 134–38).

9. In this context, this refers to Jamgön Kongtrül Lodrö Taye. Elsewhere it can refer to Ngari Tertön Pema Garwang Dorje Tsal (1640–1685), an important figure in the Northern Treasure tradition, or even Guru Rinpoche himself.

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GLOSSARY

all-pervasive sovereign

ཁྱབ་བདག • *khyab bdag*

This term refers to a person whose power and authority prevails over a given area. An epithet for buddhas.

Amitābha

འོད་དཔག་མེད། • 'od dpag med • amitābha

The buddha of the pure land of Sukhāvātī in the western direction of Buddhist cosmology.

approach

བསྐྱེན་པ། • *bsnyen pa*

The “approach” or “approximation” practice of the deity involves extensive recitation of mantra during creation stage.

basic space

དབྱིངས། • *dbyings* • dhātu

The open, empty aspect of the mind, or empty nature of phenomena.

dharmapāla

ཆོས་སྐྱོང་། • *chos srung* • dharmapāla

A class of being pledged to protect and uphold the Buddha’s teachings.

eight great siddhis

གྲུབ་པ་ཆེན་པོ་བརྒྱུད། • *grub pa chen po brgyad*

The eight great mundane siddhis include (1) being able to remain in a celestial realm, (2) the magical power of the sword to overcome any enemy, (3) the ointment or pills of invisibility, (4) shoes for sky travel and being fleet-footed, (5) the vase which makes anything put inside inexhaustible, (6) the power to make yakṣas serve, (7) the elixir of a long lifespan and great beauty and strength, and (8) the ointment to see things beneath the earth.

existence and peace

མིད་ཞི། • *srid zhi*

A term for all of saṃsāra and nirvāṇa, including every possible realm of existence.

heruka

ཧེ་རུ་ཀ། • *he ru ka* • heruka

Generic name for a male, wrathful or semi-wrathful deity of the highest class of tantra.

Often used as an epithet for Cakrasaṃvara.

Jamgön Pema Yeshe Dorje

འཇམ་མགོན་པདྨ་ཡེ་ཤེས་རྡོ་རྗེ། • *'jam mgon pad+ma ye shes rdo rje*

An epithet of Jamyang Khyentse Chökyi Lodrö.

Karmendrāṇī

ལས་ཀྱི་དབང་མོ། • *las kyi dbang mo*

Karmendrāṇī is the ḍākiṇī to whom Vajradharma entrusted the Kagye (*bka' brgyad*) lineage.

Kharchen Tsogyal

མཁར་ཆེན་མཚོ་རྒྱལ། • *mkhar chen mtsho rgyal*

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

Maheśvara

དབང་ཆེན། • *dbang chen* • maheśvara

An epithet for Hayagrīva, the wrathful magnetizing king of the Lotus family.

Padmasambhava

པདྨ་སྐྱེ་བླ་མ། • *pad+ma saM b+ba wa* • padmasambhava

Padmasambhava (eighth century) was undisputedly one of the most important figures of Buddhism in Tibet, overcoming obstacles both mundane and supernatural with his powers of realization (*siddhis*).

Pema Ösal Do Ngak Lingpa

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

An epithet of Jamyang Khyentse Wangpo used in connection with his discovery and sharing of treasure texts.

Pema Tegchok Tsal

པདྨ་ཐེག་མཚོག་རྩལ། • *pad+ma theg mchog rtsal*

An epithet of Dilgo Khyentse Tashi Paljor.

prāṇa-mind

རླུང་སེམས། • *rlung sems*

The mind and the subtle-body energies in holistic interdependence.

Rongzom Chökyi Zangpo

རོང་ཟོམ་ཆོས་གྱི་བཟང་། • *rong zom chos kyi bzang*

The scholar Rongzom Chökyi Zangpo (eleventh–twelfth century) was a key figure in the transmission and study of both the New and Old Translation schools. His commentarial work on the *Guhyaagarbhatantra* is particularly important.

siddhi

དངོས་གྲུབ། • *dnagos grub* • siddhi

The results of spiritual practice. Siddhis are categorized as either common or temporary versus supreme or ultimate. Common siddhis refers to supernormal abilities such as clairvoyance or telekinesis. Supreme siddhi refers to the realization of the true nature of reality.

Trisong Deutsen

ཐི་སྟོང་དུཌ་སྟེན་། • *kbri srong*

King Trisong Deutsen (742–797) both sponsored the spread of Buddhism in Tibet and was himself a devoted disciple of Padmasambhava.

Vairotsana

བེ་འོ་། • *bai ro* • vairocana

Great eighth-century translator, and one of the twenty-five main disciples of Padmasambhava. With Padmasambhava and Vimalamitra, Vairotsana brought the Great Perfection teachings to Tibet.

Vajradharma

རྟོ་རྒྱལ་ཆོས་། • *rdo rje chos* • Vajradharma

Also known as “the keeper of secrets,” Vajradharma is a key figure in the Nyingma history of the transmission of the Kama lineage. After receiving it from Samantabhadra, he entrusted it to the ḍākiṇī Karmendrāṇī (las kyi dbang mo che), as well as the Kagye lineage. He is held to be a peaceful aspect of Vajrapāṇi.