

༄༅། །འཆི་མེད་འཕགས་མའི་སྒྲིང་ཐིག་གི་ཆ་ལག་རྣམ་རྒྱལ་མ་
འགས་ལྔའི་སྒྲིང་མཆོད་ཀྱི་བརྒྱད་འདེབས་འཆི་མེད་རྟག་པའི་
དབྱངས་སྟོན།

**The Melody of Unceasing Deathlessness:
The Lineage Prayer for the Thousand
Offerings to the Five Uṣṇīṣavijayā Deities**

Chimé Pagme Nyingtik

The Heart Essence of Deathless Ārya Tārā

Revealed by Jamyang Khyentse Wangpo

Dilgo Khyentse Tashi Paljor



KHYENTSE VISION
PROJECT

*'chi med 'phags ma'i snying thig gi cha lag nam rgyal ma rigs lnga'i stong mchod kyi brgyud 'debs 'chi med
rtag pa'i dbyangs snyan*

D437

Kabab Dun, vol. 13 (pa), 479.1–480.4, Dzongsar 2013.

Translated by Khenpo Sonam Phuntsok. Edited by Albion M. Butters. The translation was completed
under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

First Published UNPUBLISHED

Version 1

Generated from KVP's reading room on 22-Sep-2026

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

This work is licensed under a [Creative Commons Attribution-NonCommercial-NoDerivatives 4.0
International License](https://creativecommons.org/licenses/by-nc-nd/4.0/).

CONTENTS

EDITOR'S INTRODUCTION	1
THE MELODY OF UNCEASING DEATHLESSNESS	5
NOTES	11
BIBLIOGRAPHY	13
GLOSSARY	15

EDITOR'S INTRODUCTION

This lineage prayer was written to accompany *The Immaculate Jewel: A Dhāraṇī Consecration and Offering Liturgy of Uṣṇīṣavijayā*,¹ known in Tibetan as the *Tongchö* (*Thousand Offerings*),² a sādhana that belongs to the Chimé Pagme Nyingtik terma cycle. Discovered in 1855 and only revealed to others five years later, this mind treasure of Jamyang Khyentse Wangpo revolves around White Tārā in particular, in the form of Cintāmaṇicakra (“Wish-Fulfilling Wheel”) in union with Avalokiteśvara as “Lord of the Dance.” In this case, the main focus is on the long-life deity Uṣṇīṣavijayā, with White Tārā Cintāmaṇicakra and Buddha Amitāyus in a supporting role.

Although the appearance of Uṣṇīṣavijayā with the other long-life deities reflects a late development (eighteenth and nineteenth centuries) of longevity practices in Tibet,³ when they were popularized by masters such as Khyentse Wangpo, her connection with Amitāyus is found already a millennium earlier in the sūtra named *Crown Victory of All Tathāgatas*. Moreover, she is identified as an aspect of Tārā herself, being fourth in the set of Twenty-One Tārās in all the various traditions, including the oldest one, that of the seventh/eighth-century Kashmiri master Sūryagupta.

Historically speaking, while Uṣṇīṣavijayā was more widely known as a tantric deity in Nepal, Tibet, and Mongolia (compared to China or Japan, for example), and she appears as such in the Chimé Pagme Nyingtik sādhana and the prayer translated here, recitation of her dhāraṇī was also practiced in places where Mahāyāna Buddhism flourished. In *The Noble Uṣṇīṣavijayā Dhāraṇī That Purifies All Lower Rebirths*,⁴ first translated from Sanskrit into Chinese by Buddhapālita in the late seventh century, her longevity practice first appears in a teaching by Buddha Śākyamuni. The account there is given as follows. Once upon a time, the god Supraṭiṣṭhita,⁵ who enjoyed all the comforts and delights of the Thirty-Three Heavens, received a prophecy that he would soon die, and that following seven rebirths on Earth (as a pig, a dog, a fox, a monkey, a

venomous snake, a vulture, and a crow), he would end up in the hell realms. When Śakra, the king of the gods, shared this dire prognostication with the Bhagavān, brilliant rays of light shot forth from his uṣṇīṣa, pervading every world system in the ten directions, and returned to him. For the benefit of beings, the Buddha then proclaimed the dhāraṇī that is “the crown victory of the tathāgatas,” which completely purifies all lower rebirths. In turn, upon reciting the dhāraṇī for a week, Supraṭiṣṭhita was able to avert his infernal fate.

According to *The Noble Uṣṇīṣavijayā Dhāraṇī*, key aspects of the Buddha’s supreme speech as mantra syllables are its luminous quality and essence as the nectar of deathlessness, which anoints and purifies, also sustaining life. As the sādhana visualization describes, from a golden syllable BHRŪṢ emanate boundless light rays, which make offerings to the noble ones, purifying the defilements of all beings. Then, as the light is reabsorbed, the quintessence of saṃsāra and nirvāṇa is blended as indestructible amṛta, out of which arises the great, precious Uṣṇīṣavijayā.

Crown Victory of All Tathāgatas: The Uṣṇīṣavijayā Dhāraṇī with Its Ritual Manual,⁶ a ritual manual translated in China three hundred years later by Dharmadeva, has a different narrative opening. It is now in the pure land of Sukhāvatī where the dhāraṇī appears, when Buddha Amitāyus shares it with Avalokiteśvara. While the virtues of reciting and hearing the mantra are still extolled, blessings are explained to also come from its being carved in wood, hung on flags, placed in caityas, worshipped in the home, or received as perfumed water that has been blessed in a maṇḍala of cow dung sprinkled with white flowers. Buddha Amitāyus is to be visualized when chanting the dhāraṇī, not Uṣṇīṣavijayā. While it is unknown exactly when the main focus of the practice changed to a female deity, syncretism is already evident in Tibet in the fifteenth century, with thangkas showing her holding Amitābha (considered synonymous with Amitāyus) in one of her eight hands.⁷ In the nineteenth century, with Khyentse Wangpo’s revelation of the Chimé Pagme Nyingtik, Uṣṇīṣavijayā appears with two hands, without Amitābha, surrounded by four other representations of herself.⁸

The title of this prayer, *The Melody of Unceasing Deathlessness: The Lineage Prayer for the Thousand Offerings to the Five Uṣṇīṣavijayā Deities*,⁹ refers to the way in which the five buddha families are represented in the sādhana by five aspects of Uṣṇīṣavijayā: Ratna Uṣṇīṣa, Vajra Uṣṇīṣa, Buddha Uṣṇīṣa, Padma Uṣṇīṣa, and Karma Uṣṇīṣa. The various enlightened activities of these five forms manifest as splendid light rays that bring different benefits: causing wish-fulfilling jewels to increase, defeating all classes of māras, accomplishing the delights of the sugatas, invoking the magnificence of the lotus, and granting siddhis of action and wisdom, respectively.

The first two stanzas of this prayer present Uṣṇīṣavijayā together with White Tārā Cintāmaṇicakra Tārā and Buddha Amitāyus, along with an entire assembly of deities belonging to the infinite maṇḍala of deathlessness. These include gurus, yidams, ḍākas

and *ḍākinīs*, and protectors and guardians of the Dharma.¹⁰ The following stanzas pray to the deathless *vidyādhara*s, gurus, and disciples who achieved accomplishment in the practice. At this point, the text jumps to the nineteenth century, making supplications to Jamyang Khyentse Wangpo and Jamgön Kongtrul Lodrö Taye. Dilgo Khyentse Tashi Paljor includes his guru Jamyang Khyentse Chökyi Lodrö in the prayer, while an additional stanza later provided by Khenpo Phuntsok Namgyal adds him in turn, as well as Dzongsar Jamyang Khyentse Rinpoche. It concludes with the wish to attain their state of inconceivable wisdom and deathlessness.

Structurally speaking, every line of the prayer begins with the term *'chi med* (“deathless”), mirroring the title of the Chimé Pagme Nyingtik cycle itself.¹¹ There is a great power to this prayer when it is recited in Tibetan, a steady beat that is unfortunately lost in English translation. The repetition of the first word in the line, a poetic device known as anaphora, serves to reinforce the significance of the main point: All the masters being petitioned here—ranging from cosmic enlightened beings to incarnate lamas of our age—achieved the deathless state. Because of this, they are outside of time. Deathless. And because of that, they are not separated from those making the prayer. Their blessings are fully accessible, and those blessings promise the same state for the practitioner. Deathlessness. There is a logic here, with the prayer serving multiple functions. Not only does it eulogize, but it also serves as a point of connection across the centuries. The names of the past masters who achieved accomplishment open a realm of possibility in the mind of the petitioner, and with each repetition of the *sādhana* the possibility of achieving their realized state is deepened and made palpably real.

འཆི་མེད་རྟག་པའི་དབྱངས་སྒྲན།

The Melody of Unceasing Deathlessness

འཆི་མེད་བདུད་རྩིའི་མཚན་བརྟེན་བདེ་གཤེགས་ཀྱི།

chimé dütsi chok nyé deshek kyi

To Vijayā, the awareness-mantra deity, born of deathless amṛta¹²

འཆི་མེད་དཔལ་གྱི་འབྲུང་གནས་གཙུག་ཏྲར་ལས།

chimé pal gyi jungné tsugtor lé

From the source of glorious deathlessness,

འཆི་མེད་བདུད་ལས་རྣམ་རྒྱལ་རིག་སྤྲུགས་ལྟ།

chimé dü lé namgyal rigngak lha

The uṣṇīṣa of the sugatas,¹³ who obtained the supreme deathless amṛta,

འཆི་མེད་བདེ་ཆེན་སྦྱུང་ཕྱིར་གསོལ་བ་འདེབས།

chimé dechen tsöl chir sölwa deb

I pray—grant me the great bliss of deathlessness!

འཆི་མེད་པདྨའི་རིགས་བདག་ཆོ་མཐའ་ཡས།

chimé pemé rik dak tsetayé

To Amitāyus, sovereign of the deathless Lotus family,

འཆི་མེད་མཚན་སྒྱུར་ཡིད་བཞིན་འཁོར་ལོ་ཆེ།

chimé chogjin yizhinkhorlo ché

Great Wish-Fulfilling Wheel, bestower of supreme deathlessness,

འཆི་མེད་དཀྱིལ་འཁོར་རྒྱ་མཚོའི་ལྷ་ཚོགས་ལ།

chimé kyilkhor gyatsö lha tsok la

And deities of the infinite maṇḍala of deathlessness,¹⁴

འཆི་མེད་བདེ་ཆེན་སྟོལ་ཕྱིར་གསོལ་བ་འདེབས།

chimé dechen tsöl chir sölwa deb

I pray—grant me the great bliss of deathlessness!

འཆི་མེད་རིག་ཕུལ་དབང་ཐོབ་ཤི་སྒྲ།

chimé rigtsal wang tob shri singha

To Śrī Siṃha, who obtained the deathless awareness-display empowerment,

འཆི་མེད་འཕོ་ཆེན་སྐུ་བརྟེན་བི་མ་ལ།

chimé pochen ku nyé bimala

Vimalamitra, who attained the deathless body of great transference,

འཆི་མེད་བྱུང་པའི་ཚོགས་རྗེ་མཚོ་སྐྱེས་རྗེ།

chimé drubpé tsogjé tsokyé jé

And the Lotus-Born, chief of the deathless siddhas,

འཆི་མེད་བདེ་ཆེན་སྟོལ་ཕྱིར་གསོལ་བ་འདེབས།

chimé dechen tsöl chir sölwa deb

I pray—grant me the great bliss of deathlessness!

འཆི་མེད་གདམས་པའི་མཛོད་འཛིན་མངའ་བདག་རྗེ།

chimé dampé dzödzin ngadak jé

To the sovereign lords who hold the treasury of the deathless teachings,

འཆི་མེད་མངོན་གྲུར་བེ་རོ་ནམ་སྟིང་གཞུབས།

chimé ngöngyur bairo nam nying nub

Vairotsana, Namkhe Nyingpo, and Nubchen Sangye Yeshe, who actualized deathlessness,

འཆི་མེད་ཐཱ་གི་མཚོ་རྒྱལ་རྒྱལ་མཚོག་དབྱངས།

chimé daki tsogyal gyal chogyang

The deathless ḍākinī Tsogyal, and Gyalwa Chogyang,

འཆི་མེད་བདེ་ཆེན་སྙུལ་ཕྱིར་གསོལ་བ་འདེབས།།

chimé dechen tsöl chir sölwa deb

I pray—grant me the great bliss of deathlessness!

འཆི་མེད་རིག་འཛིན་རྒྱ་མཚོའི་ཡེ་ཤེས་གཏེར།།

chimé rigdzin gyatsö yeshé ter

To Do Ngak Lingpa, source of the deathless teachings,

འཆི་མེད་ལྷ་དང་ལྷ་གིས་རྒྱ་བཟུང་།།

chimé lha dang daki jé su zung

Treasury of the deathless vidyādhara's oceanic wisdom,

འཆི་མེད་གདམས་པའི་སྤྲུལ་འབྱེད་མདོ་སྒྲགས་གླིང་།།

chimé dampé söljé do ngak ling

And cared for by deathless deities and ḍākinīs,

འཆི་མེད་བདེ་ཆེན་སྙུལ་ཕྱིར་གསོལ་བ་འདེབས།།

chimé dechen tsöl chir sölwa deb

I pray—grant me the great bliss of deathlessness!

འཆི་མེད་མཚོག་གྲུབ་བསྟན་གཉིས་གཡུང་རྩུང་གླིང་།།

chimé chok drub tenyi yungdrung ling

To Tenyi Yungdrung Lingpa, who attained the deathless supreme siddhi,

འཆི་མེད་གྲུབ་པའི་ཞལ་གྱིན་ཨྲཱ་ཡུའི་མཚན།།

chimé drubpé zhalkyin ayü tsen

The one named Āyu, regent of the deathless siddhas, [480]

འཆི་མེད་རྡོ་རྗེའི་རིག་འཛིན་མ་ཉིའི་ཞབས།།

chimé dorjé rigdzin mati zhab

And exalted Mati, deathless and indestructible vidyādhara,

འཆི་མེད་བདེ་ཆེན་སྙུལ་ཕྱིར་གསོལ་བ་འདེབས།།

chimé dechen tsöl chir sölwa deb

I pray—grant me the great bliss of deathlessness!

འཆི་མེད་སྙན་རྒྱུད་ཀླན་འཛིན་མངའ་ལོ།།

chimé nyen gyü kün dzin mangalam

To Maṅgala, holder of all the deathless aural lineages,

འཆི་མེད་བཀའ་སློན་བུབ་བསྟན་ཆོས་རྒྱ་མཚོ།།

chimé ka jin tubten chö gyatso

Tubten Chökyi Gyatso, bestower of the deathless teachings,

འཆི་མེད་རྩ་བ་རྒྱུད་སྤྲེལ་མའི་ཐོག་ས་རྣམས་ལ།།

chimé tsa gyü lamé tok nam la

And the root and lineage gurus of deathlessness,

འཆི་མེད་བདེ་ཆེན་སྙུལ་ཕྱིར་གསོལ་བ་འདེབས།།

chimé dechen tsöl chir sölwa deb

I pray—grant me the great bliss of deathlessness!¹⁵

འཆི་མེད་ཡེ་ཤེས་གཅིག་གི་རོལ་པ་ལས།།

chimé yeshé chik gi rölpa lé

To the sovereign mother who turns the wheel of deathless awareness,¹⁶

འཆི་མེད་རིགས་པའི་འཁོར་ལོས་བསྐྱར་བའི་ཡུམ།།

chimé rigpé khorlō gyurwé yum

Emanated from the play of single deathless wisdom,

འཆི་མེད་གྲུབ་ལ་ལས་མཛད་ཁྲོ་བོའི་ཚུལ།།

chimé drub la lé dzé trowö tsül

In wrathful form performing activities that accomplish deathlessness,

འཆི་མེད་དངོས་གྲུབ་སྙུལ་ཕྱིར་གསོལ་བ་འདེབས།།

chimé ngödrub tsöl chir sölwa deb

I pray—grant me the siddhi of deathlessness!

འཆི་མེད་དབང་གི་བདུད་རྩིས་སྒོ་གསུམ་སྒྲིན།།

chimé wang gi dütsi go sum min

To mature body, speech, and mind through the amṛta of deathless empowerment

འཆི་མེད་ལྷ་ཡི་བྱགས་རྒྱུད་ལེགས་བསྐྱེད་ཕྱིར།།

chimé lha yi tuk gyü lek küi chir

And inspire the mindstreams of the deities of deathlessness,

འཆི་མེད་གྲུབ་པའི་ལམ་བཟང་འདིར་འཇུག་ན།།

chimé drubpé lam zang dir juk na

I enter this excellent path to accomplish deathlessness.

འཆི་མེད་ཚེ་དང་ཡེ་ཤེས་མཚན་སྦྱུལ་ཅིག།

chimé tsé dang yeshé chok tsöl chik

Grant me immortality and supreme wisdom!

འཆི་མེད་རྩོམ་ཞེས་གསལ་བ་མཛོན་གྱུར་ནས།།

chimé dorjé sangwa ngöngyur né

Having manifested the deathless vajra secret,

འཆི་མེད་སྒྲུ་དང་ཡེ་ཤེས་དཔག་མེད་པས།།

chimé ku dang yeshé pagmepé

Through inconceivable wisdom and the deathless enlightened body,

འཆི་མེད་རྟག་པ་དམ་པའི་ཐིན་ལས་གྱི།།

chimé tagpa dampé trinklé kyi

May the three worlds be beautified through the deathless manifestation

འཆི་མེད་སྤང་བས་ས་གསུམ་མཛེས་གྱུར་ཅིག།

chimé nangwé sa sum dzé gyur chik

Of pure enlightened activity, unceasing deathlessness!

Requested by the Śākya novice Ngawang Choglek,¹⁷ who possessed extraordinary devotion and intelligence, this prayer was written by the Holder of the Lotus Vidyāmantra, Pema Wangchen Gyepa Tsal, at Dechen Chöling.¹⁸ May auspiciousness increase!

NOTES

1. *'chi med 'phags ma'i snying thig gi cha lag gtsug tor rnam par rgyal ma'i gzungs sgrub dang mchod pa'i cho ga bltas gsal du bkod pa dri med nor bu* (KVP D438).
2. *stong mchod*.
3. This is rather late in the history of Buddhism in Tibet. As Kapstein (“Textualizing the Icon,” 392) explains, “prior to 'Jam dbyangs mkhyen brtse's composition, no single ritual combining the initiations of the Three Deities was known.”
4. *Āryasarvadurgatiparisodhaniuṣṇīṣavijayānāmadhārāṇī*. Toh. 597; Toh. 984.
5. One even finds an early Pali version of this story, although it does not belong to the canon; in the *Uṇhissavijayasutta*, the god is named Supatitṭhita. See *The Noble Uṣṇīṣavijayā Dhārāṇī That Purifies All Lower Rebirths*, “Introduction,” i.13.
6. *Sarvatathāgatoṣṇīṣavijayānāmadhārāṇīkalpasabhitā*. Toh. 594. The texts cited here represent but a selection of the Uṣṇīṣavijayā collection in the Kriyātantra section of the Tibetan Kangyur. As John Canti (“Action Tantras, I.d.”) explains, there are “13 works on the Uṣṇīṣa of the Tathāgata family (*gshegs rigs kyi gtsug tor*, Toh 590-603), mostly centered on incantations of the deities Uṣṇīṣasitātapatrā (Toh 590-593) and Uṣṇīṣavijayā, male and female (Toh 594-600), but also including incantations related to stūpas (Toh 601 and 602).”
7. <https://www.himalayanart.org/items/77197>.
8. <https://www.himalayanart.org/items/93778>.
9. The first part of the title is multilayered in meaning. The Tibetan word *cha lag* can be read in a literal way, together with *'chi med 'phags ma'i snying thig*, indicating that the lineage prayer is a supplement to the Chimé Pagme Nyingtik cycle. At the same time, it can be taken figuratively as the “melody” of the heart essence of deathless Ārya Tārā. The spelling of *rigs lnga* in the title (corrected from *rig lnga* in the Dzongsar 2013 edition) follows the 1994 edition of the Collected Works of Dilgo Khyentse Tashi Paljor; this is supported by the context of Uṣṇīṣavijayā representing the five buddha families.
10. This maṇḍala is not to be confused with that of the Namgyal Chörten (“Victory Stūpa”) practice in the Sakya tradition, which features eight other deities along with Uṣṇīṣavijayā: Avalokiteśvara and Vajrapāṇi, Acala, Ṭakkirāja, Nīladaṇḍa, Mahābala, and two devaputras. See Jamyang Khyentse Wangpo, *Gateway to the Accomplishment of Immortality* (KVP B554).

11. Dilgo Khyentse Tashi Paljor does the same thing, repeating *'chi med* at the beginning of every line, in his lineage prayer to *The Excellent Vase of Immortality Nectar*, a long-life sādhana of the five families of the ḍākinī Mandārava, which belongs to his Chimé Pema Tseyi Nyingtik treasure cycle; see Mangala Sribhuti, *yum ka mkha' 'gro man+daAr ba rigs lnga'i tshé'i las byang 'chi med bdud rtsi'i bum bzang*.
12. The original Tibetan reads *'chi med bdud*. This can be read in two ways, as *'chi med bdud rtsi* (“deathless amṛta”) in an abbreviated form, mirroring the other instance in the stanza, or as a synonym of *'chi bdag gi bdud* (“māra of death”). This translation follows the former, more literal reading, taking Namgyal as the deity’s name to match the structure of the following stanzas. The latter reading is based on the syntax of the line (with *las rnam rgyal*, “victorious over”) and the larger context of the sādhana itself, where Uṣṇīṣavijayā is petitioned to overcome all māras. It is also possible that Dilgo Tashi Paljor was engaging in a bit of word play here, with the deity’s name being used in both senses.
13. This could be read in the singular, given her origin from the uṣṇīṣa of Śākyamuni Buddha. In the dhāraṇī, however, the deathless nectar comes from the supreme speech of “tathāgatas” in the plural (*Āryasarvadurgatipariśodhanīuṣṇīṣavijayānāmādhāraṇī*, 1.13).
14. Although one elsewhere finds the term *dkyil 'khor rgya mtsbo* referring to a multitude of maṇḍalas—literally, an ocean of them, including all buddha families—being presided over by the sovereign guru, in this case the maṇḍala is singular, pervaded by an ocean-like assembly of deities (*lha tshogs*). In the work of Jamyang Khyentse Chökyi Lodrö, one finds a parallel construction in relation to the maṇḍala of Tārā being filled with such an assembly comprised of gurus, yidams, ḍākas and ḍākinīs, and protectors and guardians of the Dharma. See Jamyang Khyentse Chökyi Lodrö, *dpal gdod ma'i mgon po dgos 'dod nor bu'i rgyud las dbang byed Ar+ya tA re bsgrub cing mchod pa'i maN+Dal gyi rim pa dpag bsam ljon shing*, 247.
15. This stanza was added by Khenpo Phuntsok Namgyal of Dzongsar Monastery as an update to the most recent edition of the Kabab Dun.
16. This line can be read in different ways. The expression “wheel of awareness” (*rig pa'i 'khor lo*) has a technical meaning in the context of Tārā Wish-Fulfilling Wheel’s longevity practice, specifically referring to drawing a maṇḍala in the form of a Dharma wheel with eight spokes and five concentric circles, along with various mantras. Furthermore, the visualization connected with this practice involves a series of transformations. From the concentric rings arises a jeweled crystal palace, and from the mantra syllables, White Tārā is generated. See Jamyang Khyentse Wangpo, *sgrol dkar yid bzhin 'khor lo'i las tshogs nyer mkho* (KVP B960). Note also that the 1994 edition of the *dil mgo mkhyen brtse rin po che'i bka' 'bum* has *rigs* instead of *rig* (Dzongsar 2013), which is supported by the title of the text and leads to a very different reading: “To the sovereign mother who transforms by means of the maṇḍala of the deathless families...”
17. This likely refers to Trulshik Rinpoche (1923–2011), who had a very close connection to Dilgo Khyentse Tashi Paljor and was renowned as a practitioner of the Chimé Pagme Nyingtik cycle, engaging in intensive retreat on it for at least a month every year at Maratika Cave in Nepal.
18. As an advisor to the Bhutanese royal family, Dilgo Khyentse Tashi Paljor spent time at Dechen Chöling Palace in Thimphu, Bhutan. Because the retreat center Dechen Chöling in Limousin, France received its name only after his passing, it cannot be considered the place where this text was requested.

BIBLIOGRAPHY

Source Text Editions

- Dilgo Khyentse Tashi Paljor. *'chi med 'phags ma'i snying thig gi cha lag rnam rgyal ma rigs lnga'i stong mchod kyi brgyud 'debs 'chi med rtag pa'i dbyangs snyan*. In *dil mgo mkhyen brtse rin po che'i bka' 'bum*, vol. 8, 195–96. Delhi: Shechen Publications, 1994. Tsadra: [DKR-KABUM-08-NYA-017](#).
- Dilgo Khyentse Tashi Paljor. *'chi med 'phags ma'i snying thig gi cha lag rnam rgyal ma rigs lnga'i stong mchod kyi brgyud 'debs 'chi med rtag pa'i dbyangs snyan*. In *mkhyen brtse'i dbang po'i bka' babs*, vol. 13, 479–80. Dzongsar: rdzong sar khams bye'i slob gling, 2013.
- Dilgo Khyentse Tashi Paljor. *'chi med 'phags ma'i snying thig gi cha lag rnam rgyal ma rigs lnga'i stong mchod kyi brgyud 'debs 'chi med rtag pa'i dbyangs snyan*. In *mkhyen brtse'i dbang po'i bka' babs*, vol. 14, 467–68. Dzongsar: rdzong sar khams bye'i slob gling, forthcoming.

Kangyur Sources

- Crown Victory of All Tathāgatas: The Uṣṇīṣavijayā Dhāraṇī with Its Ritual Manual* (*Sarvatathāgatoṣṇīṣavijayānāmadhāraṇīkalpasabhitā; de bzbin gshegs pa thams cad kyi gtsug tor rnam par rgyal ba zhes bya ba'i gzungs rtog pa dang bcas pa*). Translated by Catherine Dalton. 84000: Translating the Words of the Buddha, 2023. [Toh. 594](#).
- The Noble Uṣṇīṣavijayā Dhāraṇī That Purifies All Lower Rebirths* (*Āryasarvadurgatipariśodhanīuṣṇīṣavijayānāmadhāraṇī; 'phags pa ngan 'gro thams cad yongs su sbyong ba gtsug tor rnam par rgyal ba*). Translated from Tibetan by Patrick Lambelet and from Sanskrit by Caley Smith. 84000: Translating the Words of the Buddha, 2023. [Toh. 597](#); [Toh. 984](#).

Tibetan Sources

- Jamyang Khyentse Chökyi Lodrö. *dpal gdod ma'i mgon po dgos 'dod nor bu'i rgyud las dbang byed Ar+ya tA re bsgrub cing mchod pa'i maN+Dal gyi rim pa dpag bsam ljon shing*. In *rdzong sar mkhyen brtse 'jam dbyangs chos kyi blo gros kyi gsung 'bum*, vol. 6, 241–62. Bir, H.P.: Khyentse Labrang, 2012.

- Jamyang Khyentse Wangpo. *Gateway to the Accomplishment of Immortality: An Essential Meditation and Recitation Practice for the Nine Deities of Uṣṇīṣavijayā* (*gtsug tor nam par rgyal ma lha dgu'i sgom bzlas snying po bsdus pa 'chi med grub pa'i 'jug ngogs*). Translated by Laura Swan. Khyentse Vision Project, 2024. [KVP B554](#).
- Jamyang Khyentse Wangpo. *sgrol dkar yid bzhin 'khor lo'i las tshogs nyer mkho*. In *mkhyen brtse'i dbang po'i bka' bum*, vol. 16, 209–18. Dzongsar: rdzong sar blo gros phun tshogs, 2014. KVP B960.
- Mangala Sribhuti (Dilgo Khyentse Tashi Paljor). *'chi med padma tshe yi snying thig las yum ka mkha' gro mandāraba rigs lnga'i tshe'i las byang 'chi med bdud rtsi'i bum bzang*. In *gsung 'bum rab gsal zla ba*, vol. 19, 83. Delhi: Shechen Publications, 1994. [BDRC MW21809_F4342B](#).

Secondary References

- Canti, John. “Action Tantras.” *Inside the Canon* (blog). 84000: Translating the Words of the Buddha, n.d. Accessed September 16, 2026. <https://84000.co/post/action-tantras-kangyur-section>.
- Kapstein, Matthew T. “Textualizing the Icon: The Three Deities of Longevity in Art and Ritual.” In *Tibetan and Himalayan Healing: An Anthology for Anthony Aris*, compiled by Charles Ramble and Ulrike Roesler, 383–403. Kathmandu: Vajra Books, 2014.

GLOSSARY

Amitāyus

ཚེ་མཚན་ཡས། • *tshe mtsha' yas* • amitāyus

Literally, “Infinite Life.” Amitāyus appears as the sambhogakāya aspect of Amitābha, lord of the Padma family, and is associated with longevity practices.

amṛta

བདུད་བཟི། • *bdud brtsi* • amṛta

Literally, “immortality.” Consecrated medicinal nectar used in tantric ritual, symbolizing the essence of the five wisdoms. It is one of the three inner offerings, along with rakta and tormā.

awareness mantra

རིག་སྣགས། • *rig sngags* • vidyāmantra

Literally, “knowledge/awareness mantra.” A type of mantra that primarily accomplishes the deity’s enlightened activity, in particular its wisdom aspect. It is often associated with female deities, who are the embodiments of wisdom.

awareness-display empowerment

རིག་པའི་རྩལ་གྱི་དབང་། རིག་རྩལ་དབང་། • *rig pa'i rtsal gyi dbang, rig rtsal dbang*

This empowerment initiates one into the practices of Dzogchen through introduction to the dynamic energy of intrinsic awareness.

Āyu

ཨྱུ་ཡུ། • *A yu* • āyu

Literally, “Life.” This is an epithet for Gyurme Tsewang Gyatso, the father and guru of Jamyang Khyentse Chökyi Lodrö. It signifies his special connection to the Chimé Pagme Nyingtik, which he received from Jamyang Khyentse Wangpo, along with the name Chimé Nangdze Dorje (‘chi med snang mdzad rdo rje).

body of great transference

འཕོ་བ་ཆེན་པོ། འཕོ་ཆེན་སྐུ། • *'pho ba chen po, 'pho chen sku*

The transformation of the physical body into rays of rainbow light at the moment of death.

caitya

མཚོན་རྟེན། • *mchod rten* • caitya

A stūpa or space containing a stūpa, which serves as a place of worship or object of veneration. Dating back to the earliest period of Buddhism, caityas were connected with burial mounds.

ḍākinī

ཇ་ཀི་ནི། ཇ་ཀི། • *DA ki nI, DA ki* • ḍākinī

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

Dechen Chöling

བདེ་ཆེན་ཆོས་གླིང་། • *bde chen chos gling*

This can refer to either the Dechenchöling Palace in Thimphu, Bhutan, or the retreat center located in Limousin, France.

Do Ngak Lingpa

མདོ་སྔགས་གླིང་པ། • *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.

Gyalwa Chogyang

རྒྱལ་བ་མཚོག་དབྱངས། རྒྱལ་མཚོག་དབྱངས། • *rgyal ba mchog dbyangs, rgyal mchog dbyangs*

Gyalwa Chogyang (eighth century) of the Ngenlam clan was one of the twenty-five disciples of Padmasambhava and one of the first seven Tibetans to be ordained.

Lotus family

པདྨ་འཇིགས། • *pad+ma'i rigs* • padmakula

One of the five buddha families.

Lotus-Born

མཚོ་སྐྱེས། • *mtsho skyes* • saroruha

Epithet of Guru Rinpoche or Padmasambhava. One of the eight manifestations of Padmasambhava, who was born from a lotus in the middle of a lake.

Maṅgala

མངྒ་ལོ། • *mang+ga laM* • maṅgala

Maṅgala Śrī Bhūti is the Sanskrit form of Tashi Paljor. Dilgo Khyentse Tashi Paljor (1910–1991) was one of the most prominent Nyingma lamas of the twentieth century, and a prolific author and treasure revealer. He was the mind incarnation of Jamyang Khyentse Wangpo.

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 version would be 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.

Namgyalma

ནམ་གྲུལ། • *nam rgyal* • vijayā

Literally, “Victorious Lady.” Short for Uṣṇīṣavijayā, a goddess who, like certain other protective deities, emanated from the uṣṇīṣa on the crown of the Buddha’s head. She is one of the three long-life deities along with Amitāyus and White Tārā.

Namkhe Nyingpo

ནམ་མཁའི་སྙིང་པོ། ནམ་སྙིང་། • *nam mkha'i snying po, nam snying*

Namkhe Nyingpo (eighth century) of the Nub clan was one of the twenty-five disciples of Padmasambhava.

Nubchen Sangye Yeshe

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

An influential ninth-century Nyingma master counted among the twenty-five disciples of Padmasambhava. He composed such works as *The Lamp for the Eye of Contemplation* and *The Sun of Yoga That Is an Illuminating Key to the Armor of Darkness*.

Pema Wangchen Gyepa Tsal

པདྨ་དབང་ཆེན་དབྱེས་པ་རྩལ། • *pad+ma dbang chen dgyes pa rtsal*

An epithet of Dilgo Khyentse Tashi Paljor (1910–1991).

siddha

གྲུབ་པ། • *grub pa* • siddha

This term refers to a tantric practitioner who has accomplished the ultimate siddhi of enlightenment, along with one or more of the eight siddhis: (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 that 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.

siddhi

དངོས་གྲུབ། • *dnegos grub* • siddhi

Accomplishments attained through tantric practice. Two types of accomplishment are distinguished: the supreme siddhi of enlightenment and common siddhis of extraordinary powers, such as the ability to fly or to extend one’s lifespan.

Śrī Siṃha

ལྷོ་སི་མ། • *shrI sing+ba* • śrī siṃha

Chief disciple and successor of Mañjuśrīmitra in the lineage of the Dzogchen. Śrī Siṃha arranged the teachings of the Pith Instruction Series into four cycles: outer, inner, secret, and innermost secret.

sugata

བདེ་བར་གཤེགས་པ། བདེ་གཤེགས། • *bde bar gsbegs pa, bde gsbegs* • 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.

Tenji Yungdrung Lingpa

བསྟན་གཉིས་གཡུང་རླུང་གླིང་པ། • *bstan gnyis g.yung drung gling pa*

The treasure revealer name of Jamgön Kongtrul Lodrö Taye (1813–1899). When he was forty years old, Jamgön Kongtrul received this name from Chokgyur Lingpa in a formal ceremony recognizing his spiritual authority as a treasure revealer.

three worlds

ས་གསུམ། • *sa gsum*

This term has two primary meanings: (1) the three realms of cyclic existence: the desire realm, the form realm, and the formless realm; and (2) the three planes of the world: the subterranean domain of nāgas, the terrestrial domain of humans, and the celestial domain of gods.

Tsogyal

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

Tubten Chökyi Gyatso

ཐུབ་བསྟན་ཆོས་ཀྱི་རྒྱ་མཚོ། • *thub bstan chos kyi rgya mtsho*

More widely known as Dzongsar Jamyang Khyentse or Khyentse Norbu, Tubten Chökyi (b. 1961) was recognized as one of the third incarnations of Jamyang Khyentse Wangpo and the immediate reincarnation of Jamyang Khyentse Chökyi Lodrö (1893–1959). Born in Bhutan and recognized by Sakya Trizin Ngawang Kunga, trained as a lama in the Sakya lineage, and the living embodiment of the Rimé tradition, he is also an author and filmmaker.

uṣṇīṣa

གཙུག་རྩེ། • *gtsug tor* • uṣṇīṣa

Literally, “turban.” While the uṣṇīṣa appears to be the topknot of the Buddha, it actually represents a physical protuberance, covered with rows of curls, comprising one of the thirty-two major marks.

Vairotsana

བེ་འོ་ཙ་ན། བེ་འོ། • *bai ro tsa na, bai ro* • vairocana

The great eighth-century translator Vairotsana of Pagor was one of the twenty-five disciples of Padmasambhava and one of the first seven Tibetans to be ordained by Śāntarakṣita. He was responsible, alongside Padmasambhava and Vimalamitra, for bringing the Dzogchen teachings to Tibet. He is the source of many treasures in the Nyingma tradition, and many treasure revealers are said to be his emanation.

vidyādhara

རིག་འཛིན། • *rig 'dzin* • vidyādhara

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

Vimalamitra

བི་མ་ལ་མི་ཏྲ། བི་མ་ལ། • *bi ma la mi tra, bi ma la* • 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 Siṃha. 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.

Wish-Fulfilling Wheel

ཡིད་བཞིན་འཁོར་ལོ། • *yid bzhin 'khor lo* • cintāmaṇīcakra

A form of White Tārā associated with longevity and the granting of all wishes, who is the principal deity of the Chimé Pagme Nyingtik cycle. The wish-fulfilling wheel represents her quality of continuously satisfying the deepest needs of beings. Cintāmaṇīcakra Tārā is white in color, holds a white utpala flower, has a sixteen-spoked wish-fulfilling wheel at her heart center, and is surrounded by rainbows. She dispels obstacles to long life and bestows longevity, health, and healing.