

༄༅། །འཆི་མེད་འཕགས་མའི་སྒྲིང་ཐིག་གི་སྒྲ་སྒྲུབ་བྱིན་རྒྱབས་
སྒྲིང་པོའི་བརྒྱད་འདེབས་བྱིན་རྒྱབས་སྣང་བ།

**The Light of Blessings: The Lineage
Supplication for the Guru Sādhana “The
Quintessence of Blessings” from The Heart
Essence of Deathless Ārya Tārā**

Vima Ladrub

Vimalamitra Guru Sādhana

Revealed by Pema Ösal Do Ngak Lingpa

Dilgo Khyentse Tashi Paljor



KHYENTSE VISION
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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR’S INTRODUCTION

This lineage prayer is for the Guru Sādhana of Vimalamitra (Vima Ladrub), also called the Guru Sādhana “Quintessence of Blessings,” a branch practice of Jamyang Khyentse Wangpo’s Heart Essence of Deathless Ārya Tārā (Chimé Pagme Nyingtik) mind treasure. The Vima Ladrub focuses primarily on Vimalamitra and secondarily on Śrī Siṃha and Padmasambhava, collectively referred to as “the three immortal vidyādhara.” This prayer, which is recited before the main sādhana practice, invokes the blessings of these vidyādhara along with the other masters of the lineage.

The basis for the Vima Ladrub guru sādhana is rooted in the three long-life deities of the Chimé Pagme Nyingtik: White Tārā as the central deity with Amitāyus as the jñānasattva and Uṣṇīṣavijayā as the nirmāṇasattva. Vimalamitra is said to have accomplished the state of deathlessness through the practice of White Tārā, while Padmasambhava and Śrī Siṃha did so through the practices of Amitāyus and Uṣṇīṣavijayā, respectively. This “state of deathlessness” refers to the attainment of the second of the four vidyādhara levels, the vidyādhara with power over their lifespan. This level marks a critical transition where a practitioner’s direct perception of reality manifests as profound mastery over their body and life force, a key component of the tantric path. It is for this reason that these three masters are said to remain alive to this day—in Vimalamitra’s case, residing at Mount Wutai in China.

Despite being a branch practice of The Heart Essence of Deathless Ārya Tārā treasure cycle, in the Khyentse lineage the Guru Sādhana of Vimalamitra has an independent status as one of the two main presentations of Atiyoga. According to Dilgo Khyentse Rinpoche, the Vima Ladrub is a presentation of the vast aspect, and the Chetsun Nyingtik is a presentation of the profound aspect of Atiyoga.¹ Within the cycle of annual Khyentse lineage ritual observances in monastic and other communities around the world, the Vima Ladrub also holds special significance as the practice that marks the anniversary of Jamyang Khyentse Chökyi Lodrö.

This lineage prayer was composed by Dilgo Khyentse Tashi Paljor at the request of Pema Tashi, also known as Lama Puzi, a notable chant master and scholar from Pema Evaṃ Chögar Gyurme Ling (Chokling Monastery in Bir, Himachal Pradesh, India), who later went on to assist with checking and arranging the twenty-five volumes of Dilgo Khyentse's collected works.

The first three stanzas invoke the mind, symbolic, and aural lineages of transmission. Though not actually mentioned by name, Vimalamitra is inferred as one of the "eight supreme vidyādhara." In the fourth stanza, the lineage is traced from Jamyang Khyentse Wangpo to Jamyang Khyentse Chökyi Lodrö. The three concluding stanzas offer an abbreviated overview of the stages of the path, first through the causal vehicles, then through the tantric stages of transformation relating to the vase, secret, and wisdom abhiṣekas, and in the final stanza, through the word abhiṣeka's nondual Atiyoga series of mind, space, and pith instructions.

བྱིན་ལྷ་བས་སྣང་བ།

The Light of Blessings

ཀུན་བཟང་ཡབ་ཡུམ་ཆེ་མཆོག་ཉེ་ཅུ་ཀ།

künzang yabyum chemchok heruka

Samantabhadra in union with consort, Mahottara Heruka,

རིགས་ལྔ་ཞི་ཁྲོ་དོར་སེམས་གསང་བའི་བདག།

rik nga zhi tro dorsem sangwé dak

The peaceful and wrathful ones of the five families, Vajrasattva, Guhyapati,

ལས་ཀྱི་དབང་མོ་རྒྱལ་བ་དགོངས་བརྒྱད་ལ།།

lé kyi wangmo gyalwa gong gyü la

And Karmendrāṇī—holders of the mind transmission lineage of the victorious ones—

གསོལ་བ་འདེབས་སོ་སྤྲོད་གྲོལ་བྱིན་ལྷ་བས་སྣང་ལ།།

sölwa deb so min dröl jinlab tsöl

To you I pray, grant blessings of ripening and liberation.

སྐལ་ལྷན་རྒྱལ་པོ་ཚུངས་དགའ་རབ་རྩེ།

kalden gyalpo dza dang garab jé

Fortunate King Jah, Lord Prahevajra,

རིག་འཛིན་མཆོག་བརྒྱད་སྟོབ་དཔོན་གྱི་སིང་ཉ།།

rigdzin chok gyé lopön shri singha

The eight supreme vidyādhara, Ācārya Śrī Siṃha,

པདྨ་སམ་བུ་རིག་འཛིན་བད་བརྒྱད་ལ།

pema sambha rigdzin da gyü la

And Padmasambhava—holders of the symbolic transmission lineage of the
vidyādhara—

གསོལ་བ་འདེབས་སོ་སྤྲིན་གྲོལ་བྱིན་རྒྱབས་སྦྱེལ།

sölwa deb so min dröl jinlab tsöl

To you I pray, grant blessings of ripening and liberation.

མངའ་བདག་ཆོས་ཀྱི་རྒྱལ་པོ་ཡབ་སྲས་རྗེ།

ngadak chö kyi gyalpo yab sé jé

The sovereign lord Dharma kings, father and son,

བེ་འོ་ཅ་ན་མཁར་ཆེན་མཆོ་རྒྱལ་གྲོགས།

bairotsana kharchen tsogyal drok

Vairotsana and the companion, Tsogyal of Kharchen—

སྟོན་དང་སྐལ་ལྷན་སྟན་བརྒྱད་རིག་འཛིན་ལ།

nö dang kalden nyengyü rigdzin la

Worthy and fortunate vessels, vidyādhara of the aural transmission lineage—

གསོལ་བ་འདེབས་སོ་སྤྲིན་གྲོལ་བྱིན་རྒྱབས་སྦྱེལ།

sölwa deb so min dröl jinlab tsöl

To you I pray, grant blessings of ripening and liberation.

རྒྱ་ཆེན་བཀའ་དང་ཟབ་མོ་རིན་ཆེན་གཏེར།

gya chen ka dang zabmo rinchen ter

Holder of the seven transmissions of the vast oral tradition and the profound, precious
revealed treasures,

བཀའ་བབས་བདུན་ལྷན་བྱུང་བསྟན་ཡོངས་ཀྱི་བདག།

kabab dün den tubten yong kyi dak

Master of the entirety of the Buddha's teaching,

འཇམ་དཔལ་ཆོས་ཀྱི་བཤེས་གཉེན་མདོ་སྤྲགས་གླིང་།

jampal chö kyi shenyen do ngak ling

Mañjuśrī Dharmamitra Do Ngak Lingpa;

མཇོན་ལྷནི་ཤིང་ཏྲ་ལོ་ཆེན་གྱ་ཆའི་ཞབས།།

dzö ngé shingta lo chen guné zhab

Eminent Lochen Guṇa, charioteer of the Five Treasures;

ཐུབ་བསྟན་ཆོས་རྩེར་འབྱུར་མེད་ཆོ་དབང་བྱུབ།།

tubten chödor gyurmé tsewang drub

Tubten Chökyi Dorje, and Gyurme Tsewang Drub;

བརྒྱུད་སྔོན་ཀུན་འདུས་ཡེ་ཤེས་རྗེ་ལ།།

gyü söl kün dü yeshé dorjé la

Yeshe Dorje, in whom all transmission lineages merge—

གསོལ་བ་འདེབས་སོ་སྤྲིན་གྲོལ་བྱིན་རྒྱབས་སྦྱུལ།།

sölwa deb so min dröl jinlab tsöl

To you I pray, grant blessings of ripening and liberation.

སྲིད་ལས་རེས་འབྱུང་མཆོག་གསུམ་སྤྱད་སྦྱུང་།།

si lé ngejung chok sum kyab su zung

I've resolved to be free from saṃsāra and taken refuge in the Three Jewels;

ཞི་བའི་མཐའ་སྤང་གཞན་པན་གཡར་དམ་བརྟན།།

zhiwé ta pang zhenpen yadam ten

I've rejected the extreme of quiescence and firmly vowed to benefit others;

བསགས་དང་སྦྱངས་པས་རྒྱུད་དག་བྱིན་རྒྱབས་འབབས།།

sak dang jangpé gyü dak jinlab beb

Accumulating and purifying, I've cleansed my mindstream to bring down blessings.

སྤྲིན་གྲོལ་སྦྱོང་དུ་རྩེར་བར་བྱིན་གྱིས་རྒྱབས།།

min dröl nö du rungwar jin gyi lob

Bless me as a worthy vessel for ripening and liberation. [2]

སྤང་སྲིད་ལྷ་སྤྲལས་ཆོས་སྐྱའི་རོལ་མོར་ཤར།།

nangsi lha ngak chökü rölmo shar

Once the phenomenal world has arisen as the display of deity, mantra, and dharmakāya;

ཡེ་ཤེས་རྩ་རླུང་གི་ལེ་བདེ་སྣང་སྒྲིམ།།

yeshé tsa lung tiglé detong min

The wisdom of nāḍī, prāṇa, and bindu has ripened as bliss-emptiness;

བྱུང་འཇུག་རྩོམ་པ་ལམ་ཡངས་རྫོགས་ནས།།

zungjuk dorjé sa lam yongzok né

And I have fully completed the stages and paths of vajra union;

རིག་འཛིན་ལམ་མའི་གོ་འཕང་མཛོད་གྱུར་མཛོད།།

rigdzin lamé gopang ngöngyur dzö

Enable me to actualize the state of the vidyādhara guru.

གཟུང་འཛིན་མཐུད་གྲོལ་སེམས་སྒྲེའི་ལྟ་བ་རྟོགས།།

zung zin dü dröl semdé tawa tok

By releasing the knot of dualistic grasping, realizing the view of the Series of Mind;

གློང་ཆེན་གློམ་པས་འོད་གསལ་ལྷུ་མས་སུ་ཞུགས།།

longchen gompé ösal lhum su zhuk

By meditating in the vast expanse, entering the womb of luminosity;

རིག་པ་ཀ་དག་རང་གྲོལ་སྦྱོང་བ་ཡིས།།

rigpa kadak rangdröl chöpa yi

And through the conduct of self-liberated, primordially pure awareness;

ལྷུན་གྲུབ་འབྲས་བུའི་ཡེ་ཤེས་མཛོད་བྱེད་ཤོག།

lhündrub drebü yeshé ngön jé shok

May I actualize the wisdom of the spontaneously accomplished fruition!

Thus, at the special request of Pema Tashi, who is the chant master of the great Padme Evam Chökyi Gar, a source of the ultimate secret Dharma, and who possesses extraordinary knowledge and qualities, this prayer was written by one with the fortunate merit of having entered this path, Rangjung Ösal Tugchok Dorje. May it be the cause of becoming inseparable from the secret of the great vajra wisdom of the vidyādhara guru, the universal glory of the qualities of all the victorious ones.

NOTES

1. Shechen Rabjam Rinpoche and Matthieu Ricard, foreword to *The Life of Jamyang Khyentse Wangpo*, 2.

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GLOSSARY

aural transmission

སྟན་བརྒྱུད། • *snyan brgyud*

The third of the three lineages of transmission for the Dzogchen teachings, known literally as the “ear-whispered lineage of individuals.” This refers to the transmission of teachings through spoken words, from the mouth of a human master into the ear of a worthy disciple, using language to point directly to the nature of mind. The archetypal example is the first human Dzogchen master, Garab Dorje, transmitting the teachings to his disciple Mañjuśrīmitra. The three lineages are (1) mind transmission of the victorious ones, (2) symbolic transmission of the vidyādhara, and (3) aural transmission of individuals.

bindu

ཐིག་ལེ། • *thig le* • bindu

“Circle,” “drop,” or “essence.” A word with a wide range of meaning, the precise meaning depends on the specific context.

Charioteer of the Five Treasuries

མཛོད་ལྔ་འཛིན་པ། • *mdzod lnga'i shing rta*

An epithet of Jamgön Kongtrul Lodrö Taye (1813–1899), one of the great Rimé masters of Tibet, who collaborated closely with Jamyang Khyentse Wangpo throughout the 1850s. The title honors Jamgön Kongtrul’s monumental activity compiling the Five Great Treasuries (*mdzod chen lnga*), a vast collection that includes (1) *The Treasury of Knowledge* (*shes bya kun khyab mdzod*), (2) *The Treasury of Precious Terma* (*rin chen gter mdzod*), (3) *The Treasury of Kagyu Mantras* (*bka' brgyud sngags mdzod*), (4) *The Treasury of Precious Instructions* (*gdams ngag mdzod*), and (5) *The Treasury of Extensive Teachings* (*rgya chen bka' mdzod*).

Chetsun Nyingtik

ལེ་བཙུན་སྟིང་ཐིག་ལེ། • *lce btsun snying thig*

The “Heart Essence of Chetsun” is a cycle of profound Dzogchen teachings from the twelfth-century master Chetsun Senge Wangchuk (lce btsun seng ge dbang phyug), who was an important figure in the Vima Nyingtik lineage. Chetsun Senge Wangchuk appeared

to Jamyang Khyentse Wangpo in a vision and transmitted the teachings to him directly. The Chetsun Nyintik is particularly esteemed for its concise and direct instructions on the advanced Dzogchen practices of trekchö and tögal, and is considered a swift path to enlightenment.

Dharma kings, father and son

ཆོས་ཀྱི་རྒྱལ་པོ་ཡབ་སྐུ་རྒྱལ་པོ་ • *chos kyi rgyal po yab sras rje*

This refers to the Tibetan emperor Trisong Deutsen (khri strong lde'u btsan, 742–ca. 800) and his son and heir, Prince Mutik Tsenpo (mu tig btsan po), also known as Gyalse Lhaje (rgyal sras lha rje). Trisong Deutsen, the father, is considered the second of Tibet's three great Dharma kings. He was instrumental in establishing Buddhism as the state religion: He invited the great masters Padmasambhava and Śāntarakṣita to Tibet, founded the first Tibetan monastery at Samye, and sponsored the first ordination of Tibetan monks. Gyalse Lhaje, the son, was a principal disciple of Padmasambhava and a holder of the Vima Nyintik lineage. He continued his father's work as patron and lineage holder of the Buddhist teachings.

eight supreme vidyādhara

འཇིག་རྩལ་རྣམ་བརྒྱུད། • *rig 'dzin rnam brgyad*

The eight vidyādhara are (1) Mañjuśrīmitra (Yamāntaka—body), (2) Nāgārjuna (Hayagrīva—speech), (3) Hūṃkara (Viśuddha/Śrī Heruka—mind), (4) Vimalamitra (Mahottara—qualities), (5) Prabhāhasti and Padmasambhava (Vajrakīla—activity), (6) Dhanasamkrta (Mātaraḥ—the deity of calling and dispatching), (7) Rambuguhya (Lokastotrapūja—worldly deities of offering and praise), and (8) Śāntigarbha (Vajramantrabhīru—worldly deities of maledictory mantra).

four vidyādhara levels

འཇིག་རྩལ་རྣམ་བཞི་གོ་འཕང་། • *rig 'dzin rnam bzhi go 'phang*

The four vidyādhara levels are (1) matured vidyādhara, (2) vidyādhara with power over life, (3) vidyādhara of the great seal, and (4) vidyādhara of spontaneous presence.

Guhyapati

གསང་བའི་བདག་པོ། • *gsang ba'i bdag* • guhyapati

“Lord of Secrets” is an epithet of Vajrapāṇi, who is regarded as the chief compiler of the Vajrayāna teachings. Śākyamuni entrusted the tantric teachings to Vajrapāṇi.

Gyurme Tsewang Drub

འགྲུ་མེད་ཆོ་དབང་གྲུབ། • *'gyur med tshe dbang grub*

Vidyādhara Gyurme Tsewang Gyatso of Amdo (d. 1912) was one of the main students of Jamyang Khyentse Wangpo. He was the father, and one of the teachers, of Jamyang Khyentse Chökyi Lodrö.

jñānasattva

ཡེ་ཤེས་སེམས་དཔལ། • *ye shes sems dpa'* • jñānasattva

The “wisdom being,” the uncontrived wisdom aspect of the deity, invoked to validate the contrived form of the deity created in meditation, called samayasattva, or “pledge being.”

Karmendrāṇī

ལས་ཀྱི་དབང་མོ། • *las kyi dbang mo* • Karmendrāṇī

The ḍākinī Lekyi Wangmo 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 and entrusted them to her. She then 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. 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 Karmesvarī and the epithet Karma Indranīla.

King Jah

རྒྱལ་པོ་འཛིན། • *rgyal po dzaH*

An ancient Indian king, also known as Indrabhūti, who is considered a primary human recipient and promulgator of the Anuyoga tantras. According to the Nyingma tradition, he received the Anuyoga lineage directly from both Vajrapāṇi and the Licchavi Vimalakīrti.

Lochen Guṇa

ལོ་ཆེན་གྲུ་ཤ། • *lo chen gu Na*

Epithet of Jamgön Kongtrul Lodrö Taye (1813–1899). Lochen means “Great Translator” and is a reference to Kongtrul as an emanation of the great early Tibetan translator Vairotsana. Guṇa (or more fully Guṇasāgara) is the Sanskrit equivalent of Jamgön Kongtrul’s name, Yönten Gyatso (yon tan rgya mtsho), meaning “Ocean of Spiritual Qualities.”

Mahottara Heruka

ཆེ་མཆོག་ཉེ་རུ་ཀ། • *che mchog he ru ka* • mahottaraheruka

The Great Supreme Heruka (Chemchok Heruka), a principal wrathful deity in the Mahāyoga tantras of the Nyingma school. He is the wrathful manifestation of the primordial buddha Samantabhadra and acts as the chief figure presiding over the maṇḍala of the fifty-eight wrathful deities. While he synthesizes all five buddha families, within the system of the Eight Pronouncements or Kagye, he is specifically associated with the enlightened activity of “nectar of qualities.”

Mañjuśrī Dharmamitra Do Ngak Lingpa

འཇམ་དཔལ་ཚོས་ཀྱི་བཤེས་གཉེན་མཛད་སྤྲུག་སྒྲིང་། • *'jam dpal chos kyi bshebs gnyen mdo sngags gling*

Literally, “Dharma Friend Mañjuśrī, Dominion of Sūtra and Mantra.” This epithet of Jamyang Khyentse Wangpo (1820–1892) is used in connection with his discovery and sharing of treasure texts.

matured vidyādhara

རྣམ་སྒྲིན་རིག་འཛིན། • *rnam smin rig 'dzin*

The first of the four vidyādhara levels. At this level, the practitioner has a direct realization of the nature of reality but still possesses an ordinary physical body. This level is associated with the path of seeing.

mind transmission lineage

རྒྱལ་བ་དགོངས་བརྒྱུད། • *rgyal ba dgongs brgyud*

The first and most direct of the three lineages of transmission for the Dzogchen teachings, known literally as the “mind transmission of the victorious ones.” This refers to the direct, non-conceptual transmission of realization from the enlightened mind of a buddha to a highly realized disciple, occurring without reliance on words or symbols. The archetypal example is the primordial buddha Samantabhadra transmitting the teachings to Vajrasattva. The three lineages are (1) mind transmission of the victorious ones, (2) symbolic transmission of the vidyādharas, and (3) aural transmission of individuals.

nāḍī

རྩ། • *rtsa* • nāḍī

The channels that form the pathways of the subtle body. It is through these channels that the subtle life-force energies (*prāṇa*) move.

oral tradition

བཀའ་མ། • *bka’ ma*

The oral transmission lineage of the Nyingma school, which comprises the teachings that have been passed down in an unbroken, continuous line from master to student since their initial translation and transmission in Tibet. The Kama constitutes the vast body of canonical texts from the first wave of Buddhism in Tibet, including the sūtras, the tantras of Mahāyoga, Anuyoga, and Atiyoga, and their associated commentaries.

Padme Evaṃ Chökyi Gar

པདྨའི་ཨེ་ཤྲོ་ཚེས་ཀྱི་སྒར། • *pad+ma’i e waM chos kyi sgar*

Chokling Monastery in Bir, Himachal Pradesh, India (known colloquially as “Pema Evaṃ Chögar Gyurme Ling”).

Pema Tashi

པདྨ་བཏཱ་ཤིས། • *pad+ma bkra shis*

Pema Tashi, also known as Lama Puzi, was a notable chant master and scholar from Padme Evaṃ Chökyi Gar, the Chokling Monastery in Bir, Himachal Pradesh, India, who later went on to assist with checking and arranging the twenty-five volumes of Dilgo Khyentse’s collected works.

Prahevajra

དགའ་རབ་རྩེ། • *dga’ rab rje* • prahevajra

Also known by his Tibetan name, Garab Dorje received the Dzogchen teachings directly from Vajrasattva, becoming the first human Dzogchen lineage holder. He transmitted the teachings to Mañjuśrīmitra, teaching him for seventy-five years. At the time of his parinirvāṇa Garab Dorje passed to Mañjuśrīmitra a small golden casket which contained the teaching of *Hitting the Essence in Three Words* (*tsbig gsum gnad brdeg*s).

prāṇa

རྩུང་། • *rlung* • prāṇa

The subtle life-force energies, often translated as “wind” that move through the subtle channels (*nāḍī*) of the body. In tantric yoga, these energies are intentionally manipulated

and guided into the central channel (*avadhūti*) to give rise to the wisdom of bliss and emptiness (*sukhaśūnyajñāna*).

Rangjung Ösal Tugchok Dorje

རང་བྱུང་འོད་གསལ་ཐུགས་མཆོག་རྡོ་རྗེ། • *rang byung 'od gsal thugs mchog rdo rje*

Epithet of Dilgo Khyentse Tashi Paljor (1910–1991).

revealed treasures

གཏེར་མ། • *gter ma*

Spiritual treasures (*terma*) originally hidden by Padmasambhava and Yeshe Tsogyal, to be revealed at the proper time and place by treasure revealers (*tertöns*).

ripening and liberation

སྒྲིབ་གྲོལ། • *smin grol*

An abbreviation for ripening empowerments and liberating instructions, used as a term for these two essential and sequential aspects of the Vajrayāna path. Empowerment bestowed by a master ripens the disciple and grants access to the path, and the ensuing instructions provide guidance to the disciple fortreading the path toward liberation.

Samantabhadra

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

The primordial buddha, or the personification of the basic, awakened state of reality according to the Nyingma school.

Series of Mind

སེམས་སྡེ། • *sems sde* • cittavarga

The first of the three series of Dzogchen teachings arranged by Mañjuśrīmitra. Its teachings introduce the practitioner to the view that the mind's essential nature is primordially pure, luminous, and inherently enlightened awareness (*rigpa*). This provides the foundation for the subsequent Space Series and Pith Instruction Series.

seven transmissions

བཀའ་བབས་བདུན། • *bka' babs bdun*

The seven transmissions of teachings entrusted to the nineteenth-century Tibetan masters Jamyang Khyentse Wangpo and Chokgyur Dechen Lingpa. These consist of (1) oral transmissions, (2) earth treasures, (3) rediscovered treasures, (4) mind treasures, (5) recollections, (6) pure visions, and (7) aural transmissions.

Śrī Siṃha

ལྷ་སྒྲིབ་ཀྱི་ལྷ། • *shrī siM ha* • śrīsiṃha

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.

the peaceful and wrathful ones of the five families

རིགས་ལྔ་ཞི་ཁྲོ། • *rigs lnga zhi khro*

The one hundred peaceful (*śānta*) and wrathful (*krodha*) deities who represent the radiant display of one's own enlightened nature. They are not external entities but are the inherent manifestations of the five buddha families. The maṇḍala comprises (1) the forty-two

peaceful deities: Samantabhadra and Samantabhadri, the five male and five female buddhas, the eight male and eight female bodhisattvas, the six munis, and the four male and four female gatekeepers; and (2) the fifty-eight wrathful deities: the five male and five female herukas, the eight wrathful females, the eight tramen goddesses, the four female gatekeepers, and the twenty-eight Īśvarīs.

Tsogyal of Kharchen

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

Yeshe Tsogyal, an eighth-century Tibetan princess from the Kharchen clan who became the principal disciple and consort of Guru Padmasambhava. Regarded as a fully enlightened buddha, she was instrumental in codifying and concealing his teachings as revealed treasures for the benefit of future generations.

Tubten Chökyi Dorje

ཐུབ་བསྟན་ཆོས་རྡོ་རྗེ། • *thub bstan chos rdor*

The fifth Dzogchen Rinpoche, Tubten Chökyi Dorje (1872–1935). A highly influential and nonsectarian (*rimé*) master, he was one of the principal teachers of Jamyang Khyentse Chökyi Lodrö, making him a crucial link in the modern transmission of the Khyentse lineage.

Vairotsana

བེ་འོ་ཅན། • *bai ro tsa na* • vairocana

A great eighth-century Tibetan lotsāwa (translator) and one of the most important figures in the first transmission of Buddhism to Tibet. He was one of the first seven Tibetans to receive monastic ordination and one of the twenty-five principal disciples of Guru Padmasambhava. Alongside Padmasambhava and Vimalamitra, he was instrumental in establishing the Dzogchen teachings in Tibet, particularly the lineages of the Mind Series and Space Series.

Vajrasattva

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

A major sambhogakāya buddha who embodies the principle of purity. He is the central figure in practices for purifying negative karma and broken commitments (*samaya*), chiefly through the recitation of his famous hundred-syllable mantra. In some systems, Vajrasattva is considered the sovereign of the five buddha families, synthesizing all their qualities. Within the Dzogchen lineage, he plays a crucial role as the recipient of the teachings directly from the primordial buddha Samantabhadra.

vidyādhara

རིག་འཛིན། • *rig 'dzin* • vidyādhara

Literally, a “knowledge holder” (from Sanskrit) or “awareness holder” (from Tibetan). The term refers to a highly realized master on the Vajrayāna path who has gained profound spiritual power through their accomplishment and maintains stable recognition of primordial awareness (*rigpa*).

vidyādhara with power over their lifespan

ཚེ་དབང་རིག་འཛིན། • *tshe dbang rig 'dzin*

The second of the four vidyādhara levels. At this level, the practitioner gains control over their lifespan and transforms their coarse physical body into a subtle vajra body, thereby achieving a state of relative immortality.

Yeshe Dorje

ཡེ་ཤེས་རྡོ་རྗེ། • *ye shes rdo rje*

This is an abbreviation of Pema Yeshe Dorje (pad+ma ye shes rdo rje), which is a widely used epithet of Jamyang Khyentse Chökyi Lodrö (1893–1959).