

༄༅། །སྙན་བརྒྱུད་རྩ་མཆོག་རྩིས་པའི་བརྒྱུད་འདེབས།

# Lineage Supplication for the Aural Transmission of Supreme Hayagrīva Display

Tachok Rölpe Nyingtik

The Heart Essence of Supreme Hayagrīva Display

*Revealed by Pema Ösal Do Ngak Lingpa*

Jamyang Khyentse Chökyi Lodrö



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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 rta mchog rol pa'i brgyud 'debs*

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# TRANSLATORS' INTRODUCTION

This is the lineage supplication for the daily practice of Hayagrīva, here addressed as “Supreme Hayagrīva Display,” one of the eight herukas of the Eight Pronouncements (Kagye). Among the herukas, Hayagrīva embodies enlightened speech: the horse’s head emerging from his crown emits a wrathful vocalization—the three neighs invoked in the supplication’s final verse—through which obscurations are cleared.

This text represents the wisdom realization of the Indian vidyādhara Nāgārjuna, which Guru Pema Gyalpo taught 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, Khyentse Wangpo 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 its 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 sādhana 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) the vidyādhara Nāgārjuna received the transmission of Hayagrīva; (3) Hūṃkāra received the transmission of Viśuddha (Yangdak Heruka); (4) Vimalamitra received the transmission of Mahottara (Chemchok Heruka) and 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 vidyādhara taught all Eight Pronouncements to Guru Rinpoche. And in Khyentse Wangpo's vision, Guru Rinpoche's eight manifestations gave him the aural transmissions of each of the Eight Pronouncements. One of Khyentse Wangpo's immediate reincarnations, Jamyang Khyentse Chökyi Lodrö, composed this lineage supplication.

སྒྱུ་བརྒྱུད་ཏུ་མཆོག་རིལ་པའི་བརྒྱུད་འདེབས།

## Lineage Supplication for the Aural Transmission of Supreme Hayagrīva Display

བདེ་ལྷན་དང་པོའི་སངས་རྒྱས་འོད་དཔག་མེད།།

deden dangpö sangyé öpagmé

The blissful primordial buddha, Amitābha,

ལོངས་སྤྱད་ཡོངས་རྫོགས་དབང་ཆེན་ཏུ་མཆོག་དཔལ།།

longchö yong dzok wangchen tachok pal

The fully perfected sambhogakāya, the Mighty One, glorious Supreme Hayagrīva,

བྲུབ་པའི་རིག་འཛིན་རྣ་གཙུག་ལ།།

drubpé rigdzin nagarjuna la

And the accomplished vidyādhara, Nāgārjuna—

གསོལ་བ་འདེབས་སོ་བདུད་གཤུང་མཐར་བྱེད་ཤོག།

sölwa deb so dü pung tarché shok

To you I pray, vanquish the army of māras!

སྣང་སྲིད་དབང་བསྐྱར་པལ་རྒྱལ་པོ་དང་།།

nangsi wang gyur pema gyalpo dang

The sovereign of apparent existence, Pema Gyalpo,

སྙེང་བརྒྱུད་བཀའ་བབས་དུ་མཛོ་སྤྲུགས་གླིང་།།

nyengyü kabab pema do ngak ling

Lord of the aural transmission, Pema Do Ngak Lingpa,

ཆོས་བདག་སྐྱེས་མཆོག་བརྒྱུད་པར་བཅས་པ་ལ།།

chödak kyechok gyüpar chepa la

And your lineage of supreme Dharma holders—

གསོལ་བ་འདེབས་སོ་བདུད་གཤུང་མཐར་བྱེད་ཤོག།

sölwa deb so dü pung tarché shok

To you I pray, vanquish the army of māras!

ཡི་དམ་དབང་ཆེན་ཏྲ་མཆོག་རྩལ་པ་དང་།།

yidam wangchen tachok rôlpa dang

The powerful yidam, Supreme Hayagrīva Display,

མཁའ་འགྲོ་ཆོས་སྐྱོང་ལྷ་གཏེར་བདག་སོགས་།།

khandro chökyong norlha terdak sok

Ḍākinīs, Dharma protectors, wealth deities, treasure guardians, and so on,

དུ་སྐྱེས་གསུང་གི་དཀྱིལ་འཁོར་རབ་འབྱམས་ལ།།

pema sung gi kyilkhor rabjam la

The infinite maṇḍala of Padma Speech—

གསོལ་བ་འདེབས་སོ་བདུད་གཤུང་མཐར་བྱེད་ཤོག།

sölwa deb so dü pung tarché shok

To you I pray, vanquish the army of māras!

གཞི་ཡི་རིགས་སད་ལམ་གྱི་བསྐྱོད་པ་ཡིས།།

zhi yi rik sé lam gyi dröpa yi

By awakening my potential for the ground and traversing the path,

སྤང་སྲིད་ཐམས་ཅད་གདོད་ནས་དག་པར་ཤར།།

nangsi tamché dö né dagpar shar

May all apparent existence arise as primordial purity;

ཏྲ་སྐད་ཐེངས་གསུམ་དགོངས་པ་མཛོན་གྱུར་ནས།

také teng sum gongpa ngöngyur né

With the three neighs, may my wisdom mind become manifest,

འབྲས་བུ་ཏྲ་མཆོག་རོལ་པ་མཛོན་གྱུར་ཤོག།

drebu tachok rölpa ngöngyur shok

And the fruition, Supreme Hayagrīva Display, be realized.

*This supplication was uttered by Jamyang Chökyi Lodrö. Siddhir astu.<sup>1</sup>*



# NOTES

1. “May there be accomplishment!”



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# GLOSSARY

## Amitābha

འོད་དཔག་མེད། འོད་མཐའ་ཡས་པ། ལྷ་བ་མཐའ་ཡས་པ། • *'od dpag med, 'od mtha' yas pa, snang ba mtha' yas* • amitābha

Literally, “Limitless Light.” The principal buddha of the Lotus family (one of the five buddha families), Amitābha presides over the western pure land of Sukhāvātī and is especially connected to practices related to death and rebirth.

## ḍākinī

མཁའ་འགྲོ་མ། མཁའ་འགྲོ། • *mkha' 'gro ma, mkha' 'gro* • ḍākinī

In the context of the Vajrayāna teachings, ḍākinīs are female embodiments of enlightened wisdom, or female practitioners who have attained accomplishment through the tantric path. The term is also used to refer to the feminine principle viewed from an enlightened perspective.

## 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.

## Dharma protector

ཆས་སྦྱང་། ཆས་སྦྱང་། • *chos srung, chos skyong* • dharmapāla

Guardians of the Buddha’s teachings and of those who uphold them. Dharmapālas can be either worldly beings tamed by buddhas or realized masters of the past, who pledged to protect the Dharma, or emanations of buddhas and bodhisattvas. They remove obstacles and foster conducive conditions for practice and preservation of the Dharma.

## Dutsi Yönten

བདུད་རྩི་ཡོན་ཏན། • *bdud rtsi yon tan* • amṛtaguṇa

Literally, “Nectar Qualities.” One of the deities of the Eight Pronouncements, known as Kagye in Tibetan. This deity is connected to Mahottara (Chemchok Heruka); 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.

### Dzongshö Deshek Dupé Podrang

རྫོང་ཤོད་བདེ་གཤེགས་འདུས་པའི་ཕོ་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.

### heruka

རྟེ་རུ་ཀ་ བྲག་འཐུང་། • *be ru ka, kbrag 'thung* • heruka

A wrathful yidam deity. The term “heruka” is rendered in Tibetan as *tragtung* (literally, “blood-drinker”), indicating that they consume the blood of self-grasping and mental afflictions.

### Hūṃkāra

ཧཱུྃ་མཛེད། • *hU-M mdzad* • hūṃkāra

One of the eight vidyādhara of India and holder of the transmission of Viśuddha Heruka, which he passed on to his main disciples, Padmasambhava and Namkhe Nyingpo. He later traveled to Tibet, where he served as the chaplain to King Mutik Tsenpo.

### Jamyang Chökyi Lodrö

འཇམ་དབྱངས་ཆོས་ཀྱི་ལྷོ་གྲོས། • *'jam dbyangs chos kyi blo gros*

Jamyang Khyentse Chökyi Lodrö (1893–1959) was one of the most influential religious teachers in Kham in the first half of the twentieth century. One of multiple identified reincarnations of Jamyang Khyentse Wangpo, he served as head of Dzongsar Monastery, which he enlarged, founding the monastic college, Khamje, in 1918. Chökyi Lodrö left Kham in 1955, settling in Sikkim, where he passed away in 1959. His primary reincarnation is Dzongsar Jamyang Khyentse Rinpoche.

## 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

The dākinī Karmendrāṇī, or Lekyi Wangmo in Tibetan, is renowned for transmitting the eight Mahāyoga sādhana teachings known as the Eight Pronouncements, or Kagye in Tibetan. 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.

## 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 Heruka

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་འབོད་གཏོང་། • *ma mo 'bod 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 Dhanasamkrta, who then passed it on to Padmasambhava.

## Mañjuśrīmitra

འཇམ་དཔལ་བཤེས་གཉེན། • *'jam dpal bshes gnyen* • mañjuśrīmitra

One of the eight vidyādhars 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.

### **māra**

བདུད། • *bdud* • māra

A class of obstructive forces. Outer māras are any external being or situation that distracts one from the path; inner māras are thoughts, feelings, and experiences that mire one in saṃsāra.

### **Möpa Dragngak**

དམོད་པ་བླ་གསལ། • *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་གཱ་རྟུ་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.

### **Padma Speech**

པདྨ་གསུང་། • *pad+ma gsung*

One of the Eight Pronouncements (Kagye), and the heruka of enlightened speech. He is also known as Hayagrīva, the wrathful saṃbhogakāya manifestation of the Padma family. The transmission of this heruka was originally received by the Indian vidyādhara Vimalamitra.

### **Pema Do Ngak Lingpa**

པདྨ་ཐོན་སྒྲུག་སྒྲིང་པ། • *pad+ma 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.

### **Pema Gyalpo**

པདྨ་རྒྱལ་པོ། • *pad+ma rgyal po* • padmarāja

Literally, “Lotus King.” One of the eight manifestations of Guru Rinpoche. He became known by this name after teaching the Dharma in the kingdom of Oḍḍiyāna for thirteen years, during which time the king, queen, and many subjects attained realization and dissolved their bodies into rainbow light.

### **Pema Tötreng Tsal**

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

Literally, “Mighty Lotus Skull Garland.” The secret name of Guru Padmasambhava. When the people of Oḍḍiyāna attempted to burn him and his consort Mandārāvā 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

འདྲ་གྱི་སྒྲང་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 Yangleshö cave in Nepal. It was Prabhāhasti who granted Padmasambhava ordination in Zahor, giving him the name Śākyasiṃha.

### Rambughya

རམ་བུ་གུམ། • *ram bu gub+ya* • rambughya

One of the eight vidyādhara of India, he is also known as Guhyacandra. Padmasambhava received the Jigten Chötö (Mundane Worship) transmission from him.

### 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 saṃsāra 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.

### 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 Karmendrānī concealed various tantric cycles, among them the Eight Pronouncements, which were later retrieved by the eight vidyādhara.

### Śāntigarbha

ཞི་བའི་སྤྱིང་པོ། • *zhi ba'i snying po* • śāntigarbha

One of the eight vidyādhara of India. Padmasambhava received the Mōpa Drangnak (Maledictory Fierce Mantra) transmission from him.

### Śītavana

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

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

### Supreme Hayagrīva Display

རྩ་མཚོག་རྩལ་པ། • *rta mchog rol pa*

A wrathful yidam and saṃbhogakāya manifestation of the Padma family, distinguished by a horse’s head emerging from his crown. In the Nyingma tradition, Hayagrīva is counted as

one of the Eight Pronouncements, known as Kagye in Tibetan, where he symbolizes enlightened speech and is categorized as one of the five supramundane wisdom deities.

### treasure guardian

གཏེར་སྐྱུང་། གཏེར་བདག གཏེར་སྐྱུང་། གཏེར་བདག གཏེར་སྐྱུང་། གཏེར་བདག • *gter srung, gter bdag*

Guardian deities and oath-bound spirits appointed to safeguard hidden treasure teachings (terma). These guardians range from fully enlightened beings like Ekajaṭī to local spirits such as nāgas, tsen, and gyalpo bound by Guru Padmasambhava. They ensure that the termas are protected from obstacles and revealed only to destined individuals at the appropriate time.

### Vajradharma

རྫོག་ཆོས། • *rdo rje chos* • vajradharma

A peaceful saṃbhogakāya form of Vajrapāṇi, who first transmitted the Eight Pronouncements to the ḍākinī Karmendrāṇī.

### Vajrakīlaya

རྫོག་ཕུར་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.

### vidyādhara

རིག་པ་འཛིན་པ། རིག་པ་འཛིན་པ། • *rig pa 'dzin pa, rig 'dzin* • vidyādhara

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

### Vimalamitra

འྲི་མེད་བཤེས་གཏེན། • *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 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.

## 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 Hūmkāra, who then passed it on to Padmasambhava.

## Yamāntaka

གཤིན་ཇི་གཤིད། གཤིན་ཇི་མཐར་བྱེད། • *gshin rje gshed, gshin 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.

## yidam

ཡི་དམ། • *yi dam* • iṣṭadevatā

A personal meditational deity with whom a practitioner cultivates special affinity. This deity, often appearing as a saṃbhogakāya, embodies the enlightened qualities the practitioner aims to accomplish and serves as the central focus for engagement in the generation and completion stages of tantric practice. In the Nyingma tradition, it is referred to as the root of accomplishment, one of the Three Roots, the other two being guru and ḍākinī.