

༄༅། །དཔ་ལ་ཆེན་ཡང་དག་ཟབ་ཏིག་གི་བརྒྱད་པའི་སྒྲ་མ་རྣམས་ལ་
གསོལ་བ་འདེབས་པ་བདེ་ཆེན་ཆར་འབེབས།

**Bringing Down the Rain of Great Bliss:
A Supplication to the Lineage Masters of
The Profound Essence of Viśuddha Heruka**

Yangdak Zabtik
The Profound Essence of Viśuddha Heruka
Revealed by Pema Ösal Do Ngak Lingpa

Chokgyur Dechen Lingpa



KHYENTSE VISION
PROJECT

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.

dpal chen yang dag zab tig gi brgyud pa'i bla ma mams la gsol ba 'debs pa bde chen char 'bebs

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Jamyang Khyentse Wangpo

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TRANSLATORS' INTRODUCTION

This is the lineage supplication for the practice of Viśuddha, known as Yangdak Heruka in Tibetan, one of the eight herukas from the Eight Pronouncements (Kagye) treasure cycle. This practice represents the wisdom realization of the Indian vidyādhara Hūṃkāra, which Guru Padmasambhava taught to Jamyang Khyentse Wangpo as a direct aural transmission. In the spring of 1867, at the age of forty-eight, Jamyang 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 Śāṅkarakūṭa 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 Böton (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 dākinī Karmendrāṇī, who concealed them in eight precious caskets inside the Śāṅkarakūṭa stūpa. During the eighth century, Karmendrāṇī transmitted the Eight Pronouncements to the eight great vidyādharas 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) / Dutsi Yönten (Nectar Qualities); (5) Prabhāhasti received the transmission of Vajrakīlaya; (6) Dhanasamṣkṛta 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.

In Khyentse Wangpo's vision, Guru Rinpoche's eight manifestations gave him the aural transmissions of each of the Eight Pronouncements, which he later transcribed. The lineage supplication for this particular practice was written later by Chokgyur Dechen Lingpa.

བདེ་ཆེན་ཆར་འབབས།

Bringing Down the Rain of Great Bliss

ཆོས་སྐུ་ཀུན་བཟང་ལོངས་སྐུ་རྩེ་མེས།།

chöku künzang longku dorjesem

Dharmakāya Samantabhadra, sambhogakāya Vajrasattva,

སྤུལ་སྐུ་དགའ་རབ་སློབ་དཔོན་རྩྱུ་ཀ་ར།།

tülku garab lopön hungkara

Nirmāṇakāya Garab Dorje, Ācārya Hūṃkāra,

ཉེ་རུ་ཀ་དཔལ་པདྨ་འབྱུང་གནས་ལ།།

heruka pal pema jungné la

Glorious Heruka Padmasambhava—

གསོལ་བ་འདེབས་སོ་བདེ་ཆེན་ཡེ་ཤེས་སྦྱེལ།།

sölwa deb so dechen yeshé tsöl

To you I pray, grant the wisdom of great bliss!

གསལ་བའི་མཛོད་འཛིན་མཁའ་འགྲོ་མཚོ་རྒྱལ་མ།།

sangwé dzödzin khandro tsogyalma

Holder of the secret treasury, Dākinī Yeshe Tsogyal,

ཡང་དག་སྤྲུགས་ཀྱི་བཀའ་བབས་ནས་མཁའི་སྦྱིང་།།

yangdak tuk kyi kabab namkhé nying

Lord of the transmission of Viśuddha Mind, Namkhe Nyingpo,

སྙེང་བརྒྱུད་གདམས་པའི་གཏེར་ཆེན་མདོ་སྒྲགས་གླིང་།།

nyengyü dampé terchen do ngak ling

Great treasure revealer of the aural instructions, Do Ngak Lingpa—

གསོལ་བ་འདེབས་སོ་བདེ་ཆེན་ཡེ་ཤེས་སྙུལ་།།

sölwa deb so dechen yeshé tsöl

To you I pray, grant the wisdom of great bliss!

ཡང་དག་སྒྲུབ་པ་གཅིག་ཕུ་གཞི་རྒྱུད་རྟོགས་།།

yangdak drubpa chigpu zhi gyü tok

Recognizing consummate Viśuddha alone as the ground continuum,

ནལ་འབྱོར་སྒྲུ་གསུམ་ལམ་གྱི་སྒྲིན་གྲོལ་རྫོགས་།།

naljor ku sum lam gyi min dröl dzok

Completing the ripening and liberation of the yoga that takes the three kāyas¹ as the path,

འབྲས་བུ་མཁའ་འགྲོ་སྒྲུ་མ་བདེ་མཆོག་བདེ།།

drebu khandro gyuma dé chok dé

The fruition is the illusory dākinī, the bliss of supreme bliss²—

ཆོ་འདི་ཉིད་ལ་ཐོབ་པར་བྱིན་གྱིས་རྫོབས་།།

tsé dinyi la tobpar jin gyi lob

Grant your blessings that I may attain it within this very lifetime!

This was composed by Chokgyur Dechen Lingpa at Öbar Drak, at the base of Gotö Mountain. May it be virtuous!

NOTES

1. According to Hūṃkāravajra, accomplishment of this path, the yoga of the three kāyas, is based on fearless conduct (*brtul zbugs*). See Jamyang Khyentse Wangpo, *dpal yang dag pa'i grol ba'i lam ye shes thig le'i man ngag*, 577.
2. The source of this phrase is the *Sarvabuddhasamayoga Tantra*, which itself is connected to the practice of Viśuddha Mind. This tantra describes the state of great bliss through the metaphor of the illusory dākinī. Clarifying further, Hūṃkāravajra describes the spontaneous nature of fruition as the form bodies and wisdoms proceeding on their own, appearing like illusions for the benefit of others, whereby one attains the state of abiding in the bliss of supreme bliss: *ma bsgrub bdag nyid 'bras bu'i rdzogs/ ma blangs dngos grub rang la shar/ ma bgrod sa lam lhun gyis bgrod/ ma btsal chos sku'i nam mkha' la/ gzugs sku ye shes shugs kyis 'gro/ sgyu ma lta bur gzhan don snang/ bde mchog bde ba'i gnas thob pa'o/* (Jamyang Khyentse Wangpo, *dpal yang dag pa'i grol ba'i lam ye shes thig le'i man ngag*, 577).

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GLOSSARY

Chokgyur Dechen Lingpa

མཆོག་གྱུར་བདེ་ཆེན་གླིང་པ། • *mbhog gyur bde chen gling pa*

Chokgyur Lingpa (1829–1870) was one of the most prolific treasure revealers in Tibetan history. Based in Kham, he was a close collaborator with Jamgön Kongtrul and Jamyang Khyentse Wangpo, with whom he revealed treasure and opened sacred sites. Among his best-known revelations are the *Barche Kunsel* (Dispelling All Obstacles), *Zabpa Khordun* (Seven Profound Cycles), and *Lamrim Yeshe Nyingpo* (*Gradual Path of the Wisdom Essence*), for which Jamgön Kongtrul wrote a famous commentary. His lineage continues through his two incarnation lines, Tsike and Neten, and the descendants of his daughter Könchok Paldrön.

continuum of the ground

གཞི་རྒྱུད། • *gzhi rgyud*

One of the definitions of tantra is continuum, threefold in the sense of ground, (nature) path, and fruition. The fundamental continuum from which wisdom arises is described as being synonymous with the sugatas themselves.

Dhanasamskṛta

ནོར་གྱི་ལེགས་སྦྱར། • *nor gyi legs sbyar* • dhanasamskṛta

One of the eight vidyādhara of India, he was a disciple of King Indrabhūti. Padmasambhava received the Mamo Bötong (Mamo Sorcerer) transmission from him.

dharmakāya

ཆོས་སྐུ། • *chos sku* • dharmakāya

Literally, “dharma body.” The perfect wisdom mind of a buddha, free of the two veils of mental afflictions and cognitive obscurations, actualized through the accumulation of wisdom. The dharmakāya is often mentioned in tandem with the rūpakāya, or “form body,” which encompasses the physical manifestations of a buddha.

Do Ngak Lingpa

མདོ་སྒྲགས་གླིང་པ། • *mdo sngags gling pa*

The treasure revealer name of Jamyang Khyentse Wangpo.

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.

Garab Dorje

དགའ་རབ་རྗེ། • *dga' rab rdo rje* • prahevajra

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 *The Three Statements That Strike Upon the Vital Points* (*tshig gsum gnad brdegs*).

Hūṃkāra

ཧཱུྃ་མཛད། • *hU~M mdzad* • hūṃkāra

One of the eight vidyādhara of India, his main disciples were Padmasambhava and Namkhe Nyingpo. He traveled to Tibet, where he served as the chaplain to King Mutik Tsenpo. Padmasambhava received the Viśuddha (Yangdak Heruka) transmission from him.

Jigten Chötö

འཇིག་རྟེན་མཆོད་བསྟོད། • *'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 Rambughya, who then passed it on to Padmasambhava.

Karmendrāṇī

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

The ḍākinī Karmendrāṇī, Lekyi Wangmo in Tibetan, 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, 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 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 Karmeśvarī.

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

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་བོད་གཏོང་། • *ma mo rbod 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 Dhanasaṃskṛta, who then passed it on to Padmasambhava.

Mañjuśrīmitra

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

One of the eight vidyādhara 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.

Möpa Dragngak

དམོད་པ་དག་སྒྲགས། • *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

ན་གཏུན། • *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.

Namkhe Nyingpo

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

A prominent eighth-century Tibetan master of the Nub clan, one of the first seven Tibetan monks ordained by Śāntarakṣita, and one of the twenty-five disciples of Padmasambhava. He attained realization through the practice of Viśuddha Heruka under the Indian siddha Hūmkāra, famously demonstrating his siddhi by flying on sunbeams.

Nangchen

ནང་ཆེན། • nang chen

A region in eastern Tibet (Kham) that historically existed as an independent kingdom before being incorporated into modern-day Qinghai Province as a county within the Yushu Tibetan Autonomous Prefecture. Renowned for its deep spiritual heritage, it is a major hub for the Kagyu and Nyingma traditions.

nirmāṇakāya

སྤྲུལ་པའི་སྤྲུལ་སྤྲུལ་ • *sprul pa'i sku, sprul sku* • *nirmāṇakāya*

Literally, “emanation body.” One of the three “bodies” (*kāya*) of a buddha, the *nirmāṇakāya* represents the physical manifestations emanated for ordinary beings, to guide and benefit them in whatever form required according to their needs. Three types of emanation bodies are generally distinguished: artisan *nirmāṇakāyas* (*bzo bo sprul sku*), teaching through crafts or artistic skills; born *nirmāṇakāyas* (*skye ba sprul sku*), which can appear in the form of any being, as well as inanimate forms; and supreme *nirmāṇakāyas* (i.e., displaying the twelve deeds of a fully enlightened buddha, most importantly the turning of the Dharma wheel). The *nirmāṇakāya* is one of the two forms aspects (*rūpakāya*) of a buddha, the other being the *sambhogakāya*.

Öbar Drak

གོ་སྒྲོན་འོད་འབར་བྲག • *go stod 'od 'bar brag*

Literally, “Cliff of Shining Light.” A cliff near Tsike, the location of Chokgyur Lingpa’s twenty-fourth treasure revelation at the end of 1858.

Padmasambhava

པདྨ་འབྲུང་གནས། • *pad+ma 'byung gnas* • padmasambhava

Literally, “Lotus-Born.” Padmasambhava is one of the most revered figures in Tibetan Buddhism, having played an early role in converting the local gods and demons of the Tibetan landscape to Buddhism. Also known as Guru Rinpoche, he is particularly important to followers of the Nyingma tradition, who sometimes refer to him as “the second buddha,” and largely credit him for bringing the Dzogchen teachings to Tibet. He has acted through visions and concealed texts as the inspirational source for many of the Nyingma tradition’s treasure revelations.

Pema Tötreng Tsal

པདྨ་ཐོན་འཕྲེང་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 Mandāravā 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

འོད་ཀྱི་སྒྲུབ་པོ། • *'od kyi gland 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*

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

Samantabhadra

ཀུན་ཏུ་བཟང་པོ། ཀུན་བཟང་། • *kun tu bzang po, kun bzang* • samantabhadra

Literally, “All-Good.” One of the eight great bodhisattvas in close attendance of Buddha Śākyamuni, renowned for his vast offerings and aspirations. In the Nyingma and Dzogchen traditions, this is the name of the primordial buddha, the personification of the basic, awakened state of reality.

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

མཚན་རྟེན་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 Karmendrāṇī concealed various tantric cycles, among them the Eight Pronouncements, which were later retrieved by the eight vidyādhara.

Śāntigarbha

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

One of the eight vidyādhara of India. Padmasambhava received the Mōpa Dragngak (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. It is renowned as the site where the ḍākinī Karmendrāṇī entrusted the caskets of the Eight Pronouncements teachings to the eight vidyādhara.

three kāyas

སྐུ་གསུམ། • *sku gsum* • trikāya

The three aspects, or dimensions, of a buddha’s awakening: dharmakāya, saṃbhogakāya, and nirmāṇakāya. The dharmakāya, or “dharma body,” is the wisdom mind of enlightenment, which accomplishes one’s own benefit and is not perceptible to others. The forms manifested to benefit others are of two types: the saṃbhogakāya, or “body of complete enjoyment,” perceptible only by highly realized bodhisattvas, and the nirmāṇakāya, or “emanation body,” visible to ordinary beings.

Tsike

རྩི་ཀེ། • *rtsi ke*

One of the three main seats of Chokgyur Lingpa located at the confluence of the Tsichu and Kechu rivers across the border from Nangchen in Riwoche County, Chamdo Prefecture.

Vajradharma

རྡོ་རྗེ་ཆོས། • *rdo rje chos* • vajradharma

A peaceful saṃbhogakāya form of Vajrapāṇi, who first transmitted the Eight Pronouncements (Kagye) treasure cycle to the ḍākinī Karmendrāṇī.

Vajrakīlaya

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

One of the deities of the Eight Pronouncements, known as Kagye in Tibetan, and the heruka of enlightened activities. The transmission of this practice was originally received by the Indian vidyādhara Prabhāhasti, who then passed it on to Padmasambhava. There are multiple practice traditions of Vajrakīlaya in Tibet, including the Kama lineage of spoken

transmission held across multiple generations in the Sakya school and the various Terma treasure lineages of the Nyingma school. Within the Nyingma tradition, Vajrakīlaya holds prominence as a yidam deity. In the Dudjom Tersar lineage especially, Vajrakīlaya occupies a central place, as both Dudjom Lingpa and Dudjom Rinpoche revealed Vajrakīlaya cycles.

Vajrasattva

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

Literally, “Vajra Being.” A principal buddha of tantric Buddhism whose practice is associated with the purification of misdeeds and transgressions of vows. In Sarma traditions, Vajrasattva represents the essence of the five buddha families. In the Nyingma tradition, he embodies the hundred peaceful and wrathful deities, making him the chief of all maṇḍalas, and is also the sambhogakāya buddha who received the Dzogchen transmission directly from the primordial buddha Samantabhadra.

Vimalamitra

དྷི་མེད་བཤེས་གཉེན། • *dri med bshebs 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 and concealed the Nyingtik terma. Upon returning to China, 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 Hūṃkara, who then passed it on to Padmasambhava.

Yeshe Tsogyal

ཡེ་ཤེས་མཚོ་རྒྱལ། • *ye shes mtsbo 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. A ḍākinī and tertön, she was Guru Padmasambhava’s principal disciple and companion, encoding and concealing countless treasure teachings for future generations. Yeshe Tsogyal remains a central figure of devotion and practice, particularly in Nyingma lineages.