

༄༅། །སྒྲུབ་བརྒྱུད་མ་མོའི་གནད་ཏིག་གི་བརྒྱུད་པའི་
གསོལ་འདེབས་བྱིན་རྒྱབས་རོལ་མོ།

**The Music of Blessings: A Lineage
Supplication for The Aural Transmission of
The Vital Essence of the Mamos**

Mamo Netik

The Vital Essence of the Mamos

Revealed by Pema Ösal Do Ngak Lingpa

Dilgo Khyentse Tashi Paljor



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.

snyan brgyud ma mo'i gnad tig gi brgyud pa'i gsol 'debs byin rlabs rol mo

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Jamyang Khyentse Wangpo

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TRANSLATORS' INTRODUCTION

This lineage supplication is for the practice of Mamo Bötong, referred to here in the form of Ngöndzok Gyalpo, one of the eight herukas from the Eight Pronouncements (Kagye). This represents the wisdom realization of the Indian vidyādhara Dhanasamskṛta, which Guru Rinpoche taught, in the form of Nyima Özer, to Jamyang Khyentse Wangpo as a direct aural transmission. Reciting this text establishes a spiritual connection with the figures of the Mamo Netik, invoking their blessings to prepare the practitioner for the main practice.

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 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 Tsäl at its center. One after the other, they bestowed on Khyentse Wangpo the aural transmissions of the Eight Pronouncements. This lineage supplication was written later by Dilgo Khyentse Tashi Paljor. The prayer invokes the blessings and realization of the entire lineage, beginning with the primordial sources and continuing through the Indian vidyādharas to the masters of the direct aural transmission. By reciting these verses, practitioners connect with the wisdom and compassionate activities of this unbroken lineage, creating the necessary foundation for their own practice.

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.

བྱིན་རྒྱ་བས་རྣམ་མཁོ།

The Music of Blessings

ཆོས་དབྱིངས་བདེ་ཆེན་དཔལ་ལོ་མཛོན་རྫོགས་རྒྱལ།།

chöying dechen pawo ngöndzok gyal

Blissful hero of basic space Ngöndzok Gyalpo,

ཀུན་བཟང་ཤེས་རབ་པར་བྱིན་སྤྲུལ་ལེ།།

künzang sherab parchin mukhalé

Samantabhadrī Prajñāpāramitā, Mukhale,

གསང་བདག་རྡོར་སེམས་མཁའ་འགྲོ་ལས་ཀྱི་དབང་།།

sangdak dorsem khandro lekyi wang

Lord of Secrets, Vajrasattva, and the ḍākinī Karmendrāṇī—

གསོལ་བ་འདེབས་སོ་བདེ་ཆེན་མཆོག་གྲུབ་མཛོད།།

sölwa deb so dechen chok drub dzö

To you I pray, grant the supreme accomplishment of great bliss!

མཛོན་རྫོགས་མ་མོའི་བཀའ་བབས་རྟ་ན་སྟོ།།

ngöndzok mamö kabab dhanasam

Lord of the transmission of Ngöndzok Mamo Bötong, Dhanasamskṛta,

བརྟུལ་ཞུགས་སྦྱོད་པའི་མཆོག་གྲུབ་ཉི་མ་འོད།།

tülzhuk chöpé chok drub nyima ö

Supreme adept of fearless conduct, Nyima Özer,

རྩེ་འབངས་བློ་གསུམ་འབྲོག་མི་དཔལ་ཡེ་ཤེས།

jé bang drok sum drogmi pal yeshé

King, subject, partner,¹ and Drogmi Palgyi Yeshe—

གསོལ་བ་འདེབས་སོ་བདེ་ཆེན་མཆོག་གྲུབ་མཛོད།

sölwa deb so dechen chok drub dzö

To you I pray, grant the supreme accomplishment of great bliss!

སྙེད་བརྒྱུད་གདམས་པའི་བཀའ་བབ་མདོ་སྤྲུགས་གླིང་།

nyengyü dampé kabab do ngak ling

Lord of the aural transmission instructions, Do Ngak Lingpa,

སྤྲུང་མཛད་ལོ་ཙྰ་དངོས་བྱོན་གར་གྱི་དབང་།

nangdzé ltsa ngö jön gargyi wang

Great translator Vairotsana in person, Pema Garwang,

ངེས་གསང་བསྟན་པའི་ཤིང་རྩ་ཆོས་རྒྱ་མཚོ།

ngé sang tenpé shingta chö gyatso

Charioteer of the definitive secret teachings, Chökyi Gyatso—

གསོལ་བ་འདེབས་སོ་བདེ་ཆེན་མཆོག་གྲུབ་མཛོད།

sölwa deb so dechen chok drub dzö

To you I pray, grant the supreme accomplishment of great bliss!

གྲུབ་རིག་འཛིན་པ་འཇམ་དབྱངས་རྩུལ་ཁྲིམས་དང་།

drub rigdzinpa jamyang tsültrim dang

Accomplished vidyādhara, Jamyang Tsultrim,

ཉེ་རུ་ཀ་དཔལ་ཡེ་ཤེས་དོར་ཇེ་སྤེལ།

heruka pal yeshé dorjé tsal

Glorious heruka, powerful Yeshe Dorje,

ཙུབ་རྒྱུད་རིག་འཛིན་སླ་མའི་ཆོག་སྤྲུལ་ལ།

tsa gyü rigdzin lamé tsok kün la

And all the root and lineage vidyādhara gurus—

གསོལ་བ་འདེབས་སོ་བདེ་ཆེན་མཆོག་གྲུབ་མཛད།།

sölwa deb so dechen chok drub dzö

To you I pray, grant the supreme accomplishment of great bliss!

ཕྱི་ནང་འབྱུང་ལྡན་ལྷ་དག་ཉག་རྒྱལ་ལྡན།།

chi nang jung nga long dak tak gyal nga

Pure expanse of the inner and outer five elements, the five ever-present queens,

བདེ་ཆེན་སྐུ་མའི་པོ་ཉེ་མཐུ་བཞི།།

dechen gyumé ponya jé chuzhi

Messengers of illusory great bliss, the fourteen ladies,²

སྤྲི་པ་དབྱིངས་སྦྱོལ་དམན་མོ་ལྡན་བཅུ་ལ།།

sipa ying dröl menmo nga chu la

Liberators of cyclic existence into the dharmadhātu, the fifty menmos—³

གསོལ་བ་འདེབས་སོ་བདེ་ཆེན་མཆོག་གྲུབ་མཛད།།

sölwa deb so dechen chok drub dzö

To you I pray, grant the supreme accomplishment of great bliss!

རང་བཞིན་གཞི་དགྱིལ་ཙུང་རྩེ་གཞི་ལའི་ཁམས།།

rangzhin zhi kyil tsa lung tiglé kham

Based on the natural ground maṇḍala—the sphere of channels, winds, and essences—

གྲོང་ཁྱེར་གསུམ་གྱི་སྤྲུང་ཞེན་དབང་བཞི་དང་།།

drongkhyer sum gyi nangzhen wang zhi dang

May fixation on appearances of the three cities⁴ be purified

རིམ་གཉིས་ལམ་དགྱིལ་གྱིས་སྤྲངས་འབྲས་བུའི་མཆོག།

rim nyi lam kyil gyi jang drebü chok

By the path maṇḍala of the four empowerments and the two stages, [456]

དོན་རྒྱུམ་གྱི་མཁའ་ཁྲོད་དབྱིངས་སིམ་ཤོག།

dorjé sum gyi kha long ying sim shok

So that I may attain the supreme result, its dissolution into the sky, expanse, and basic space of the three vajras!

I, Rangjung Ösal Tugchok Dorje, wrote this supplication while engaged in the combined approach and accomplishment practice.

NOTES

1. These are King Trisong Deutsen, Vairotsana, and Yeshe Tsogyal.
2. The *Guhyagarbha Tantra* describes great bliss as the nature of the maṇḍala, and groups of fourteen female deities appear on the perimeter of the charnel ground and outer maṇḍala configurations. In some Tibetan oracle lineages and regional protector traditions, fourteen female messenger spirits (*pho nya mo*) are enumerated as a retinue.
3. In Nyingma cosmology they appear in the *bar do thos grol*, known colloquially as *The Tibetan Book of the Dead*, where they appear on days eleven through fourteen of the bardo, or “intermediate state,” as part of the retinue of wrathful deities that eventually dissolve back into dharmadhātu.
4. In the present context, the three cities (*grong khyer gsum*) refer to the three realms that make up saṃsāra: the desire realm, the form realm, and the formless realm.

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GLOSSARY

Chökyi Gyatso

ཚོས་ཀྱི་རྒྱ་མཚོ། • *chos kyi rgya mtsbo*

Katok Situ Orgyen Chökyi Gyatso (1880–1925) served as the third incarnation in the Katok Situ lineage at Katok Monastery. He was a spiritual heir and nephew of Jamyang Khyentse Wangpo and a primary teacher to Jamyang Khyentse Chökyi Lodrö.

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.

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 the name Pema Ösal Do Ngak Lingpa due to being blessed by Guru Pema Gyalpo, one of Padmasambhava's eight manifestations.

Drogmi Palgyi Yeshe

འབྲོག་མི་དཔལ་གྱི་ཡེ་ཤེས། • *'brog mi dpal gyi ye shes*

An eighth-century Tibetan adept and one of the twenty-five disciples of Padmasambhava. He is primarily known for mastering the Mamo Bötong of the Eight Pronouncements and translated tantras especially related to mamo teachings.

Dutsi Yönten

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

Literally, “Nectar Qualities.” One of the deities of the Eight Pronouncements, known as Kage 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.

five ever-present queens

ཉག་བྱལ་ལྔ། • *rtag rgyal lnga*

The five female buddhas who are the consorts of the five buddhas: (1) Dhātviśvarī (the consort of Vairocana), (2) Buddhālocanā (Ratnasambhava or Akṣobhya), (3) Māmaki (Akṣobhya or Ratnasambhava), (4) Pāṇḍaravāsini (Amitābha), and (5) Samayatārā (Amoghasiddhi). They are associated with the elements of space, earth, water, fire, and wind, respectively.

four empowerments

དབང་བཞི། • *dbang bzhi*

Four levels of empowerment, of which the first is shared with the lower levels of Tantra, authorizing the practice of the generation stage, and the latter three are exclusive to the highest level of Tantra, related to completion stage practice. The four empowerments are (1) the vase empowerment, to purify impurities of the body and plant the seed of the nirmāṇakāya; (2) the secret empowerment, to purify impurities of speech and plant the seed of the saṃbhogakāya; (3) the wisdom empowerment, to purify impurities of the mind and plant the seed of the dharmakāya; and (4) the word empowerment, to purify impurities of body, speech, and mind, along with their latencies, and plant the seed of the svābhāvikakāya.

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.

Jamyang Tsultrim

འཇམ་དབྱངས་ཚུལ་ཁྱིམ་ས། • *'jam dbyangs tshul khrims*

Rigdzin Jamyang Tsultrim. In Jamyang Khyentse Chökyi Lodrö's record of received teachings this is one of the names of Jamyang Khyentse Chökyi Lodrö's father, Gyurme Tsewang Gyatso.

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, karmesvarī

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 Karmesvarī.

Lord of Secrets

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

An epithet of Vajrapāṇi, the embodiment of the ability and power of the buddhas, denoting his role as the custodian of the secret teachings of Vajrayāna.

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*

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

མ་མོ། • *ma mo* • mātṛkā, mātṛ

A class of wrathful female spirits, sometimes protective but often destructive, commanded by the deity Palden Lhamo. As embodiments of the tantric feminine principle, they symbolize and embody the powers of nature. They are propitiated in Vajrayāna cultures to harmonize relationships and balance the natural world when there are disruptions.

Mamo Bötong

མ་མོ་ཐོང་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 Dhanasamskṛta, who then passed it on to Padmasambhava.

Mañjuśrīmitra

འཇམ་དཔལ་བཤེས་གཉེན། • *'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་བླ་གྲགས། • *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.

Mukhale

མུ་ཁ་ལེ། • *mu kha le*

The consort of Mamo Bötong. She is described as pacifying and supremely blissful and is depicted holding a khaṭvāṅga and skull cup of blood.

Nāgārjuna

ནཱ་གྲཱ་ཞུ་ན། • *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.

Ngöndzok Gyalpo

མངོན་རྫོགས་རྒྱལ་པོ། • *mngon rdzogs rgyal po*

Literally, “Truly Perfected King.” (1) A wrathful manifestation of Samantabhadra. (2) The name of the eleventh of the twelve Great Perfection teachers. (3) A form of Mamo Bötong, one of the Eight Pronouncements (Kagye), specifically categorized as one of the three worldly herukas. The tradition views the heruka not as a worldly spirit but as an enlightened heruka that protects against evil forces. This teaching was initially entrusted to the Indian vidyādhara Dhanasaṃskṛta.

Nyima Özer

ཉི་མ་འོད་ཟེར། • *nyi ma 'od zer*

Literally, “Rays of the Sun.” One of the eight manifestations of Guru Rinpoche. He received this name when he was subjugating demons.

Pema Garwang

པདྨ་གར་དབང་། • *pad+ma gar dbang*

Literally, “Lotus Lord of Dance.” A contraction of the secret initiation name Pema Gargyi Wangchuk Trinle Drodul Tsal given to Jamgön Kongtrul by the Ninth Tai Situ in 1836. In some Nyingma lineages, Padmasambhava is invoked by this epithet. This name is also used for a specific, dynamic red form of Avalokiteśvara.

Pema Tötreng Tsal

པདྨ་ཐོད་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 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་གླང་པོ། • *'od kyi glang po* • prabhāhasti

One of the eight vidyādharas of India. Born into a royal family in western India, he is famously credited with transmitting the Vajrakīlaya teachings to Padmasambhava at the Yangleśhō cave in Nepal. It was Prabhāhasti who granted Padmasambhava ordination in Zahor, giving him the name Śākyasiṃha.

Prajñāpāramitā

ཤེས་རབ་པར་ཕྱིན། ཤེས་རབ་ཀྱི་པར་རྩོལ་ཏུ་བྱིན་པ། • *shes rab phar phyin, shes rab kyi phar rol tu phyin pa* • *prajñāpāramitā*

Literally, “Perfection of Wisdom.” Transcendental wisdom—a profound nondual understanding of the ultimate reality or emptiness of all things—personified as a goddess. Since this wisdom gives birth to awakening, she is worshipped as the Mother of all Buddhas.

Rambuguhya

རམ་བུ་གུམ། • *ram bu gub+ya*

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

Rangjung Ösal Tugchok Dorje

རང་བྱུང་འོད་གསལ་གླུགས་མཚན་རྫོག་ཤེ། • *rang byung 'od gsal thugs mchog rdo rje*

Literally, “Naturally Arisen Clear Light, Supreme Vajra Mind.” A name given to Dilgo Khyentse Rinpoche in 1934 by his guru, Jamyang Khyentse Chökyi Lodrö, in a long-life prayer entitled *Melody of Spiraling Auspiciousness*.

Samantabhadrī

ཀུན་ཏུ་བཟང་མོ། • *kun tu bzang mo* • samantabhadrī

Literally, “All-Good.” The female primordial buddha and consort of Samantabhadra, she represents the ground of buddhahood in which delusion and conceptual elaboration have never arisen.

saṃbhogakāya

འོངས་སྤྱད་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་སྤྱིང་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.

sky, expanse, and basic space

མཁའ་རྫོང་དབྱིངས་གསུམ། • *mkha' klong dbyings gsum*

This set of three terms refers to the outer, physical space, the inner expanse of the nature of mind, and the secret ultimate sphere of phenomena (*dharmadhātu*).

three vajras

རྣམ་གསུམ། • *rdo rje gsum*

Awakened body, speech, and mind, also called the “three secrets.” These are the seeds, or essence, of the three kāyas.

two stages

རིམ་པ་གཉིས། རིམ་གཉིས། • *rim pa gnyis, rim gnyis* • dvikrama

The two principal stages of Vajrayāna practice. The generation stage involves visualizing deities and pure environments to purify ordinary conceptual cognitions. The completion stage focuses on subtle body practices and dissolution into emptiness, purifying conceptual cognitions that cling to the visualized deity.

Vairotsana

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

The great eighth-century translator Vairotsana of Pagor was one of the twenty-five disciples of Padmasambhava and one of the first seven Tibetan men to be ordained by Śāntarakṣita. He is credited, alongside Padmasambhava and Vimalamitra, with 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.

Vajradharma

རྣམ་ཐོས། • *rdo rje chos* • vajradharma

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

Vajrakīlaya

རྣམ་ཐུང་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.

Vajrasattva

རྣམ་ཐེམ་སྤའ། རྣམ་ཐེམ་སྤའ། • *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 saṃbhogakāya buddha who received the Dzogchen transmission directly from the primordial buddha Samantabhadra.

Vimalamitra

འི་མེད་བཤེས་གཉིན། • *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 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 Dorje

ཡེ་ཤེས་རྡོ་རྗེ། • *ye shes rdo rje*

Pema Yeshe Dorje was Jamyang Khyentse Chökyi Lodrö’s secret name, given to him during a Rigdzin Dupa empowerment by the Third Dodrubchen, Jigme Tenpe Nyima.