

༄ །བཙེམ་ལྷན་འདས་རྩི་རྩི་མི་འབྲུགས་པའི་སླ་མ་བརྒྱད་པའི་
གསོལ་འདེབས་བྱིན་རླབས་སྣང་བ།

Light of Blessings:
A Prayer to the Lamas of the Lineage of
Bhagavān Vajra Akṣobhya

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

bcom ldan 'das rdo rje mi 'kbrugs pa'i bla ma brgyud pa'i gsol 'debs byin rlabs snang ba

B657

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Jamyang Khyentse Wangpo

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INTRODUCTION

In the Collected Works of Jamyang Khyentse Wangpo, this lineage prayer follows directly after a concise sādhanā of Akṣobhya,¹ *Dispelling the Darkness of the Two Obscurations*, suggesting that it was meant to be included with that text. In a sequential manner, it proceeds to identify and pay homage to thirty-seven luminaries—from both India and Tibet—who promulgated that tantric practice.

The sādhanā itself belongs to the Action (Caryā) class of tantra, as noted in a similar prayer to the Akṣobhya transmission lineage authored by the Twenty-Seventh Sakya Trizin, Jamyang Ame Zhab Ngawang Kunga Sönam, in the seventeenth century.² While these two lineage prayers match almost entirely in terms of whom they laud, slight variations in the names they cite provide helpful clues in confirming the identity of many of the more obscure individuals. Given the Sakya provenance of the aforementioned prayer, it is also possible that Khyentse Wangpo may have referred to it when composing the one translated here.

In terms of the content of the prayer itself, it begins by honoring the bodhisattva Mañjuśrī. It continues by mentioning a string of Indian masters including famous philosophers, translators, and siddhas. Next follows a sequence of early Tibetan masters, in particular ones that were linked to Atīśa around the eleventh century. The lineage holders of the Akṣobhya sādhanā over the next few hundred years belong to various schools, reflecting the ecumenical nature of that period. And then, after the fourteenth century, Khyentse Wangpo's focus shifts to luminaries of the Sakya tradition. Taken as a whole, this collection of individuals is quite heterogenous.

Although one would here expect the inclusion of Jetāri³ in the list—after all, he was one of Atīśa's instructors and the author of an important sādhanā of Akṣobhya—it appears to have been common convention to omit him. For example, he is absent in the record of primary instructors of Atīśa given in *The Blue Annals*

of Gö Lotsāwa, only appearing in a secondary list of fourteen “other teachers.”⁴ In the colophon of *Dispelling the Darkness of the Two Obscurations*, however, Khyentse Wangpo breaks from this tradition, noting that he based his composition on Jetāri’s sādhana (which is very similar to the three contemporaneous sādhanas by Atīśa found in the Tengyur, containing many identical phrases). For this reason, it was deemed important here to include a note on Jetāri as well.

བྱིན་ལྷན་སྐྱོད་བཀའ་

Light of Blessings

ཐུབ་པའི་དབང་པོ་རྗེ་བཙུན་འཇམ་པའི་དབྱངས།།

tub pé wang po jé tsün jam pé yang

Lord of Sages, Venerable Mañjuśrī,

ཡེ་ཤེས་སྣིང་པོ་ཡེ་ཤེས་ཞི་བའི་ཞབས།།

yé shé nying po yé shé zhi wé zhab

Jñānagarbha,⁵ Jñānaśāntipāda,⁶ [241]

སངས་རྒྱས་ཞི་བ་སངས་རྒྱས་གསང་བ་དང་།།

sang gyé zhi wa sang gyé sang wa dang

Buddhaśānta,⁷ Buddhaguhya,⁸

ཀུ་སྤྲ་ལི་པ་རྣམས་ལ་གསོལ་བ་འདེབས།།

ku sa li pa nam la söl wa deb

Kusālipa⁹—to you I pray!

ཀུ་སྤྲ་ལི་པ་ཚུང་བ་གསེར་གླིང་པ།།

ku sa li pa chung wa ser ling pa

Kusālipa the Younger,¹⁰ Serlingpa,¹¹

དི་པཎ་ཀ་ར་གོ་མི་གོམ་ཆེན་དང་།།

di pam ka ra go mi gom chen dang

Atīśa Dīpaṃkāra,¹² Gomi Gomchen,¹³

རྫོན་ལྷོ་གཉགས་སྟོན་གྲགས་པའི་མཚན།།
jna na shri nyak tön drak pé tsen
Jñānaśrī,¹⁴ Nyagtön Dragpe Tsen,¹⁵

ཚོས་ཀྱི་རྒྱལ་མཚན་རྣམས་ལ་གསོལ་བ་འདེབས།།
chö kyi gyal tsen nam la söl wa deb
Chökyi Gyaltzen¹⁶—to you I pray!

རིན་ཆེན་འོད་ཟེར་སྟོ་ཆེན་སངས་རྒྱས་སྲས།།
rin chen ö zer lo chen sang gyé sé
Rinchen Özer,¹⁷ Lochen Sangye Se,¹⁸

ཡེ་ཤེས་མགོན་པོ་སང་གི་རྒྱལ་མཚན་དང་།།
yé shé gön po seng gé gyal tsen dang
Yeshe Gönpö,¹⁹ Senge Gyaltzen,²⁰

ཤེས་རབ་རྫོ་རྗེ་ལོ་ཆེན་མ་ཉི་ལྷོ།།
shé rab dor jé lo chen ma ni shri
Sherab Dorje,²¹ Lochen Mañisrī,²²

ས་བཟང་འཕགས་པ་རྣམས་ལ་གསོལ་བ་འདེབས།།
sa zang pak pa nam la söl wa deb
Sazang Pagpa²³—to you I pray!

ངོར་ཆེན་རྫོ་རྗེ་འཆང་དང་ལུས་པ་རྗེ།།
ngor chen dor jé chang dang mü pa jé
Ngorchen Dorje Chang²⁴ and Mupa Je,²⁵

རྒྱལ་ཚབ་དམ་པ་ཡོངས་འཛིན་དཀོན་མཚོག་འཕེལ།།
gyal tsab dam pa yong dzin kön chok pel
Gyaltsab Dampa,²⁶ Yongdzin Könchok Pel,²⁷

ས་སྐུ་ལོ་རྫོ་དཀོན་མཚོག་ལྷུན་གྲུབ་ཞབས།།
sa kya lo tsa kön chok lhün drub zhab
Sakya Lotsāwa,²⁸ Könchok Lhundrub,²⁹

ཤེས་རབ་རྒྱལ་མཚན་རྣམས་ལ་གསོལ་བ་འདེབས།།
shé rab gyal tsen nam la söl wa deb
Sherab Gyaltzen³⁰—to you I pray!

ནམ་མཁའ་དཔལ་བཟང་རྣམས་སྐྱེ།
nam kha pal zang ratnarta siddha
Namkha Palzang,³¹ Ratnārthasiddha,

ཤེས་རབ་འབྲུང་གནས་ཡེ་ཤེས་བཟང་པོ་དཔལ།
shé rab jung né yé shé zang po pal
Sherab Jungne,³² Yeshe Zangpo Pal,³³

སངས་རྒྱལ་ཕུན་ཚོགས་བསོད་ནམས་དཔལ་ལྡན་དང།
sang gyé pün tsok sö nam pal den dang
Sangye Puntsok,³⁴ Sönam Palden,³⁵

ནམ་མཁའ་བསམ་འབྲུབ་རྣམས་ལ་གསོལ་བ་འདེབས།
nam kha sam drub nam la söl wa deb
Namkha Samdrub³⁶—to you I pray!

ཀུན་དགའ་སློ་བློས་ནམ་མཁའ་འཚིམ་མེད་དང།
kün ga lo drö nam kha chi mé dang
Kunga Lodrö,³⁷ Namkha Chimé,³⁸

རིགས་ཀུན་ཁྲབ་བདག་ཀུན་དགའ་བསྟན་འཛིན་སོགས།
rik kün khyab dak kün ga ten dzin sok
The All-Pervading Lord³⁹ Kunga Tenzin, and so on,

དངོས་དང་བརྒྱད་པའི་སྤྲེལ་མ་མཚོག་རྣམས་ལ།
ngö dang gyü pé la ma chok nam la
And all the supreme direct lineage masters—to you I pray

མི་ཐུང་སྦྲིང་ནས་གུས་པས་གསོལ་བ་འདེབས།
mi ché nying né gü pé söl wa deb
With undivided and heartfelt devotion!

ངེས་འབྲུང་བྱང་ཚུབ་སེམས་ཀྱིས་རྒྱུད་སྦྱངས་ཏེ།
ngé jung jang chub sem kyi gyü jang té
Having trained one's mind in renunciation and bodhicitta,

ཚོགས་གཉིས་ལས་འབྲུངས་བཅོམ་ལྡན་མི་འབྲུགས་པའི།
tsok nyi lé trung chom den mi truk pé
The Bhagavān Akṣobhya is born from the two accumulations.

མཚན་བཅས་མཚན་མིང་ཏིང་འཛིན་མཐར་ཕྱིན་ནས།།

tsen ché tsen mé ting dzin tar chin né

May we swiftly gain the wisdom of omniscience [242]

ཐམས་ཅད་གཟིགས་པའི་ཡེ་ཤེས་སྣང་ཐོབ་ཤོག།

tam ché zik pé yé shé nyur tob shok

By perfecting the samādhis with concepts and without conceptualization of the deity.

This prayer was composed by Jamyang Khyentse Wangpo. May there be virtue.

NOTES

1. *Dispelling the Darkness of the Two Obscurations: A Brief and Clear Sādhana of the Bhagavān Vajra Akṣobhya* (bcom ldan 'das rdo rje mi 'kbrugs pa'i sgrub thabs nyung gsal snying por dril ba sgrub gnyis mun sel; Kabum 2014, vol. 11, 237.1–241.5).
2. For more on Jamyang Ame Zhab Ngawang Kunga Sönam ('jam mgon a myes zhabs ngag dbang kun dga' bsod nams, 1597–1659), see <https://treasuryoflives.org/biographies/view/Jamyang-Amnye-Zhab-Ngawang-Kunga-Sonam/P791>. The specification that this is a Caryā tantra is noted specifically in *chos kyi rje dpal ldan bla ma dam pa nmams las dam pa'i chos ji ltar thob pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed las sprul pa'i sku spyan snga chos kyi spyan ldan gyis rjes su bzung ba'i tshul gyi sarga*, A8. <https://sakyaresearch.org/etexts/385/>.
3. Jetāri (also Jitāri or Guhyajitāri; Tib. dgra las rnam rgyal or dgra las rgyal ba gsang ba, tenth/eleventh century) was a teacher of Atīśa (Halkias, *Luminous Bliss*, 275n17; *Chattopadhyaya, Atīśa and Tibet*, 67–68). See BDRC P4CZ10568.
4. Chattopadhyaya, *Atīśa and Tibet*, 68.
5. Jñānagarbha (eighth century) was a Nālandā philosopher who integrated Yogācāra aspects into the tradition of Svatantrika-Madhyamaka.
6. Jñānapāda (fl. c. 770–820), also known as Buddhajñāna, was the founder of the early exegetical school of the *Guhyasamājatantra*.
7. Buddhaśānta (sixth century) translated nearly a dozen texts into Chinese, including Vasubandhu's *Daśabhūmikasūtraśāstra*.
8. The dating of Buddhagarbha is problematic. According to Gö Lotsāwa (*The Blue Annals*, 372), he and Buddhaśānta were contemporaries. Other anecdotal accounts describe their shared travels and realization of siddhis. However, he is also reported to have been invited to Tibet by King Trisong Detsen in the eighth century (see <https://treasuryoflives.org/biographies/view/Buddhaguhya/10546>).
9. Kusālipa (eleventh century), also known as Kuśālīpa, was a mendicant scholar and contemporary of Atīśa, as both were students of Nāropa (Dowman, *Masters of Mahāmudrā*, 146). Alternatively, one finds the name Kusālipa belonging to a contemporaneous Indian yoginī who practiced Guhyasamāja in the tradition of Jñānapāda (Dhongthog Rinpoche, *The Sakya School of Tibetan Buddhism*, 115); although it is

unlikely that she is the one supplicated here, given the above reference to Jñānapāda and the tantric context, she is worth mentioning.

10. The lesser-known Kusālipa the Younger (eleventh century), also known as Kuśali, is included by Gö Lotsāwa in the list of the “fourteen other” teachers of Atiśa Dīpaṃkāra (Chattopadhyaya, *Atiśa and Tibet*, 68).
11. Dharmakīrti of Suvarṇadvīpa (b. tenth century), known as Serlingpa (gser gling pa) in Tibet, was Atiśa’s teacher, instructing him in mind-training (*blo sbyong*) for at least a decade (see https://www.rigpawiki.org/index.php?title=Dharmakirti_of_Suvarnad-vipa).
12. The Bengali scholar Atiśa Dīpaṃkāra Śrījñāna (c. 980–1054) was critical in the dissemination and reformation of Mahāyāna and Vajrayāna in Tibet.
13. Gomi Gomchen (go mi sgom chen, eleventh century) was a student of Atiśa, from whom he received in particular the *Sarvadurgatipariśodhana* (Toh. 483/485), a yoga-tantra used in rituals for the dead. See Jamgön Kongtrul, *The Treasury of Knowledge*, 274; <https://read.84000.co/translation/toh673a.html>.
14. According to Jamgön Ame Zhab, this is not the pramāṇa scholar Jñānaśrīmitra (fl. 975–1025) but an individual named Kyinor Jñāna (skyi nor dznyA na).
15. While historical data on Nyagtön Dragpe Tsen (gnyags ston grags pa’i tsen) is lacking, Jamgön Ame Zhab identifies him as Nyagdem Buba (snyags ldem bu ba).
16. While the name Chökyi Gyaltsen is not uncommon in the history of Tibet, it has not been possible to identify who is mentioned here, given the time period suggested by the chronological order of the list.
17. Chöje Gangpa Rinchen Özer (chos rje sgang pa rin chen ’od zer, 1165/75–1249) was a Drigung scholar.
18. Lochen Sangye Se (glo chen sangs rgyas sras, b. thirteenth century) is also known as Jimpa Lochen (’jims pa blo chen; see [BDRC P1064](#)). The difference in the Tibetan spelling of Lochen is clarified by a gloss on the name in the lineage prayer of Jamgön Ame Zhab: yul glo bo pa mtshan dngos sangs rgyas sras.
19. Yeshe Gönpo (ye shes mgon po) is referred to by Jamgön Ame Zhab as Dewachenpa (bde ba can pa).
20. Senge Gyaltsen (seng ge rgyal mtshan, fourteenth–fifteenth century), a Kadam and Sakya lineage holder held by some to be a reincarnation of Dromtön Gyalwe Jungne (1005–1064), was important in the transmission of the *Kālacakra* for the emerging Geluk school.
21. Khenchen Sherab Dorje (mkhan chen shes rab rdo rje, fourteenth century), a student of Dampa Sonam Gyaltsen (1312–1375), was famed as a Sakya scribe and biographer. See <https://sakyaresearch.org/persons/588>; [BDRC P3205](#).
22. Lochen Maṇiśrī (1349/59–1423/33), also known as Drigung Lotsawa Norbu Palkyi Yeshe (’bri gung lo tsA ba nor bu dpal kyi ye shes), was a Sanskrit scholar and translator who held the “other emptiness” (*gzhan stong*) view and spread the Kālacakra teachings of the Jonang tradition. See <https://sakyaresearch.org/persons/1510>; <https://jonang-foundation.org/masters/drigung-lotsawa-manikashri-jnana>.
23. Sazang Pagpa Zhönu Lodrö (sa bzang ’phags pa gzhon nu blo gros, 1346–1412) was a Jonang scholar who received teachings and transmissions from a wide variety of lin-

- eages. He was also a dedicated yogic practitioner known for performing austerities. See <https://treasuryoflives.org/biographies/view/Sabzang-Pakpa-Zhonnu-Lodro/P3874>.
24. Ngorchen Dorje Chang (ngor chen rdo rje chang, 1382–1456), also known as Kunga Zangpo (kun dga' bzang po), was a key figure in the Sakya tradition, who established Ngor Ewaṃ Chöden Monastery (ngor e waM chos ldan) in 1429.
 25. Musepa Jampa Dorje Gyaltzen (mus srad pa byams pa rdo rje rgyal mtshan, 1424–1498) was a renowned scholar of Lamdre. See <https://sakyaresearch.org/persons/208>.
 26. The Nineteenth Sakya Trizin Gyaltzab Dampa Kunga Wangchuk (rgyal tshab dam pa kun dga' dbang phyug, 1418–1462) was known for his focus on the Lamdre teachings. See <https://sakyaresearch.org/persons/449>; <https://treasuryoflives.org/biographies/view/Kunga-Wangchuk/1974>.
 27. Yongdzin Könchok Pel (yongs 'dzin dkon mchog 'phel, 1445–1514) was the seventh abbot of Ngor. See <https://treasuryoflives.org/biographies/view/Konchok-Pel-wa/3200>.
 28. Sakya Lotsāwa Jampe Dorje (sa skya lo tsA ba 'jam pa'i rdo rje, 1485–1533) was the Twenty-Second Sakya Trizin. See <https://treasuryoflives.org/bo/biographies/view/Sakya-Lotsawa-Jampai-Dorje/7064>.
 29. Könchok Lhundrub (dkon mchog lhun grub, 1497–1557) was the tenth abbot of Ngor.
 30. Dagchen Sherab Gyaltzen (bdag chen shes rab rgyal mtshan, 1436/1439–1494/1465, 1486) was either the Twentieth or Twenty-First Sakya Trizin (see <https://treasuryoflives.org/biographies/view/Dakchen-Sherab-Gyeltzen/3211>). It is worth noting that Sherab Gyaltzen appears out of sequence in this prayer and is not included in that of Jamgön Ame Zhab.
 31. Jamgön Ame Zhab helpfully glosses Namkha Palzang as being from Tartse (*thar rtse nas*), thereby avoiding possible confusion that he was the roughly contemporaneous Drukpa Kagyu abbot of Ralung Monastery, who had the same name. Tartsene Namkha Palzang (*thar rtse nas nam mkha' dpal bzang*, 1532–1602) himself worked on recording various historical lineages. He also appears just before Jamgön Ame Zhab in the transmission line of the Nagpo Hevajra cycle. See Sobisch, *Hevajra and Lam 'bras Literature*, 81.
 32. The Sakya lama Sherab Jungne (shes rab 'byung gnas) was active in the second half of the fifteenth century. See <https://sakyaresearch.org/persons/1497>.
 33. The fifteenth-century nobleman and patron Zhidzom Rinchen Yo (bzhi 'dzom rin chen yod) is identified as Yeshe Zangpo Pal (ye shes bzang po dpal) in *The Blue Annals*. See <https://sakyaresearch.org/persons/157>.
 34. Sangye Puntsok (1649–1705) was the twenty-fifth abbot of Ngor Monastery. See <https://sakyaresearch.org/persons/398>.
 35. Sönam Palden (bsod nams dpal ldan, fourteenth century) falls out of chronological order in the list but is identified as a Sakya lama. See <https://sakyaresearch.org/persons/2720>.
 36. The Sakya block carver Namkha Samgrub (nam mkha' bsam grub) was active in the mid-sixteenth century. See <https://sakyaresearch.org/persons/2587>.

37. Kunga Lodrö (kun dga' blo gros, 1729–1783) was the Thirty-First Sakya Trizin. See <https://treasuryoflives.org/biographies/view/Thirty-First-Sakya-Trizin-Nga-wang-Kunga-Lodro/10742>.
38. Namkha Chimé (nam mkha' 'chi med, 1765–1820) was the forty-third abbot of Ngor Monastery.
39. Rigkun Khyabdak (rigs kun khyab bdag) is an epithet for Vajradhara, which literally means “the lord who pervades all the five buddha families” (see Bell, *The Dalai Lama*, 247n70). Kunga Tenzin (1776–1862) was the forty-seventh abbot of Ngor Monastery. <https://sakyaresearch.org/persons/637>.

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GLOSSARY

Akṣobhya

མི་འབྲུག་པ། • *mi 'kbrugs pa*

All-Pervading Lord

རིགས་ཀུན་ལྷབ་བདག། • *rigs kun khyab bdag*

Atīśa Dīpaṅkāra

དྲི་པོ་ཀུ་ར། • *dI paM kA ra*

c. 980–1054

Buddhaguhya

སངས་རྒྱལ་གསང་བ། • *sangs rgyas gsang ba*

sixth century/eighth century

Buddhaśānta

སངས་རྒྱལ་ཞི་བ། • *sangs rgyas zhi ba*

sixth century

Chökyi Gyaltzen

ཚོས་ཀྱི་རྒྱལ་མཚན། • *chos kyi rgyal mtshan*

Gomi Gomchen

གོ་མི་སྒོམ་ཆེན། • *go mi sgom chen*

eleventh century

Gyaltsab Dampa

རྒྱལ་ཚབ་དམ་པ། • *rgyal tshab dam pa*

1418 –1462, Nineteenth Sakya Trizin.

Jñānagarbha

མི་འབྲུག་པ། • *ye shes snying po*
eighth century

Jñānaśāntipāda

ཡེ་ཤེས་ཞི་བའི་ཞབས། • *ye shes zhi ba'i zhabs*
fl. c. 770–820

Jñānaśrī

ཇོ་ནེ་ལྷོ། • *dznyA na shrI*

Könchok Lhundrub

དཀོན་མཚོག་ལུན་གུབ། • *dkon mchog lbun grub*
1497–1557, tenth abbot of Ngor.

Kunga Lodrö

ཀུན་དགའ་སློ་བོ་གོ། • *kun dga' blo gros*
1729–1783, Thirty-First Sakya Trizin.

Kunga Tenzin

ཀུན་དགའ་བསྟན་འཛིན། • *kun dga' bstan 'dzin*
1776–1862, forty-seventh abbot of Ngor.

Kusālipa

ཀུ་སྤུ་ལི་པ། • *ku sU li pa*
eleventh century

Kusālipa the Younger

ཀུ་སྤུ་ལི་པ་ཚུང་བ། • *ku sU li pa chung ba*
eleventh century

Lochen Mañisrī

ལོ་ཚེན་མ་ནི་ཤྷི། • *lo chen ma ni shrI*
1349/59–1423/33

Lochen Sangye Se

གློ་ཚེན་སངས་རྒྱས་སྤྲུལ། • *glo chen sangs rgyas sras*
b. thirteenth century

Mañjuśrī

འཇམ་པའི་དབྱངས། • *'jam pa'i dbyangs*
Bodhisattva, known especially for his intellectual acumen.

Mupa Je

མུས་པ་རྗེ། • *mus pa rje*
1424–1498

Namkha Chimé

ནམ་མཁའ་འཛི་མེད། • *nam mkha' 'chi med*
1765–1820, forty-third abbot of Ngor.

Namkha Palzang

ནམ་མཁའ་དཔལ་བཟང། • *nam mkha' dpal bzang*

Namkha Samdrub

ནམ་མཁའ་བསམ་འགྲུབ། • *nam mkha' bsam 'grub*
Active in the mid-sixteenth century.

Ngorchen Dorje Chang

ངོར་ཆེན་རྡོ་རྗེ་ཆང། • *ngor chen rdo rje chang*
1382–1456, established Ngor Ewaṃ Chöden Monastery.

Nyagtön Dragpe Tsen

གཉམ་ས་སྟོན་གྲགས་པའི་ཚེན། • *gnyags ston grags pa'i tsen*
Nyagdem Buba.

Ratnārthasiddha

རཏྟ་འཐ་སིད་ལྷ། • *ratnArtha siddha*
Abhirati.

Rinchen Özer

རིན་ཆེན་འོད་ཟེར། • *rin chen 'od zer*
1165/75–1249

Sakya Lotsāwa

ས་སྐྱའི་ལོ་ཙ་བ། • *sa skya lo tsA ba*
1485–1533, Twenty-Second Sakya Trizin.

Sangye Puntsok

སངས་རྒྱས་ཕུན་ཚོགས། • *sangs rgyas phun tsbogs*
1649–1705, twenty-fifth abbot of Ngor.

Sazang Pagpa

ས་བཟང་འཕགས་པ། • *sa bzang 'phags pa*
1346–1412

Senge Gyaltsen

སེང་གེ་རྒྱལ་མཚན། • *seng ge rgyal mtshan*
fourteenth–fifteenth century

Serlingpa

གསེར་གླིང་པ། • *gser gling pa*
b. tenth century

Sherab Dorje

ཤེས་རབ་རྡོ་རྗེ། • *shes rab rdo rje*

fourteenth century

Sherab Gyaltzen

ཤེས་རབ་རྒྱལ་མཚན། • *shes rab rgyal mtshan*

1436/1439–1494/1465, 1486, Twentieth or Twenty-First Sakya Trizin.

Sherab Jungne

ཤེས་རབ་འབྲུང་གནས། • *shes rab 'byung gnas*

Active in the second half of the fifteenth century.

Sönam Palden

བསོད་ནམས་དཔལ་ལྷན། • *bsod nams dpal ldan*

fourteenth century

Yeshe Gönpö

ཡེ་ཤེས་མགོན་པོ། • *ye shes mgon po*

Abhirati.

Yeshe Zangpo Pal

ཡེ་ཤེས་བཟང་པོ་དཔལ། • *ye shes bzang po dpal*

Fifteenth-century nobleman and patron.

Yongdzin Könchok Pel

ཡོངས་འཛིན་དཀོན་མཚོག་འཕེལ། • *yongs 'dzin dkon mchog 'phel*

1445–1514, seventh abbot of Ngor Monastery.