

༄༅། །སྤང་བ་མཐའ་ཡས་ལ་བརྟེན་པའི་སྤྲ་མའི་རྣལ་འབྱོར་
བདེ་ཆེན་ལམ་བཟང་།

The Excellent Path of Great Bliss: A Guru Yoga Based on Amitābha

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

snang ba mtha' yas la brten pa'i bla ma'i rnal 'byor bde chen lam bzang

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Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This text is the first in a set of four guru yoga sādhanas revealed in a pure vision by Jamyang Khyentse Wangpo. Pure vision teachings are received in direct visionary encounters with tantric deities or wisdom teachers in waking life, meditation, or dreams. Such occurrences were regular for Khyentse Wangpo, and the corresponding texts provide a glimpse into his amazing reality, far beyond the scope of ordinary human experience and not limited in any way by time or space. Pure visions comprise one of the modes of transmission of the Nyingma school (along with oral transmission and treasure revelation) and are included in the seven kinds of transmission entrusted to Khyentse Wangpo.

The Excellent Path of Great Bliss belongs to the genre of guru yoga, meaning “union with the guru’s nature,” which is the profound devotional practice of supplicating an authentic teacher and continuously merging with that teacher’s awakened mind. The practices in this quartet of sādhanas supplicate each of the guru’s three kāyas or dimensions of awakening. In this sādhanā, we envision ourselves as our root guru appearing in the form of Buddha Amitābha, who symbolizes the ultimate dimension of the dharmakāya—the ground or true nature of mind. The practice includes an elaborate self-visualization and guru visualization, a seven-branch prayer, a request for blessings and protection, and the recitation of Buddha Amitābha’s heart mantra, which is followed by a longevity practice with mantra recitation. The sādhanā concludes with the four empowerments, the dissolution of the guru, and, ultimately, recognition of the true nature of reality. The text ends with a promise: if we persevere in the practice, we will be reborn in Sukhāvātī, the buddha field of Amitābha.

Khyentse Wangpo composed four aspiration prayers to accompany this quartet of guru yoga sādhanas, which are included in the Seven Transmissions compendium and Khyentse Wangpo’s Collected Works. The aspiration connected to the present text is

called *A Celebration of Benefit and Happiness: An Aspiration Prayer Connected to the Yoga of Amitābha, the Vajra of Speech*.

བདེ་ཆེན་ལམ་བཟང་།

The Excellent Path of Great Bliss

Namo Guru Amitābhāya!

For those who wish to attain the two accomplishments by relying on the vajra yoga of the guru as Boundless Light, take refuge, arouse bodhicitta, and then recite:

ཧྲིཿ

hri

HRĪḤ

ཡོངས་གྲུབ་སྒོ་འདས་འོད་གསལ་ནི་རྗེའི་དབྱིངས།།

yong drub lo dé ö sal dor jé ying

The perfected nature is the luminous vajradhātu beyond intellect.

བྱུང་འབྲུག་སྒྲིང་རྗེའི་གཞན་དབང་ལ་ཆགས་པས།།

zung juk nying jé zhen wang la chak pé

Through the production of the dependent nature of unified compassion,

ཀུན་བརྟགས་བརྟན་གཡོའི་དངོས་པོ་ཐམས་ཅད་ཀུན།།

kün tak ten yö ngö po tam ché kün

The imagined nature of all animate and inanimate things

ནམ་གྲོལ་བདེ་ལྡན་སྒྲོ་བཞོད་པའི་ཞིང་།།

nam dröl dé den pad mo kö pé zhing

Appears as the free and blissful buddha field of Lotus Array.

སནན་ནེས་བཏེགས་འཕར་གསེར་གྱི་ས་གནི་ལ།།

nen nem tek par ser gyi sa zhi la

The golden ground, soft and springy,¹

རིན་ཆེན་སྒྲ་ཚོགས་ལྡན་པའི་དགའ་ཚལ་དང་།།

rin chen na tsok jön pé ga tsal dang

Is adorned with a delightful grove of magic trees made of myriad gems,

ཡན་ལག་བརྒྱད་ལྡན་བདུད་རྩི་ཆུ་གཏེར་སྟོན་སྟེ།།

yen lak gyé den dü tsi chu ter sok

Pools of amṛta endowed with the eight qualities,

ཡིད་འཕྲོག་ངོ་མཚར་བཞོད་པས་མཛེས་པའི་དབུས།།

yi drok ngo tsar kö pé dzé pé ü

And an array of other captivating wonders.

རང་ཉིད་འཆི་མེད་རིག་འཛིན་མཚོ་སྤྱེས་རྗེ།།

rang nyi chi mé rik dzin tso kyé jé

In the center, I am the immortal vidyādhara Lake-Born Master, [201]

དཀར་དམར་མདངས་ལྡན་དོ་རྩེ་ཐོད་བུམ་བསྐྱམས།།

kar mar dang den dor jé tö bum nam

With a bright, rosy complexion, holding a vajra, skull cup, and vase,

དར་དང་རིན་ཆེན་རུས་པའི་རྒྱན་གྱིས་མཛེས།།

dar dang rin chen rü pé gyen gyi dzé

Adorned with silks, jewels, and bone ornaments,

མཚན་དཔེའི་གཟི་འབར་འོད་ལྡེའི་གྲོང་ན་བཞུགས།།

tsen pé zi bar ö ngé long na zhuk

Shining with the major and minor marks and seated in an expanse of five-colored light.

སྤྱི་པོར་མྱ་བྱས་བཏེགས་པའི་རིན་ཆེན་ཁྲིར།།

chi wor ma jé tek pé rin chen trir

Above my head is a jeweled throne supported by peacocks,

སྒྲ་ཚོགས་པདྨ་ཟླ་བའི་གདན་ཉིང་དུ།།

na tsok padma da wé den teng du

Upon which is a variegated lotus and moon seat.

བཀའ་རྒྱུ་མཉམ་མེད་བྱེད་བདག་འཁོར་ལོའི་མགོན།

ka drin nyam mé khyab dak khor lö gön

On top of that, my sovereign Lord of the Maṇḍala of unparalleled kindness,

ནམ་པ་བཅོམ་ལྷན་མགོན་པོ་འོད་དཔག་མེད།

nam pa chom den gön po ö pak mé

Appears in the form of Bhagavān Protector Amitābha,

བྱེ་རུའི་རྩལ་མང་བཅེགས་པའི་ལྷན་པོ་ལ།

jé rü dül mang tsek pé lhün po la

Who is like a vast mountain of red coral powder

ཉིན་བྱེད་འབྲུམ་གྱིས་འཁྟུང་པའི་ལང་ཚོ་འབར།

nyin jé bum gyi khyü pé lang tso bar

Bathed in the light of a hundred thousand suns, blazing with youth and vigor.

ངོ་མཚན་མཚན་དཔའི་འོད་ཟེར་རབ་འཕྲོ་ཞིང་།

ngo tsen tsen pé ö zer rab tro zhing

Emanating light rays of wondrous major and minor marks,

ཞལ་གཅིག་ཕྱག་གཉིས་མཉམ་གཞག་ལྷུང་བཟེད་བསྐྱམས།

zhal chik chak nyi nyam zhak lhung zé nam

He has one face; his two hands rest in the mudrā of equipoise and hold an alms bowl.

སྤུལ་སྤྱིའི་ཆ་ལུགས་ཚོས་གོས་ནམ་གསུམ་གསོལ།

drül kü cha luk chö gö nam sum söl

He wears the three customary nirmāṇakāya Dharma robes.

ཞབས་ཟུང་དོ་མེའི་སྦྱིལ་ཁུང་གདན་ལ་རོལ།

zhab zung dor jé kyil trung den la röl

His two legs in vajra posture, he sits joyfully upon his seat.

གཡས་གཡོན་སྤྱན་རས་གཟིགས་དང་མཐུ་ཆེན་ཐོབ།

yé yön chen ré zik dang tu chen tob

To his right and left are Avalokiteśvara and Mahāsthāmaprāpta,

མཐའ་སྐོར་ཕྱགས་བཅུའི་ཞིང་ན་བཞུགས་པ་ཡི།

ta kor chok chü zhing na zhuk pa yi

And gathered all around are the buddhas, bodhisattvas, śrāvakas, pratyekabuddhas,
and arhats

སངས་རྒྱལ་བྱང་མེས་ཉན་རང་དབྱ་བཙམ་ཚོགས།

sang gyé jang sem nyen rang dra chom tsok

Who dwell in the buddha fields of the ten directions.

དྲངས་བའི་མཁའ་ལ་ཤར་བའི་འཇའ་ཚོན་ལྟར།

dwang pé kha la shar wé ja tsön tar

Visualize them like rainbows appearing in a clear sky,

སྒང་སྟོང་བྱུང་འབྲུག་ཆེན་པོར་གསལ་བ་ཡི།

nang tong zung juk chen por sal wa yi

The great unity of appearance and emptiness.

གནས་གསུམ་འོད་གྱིས་ཡེ་ཤེས་སྤྱན་དངས་བྱུར།

né sum ö kyi yé shé chen dang gyur

Light from my three places summons the wisdom deities.

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ཕྱོགས་བཅུ་དུས་བཞིའི་རྒྱལ་བ་སྤྲས་བཙམ་གྱི།

chok chu dü zhi gyal wa sé ché kyi

Embodiment of the all-discerning wisdom

སོ་སོར་ཀུན་རུ་རྟོག་པའི་ཡེ་ཤེས་སྒྲ།

so sor kün tu tok pé yé shé ku

Of the buddhas and bodhisattvas of the ten directions and four times,

བཙམ་ལྷན་འཆི་མེད་མགོན་པོ་འོད་མཐའ་ཡས།

chom den chi mé gön po ö ta yé

Bhagavān Immortal Protector, Boundless Light,

འདིར་གཤེགས་ཐུགས་རྗེའི་དབང་གིས་བརྒྱགས་སུ་གསོལ།

dir shek tuk jé wang gi zhuk su söl

Please come, and through the force of your compassion, seat yourself above my head!

ཧྲིཿ

hri

HRĪḤ

གཟོད་ནས་རྣམ་གྲོལ་དོན་གྱི་སྒྲ་མ་ལ།

zö né nam dröl dön gyi la ma la

Ultimate guru, fully liberated from the very beginning,

མཆོག་ཏུ་གས་པའི་ཚུལ་གྱིས་ཕྱག་འཆའ་ལོ།

chok tu gü pé tsül gyi chak tsal lo

With utmost humility, I prostrate before you.

སྤང་སྤྱིད་སྤྱོད་བཅུད་ཀླན་བཟང་མཆོད་པའི་སྒྲིན།

nang si nö chü kün zang chö pé trin

Appearances and existence, the vessel-like world and its contents, are clouds of
Samantabhadra offerings—

མི་ཟད་ནས་མཁའ་མཛོད་ཀྱི་འཁོར་ལོར་འབུལ།

mi zé nam kha dzö kyi khor lor bül

The wheel of the inexhaustible sky treasury, I offer to you.

རིག་སྟོང་སྒྲོས་པ་བྲལ་བའི་གཤེས་ལུགས་ལ།

rik tong trö pa dral wé shi luk la

Within the basic nature of awareness-emptiness, stripped of mental constructs,

ལོ་བུར་འབྲུལ་བས་བཅིངས་པ་མཐོལ་ཞིང་བཤགས།

lo bur drül pé ching pa töl zhing shak

Temporary delusion binds me, which I confess and lay bare.

འོད་གསལ་སོ་སོར་རྟོག་པའི་ཡེ་ཤེས་ངང་།

ö sal so sor tok pé yé shé ngang

Within luminous discerning wisdom,

རྟག་ཏུ་འདུ་འབྲལ་མེད་པར་རྗེས་ཡི་རང་།

tak tu du dral mé par jé yi rang

Forever beyond meeting and parting, I rejoice.

སྒྲ་ཆོག་མཆོན་མའི་ཆོས་ལས་རྣམ་གྲོལ་བའི།

dra tsik tsen mé chö lé nam dröl wé

I request you to teach the excellent, true path to freedom,

ཐར་པ་དམ་པའི་ལམ་བཟང་སྟོན་པར་བསྐྱུལ།

tar pa dam pé lam zang tön par kü

Fully liberated from phenomena characterized by words and symbols.

ཡོངས་སྤྱབ་རྣམ་ཀུན་མཆོག་ལྷན་རྒྱུ་རྒྱུ།

yong drub nam kün chok den dor jé ku

Please remain in the perfected vajra body endowed with the supreme of all aspects,

རྟག་པ་རྒྱུན་གྱི་འཁོར་ལོར་བཞུགས་གསོལ་འདེབས།།

tak pa gyün gyi khor lor zhuk söl deb

Within the ever-revolving wheel of eternity, I pray!

འདིས་མཚོན་དག་ཚོགས་འཁོར་གསུམ་ལས་འདས་པའི།།

di tsön gé tsok khor sum lé dé pé

All virtuous merit beyond the three spheres, exemplified by this prayer,

ཟབ་ཞི་སྤྱོད་བྲལ་ཆས་དབྱིངས་ཆེན་པོར་བསྐྱོ།།

zab zhi drö dral chö ying chen por ngo

I dedicate to the profound, peaceful, unelaborated great space of reality.

ཧྲིཿ

hri

HRĪḤ

བཅོམ་ལྷན་མགོན་པོ་སྤྱང་བ་མཐའ་ཡས་དང་།།

chom den gön po nang wa ta yé dang

Bhagavān Protector, Boundless Light,

དབྱེར་མེད་རིགས་དང་དཀྱིལ་འཁོར་རྒྱ་མཚོའི་དངོས།།

yer mé rik dang kyil khor gya tsö ngö

Indivisible from the glorious guru, who embodies the ocean of buddha families and maṇḍalas

སྤྱབས་གནས་ཀུན་འདུས་དཔལ་ལྷན་སྤྱོད་མ་ལ།།

kyab né kün dü pal den la ma la

And encompasses all refuges,

སྙིང་ནས་གྲུས་པ་ཆེན་པོས་གསོལ་འདེབས་ན།།

nying né gü pa chen pö söl deb na

When I pray to you with deep devotion from my heart,

བདག་ཅག་ལས་དང་ཉོན་མོངས་དག་སོང་བས།།

dak chak lé dang nyön mong dak song wé

Please hold those of us who have fallen under the sway of karma and afflictions,

སྤྱག་བསྐྱེལ་གསུམ་གྱི་ཞགས་པས་བཅིངས་པ་ནུམས།།

duk ngal sum gyi zhak pé ching pa nam

And are bound by the noose of the three kinds of suffering.

མགོན་པོ་ཁྱོད་ལས་སྐྱབས་གཞན་མ་མཆིས་པས།།

gön po khyö lé kyab zhen ma chi pé

We have no other refuge than you, Protector.

འདི་ནས་བྱང་ཆུབ་བར་དུ་བྱགས་རྗེས་བྱུངས།།

di né jang chub bar du tuk jé zung

Please embrace us with your compassion, from now until awakening!

གནས་སྐབས་བརྒྱད་གཉིས་འཛིགས་པ་ཀླན་ཞི་ཞིང་།།

né kab gyé nyi jik pa kün zhi zhing

Grant your blessings that the sixteen fears may be completely pacified,

དབང་བཅུ་ཡོན་ཏན་ལྷན་གྱིས་བྱུབ་པ་དང་།།

wang chü yön ten lhün gyi drub pa dang

The qualities of the ten powers may be spontaneously accomplished,

མཐར་ཐུག་རིག་སྟོང་དོན་གྱི་འོད་མཐའ་ཡས།།

tar tuk rik tong dön gyi ö ta yé

And finally, that we may directly encounter our own true nature,

མངོན་སུམ་རང་ངོ་འཕྲོད་པར་བྱིན་གྱིས་རྫོབས།།

ngön sum rang ngo trö par jin gyi lob

Awareness-emptiness, the ultimate Boundless Light.

ཚེ་ཡི་མཐར་ཡང་འབྲེན་མཆོག་འོད་དཔག་མེད།།

tsé yi tar yang dren chok ö pak mé

At the end of our lives, supreme guide Amitābha

འཁོར་བཅས་དབྱིས་པའི་ཕྱག་གིས་མདུན་བསུས་ནས།།

khor ché gyé pé chak gi dün sü né

With your retinue, please welcome us with open arms

བདེ་ཆེན་པོ་རྫོགས་པར་དབྱགས་དབྱངས་ཏེ།།

dé chen pé mo kö par uk yung té

To the blissful Lotus Array, where we may sigh with relief

རང་གཞན་དོན་གཉིས་ལྷུང་དུ་འགྲུབ་པར་ཤོག།

rang zhen dön nyi nyur du drub par shok

And swiftly accomplish the twofold benefit of oneself and others.

ཨོཾ་མི་དྭཱ་མྷི་ཨྲི།

om ami dewa hri

OM AMIDEVA HRĪḤ

སྟོང་དང་སྙིང་ཇེ་རྩུག་རང་།།

tong dang nying jé zung juk ngang

Within the unity of emptiness and compassion,

བཅོས་མིན་མོས་གུས་དྲག་པོའི་སྒོས་།།

chö min mö gü drak pö lö

With a mind of uncontrived, fervent devotion,

གསོལ་འདེབས་ཚུལ་དུ་ཅེ་གཅིག་བསྒྲ།།

söl deb tsül du tsé chik da

I recite this as a one-pointed supplication.

ཁྱད་པར་ཚེ་ཡི་སྒྲུབ་པ་ནི།།

khyé par tsé yi drub pa ni

In particular, for the accomplishment of longevity,

གུས་པས་བསྟེན་ཅིང་གསོལ་གདབ་པས་།།

gü pé nyen ching söl dab pé

By reciting the approach mantra and praying with devotion,

སྒྲགས་ནས་འཕྲོས་པའི་འོད་ཟེར་གྱིས་།།

tuk né drö pé ö zer gyi

Light rays stream from Guru Amitābha's heart,

སྲིད་དང་ཞི་བའི་དྲངས་བཅུད་ཀྱིས་།།

si dang zhi wé dang chü kün

Summoning all the vital essence of existence and peace

བདུད་ཅིའི་རྣམ་པར་སྒྲུན་བྲངས་ཏི།།

dü tsi nam par chen drang té

In the form of amṛta,

རང་དང་བསྐྱབ་བྱའི་ཚླགས་ནམས་གྱི།

rang dang drub jé tsok nam kyi

Which enters me and all those for whom I practice²

ཚེངས་ཁྱུག་ནས་ཞུགས་ལུས་ཀྱན་གང་།

tsang uk né zhuk lü kün gang

Through the tops of our heads, filling our bodies completely—

འཆི་མེད་རྩི་ཐོག་འབྱུང་བསམ།

chi mé dor jé sok drub sam

(Imagine that) immortal vajra vitality is accomplished!³

Exert yourself without distraction in this recitation:

ཨོཾ་ཨཱ་ར་ཅིཾླ་བླྟི་ཡེ་སྨྲ་བ།

om amarani dziwantaye soha

OM AMĀRANI JĪVANTIYE SVĀHĀ

At the end of the session, receive the four empowerments:

ཚེ་ཅིག་གུས་པས་གསོལ་བ་བཏབ་པ་ལས།

tsé chik gū pé söl wa tab pa lé

Upon praying with one-pointed devotion,

དཔལ་ལྷན་སྒྲ་མ་འོད་སྣང་མཐའ་ཡས་གྱི།

pal den la ma ö nang ta yé kyi

Light rays from the glorious guru Boundless Light's three secrets

གསང་གསུམ་འོད་ཟེར་བདག་གི་གནས་བཞིར་ཐིམ།

sang sum ö zer dak gi né zhir tim

Dissolve into my own four places.

སྒྲིབ་དག་དབང་དང་བྱིན་རྒྱབས་དངོས་གྲུབ་ཐོབ།

drib dak wang dang jin lab ngö drub tob

My obscurations are purified, and I receive empowerments, blessings, and attainments.

མཐར་ནི་སྒྲ་མ་འོད་ཟེར་རྩྭ་རྩིད་དང་།

tar ni la ma ö zhu rang nyi dang

Finally, the guru melts into light and becomes inseparable from me,

དབྱེར་མེད་བརྗོད་བྲལ་མ་བཅོས་གཞུག་མའི་ངང་།།

yer mé jö dral ma chö nyuk mé ngang

And within the inexpressible, uncontrived, innate nature,

སྐྱེ་འགག་གནས་གསུམ་སྤྱོད་པ་ལས་འདས་པའི།།

kyé gak né sum drö pa lé dé pé

Beyond birth, cessation, abiding, and mental constructs,

དོན་དམ་སོ་སོར་རྟོག་པའི་ངང་ཞལ་བཞུ།།

dön dam so sor tok pé rang zhal ta

I see my true face, the discerning awareness of ultimate reality.⁴

Uttering this, clearly see appearances, sounds, and awareness

As the guru's three secrets.⁵

Take renunciation, compassion, devotion,

And the inexpressible abiding nature as the path.

Those who immerse themselves in this practice

Will receive the two kinds of accomplishment in this life,

And in the next life they will be reborn in the heart of a lotus

In the buddha field of Sukhāvātī,

Where they will make offerings to the Buddha and listen to the sacred Dharma,

And their swift awakening will be prophesied!

Therefore, those with faith and diligence

Should practice this with devotion.

Their essence is beyond mental constructs

And naturally luminous.

May these oral instructions of the Immortal Protector

Liberate all beings from the ocean of existence.

May all be auspicious!

NOTES

1. *mnan nem btegs 'phar*. An abbreviated form of *mnan na nem zhing brtegs na 'phar ba*, which is a phrase meaning “soft when pressed and springy when released,” used to describe the golden ground of the universe. Lama Gyaltzen explains that this means soft and springy like moss or a foam cushion.
2. *bsgrub bya'i tshogs*. The assembly of beings for whom the practice is being done.
3. The mantra of Amitāyus, “Infinite Life,” the saṃbhogakāya form of Buddha Amitābha.
4. *don dam so sor rtog pa'i rang zhal*. The discerning awareness that perceives ultimate truth, the true nature of one's own mind.
5. Appearances are the guru's vajra body, sounds are the guru's vajra speech, and awareness is the guru's vajra mind.

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GLOSSARY

Bhagavān

བཅོམ་ལྷན་འདས། • *bcom ldan 'das* • bhagavat

A Bhagavān (or Bhagavatī) is one who has conquered (*bcom*) the four māras, possesses (*ldan*) the six excellent qualities, and has passed (*'das*) into nirvāṇa.

Boundless Light

འོད་སྣང་མཐའ་ཡས།འོད་མཐའ་ཡས། • *'od snang mtha' yas/'od mtha' yas*

An epithet of Buddha Amitābha.

clouds of Samantabhadra offerings

ཀུན་བཟང་མཆོད་པའི་སྒྲིན། • *kun bzang mchod pa'i sprin*

In the *Avatamsakasūtra*, the bodhisattva Samantabhadra makes ten vows, one of which involves making infinite offerings of sensory delights to infinite buddhas throughout infinite universes throughout the ten directions. These offerings are described as “clouds,” each as vast as Mount Meru.

dependent nature

གཞན་དབང་། • *gzhan dbang* • paratantra

One of the three natures in Yogācāra philosophy. The dependent nature refers to the process by which unenlightened beings label things and perpetuate subject-object dualism (imagined nature). However, by understanding the dependent nature correctly, events in the causal flow are seen as magical illusions that do not exist independently. Thus, a practitioner can recognize the perfected nature and be utterly free from clinging to speculations about its identity, leading to an empty, nondual experience, free of the imagined.

discerning awareness

སོ་སོར་རྟོག་པ། • *so sor rtog pa*

Abbreviation of the wisdom of discerning awareness (*so sor rtog pa'i ye shes*). One of the five wisdoms, associated with the Padma buddha family. Sometimes written as the wisdom of all-discerning awareness (*so sor kun tu rtog pa'i ye shes*).

endowed with the eight qualities

ཡན་ལག་བརྒྱད་ལྔན། • *yan lag brgyad ldan*

Possessing the eight qualities of perfect water: cool, sweet, light, soft, clear, pure, and neither upsetting the stomach nor irritating the throat.

four places

གནས་བཞི། • *gnas bzhi*

The four centers of the body: forehead, throat, heart, and navel.

four times

དུས་བཞི། • *dus bzhi*

The four times are past, present, future, and indefinite time.

imagined nature

ཀུན་བརྟགས། • *kun brtags* • *parikalpita*

One of the three natures in Yogācāra philosophy. The imagined nature is the aspect of reality that is imputed by name or symbol, implying true existence to that which the name or symbol refers. The classic example of such a thing is the “snake” in a situation where a rope is mistaken for a snake. Upon analysis, things that are imputed in this way are not found to exist; thus, they are “imagined.”

Immortal Protector

འཆི་མེད་མགོན་པོ། • *'chi med mgon po*

Buddha Amitābha in the form of Amitāyus.

Lake-Born Master

མཚོ་སྐྱེས་རྗེ། • *mtsbo skyes rje*

Epithet of Guru Rinpoche. Padmasambhava in the form of Guru Tsokye Dorje, the Lake-Born Vajra. This is the first of Guru Rinpoche's eight manifestations, which he assumed when Buddha Amitābha beamed a golden vajra from his heart into a lotus flower on a lake in Oḍḍiyāna. The vajra transformed into a beautiful, eight-year-old child, who became known as the Lake-Born Vajra.

Lord of the Maṇḍala

འཁོར་ལོ་འཇོན། • *'khor lo'i mgon* • *cakranātha*

Used for a deity at the center of the maṇḍala, or as an epithet for one's tantric root guru, signifying their central place and fundamental importance in the Vajrayāna.

Lotus Array

པདྨོ་བཀོད་པ། • *pad+mo bkod pa* • *padmavyūha*

Name variant of Sukhāvātī, the blissful western buddha field of Buddha Amitābha.

Mahāsthāmaprāpta

མཐུ་ཆེན་ཐོབ། • *mtbu chen thob* • *mahāsthāmaprāpta*

“Attainer of Great Power.” An epithet of Vajrapāṇi.

major and minor marks

མཚན་དཔེ། • *mtshan dpe*

The thirty-two major and eighty minor marks of a perfect nirmāṇakāya buddha.

mudrā of equipoise

མཉམ་གཞག་ • *mnyam gzbag*

The posture where both hands rest, one on top of the other in one's lap, palms facing up.

perfected nature

ཡོངས་སྤངས། • *yongs grub* • pariniṣpanna

One of the three natures in Yogācāra philosophy. The perfected nature is the aspect of reality that is arrived at through deep insight or wisdom (*prajñā*). It is the realization that the dependent nature (*gzhan dbang*) is naturally empty of the imagined nature (*kun btags*). For example, when one realizes that there is no “snake” in a simple rope, one is aware of that rope just as it is. Enlightened beings relate to all appearances in their natural state; that is, they do not impute or add anything to dependently arisen phenomena.

seven transmissions

བཀའ་བབས་བདུན། • *bka' babs bdun*

The seven transmissions of teachings entrusted to nineteenth-century Tibetan masters Jamyang Khyentse Wangpo and Chokgyur Dechen Lingpa. These consist of (1) oral transmissions (*bka' ma*), (2) earth treasures (*sa gter*), (3) rediscovered treasures (*yang gter*), (4) mind treasures (*dgongs gter*), (5) recollections (*rjes dran*), (6) pure visions (*dag snang*), and (7) aural lineages (*snyan brgyud*).

sixteen fears

བརྒྱུད་གཉིས་འཛིགས་པ། • *brgyad gnyis 'jigs pa*

The *Kālacakra Tantra* describes the sixteen fears as the fear of enemies, lions, elephants, fire, snakes, bandits, imprisonment, tidal waves, cannibals, terminal diseases, being sentenced to death by Indra, destitution, separation from loved ones, being punished by monarchs, being cursed by gods and spirits, and losing one's wealth.

Sukhāvātī

བདེ་བ་ཅན། • *bde ba can* • sukhāvātī

The blissful western buddha field of Amitābha.

ten directions

ཕྱོགས་བཅུ། • *phyogs bcu*

The four cardinal directions, four intermediate directions, zenith, and nadir.

three Dharma robes

ཆོས་གོས་རྩམ་གསུམ། • *chos gos rnam gsum* • tricīvara

The three Buddhist monastic robes consist of the lower robe or undergarment (*antaravāsaka*), the upper robe (*uttarāsaṅga*), and the outer robe (*saṃghātī*). These garments symbolize the Buddha, with the outer robe being the most visible and the upper robe usually hidden within the folds.

three kinds of suffering

སྤུག་བསྐྱལ་གསུམ། • *sdug bsngal gsum*

The suffering of suffering, the suffering of change, and the all-pervading suffering of conditioned existence.

three secrets

གསང་གསུམ། • *gsang gsum*

Awakened body, speech and mind. Also called the three vajras (*rdo rje gsum*).

three spheres

འཁོར་གསུམ། • *'kbor gsum*

The three concepts of subject, object, and action.

two kinds of accomplishment

དངོས་གྲུབ་རྒྱུ་གཉིས། • *dnagos grub rnam gnyis*

Common and supreme. Common accomplishments are supernatural powers acquired while practicing the path, and supreme accomplishment is buddhahood.

wheel of the inexhaustible sky-treasury

མི་བཟད་ནམ་མཁའ་མཛོད་ཀྱི་འཁོར་ལོ། • *mi zad nam mkha' mdzod kyi 'kbor lo*

This is a metaphor for vast, undefiled offerings, which are increased infinitely and inexhaustibly, like an ever-revolving wheel, through the power of samādhi.

wisdom deity

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

The awareness aspect of the deity dwelling in the ultimate sphere of reality.