

༄༅། །ཐུགས་རྗེ་ཆེན་པོ་ལ་བརྟེན་པའི་སྒྲ་མའི་རྣལ་འབྱོར་གྱུ་བ་གཉིས་
ལམ་བཟང་།

**The Excellent Path of the Two
Accomplishments:
A Guru Yoga Based on Mahākāraṇika**

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.

thugs rje chen po la brten pa'i bla ma'i rnal 'byor grub gnyis lam bzang

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TRANSLATOR’S INTRODUCTION

This text is the second 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 masters 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 the Two Accomplishments 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 sādhana, we envision ourselves as the Lake-Born Master, Guru Padmasambhava. The root guru appears above the crown of our head in the form of Mahākāruṇika, the Great Compassionate Avalokiteśvara, who represents the luminous dimension of the saṃbhogakāya. The sādhana includes an elaborate self-visualization and guru visualization, a seven-branch prayer, a request for blessing and protection, and the recitation of Mahākāruṇika’s heart mantra. It concludes with the four empowerments, merging with the guru, and the purification of appearances, sounds, and thoughts. At the end of the text, we make the aspiration to attain the kāyas and wisdoms.

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 Good Fortune: An Aspiration Prayer Connected to the Yoga of the Supremely Noble Mahākāruṇika*.

གྲུབ་གཉིས་ལམ་བཟང་།

The Excellent Path of the Two Accomplishments

Namo Guru Lokeśvarāya!

Those who wish to attain accomplishment by approaching the venerable glorious guru, indivisible from the Mighty Lord of Compassion, Holder of the White Lotus, should first take refuge and arouse bodhicitta in the usual manner. Then recite:

ཧྲི

hri

HRĪḤ

གཟེད་ནས་སྤྲོས་བྲལ་འད་གསལ་ཚུལ་སྐྱེ་དབྱིངས།།

zö né trö dral ö sal chö kü ying

The luminous sphere of the dharmakāya, primordially unelaborated,

གཟུང་འཛིན་འཁྲུལ་པའི་མཚན་མ་ལས་འདས་བཞིན།།

zung dzin trül pé tsen ma lé de zhin

Is beyond the characteristics of deluded subject-object fixation,

བྱུང་འཇུག་འགགས་མེད་སྟིང་རྗེའི་སྣང་ཆ་ནི།།

zung juk gak mé nying jé nang cha ni

While unceasing compassion, the appearance aspect in union with emptiness,

སྟོན་བཅུད་ཐམས་ཅད་རི་པོ་པོ་ཏུ་ལ།

nö chü tam che ri wo po ta la

Is the entire animate and inanimate universe, which appears as Mount Potala,

དང་སྒྲོང་རིག་འཛིན་གྲུབ་པའི་དག་འཛུལ་ཆེ།

drang song rik dzin drub pé ga tsal ché

With a vast, delightful grove of tantric masters, sages, and awareness-holders.

ཐ་གུ་ཡངས་པའི་གསེར་གྱི་ས་གཞི་ལ།

ta dru yang pé ser gyi sa zhi la

Its spacious golden ground

རིན་ཆེན་བེདུ་ཅུ་ཡི་བྲག་རིས་མཛེས།

rin chen bé dur ya yi drak ri dzé

Features beautiful mountains of blue beryl gems,

དངས་པའི་རོལ་མཚོ་ཡན་ལག་བརྒྱད་ལྷན་ཆབ།

dang pé röl tso yen lak gye den chab

Clear pleasure lakes of water endowed with the eight qualities,

ནོར་བུའི་བྲ་བས་དབྱངས་པའི་ལྗེན་ཤིང་སྤགས།

nor bü dra wé chang pé jön shing sok

Magic trees strung with garlands of jewels, and so on.

ཐར་པ་ཆེན་པོའི་གྲོང་ཁྱེར་ཉམས་དགའི་དབུས།

tar pa chen pö drong khyer nyam gé ü

At the center of this enchanting citadel of great liberation,

རང་ཉིད་གཞི་ལུས་འཆི་མེད་ཐོད་ཐེང་རྩལ།

rang nyi zhi lü chi mé tö treng tsal

I, in my ordinary body, become the immortal Tötrenge Tsal,

མཐིང་ནག་ཞལ་གཅིག་ཕྱག་གཉིས་རྡོར་རྩལ་བསྐྱམས།

ting nak zhal chik chak nyi dor dril nam

Deep blue with a single face and two hands holding vajra and bell.

མཚོ་རྒྱལ་དཀར་མོ་གྱི་ཐོད་འཛིན་པས་འབྱུང།

tso gyal kar mo dri tö dzin pé khyü

I am embraced by Lady Tsogyal, white, clasping knife and skull cup.

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

dar dang rin chen rü pé gyen gyi dze

We are adorned with silks, jewels, and bone ornaments.

སྤྱི་ལོ་ལྷ་སྤྱི་ཉི་ལྷའི་དཀྱིལ་འཁོར་དབུས།།

chi wor chu kyé nyi dé kyil khor ü

Above my head, in the center of a lotus, sun, and moon maṇḍala,

རྩ་བའི་སྤྲུལ་མ་མགོན་པོ་སྤྱན་རས་གཟིགས།།

tsa wé la ma gön po chen ré zik

My root guru appears as the protector Avalokiteśvara,

སྤྱི་མདོག་དཀར་གསལ་མཚན་དཔེའི་འོད་ཟེར་འབར།།

ku dok kar sal tsen pé ö zer bar

Brilliant white, [208] major and minor marks ablaze with light rays,

ཞལ་གཅིག་ཕྱག་བཞི་ཞི་འཛུམ་སྒྲེག་པའི་ཉམས།།

zhal chik chak zhi zhi dzum gek pé nyam

One face, four hands, peacefully smiling with a captivating expression.

རྩ་བའི་ཕྱག་གཉིས་སྤྲུགས་ཀར་ཐལ་སྤྱར་ཞིང་།།

tsa wé chak nyi tuk kar tal jar zhing

His two lower hands are joined at his heart,

ལྷག་མ་རྣམ་གཉིས་ཤེལ་ཐང་པད་དཀར་བསྐྱམས།།

lhak ma nam nyi shel treng pé kar nam

While the other two hold a crystal mālā and white lotus.

གྲིལ་སྐྱ་རའི་པགས་པའི་སྟོད་གཡོགས་དང་།།

krish na sa ré pak pé tö yok dang

An antelope hide is draped over his shoulders,

ལྷ་ཇུས་ན་བཟའ་རིན་ཆེན་རྒྱན་གྱིས་སྤྲུས།།

lha dzé na za rin chen gyen gyi tre

And he is ornamented with celestial silk garments and precious gems.

ཞབས་གཉིས་དོ་རྩེའི་སྤྱིལ་ཁྱུང་གདན་ལ་རོལ།།

zhab nyi dor jé kyil trung den la röl

With both legs in the vajra posture, he sits joyfully upon his seat.

རལ་པའི་གསེབ་ན་རིགས་བདག་འོད་དཔག་མེད།

ral pé seb na rik dak ö pak mé

Among his locks of hair is the lord of the family, Amitābha,

དམར་པོ་མཉམ་གཞག་བདུད་ཅིའི་ལྷ་བཟེད་བསྐྱམས།

mar po nyam zhak dü tsi lhung zé nam

Red, hands in the mudrā of equipoise, holding an alms bowl filled with nectar.

དེ་ལྟར་གསལ་བའི་གནས་གསུམ་ཡིག་འབྱུ་ལས།

dé tar sal wé né sum yik dru lé

As I visualize this, light shines forth from the seed syllables

འོད་འཕྲོས་ཡེ་ཤེས་ལྷ་ཚོགས་སྤྱན་རླབས་གྱུར།

ö trö yé shé lha tsok chen drang gyur

In my three places, inviting the wisdom deities.

ཧྲི

hri

HRĪḤ

སྟོང་ཉིད་སྤྱིང་རྗེར་རྩལ་བའི་ཡེ་ཤེས་ནི།

tong nyi nying jer röl wé yé shé ni

The wisdom display of emptiness and compassion

སྤྱིད་ཞིར་མི་གནས་སྐྱུ་འཕྲུལ་དྲོ་རྗེའི་སྤྱིན།

si zhir mi né gyu trül dor jé trin

Manifests as clouds of magical vajra emanations, abiding in neither saṃsāra nor nirvāṇa.

བཅོམ་ལྷན་མགོན་པོ་འཕགས་པ་སྤྱན་རས་གཟིགས།

chom den gön po pak pa chen ré zik

Bhagavān protector, noble Avalokiteśvara,

འགག་མེད་སྤྱགས་རྗེའི་དབང་གིས་གནས་འདིར་གཤེགས།

gak mé tuk jé wang gi né dir shek

Through the power of your unceasing compassion, please come!

ཧྲི

hri

HRĪḤ

ཐ་དད་ལྷོ་ཡི་སྤང་ཆ་ཞིག་གྲུང་པའི།

ta dé lo yi nang cha zhik gyur pé

Within the innate nature of one taste,

རོ་ཅིག་གཞུག་མའི་ངང་དུ་ཕྱག་བགྱིའོ།

ro chik nyuk mé ngang du chak gyi'o

Where mental distinctions fall away, I prostrate.

རྟོག་ཚོགས་གང་ཤར་རང་སར་གྲོལ་བའི་དབྱིད།

tok tsok gang shar rang sar dröl wé chi

Whatever thought arises self-liberates within its own nature, what delight!

བདེ་སྤྱད་རོལ་མཐར་འཆར་བའི་མཚན་སྤྱན་འབུལ།

dé tong röl mor char wé chö trin bül

Bliss-emptiness arises as a symphony of offering clouds, which I offer.

ལྷོ་བྲལ་འདྲ་གསལ་གདོད་མའི་གཤེས་ལྷགས་ལ།

lo dral ö sal dö mé shi luk la

Within the nonconceptual, luminous, primordial basic nature,

ཡིད་བྱེད་མཚན་མས་བཅིངས་པ་མཐོལ་ཞིང་བཤགས།

yi jé tsen mé ching pa töl zhing shak

I am bound by mentally fabricated characteristics; this I confess and lay bare.

ལོབ་དང་མི་ལོབ་ལམ་གྱི་སྤངས་རྟོགས་ཚེས།

lob dang mi lob lam gyi pang tok chö

In renunciation and realization on the paths of learning and no more learning,

ཡེ་ཤེས་པ་རོལ་ཕྱིན་ལ་རྗེས་ཡི་རང་།

yé shé pa röl chin la jé yi rang

And the transcendent perfection of wisdom, I rejoice!

མི་ཤིགས་དོ་རྗེ་ནུ་དའི་དབྱངས་སྤྱན་པོས།

mi shik dor jé na dé yang nyen pö

Turn the oceanic wheel of Dharma of the two truths

བདེན་གཉིས་ཚོས་འཁོར་རྒྱ་མཚོ་བསྐྱོར་བར་བསྐྱུལ།

den nyi chö khor gya tso kor war kü

With the melodious tones of the indestructible vajra nāda, I request!

འཆི་མེད་རྟག་པ་དམ་པའི་བྲིན་ལེ་རུ།

chi mé tak pa dam pé tik lé ru

In the sacred bindu of timeless immortality,

རྟུ་བྱལ་ཕྱག་གྱུ་ཆེན་པོར་བརྟགས་གསོལ་འདེབས།

dül dral chak gya chen por zhuk söl deb

Within the immaculate state of mahāmudrā, please remain!

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

di tsön gé tsok khor sum lé dé pé

Exemplified by this, all accumulated merit I dedicate

ཟབ་ཞི་སྤྱོད་བྱལ་དབུ་མའི་གློང་དུ་བསྟོ།

zab zhi trö dral u mé long du ngo

To the profound, peaceful, unelaborated central expanse beyond the three spheres.

ཧྲི

hri

HRĪḤ

སྙིང་རྗེའི་དབང་ཕྱག་འཕགས་མཚོག་སྤྱན་རས་གཟིགས།

nying jé wang chuk pak chok chen ré zik

Mighty Lord of Compassion, supremely noble Avalokiteśvara,

གང་འདུལ་མོས་པའི་སྤྱད་པོར་རྗེས་ཆགས་གར།

gang dül mö pé nang ngor jé chak gar

In response to our devotion, your tenderhearted emanations tame us just as we need.

ཁྱབ་བདག་སྤྲ་མ་འདྲེན་མཚོག་འཁོར་ལོའི་མགོན།

khyab dak la ma dren chok khor lö gön

Sovereign guru, supreme guide, lord of the maṇḍala,

སྐྱུ་གསུམ་དབྱེར་མེད་ཁྱོད་ལ་གསོལ་བ་འདེབས།

ku sum yer mé khyö la söl wa deb

In whom the three kāyas are indivisible, I supplicate you!

བདག་ཅག་སྒྲིགས་མ་ལྔ་ཡིས་གཟིར་བའི་འགྲོ།

dak chak nyik ma nga yi zir wé dro

Tormented by the five impurities,

ལས་དང་ཉོན་མོངས་བྲག་པོའི་མཐུས་ནོན་ཆོ།

lé dang nyön mong drak pö tü nön tsé

We are crushed by the force of raging karma and afflictions!

ཚེད་མེད་བྱག་སྐྱེའི་ཕྱག་གིས་བྲངས་ནས་ཀྱང་།

tsé mé tuk jé chak gi drang né kyang

Lift us with your arms of immeasurable compassion,

པན་དང་བདེ་བའི་གནས་སུ་དབྱག་སྐྱེད་མཛོད།

pen dang dé wé né su uk yung dzö

That we may sigh with relief in the realm of benefit and bliss!

གནས་སྐབས་ངས་འབྱུང་སྤྱིང་ཆེའི་གཞན་དབང་གིས།

né kab ngé jung nying jé zhen wang gi

In the meantime, propelled by renunciation and compassion,

སྟོན་འཇུག་སེམས་བསྐྱེད་དམ་བཅའ་མི་འདོར་ཞིང་།

mön juk sem kyé dam cha mi dor zhing

Without abandoning the vows of aspiring and applied bodhicitta,

མཐར་ཐུག་ལམ་ལྔ་ས་བཅུའི་ཐོས་སྐྱེས་ལ།

tar tuk lam nga sa chü tem ké la

Ascending the ladder of the five paths and ten levels,

འཛིགས་ཏེ་ཀུན་མཁྱེན་གྲོང་དུ་དཀྱི་གྱུར་ཅིག།

dzek té kün khyen drong du tri gyur chik

Please lead us to the citadel of omniscience!

ཁྱད་པར་འདིར་སྤང་ལྷུ་པར་གྱུར་པའི་ཆོ།

khye par dir nang nub par gyur pé tsé

Especially, when the appearances of this life subside,

འཕགས་མཆོག་ཕྱག་ན་པལྟོས་ཆེས་བཟུང་སྟེ།

pak chok chak na pemö jé zung té

Supreme Noble Padmapāṇi, care for us!

རང་སྒྲུང་རྣམ་དག་ཡིད་འོང་པོ་ཏྲ་ལར།

rang nang nam dak yi ong po ta lar

May our perception dawn purely as the delightful Potala realm,

བྱུབ་པ་གཉིས་ཀྱི་ཚེ་དགའ་རོལ་པར་ཤོག།

drub pa nyi kyi tsé ga röl par shok

Where we may revel in the feast of the two accomplishments!

ཨོཾ་མ་ཎི་པདྨེ་ཧཱུྃ་ཧྲིཿ

om mani pemé hung hri

OM MANI PADME HŪṂ HRĪḤ

Recite this as a supplication with undivided faith. At the end of the session, receive the four empowerments:

ཅེ་གཅིག་གུས་པས་ཉེ་བར་བསྐྱེད་པ་ལས།།

tsé chik gü pé nye war nyen pa lé

With one-pointed devotion, I approach.

འཕགས་མཚོག་དགེས་པའི་གསང་གསུམ་འདྲ་ཟེར་སྒྲིན།།

pak chok gye pé sang sum ö zer trin

Delighted, the supreme Noble One sends forth clouds of light rays from his three secrets,

གནས་བཞིའི་འཁོར་ལོར་སྒྲིན་པའི་བྱེད་ལས་ཀྱིས།།

né zhi khor lor min pé jé lé kyi

Ripening the cakras in my four places,

སྒྲིབ་བཞི་དག་ཅིང་དབང་བཞིའི་ཡེ་ཤེས་ཐོབ།།

drib zhi dak ching wang zhi yé shé tob

Purifying the four obscurations, granting the wisdom of the four empowerments,

སྐྱུ་བཞིའི་གོ་འཕང་ཐོབ་པའི་ས་བོན་བཞག།

ku zhi go pang tob pé sa böṅ zhak

And planting the seeds for attaining the levels of the four kāyas.

མཐར་ཐུག་སྐྱེ་མ་རང་སེམས་དབྱེར་མེད་ངང་།།

tar tuk la ma rang sem yer mé ngang

Ultimately, the guru is inseparable from my own mind.

སྤང་ཞེན་གདན་གསུམ་སྤྱུ་མའི་ལྷ་སྤྱར་དག།

nang zhen den sum gyu mé lha kur dak

Within this state, fixation on appearances is purified into the illusory forms of the deities of the three seats,

སྒྲ་གྲགས་མི་ཤིགས་རྒྱ་དེ་རོལ་མོར་རྫོགས།

dra drak mi shik na dé röl mor dzok

Resounding sounds are perfected as the music of the indestructible nāda,

རྟོག་ཚོགས་འདྲ་གསལ་དབུ་མར་ཐིམ་པ་ལས།

tok tsok ö sal u mar tim pa lé

And conceptual thoughts dissolve into luminosity within the central channel.

འཕགས་པའི་གསང་གསུམ་གསལ་སྟོང་རོལ་པར་སྦྱང།

pak pé sang sum sal tong röl par chö

Through this, I experience the display of luminous emptiness, the Noble One's three secrets.

Recite this as a continuous daily practice without interruption. By remaining mindful and attentive between formal sessions and entering the state of unified emptiness and compassion, exert yourself in this method to complete the two accumulations.

By visualizing the guru as Avalokiteśvara in my heart center and supplicating him, I received a small blessing. From this, I wrote down whatever arose without modifying anything. Through this virtue, may I and all beings, relying upon the supreme path of conjoined means and sublime wisdom, become proficient in this practice, master it, and thereby attain the supreme kāyas and wisdoms.

May all be auspicious!

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GLOSSARY

aspiring and applied bodhicitta

སློན་འཇུག་སེམས་བསྐྱེད། • *smon 'jug sems bskyed*

The two aspects of relative bodhicitta: (1) aspiration, the intention to bring all beings to the state of awakening; and (2) application, putting into practice the six perfections.

Avalokiteśvara

སྤྱན་རས་གཟིགས། • *spyān ras gzigs* • Avalokiteśvara

“The All-Seeing One.” The bodhisattva of compassion.

Bhagavān

བཙུན་ལྷན་འདས། • *bcom ldan 'das* • bhagavān

Sometimes translated as “Transcendent Lord” or “Blessed One.” A Bhagavān (or Bhagavatī) is one who has conquered (*bcom*) the four māras, possesses (*ldan*) the six excellent qualities, and has passed (*'das*) into nirvana.

five impurities

སྒྲིགས་མ་ལྷ། • *snyigs ma lnga*

The impurities or dregs of the degenerate age, affecting lifespan, view, mental afflictions, sentient beings, and time.

five paths

ལམ་ལྷ། • *lam lnga*

The paths of accumulation, joining, seeing, cultivation, and no more learning. These paths cover the entire process from sincerely beginning Dharma practice to attaining complete awakening.

four empowerments

དབང་བཞི། • *dbang bzhi*

The vase, secret, wisdom-knowledge, and precious word empowerments.

four kāyas

སྐུ་བཞི། • *sku bzhi*

The four dimensions or bodies of awakening: nirmāṇakāya, saṃbhogakāya, dharmakāya, and svabhāvikakāya.

four obscurations

སྒྲིབ་བཞི། • *sgrib bzhi*

Karmic, emotional, habitual, and cognitive obscurations.

four places

གནས་བཞི། • *gnas bzhi*

Forehead, throat, heart center, and navel.

Holder of the White Lotus

པད་དྭགས་འཆང་། • *pad dkar 'chang*

Epithet of the bodhisattva Avalokiteśvara, who holds a white lotus in his left hand.

kṛṣṇasāra

གྲིས་སྤྲ། • *krish+na sA ra* • kṛṣṇasāra

Antelope cervicapra. The blackbuck, or Indian antelope, is a critically endangered animal native to India and Nepal. Its hide was viewed as sacred in traditional Indian culture and only sat upon by Brahmins and holy persons.

Lady Tsogyal

མཚོ་རྒྱལ། • *mtsbo rgyal*

Yeshe Tsogyal, the eighth-century Tibetan princess of the Kharchen clan who served Guru Padmasambhava as his principal disciple, consort, and treasure concealer.

Lokeśvara

ལོ་ཀེ་ཤལ་ར་ཡ། • *lo ke shwa ra ya* • lokeśvara

“Lord of the World.” A form of the peaceful bodhisattva Avalokiteśvara.

Lord of the Maṇḍala

འཁོར་ལོ་འི་མགོན། • *'kbor lo'i mgon* • cakranātha

This is an honorific title for the deity at the center of the maṇḍala, one's tantric root guru, signifying their central place and fundamental importance in the Vajrayāna.

Mahāmudrā

ཕྱག་རྒྱ་ཆེན་པོ། • *phyag rgya chen po*

Literally, the “great seal.” The name of a meditative tradition that originated in India and flourished especially within the Kagyu schools of Tibetan Buddhism.

Mighty Lord of Compassion

སྙིང་རྩེའི་དབང་ཕྱག་ • *snying rje'i dbang phyug*

Epithet of Avalokiteśvara, embodiment of compassion.

Mount Potala

པོ་ཏ་ལ། • *po ta la*

The mythical abode of Avalokiteśvara, which is said to be on an island in the Indian Ocean or on an island called Mount Putuo (Pinyin: Pǔtuó Shān) in the East China Sea.

nāda

ནྟ་། • *na da* • *nāda*

A Sanskrit word meaning sound or tone. According to the *Vimalaprabhā*, an eleventh-century commentary on the *Kālacakrantra*, this technical term refers to “primordial sound” or “internal resonance” in the context of the central channel.

ordinary body

གཞི་ལུས། • *gzhi lus*

Literally “basic body” or “foundational body,” this is the form in which we normally see ourselves, which becomes the form of the deity during self-visualization.

Padmapāṇi

ཕྱག་ན་པད་མོ། • *phyag na pad mo* • *padmapāṇi*

The Lotus-Bearer. Form of Avalokiteśvara, the bodhisattva of compassion, usually depicted with one face and two arms, standing or seated in the posture of royal ease, holding a lotus in his left hand.

pleasure lake

རོལ་མཚོ། • *rol mtsho*

In ancient Indian cosmology, the center of the universe is adorned with a sacred, five-peaked mountain called Mount Meru, which is surrounded by seven rings of gold mountains separated by six freshwater lakes, where the nāgas frolic and play.

ṛṣi

དྲ་སྟོང་། • *drang srong* • *ṛṣi*

Pronounced “rishi.” Literally, “righteous one.” The Sanskrit word *ṛṣi* is used generally to describe hermits and sages and is an epithet of the Buddha.

subject-object fixation

གཟུང་འཛིན། • *gzung 'dzin*

The confused dualistic concepts of a mind that grasps and an object that is grasped.

Supremely Noble One

འཕགས་མཚོག་ • *'phags mchog*

Abbreviation of *'phags pa'i mchog*, “supreme among the noble āryas,” a title given to sublime bodhisattvas meaning lofty, noble, or exalted.

ten levels

ས་བརྒྱ། • *sa bcu*

The ten stages or *bhūmis* traversed by a bodhisattva on the path to awakening.

three kāyas

སྐུ་གསུམ། • *sku gsum* • trikāya

The three dimensions or bodies of awakening: dharmakāya, sambhogakāya, and nirmāṇakāya.

three seats

གདན་གསུམ། • *gdan gsum*

The three seats are (1) the aggregates (*skandhas*) and elements (*dhātus*), which are the seats of the five male and five female buddhas, called the seat of the buddhas; (2) the sense faculties and their objects, which are the seats of the eight male and eight female bodhisattvas and the six munis, called the seat of the bodhisattvas; and (3) the four limbs, which are the seats of the four male and four female gatekeepers, called the seat of the wrathful deities.

three secrets

གསང་གསུམ། • *gsang gsum*

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

three spheres

འཁོར་གསུམ། • *'khor gsum*

The three concepts of subject, object, and action.

Tötreng Tsal

ཐོད་ཐྱེང་རྩམ། • *thod phreng rtsal*

Powerful Garland of Skulls, a shortened form of Pema Tötreng Tsal, the secret name of Guru Padmasambhava. He became known by this name after the people of Oḍḍiyāna tried to burn him alive. He transformed the fire into a lake and was found sitting on a lotus flower, wearing a garland of skulls.

two accomplishments

གྲུབ་གཉིས། • *grub gnyis*

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

two accumulations

ཚོགས་གཉིས། • *tsbogs gnyis*

The accumulations of merit and wisdom, the provisions needed to traverse the path to awakening.

unelaborated

སྒྲིབ་བྲལ། • *spros bral*

Free of conceptual elaborations.

vidyādhara

རིག་འཛིན། • *rig 'dzin* • vidyādhara

One who abides continuously in the state of awareness (*rig pa*).

water endowed with the eight qualities

ཡན་ལག་བརྒྱད་ལྡན་ཆབ། • *yan lag brgyad ldan chab*

Water that possesses the eight qualities of perfect water: cool, sweet, light, soft, clear, pure, and which neither upsets the stomach nor irritates the throat.