

༥ ཁང་བཞིན་རྩོགས་པ་ཆེན་པོའི་ཤིང་རྩ་པ་ཀུན་མཁྱེན་
ཆོས་ཀྱི་རྒྱལ་པོ་དྲི་མེད་འོད་ཟེར་ལ་གསོལ་བ་
འདེབས་པའི་རྩི་རྩེའི་ཐོལ་སྤྱོད་གསལ་དབྱིད་ཀྱི་ཐིག་ལེ།

**Seed of Clear Light:
A Spontaneous Vajra Song to Supplicate the
Trailblazer of the Natural Great Perfection
Teachings, the Omniscient King of Dharma,
Drime Özer**

Jamyang Khyentse Wangpo



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.

*rang bzbin rdzogs pa chen po'i shing rta pa kun mkhyen chos kyi rgyal po dri med 'od zer la gsol ba 'debs pa'i
rdo rje'i thol glü 'od gsal dpyid kyi thig le*

B1399

Kabum, vol. 22 (za), 372.3–374.1, Dzongsar 2014.

This text was translated by Gyurme Avertin. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

First Published 2023

Version 1

Generated from KVP's reading room on 16-Sep-2026

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

This work is licensed under a [Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License](https://creativecommons.org/licenses/by-nc-nd/4.0/).

CONTENTS

TRANSLATOR'S INTRODUCTION	1
SEED OF CLEAR LIGHT	3
GLOSSARY	5

TRANSLATOR'S INTRODUCTION

During his pilgrimage to Central Tibet, Jamyang Khyentse Wangpo visited Samye Chimpu, the cave hermitage where the omniscient king of the Dharma, Longchenpa, spent many years in retreat, taught Dzogchen, and revealed termas. During a tsok practice, devotion welled forth in Khyentse Wangpo's heart and he sang this supplication. Longchenpa is one of the greatest Tibetan masters of the Great Perfection, but also, along with Rongzom Chökyi Zangpo, one of the most important commentators of the *Secret Essence Tantra* (*Guhyagarbha Tantra*). That is probably why Jamyang Khyentse Wangpo framed this prayer in relation to the fruition of the practices of the four empowerments, with a five-line verse for each.

འོད་གསལ་དབྱིད་ཀྱི་ཐིག་ལེ།

Seed of Clear Light

A ho!

Primordially you attained the bindu of bodhi essence,
Yet you appear magically as a monk to advance the ultimate teachings.
O omniscient king of the Dharma, as thoughts of you fill my heart
The melody of this vajra song wells forth from within!

Through the conceptual generation phase that mimics the four modes of birth,
Clinging to ordinary appearance arose as the maṇḍala—
O display of the nirmāṇakāya who manifests in all kinds of forms,
Omniscient king of the Dharma, thoughts of you fill my heart!
Grant your blessings and transform my body into the pure kāya of the deity! [373]

Through the path of skillful means of vajra union with the consort,
You harnessed and channeled the coming and going of subtle energy,
Binding it in the central channel in the indivisibility of E and VAM—
O saṃbhogakāya display, omniscient king of the Dharma, thoughts of you fill my
heart!
Grant your blessings and transform fully my wind element into the maṇḍala of
syllables!

Through intimate contact and the reverse experience of the four joys,
In your uṣṇīṣa you overcame the forward movement of the habitual tendencies of
transference,
Actualizing clear light endowed with all qualities—

O display of the dharmakāya, omniscient king of the Dharma, thoughts of you fill my heart!

Grant your blessings that the blazing and dripping dissolve in the central channel!

Through visions of indivisibly united primordial purity and spontaneous presence,
Movements of the mind and mental states are purified in the exhaustion of phenomena,

And you abide as the essence of the ocean of kāyas and wisdoms—

O omniscient king of the Dharma, thoughts of you fill my heart!

Bless me that I may perfect the four visions!

Inspired by devotion in the paradise where ḍākas and ḍākinīs gather,

The words of this prayer arose in a spontaneous vajra song

From the mouth of an utterly confused young yogi.

May I seize the everlasting, primordial kingdom—this is my aspiration and my request!

This prayer composed of words that correspond to ultimate realization is a supplication to the omniscient Drime Özer, the great trailblazer of the Clear Light Vajra Essence in the Land of Snows.

[374] *The song arose spontaneously as I was offering a tsok at the royal palace of the rocky charnel ground in the forest of Chimpu, which was blessed by the great master.*

GLOSSARY

Chimpu

མཆིམས་ཕུ། • *mchims phu*

The hermitage cave complex located near Samye is famed in the Nyingma school for having been a special place of practice for such great masters as Padmasambhava, Yeshe Tsogyal, and Longchenpa.

Clear Light Vajra Essence

འོད་གསལ་རྫོགས་སྤྱོད་པོ། • *'od gsal rdo rje snying po*

A synonym for Dzogchen, in particular the Personal Instruction class (*man ngag gi sde*).

ḍāka

དཔའ་བོ། • *dpa' bo* • *vīra*

A heroic male embodiment of enlightened energy.

ḍākinī

ཇཱ་གླི། • *DA ki* • *ḍākinī*

A female embodiment of enlightened energy.

Drime Özer

དྷི་མེད་འོད་ཟེར། • *dri med 'od zer*

Literally, “Stainless Ray of Light.” Epithet for Longchen Rabjam.

four empowerments

དབང་བཞི། • *dbang bzhi*

The vase empowerment, the secret empowerment, the knowledge-wisdom empowerment, and the precious word empowerment.

four joys

དགའ་བ་རྣམ་བཞི། • *dga' ba rnām bzhi*

Based on winds moving in the central channel, the four joys are known as joy, perfect joy, the joy of cessation, and coemergent joy.

four modes of birth

སྐྱེ་གནས་རྣམ་བཞི། • *skye gnas rnam bzhi*

The four modes of birth include being born from a womb, an egg, a miracle, or heat and moisture.

four visions

སྣང་བ་བཞི། • *snang ba bzhi*

This set of four stages of Dzogchen practice are listed as directly experiencing the nature of reality, increasing experience, awareness reaching fullness, and the exhaustion of concepts and phenomena.

Land of Snows

གངས་རི། • *gangs ri*

Literally, “snow mountains.”

Longchenpa

ཁྲོང་ཆེན་པ། • *klong chen pa*

The scholar and yogi Longchen Rabjam (1308–1364) was a key figure in the Nyingma school, renowned for his poetic style and profound Dzogchen writings.

Rongzom Chökyi Zangpo

རོང་ཟོམ་ཆོས་ཀྱི་བཟང་པོ། • *rong zom chos kyi bzang po*

The scholar Rongzom Chökyi Zangpo (eleventh–twelfth c.) was a key figure in the transmission and study of both the New and Old Translation schools. His commentarial work on the *Guhyaagarbhatantra* is particularly important.

Secret Essence Tantra

རྒྱུད་གསང་བའི་སྟོང་པོ། • *rgyud gsang ba'i snying po* • *guhyaagarbhatantra*

The primary Mahāyoga tantra of the Nyingma tradition, also known as the *Gyutrul Drawa Gyu*, or *Tantra of the Web of Magical Illusion*.

tsok

ཚོགས། • *tsbogs* • *gaṇacakra*

An offering practice celebrated with a feast offering.

uṣṇīṣa

གུཌ་གཏོར། • *gtsug tor* • *uṣṇīṣa*

Literally, “turban.” While the *uṣṇīṣa* appears to be the topknot of the Buddha, it actually represents a physical protuberance, covered with rows of curls, comprising one of the thirty-two major marks.