

༄༅། །འཆི་མེད་པརྩ་ཀ་ར་ལ་གསོལ་བ་འདེབས་པ་དྲེང་མེད་ཐོལ་སྒྲུ་
བདེ་སྟོང་དབྱིད་ཀྱི་ཕོ་ཉེ་རྒྱུ་སྒྲུ་རིང་མོ།

**A Long Plaintive Song by the
Spring Messenger of Bliss-Emptiness:
A Spontaneous Vajra Song Supplicating the
Deathless Padmākara**

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.

'chi med pad+mA ka ra la gsol ba 'debs pa rdo rje'i thol glu bde stong dpyid kyi pho nya'i rgyang glu ring mo

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TRANSLATOR'S INTRODUCTION

Tibetan text titles usually contain at least two elements: a descriptive genre classification and an ornamental title that distinguishes the work from other texts in the same genre.¹ However, *A Long Plaintive Song by the Spring Messenger of Bliss-Emptiness: A Spontaneous Vajra Song Supplicating the Deathless Padmākara* includes no fewer than three genre classifications. First, it is referred to as a “plaintive song,” revealing that it is a song sustains a tone of longing. Next, the subtitle includes “spontaneous vajra song,” indicating that it is a stream-of-consciousness composition revealing aspects of Jamyang Khyentse Wangpo’s own profound realization. Finally, the subtitle also marks it as a “supplication,” indicating that blessings are requested from Guru Rinpoche (Padmākara).

In the ornamental part of the title, the “spring messenger” is a metaphor for the cuckoo bird that is employed by many Tibetan authors in the titles of a wide range of texts.² The cuckoo is considered a harbinger of the new season; therefore, the appearance of this metaphor in a text’s title suggests that its contents will usher in a “spring” of spiritual floridity in the form of blessings, insights, and attainments.³

Tibetan texts may also be classified under the general categories of outer, inner, and secret. An outer supplication, for example, would address an enlightened figure in a way that is accessible to almost any reader. It might recount Guru Rinpoche’s great deeds and, based on the feeling of devotion inspired by them, include a request for his blessings. An inner supplication might address Guru Rinpoche in terms of specific teachings he gave and ask for blessings to help the supplicant in their practice and private life. A secret supplication would broach topics that are inaccessible to the uninitiated and call on Guru Rinpoche to grant insight into profoundly esoteric views and meditation techniques. *A Long Plaintive Song by the Spring Messenger of Bliss-Emptiness* belongs to the latter category.

Like many Tibetan works in verse, the song is presented in quatrains, with each quatrain conveying a particular theme or addressing a specific person. It opens dramatically with allusions to advanced yogic practices associated with the channels, winds, and vital drops. For the first third of the song, homage is given to Guru Rinpoche in his ultimate forms as the epitome of enlightened mind and its qualities. Next, Guru Rinpoche's eight manifestations are supplicated individually, each of them being richly associated with a particular doctrinal theme. These verses include profound references to Yogācāra philosophy, essential points of creation and completion stages, the winds and channels associated with Anuyoga, and the view of Atiyoga. Following that, a verse is dedicated to each practice of the seven branches, an essential means for accumulating merit and wisdom. The final third of the song is comprised of verses of general supplication and aspiration, praying for success at every level of the path—from the most fundamental concerns of Mahāyāna ethics to the highest view and the attainment of the three kāyas. The colophon tells us that the song was composed after a *gaṇacakra* offering at the Moon Cave of the Drak Yerpa temple complex near Lhasa.

བདེ་སྣང་དབྱིད་ཀྱི་ཕོ་ཉེ་རྒྱུ་རིང་མོ།

A Long Plaintive Song by the Spring Messenger of Bliss-Emptiness

ཨ་མ་ཏྲ།

emaho

Emaho!

རང་རིག་གཏོད་ནས་དག་པའི་ཚུལ།།

rangrik dö né dagpé tsal

The dynamic energy of primordially pure self-knowing awareness,

རྩུང་འཇུག་སྒྱུ་འཕྲུལ་བླ་བའི་གར།།

zungjuk gyutrül drawé gar

The dance of the magical web of unity,⁴

འཆི་མེད་པདྨ་ཐོད་ཐེང་ལ།།

chimé pema tötreng la

Deathless Padma Tötreng—

གཉིས་སུ་མེད་པས་ཐུག་འཚལ་ལོ།།

nyi su mepé chak tsal lo

In a state of nonduality, I pay homage to you!

རོ་རྩེ་ཕུང་པོའི་གྲོང་ཁྱེར་ན།

dorjé pungpö drongkhyer na

Within the city of the vajra aggregates,

ཙ་ཁམས་དག་པ་རབ་འབྱམས་སྤྱབས།

tsa kham dagpa rabjam drub

Housed within the infinitely pure element of channels,

ཐིག་ལེ་ཚོམ་བྱར་གྲོལ་བའི་སྒྲ།

tiglé tsombur drölwé ku

Among clusters of vital drops is the enlightened body of liberation⁵—

ལྷུན་གྲུབ་རིག་འཛིན་ཁྱོད་ལ་འདུད།

lhündrub rigdzin khyö la dü

Spontaneously accomplished vidyādhara, to you I bow!

འགོ་འོང་སློག་དང་སྦྱེལ་བའི་རླུང་།

dro'ong sok dang tsölwé lung

From the dissolution of inhaled and exhaled vital and controlled winds

ཇམ་བ་རྒྱ་ཏྲིར་ཐིམ་པ་ལས།

awadutir timpa lé

Within the *avadhūtī*⁶

བརྗོད་བྲལ་བའི་ཆེན་མུ་དཔེ་དངོས།

jödraḥ dechen nadé ngö

Arises the palpable sonance⁷ of ineffable great bliss—

གསུང་གི་རོ་རྩེ་ཁྱོད་ལ་འདུད།

sung gi dorjé khyö la dü

O vajra of enlightened speech, to you I bow!

འཇུག་དང་ལྷང་བའི་རྟོག་པ་ཀུན།

juk dang dangwé togpa kün

All thoughts that are engaged and move on

ནམ་ཐར་གསུམ་ལྷན་དབྱིངས་སུ་བཅོམ།།

namtar sumden ying su chom

Are transformed in the expanse of the three liberations,

བསམ་གྱིས་མི་བྱུང་སྤྱད་ཡུལ་བླགས།།

sam gyi mi khyab chöyül tuk

The inconceivable experiential domain of your enlightened mind—

ལྷན་ཅིག་སྐྱེས་པ་ཁྱོད་ལ་འདུད།།

lhenchik kyepa khyö la dü

O spontaneously born one,⁸ to you I bow!

སྣང་སེམས་འཛིན་པ་མཐའ་དག་དང་།།

nang sem dzinpa tadak dang

When every form of grasping at appearances and mind

སྤོ་མོའི་ས་བོན་བཅོམ་པ་ལས།།

tramö sabön chompa le

Has been destroyed along with their subtle seeds, [411]

གང་བཞེད་དེ་ངོར་འཆར་བ་ཡི།།

gang zhé dé ngor charwa yi

From this arises all that is wished for—

ཡོན་ཏན་མཐའ་ཡས་ཁྱོད་ལ་འདུད།།

yönten tayé khyö la dü

Possessor of infinite enlightened qualities, to you I bow!

ཚོས་ཀླན་སྒྲོམ་པ་གཅིག་སུ་ཉིད།།

chö kün dompa chigpu nyi

Lone binder of all phenomena,⁹

དུ་མའི་གར་དུ་རྩལ་པ་ལས།།

dumé gar du rölpa lé

From the play of your many dances

ནམ་བཞིའི་ཕྱིན་ལས་སྦྱོར་མཛད་པའི།

nam zhi trlné jin dzepé

The four enlightened activities are bestowed—

ཉི་ཅུ་ཀ་དཔལ་ཁྱོད་ལ་འདུད།

heruka pal khyö la dü

Glorious heruka,¹⁰ to you I bow!

རྒྱལ་ཀུན་སྤྲུགས་རྗེའི་གོང་བུ་ནི།

gyal kün tugjé gongbu ni

All the victors' compassion is amassed in you,

བླ་བ་བདག་དཔལ་ལྡན་སྐུ་མ་སྟེ།

khyabdak palden lama té

Sovereign lord, glorious guru,

དེ་ཕྱིར་རྒྱབས་གནས་འདུས་པའི་ཞལ།

dechir kyabné düpé zhal

The face of the sources of refuge gathered together—

དོར་མེ་སྟོབ་དཔོན་ཁྱོད་ལ་འདུད།

dorjé lopön khyö la dü

O vajra master, to you I bow!

ཕུང་ཁམས་སྦྱེ་མཆེད་འདུས་བྱས་ལས།

pung kham kyemché düjé lé

Completely liberated from the compounded aggregates, elements,¹¹ and sense bases,¹²

ནམ་གྲོལ་ཁ་སྦྱར་མཚན་དཔའི་དཔལ།

namdröl khajor tsenpé pal

With the major and minor marks of union blazing in splendor,

རབ་འབར་ཡི་དམ་ལྷ་ཡི་དངོས།

rab bar yidam lha yi ngö

The embodiment of the chosen deities—

ཕྱག་བྱ་ཆེན་པོ་ཁྱོད་ལ་འདུད།།

chakgya chenpo khyö la dü

O mahāmudrā, to you I bow!¹³

གནས་དང་ཡུལ་གྱི་ལྷ་གྲི་ཀླན།།

né dang yül gyi daki kün

Through the bliss of melting induced by your immaculate and intense flame,

རྩལ་བྲལ་ལྷག་མེས་བྱ་བ་དེ་ཡིས།།

düldral lhak mé zhu dé yi

You mesmerized and cavorted

བརྟན་པ་འཕྲོགས་ནས་རྩལ་མཛད་པ།།

tenpa trok né röl dzepa

With all the ḍākinīs of the sacred sites and countries¹⁴—

མཁའ་འགྲོའི་ཚོགས་རྗེ་ཁྱོད་ལ་འདུད།།

khandrö tsok jé khyö la dü

O guide of the assembly of sky dancers, to you I bow!¹⁵

ཡིད་ཚེས་དབུ་མར་འཁྱུད་པ་ཡི།།

yi chö umar khyüpa yi

With mind and its objects embraced in the central channel,

འདའ་དཀའི་དམ་ཚིག་གིས་གཟེར་བས།།

daké damtsik gi zirwé

Through this intransgressible bond

ཚོས་སྤྱང་རྒྱལ་ཚོགས་མཐའ་དག་གི།།

chösung drek tsok tadak gi

You harness masses of Dharma protectors and arrogant ones without exception—

ཆེ་བའི་ཆེ་མཆོག་ཁྱོད་ལ་འདུད།།

chewé chemchok khyö la dü

O greatest of the great, to you I bow!

ཁྱད་པར་ཚོགས་བརྒྱད་འབྲུལ་པའི་ཚོས།

khyepar tsok gyé trülpe chö

Binding in particular the eight consciousnesses¹⁶ and their phenomena of confusion

ཡེ་ཤེས་བྱ་བར་བསྐྱེམས་པ་ལས།

yeshé drawar dompa lé

Within the net of wisdom,

བརྟུལ་བྱུགས་གྲུབ་པའི་སློབ་དཔོན་མཆོག།

tülzhuk drubpe lopön chok

You are the supreme master whose yogic conduct is accomplished—

ནམ་པ་བརྒྱད་དུ་སྟོན་ལ་འདུད།

nampa gyé du tön la dü

To your eightfold display, I bow!

ཀ་དག་ངང་ལས་མ་གཡོས་ཀྱང་།

kadak ngang lé ma yö kyang

Although you do not waver from the state of primordial purity,

ལྷན་གྲུབ་སྣང་རྩེའི་སྒྲིན་བཀོད་པས།

lhündrub nyingjé trin köpé

Through spontaneous arrays of clouds of compassion

བྱུང་འབྲུག་འཇའ་ལྷས་དྲོ་རྩེའི་ཞལ།

zungjuk jalü dorjé zhal

You appear as the vajra face of the rainbow body of union—

དཔལ་ཀླ་ར་ལ་ཕྱག་འཚེལ།

pemakara la chak tsal

Padmākara, homage to you!

སོ་སོར་རྟོག་པའི་ཡེ་ཤེས་མེས།

sosor togpé yeshé mé

In the fire of discriminating wisdom,

སྒྲིབ་གཉིས་རྒྱུར་བཅས་ཡོངས་བསྐྱེགས་པས།

dribnyi gyur ché yong segpé

You fully incinerated the two veils, along with their causes, [412]

ཐམས་ཅད་མཁྱེན་པའི་སྣང་བ་ཅན།

tamché khyenpé nangwachen

And took possession of the light of omniscience—

ལོད་ལྷོས་མཆོག་སྲིད་ལ་བྱག་འཆོལ།

loden chogsé la chak tsal

Loden Chogse, homage to you!

བདེ་སྟོང་འཕོ་མེད་གྲུབ་པའི་སྒོག།

detong po mé drubpé sok

Since the life force of accomplishment,¹⁷ unsubiding bliss-emptiness,

ཐུགས་ཀྱི་ཐིག་ལེར་རོ་གཅིག་པས།

tugkyi tigler rochigpé

Is of one taste in the bindu of your enlightened mind,

ཕྱོགས་ལས་རྣམ་རྒྱལ་སྦྱོད་པ་ཅན།

chok lé namgyal chöparen

You are brimming with victorious activity in every direction—

ཉི་མ་འོད་ཟེར་ལ་བྱག་འཆོལ།

nyima özer la chak tsal

Nyima Özer, homage to you!

བདག་ཏུ་བསྟར་བའི་ཉེར་ལེན་ཀུན།

dak tu tawé nyerlen kün

All clinging based on the view of a self

བདག་མེད་སྒྲིང་རྩེ་ཁྲོས་པའི་མཐུས།

dagme nyingjé tröpe tü

Is destroyed through your fierce power of selflessness and compassion

སྤྱིས་བྲལ་ཆོས་དབྱིངས་ཆེན་པོར་བཅོམ།

trödral chöying chenpor chom

In the vast dharmadhātu, free of elaborations—

སེང་གེ་སྤྱོད་སྤྱོད་གསལ་ཕྱག་འཆོལ།

sengé dradrok la chak tsal

Senge Dradrok, homage to you!

རླུང་སེམས་རྟོག་ཚོགས་རྒྱུར་བཅས་པ།

lung sem tok tsok gyur chepa

The thought swarms of prāṇa mind, along with their causes,

ཅུ་མེད་གཉིས་སུ་མེད་པར་བསྡོམས།

ewam nyi su mepar dom

Were sealed in the nonduality of E and VAM¹⁸

སྤྱོད་ཚོགས་ཕྱག་རྒྱའི་གཟུགས་འཆང་བ།

natsok chakgyé zuk changwa

By you, the bearer of multifarious mudrās¹⁹—

པདྨ་སི་བླ་ལ་ཕྱག་འཆོལ།

pemasambha la chak tsal

Padmasambhava, homage to you!

ཟག་པ་བྲལ་བའི་ཚུལ་ཁྲིམས་མཆོག།

zagpadralwé tsültrim chok

With your supreme, immaculate discipline

གཟུགས་རྟོག་གདེངས་ཀར་མངོན་ཚྭ་གསལ་པས།

tsugtor dengkar ngön dzogpé

Fully manifested like a jewel in a nāga king's hood,²⁰

ཕྱི་ནང་བདུད་ཚོགས་པམ་མཛེད་པ།

chi nang dü tsok pam dzepa

You vanquished legions of outer and inner māras.

ཤཀྱ་སང་གེ་ལ་ཕྱག་འཚེལ།

shakya sengé la chak tsal

Śākya Senge, homage to you!

དུལ་མུན་སྒྲིང་སྟོབས་ཁམས་གསུམ་པོ།

dül mün nyingtob kham sumpo

The three elements of motility, darkness, and lightness²¹

དབུ་མའི་གྲོང་དུ་དབང་བྱས་པས།

umé drong du wang jepé

Were subjugated by you in the house of the central channel,

རྗེས་ཆགས་ཞུ་བདེའི་ལང་ཚོ་ཅན།

jechak zhu dé langtsochen

Giving you a youthfulness born of the passionate bliss of melting²²—

པཌ་རྒྱལ་པོ་ལ་ཕྱག་འཚེལ།

pema gyalpo la chak tsal

Pema Gyalpo, homage to you!

ཀུན་བརྟགས་གཉིས་སུ་སྒྲུང་བ་ཡི།

küntak nyi su nangwa yi

The dualistic appearances of the imagined nature,

གཞན་དབང་གྱུར་པའི་བར་ཆད་བགེགས།

zhenwang gyurpé barché gek

The obstacle hindering the dependent nature,²³

ཡོངས་གྲུབ་ཕྱག་རྒྱར་སྟོལ་མཛད་པ།

yongdrub chakgyar dröl dzepa

Were liberated by you under the seal of the thoroughly established nature—

དོར་གྲོ་ལོད་ལ་ཕྱག་འཚེལ།

dorjé drolö la chak tsal

Dorje Drolö, homage to you!

མདོར་ན་སྤྱིད་དང་ཞི་བ་ཡི།།

dorna si dang zhiwa yi

In short, throughout existence and the state of peace,

ཕན་བདེའི་དངོས་ཀྱི་ཡོངས་སྤྱོད་བ།།

pendé ngö kün yong tsölwa

All things that bring benefit and happiness are fully granted by you,

སྐྱབས་ཀྱི་འདུས་ཞལ་མཆོ་སྐྱེས་རྗེ།།

kyab kün dü zhal tsokyé jer

The Lake-Born Sovereign in whom all sources of refuge are gathered—

དུས་གསུམ་དུས་མེད་ཆེན་པོར་འདུད།།

düsum dü mé chenpor dü

I bow to you in the great timelessness beyond the three times!

ཀུན་རྗེ་བ་དམ་ཆོག་སེམས་དཔའ་ལ།།

künzob damtsik sempa la

As soon as the relative samaya being

དོན་དམ་ཡེ་ཤེས་སེམས་དཔའ་ཡིས།།

döndam yeshé sempay

Is blessed by the ultimate wisdom being,

ཁྱིན་གྱིས་བརྒྱབས་པའི་དེ་མ་ཐག།

jin gyi labpé dema tak

Unbound by objects and agents of perception [413]

གཟུང་འཛིན་བྲལ་བས་ཕྱག་བགྱིའོ།།

zungzindralwé chak gyi'o

I will pay homage to you!

བརྟན་དང་གཡོ་བའི་དངོས་པོ་ཀུན།།

ten dang yowé ngöpo kün

As soon as all things animate and inanimate

རང་གྲོལ་གཏུག་མར་དག་པའི་མོད།།

rangdröl nyugmar dagpé mö

Are purified within the naturally free innate nature,

སྟོན་བཅུད་མཆོད་པའི་སྤྱོན་ཕུང་ཆེ།།

nöchü chöpé trinpung ché

I will present²⁴ the environment and its living contents as vast cloudbanks of offerings

འཁོར་གསུམ་ཡང་དག་ངར་ནས་འབྱུལ།།

khorsum yangdak ngang né bü

Within the complete purity of the threefold sphere.

རང་རིག་བདེ་གཤམ་སྤྱི་པོ་ལ།།

rangrik deshek nyingpo la

Self-knowing awareness, buddha nature,

སྟོ་བུར་འབྱུལ་པའི་ལོངས་པས་སྤྱིབ།།

lobur trülpé nongpé drib

Is obscured by the faults of adventitious confusion;

མཉམ་རྒྱུ་མཐའ་ལས་འདས་པའི་དབྱིངས།།

nyamjé ta lé depé ying

Beyond the limits of meditation and post-meditation,

དག་པ་གཉིས་ལྷན་ཆེན་པོར་བཤགས།།

dagpa nyiden chenpor shak

I confess these within the vastness of twofold purity.

ཆོས་ཉིད་བདེན་པ་མཐོང་བ་དང་།།

chönyi denpa tongwa dang

Beholding the truth of dharmatā

ཚོགས་གཉིས་ཀྱིས་མཆོན་དགེ་བའི་ཚོགས།།

tsok nyikyi tsön gewé tsok

And gathering virtues through the two accumulations—

འཕགས་དང་སོ་སྤྱིའི་ཡུལ་གྱི་པར།

pak dang sokyé yül gyurpar

These are the realities of the noble and ordinary ones.²⁵

མི་བྱེད་དགའ་བས་རྩིས་ཡི་རངས།

mi ché gawé jé yi rang

I rejoice in them with undivided delight!

གང་ཞིག་རྒྱུད་ལ་བརྟེན་པ་ཡིས།

gangzhik gyü la tenpa yi

For the one who mentally relies

ཆགས་བྲལ་ཐབས་མཁས་སྤྱོད་བྱེད་པ།

chagdral tabkhé jinjepa

On the melodies of the truths of cessation and the path,

འགོགས་དང་ལམ་གྱི་བདེན་པ་འདི་དབྱུངས།

gok dang lam gyi denpé yang

Desirelessness and skill in means are conferred.

ཏག་པ་རྒྱུན་དུ་སྟོན་གྱི་ཅིག།

tagpa gyün du tön gyurchik

May you always continually teach them!

ཐོག་མར་སྤྱི་བ་མ་མཆིས་ན།

togmar kyewa ma chi na

If there is no birth in the beginning,

ཐ་མར་གང་དུ་འགགས་པར་འགྱུར།

tamar gang du gagpar gyur

In the end where will cessation occur?

དེ་བྱིར་འཆི་མེད་ཡེ་ཤེས་སྒྱ།

dechir chimé yeshé ku

Thereby, I pray that the deathless body of wisdom

སེམས་ཀྱི་དྲོ་རྩེར་བཞུགས་པར་གསོལ།།
semkyi dorjer zhugpar söl
Remain present as the vajra of mind!

དེ་ལྟར་བསགས་ལས་བྱུང་བ་ཡིས།།
detar sak lé jungwa yi
Whatever boundless virtues,

མཐའ་ཁྲིམས་དགེ་བ་གང་ལགས་པ།།
ta lé gewa gang lagpa
Beginningless and endless,

ཐོག་མ་སླ་མ་དང་བྲལ་བ།།
togma lama dang dralwa
Have been produced through such accumulations,²⁶

སློ་ལ་མི་གནས་ངང་དུ་བསྟོ།།
lo la mi né ngang du ngo
I dedicate them within a state not stationed in ordinary mind.

ཨེ་མ་རྒྱལ་བ་ཐམས་ཅད་ཀྱི།།
ema gyalwa tamché kyi
Ema! You are the sublime natural embodiment

ཡེ་ཤེས་ཕུང་པོའི་རང་གཟུགས་མཚོག།
yeshé pungpö rangzük chok
Of the wisdom aggregate of all the victorious ones.²⁷

སྐྱབས་གཅིག་མ་ལྷ་ཁུ་བླ་མ་རྩེར།།
kyab chig maha guru jer
Sole refuge, Lord Mahāguru,

གུས་པས་གསོལ་འདེབས་བྱ་ལ་དགོངས།།
güpe söldeb bu la gong
Please think of this child who prays to you with reverence!

དངོས་ཉམས་མི་ལམ་སྤང་ཆ་རུ།

ngö nyam milam nang charu

Protector, distinctly revealing to me your gladdened face

མགོན་ཁྱོད་དགེས་པའི་ཞལ་བསྟན་ནས།

gön khyö gyepé zhal ten né

In person, visions, and dreams, ^[414]

གསུང་གི་བདུད་རྩི་དབུགས་དབྱུང་བའི།

sungi dütsi ugyungwé

Please grant me the good fortune

སྐལ་བ་བཟང་པོ་གྲུབ་པར་མཛོད།

kalwa zangpo drubpar dzö

Of the nectar of the enlightened speech that you breathe out.

དེ་མཐུས་དྲི་བཅས་འབྲུལ་པའི་ལུས།

dé tü dri ché trülpé lü

By thus sanctifying this illusory body fraught with filth

སྤང་སྟོང་ཆེན་པོར་བྱིན་བརྒྱབས་པས།

nantong chenpor jin labpé

As the great union of appearances and emptiness,

སྐྱེ་དང་འཆི་བ་བྲལ་བ་ཡིས།

kyé dang chiwadrälwa yi

Please bless me to attain the sublime vajra body

དོ་རྗེའི་སྐྱུ་མཆོག་འབྲུབ་བྱིན་ལྷོབས།

dorjé ku chok drub jin lob

That is free from birth and death!²⁸

འགོ་འོང་རླུང་གི་རྒྱ་བ་ཀུན།

dro'ong lungi gyuwa kün

With every flow of breath out and in

དག་པའི་སྒྲགས་ཀྱིས་བྱིན་བརྒྱབས་པས།
dagpé ngagkyi jin labpé
Being sanctified by pure mantras,

འདུག་ལྷང་བྱིན་ཚུལ་བཞིས།
juk dang jetsöldralwa yi
Please bless me to attain sublime vajra speech

རྩི་རྩི་གསུང་མཆོག་འབྲུབ་བྱིན་སྒྲོབས།
dorjé sungchok drub jin lob
Free from deliberate inhalation, exhalation, and effortful manipulation!

ནམ་པར་རྟོག་པའི་སྒྱུ་མ་ཀུན།
nampar togpé gyuma kün
With all discursive thinking's illusions²⁹

མཁའ་ཁྱབ་རིག་པས་བྱིན་བརྒྱབས་པས།
khakhyab rigpé jin labpé
Sanctified by awareness extending through space,

གཟུང་འཛིན་མཚན་མ་ལས་འདས་པའི།
zungzin tsenma lé depé
Please bless me to attain sublime vajra mind

རྩི་རྩི་སྤྲུགས་མཆོག་འབྲུབ་བྱིན་སྒྲོབས།
dorjé tuk chok drub jin lob
Beyond the framework of subjects and objects of perception!

གནས་སྐབས་བདག་གཞན་འགྲོ་བ་ལ།
nekab dagzhen drowa la
Please grant your blessing here and now

ནམ་པར་འཚོ་བའི་འདུག་པ་ཅན།
nampar tsewé jugpachen
To thoroughly pacify

བརྒྱད་གཉིས་འཛིགས་པའི་དངུང་ཚྲིགས་ཀྱན།།

gyé nyi jigpé pungtsok kün

All the sixteen dreadful armies

ཡོངས་སུ་ཞི་བར་བྱིན་གྱིས་སྒྲོབས།།

yongsu zhiwar jin gyi lob

Harming me and other beings.

ཚེ་བསོད་དཔལ་འབྱོར་སྟོབས་བཅུ་ཡི།།

tsesö paljor tob chu yi

With long life, merit, prosperity, and the ten strengths,³⁰

ཡོན་ཏན་འབད་པ་མེད་པའི་གཏོར།།

yönten bepa mepé ter

The trove of effortless qualities

ཕྱོགས་དུས་ཀྱན་ཏུ་རྒྱས་པ་ཡིས།།

chok dü küntu gyepa yi

Flourishing in all directions and times,

དོན་གཉིས་འགྲུབ་པར་བྱིན་གྱིས་སྒྲོབས།།

dön nyi drubpar jin gyi lob

Please bless me to accomplish the two kinds of benefit!

བརྟན་དང་གཡོ་བའི་དངོས་པོ་ནི།།

ten dang yowé ngöpo ni

Inanimate and living things

ཡིད་ལ་མཇེའ་བའི་ཉེར་སྤྱོད་ཚྲིགས།།

yi la dzawé nyerchö tsok

Are a gathering of prized necessities.

རྒྱལ་པ་ཙམ་གྱིས་རང་དབང་དུ།།

drenpa tsam gyi rangwang du

Please bless me to obtain the joy

འགྲུང་བའི་དགའ་སྟོན་ཐོབ་བྱིན་སྒྲོབས།།

gyurwé gatön tob jin lob

Of having control over them through my wishes alone!

གང་ན་མི་དང་མི་མིན་གྱི།།

gang na mi dang mimin gyi

Wherever baleful battles are waged

དཔུང་པས་བཏེགས་པའི་ཉེར་འཛའི་གཡུལ།།

pungpé tegpé nyertsé yül

By hordes of humans and non-humans,

རྩོུ་སྤྱིན་པོ་ཁྲོས་པའི་གཟེས།།

dorjé sinpo tröpé zi

Please bless me to thoroughly smite them

ལྷག་མེད་བཙམ་པར་བྱིན་གྱིས་སྒྲོབས།།

lhagmé chompar jin gyi lob

With the splendor of Vajrarākṣasa.

མཐར་ཐུག་ཕྱགས་བཅུའི་འགྲོ་བ་ཡི།།

tartuk chok chü drowa yi

Finally, please bless me to attain the nirmāṇakāya—

མོས་དང་སྐལ་བར་ཉེར་འཛམས་པའི།།

mö dang kalwar nyer tsampé

Assuming a multiplicity of forms

སྤྱོད་གས་གཟུགས་ཅན་འཆང་བ་པོ།།

natsok zugchen changwapo

In accordance with the inclinations and fortunes [415]

སྤྱུལ་པའི་སྐུ་རུ་འགྲུབ་བྱིན་སྒྲོབས།།

trülpé ku ru drub jin lob

Of beings in the ten directions!

བདེ་སྤྱོད་ལ་སྦྱོར་བདུན་ལྡན་པའི།

detong khajor dündenpé

Please bless me to attain the saṃbhogakāya—

དག་པ་དོན་དམ་སྦྱུ་མའི་ཚུལ།

dagpa döndam gyumé tsül

Pure and ultimate, in the manner of illusion,

འོག་མིན་ཞིང་དུ་ནམ་རྩལ་པ།

ogmin zhing du nam rölpa

Reveling in Akaṇiṣṭha

ལོངས་སྤྱོད་ཇོགས་སྐྱར་བྱིན་གྱིས་སྦྲོབས།

longchö dzok kur jin gyi lob

And imbued with the seven attributes of the union of bliss and emptiness.

མཁའ་ཁྱབ་མཁའ་ཡི་དོར་མེ་ནི།

khakhyab kha yi dorjé ni

Please bless me to attain the dharmakāya—

ཆ་དང་བཅས་པའི་ཡུལ་ལས་གྲོལ།

cha dang chepé yül lé dröl

The space-vajra pervading space,³¹

ཤིན་ཏུ་རྟག་པ་མཆོག་གི་དཔྱིད།

shintu tagpa chok gi chi

Having nothing to do with objects,

ཆོས་ཀྱི་སྐུ་རུ་འགྲུབ་བྱིན་སྦྲོབས།

chö kyi ku ru drub jin lob

An endless, sublime spring.³²

ནམ་ཞིག་ཆོ་འདིའི་སྣང་བ་རྒྱབ།

namzhik tsé di nangwa nub

One day the appearances of this life will subside.

ཕྱི་མའི་སྤང་བ་མ་ཤར་ཚེ།

chimé nangwa ma shar tsé

Before the appearances of the next life dawn,³³

བརྗོད་བྲལ་འོད་གསལ་མཚོ་སྤྱོད་རྗེར།

jödräl ösal tsokyé jer

Please bless me to gain instantaneous freedom

སྐད་ཅིག་གྲོལ་བར་བྱིན་གྱིས་རྒྱ་བས།

kechik drölwar jin gyi lob

In the ineffable luminosity that is the lake-born master!

གཤམ་ཏི་རླུང་སེམས་ཟག་པ་ཡིས།

galté lung sem zagpa yi

If my prāṇa and mind succumb

གཞན་གྱི་དབང་དུ་བྱུར་པ་ན།

zhen gyi wang du gyurpa na

To the influence of contaminations,

ཟུང་འཇུག་དོན་རྒྱུར་ལྷངས་ནས།

zungjuk dorjé kur dang né

Please bless me to attain the level of no-more-learning³⁴

མི་སྒྲོབ་གོ་འཕང་ཐོབ་བྱིན་རྒྱ་བས།

mi lob gompang tob jin lob

By arising as the vajra body of union.³⁵

དེར་ཡང་བརྟན་པ་མ་ཐོབ་ན།

der yang tenpa ma tob na

If even then I do not attain stability,

དག་པའི་སྤང་བ་ལ་གོམས་པས།

dagpé nangwa la gompé

Since I have grown familiar with pure appearances,

ས་སྟོན་བདས་མདོག་དཔལ་རི་རུ།

sachö zangdokpalri ru

Please bless me to journey unimpededly

ཐོགས་མེད་བགོད་པར་བྱིན་གྱིས་སྒྲོབས།

togmé dröpar jin gyi lob

To the land of the Copper-Colored Mountain.

དེ་ཆེ་མགོན་པོ་མཆོག་ཁྱོད་ཀྱིས།

dé tsé gönpo chok khyö kyî

At that time, supreme protector,

སྒྲིན་གྲོལ་བདུད་ཅིས་ཉར་གསོས་པས།

mindröl dütsi nyer söpé

Nourishing me with ripening and liberating nectar,

རིག་འཛིན་རྣམ་བཞིའི་གསང་ལམ་དུ།

rigdzin nam zhi sang lam du

Please bless me to attain supreme accomplishment

མཆོག་གི་དངོས་གྲུབ་ཐོབ་བྱིན་སྒྲོབས།

chok gi ngödrub tob jin lob

On the secret path of the four kinds of awareness-holders.³⁶

ཨ་ཉྱ་གང་ཤར་དེ་རྗེའི་གླུས།

aho gang shar dorjé lü

Aho! By offering whatever occurred to me as this vajra song

ཡེ་ཤེས་སྐྱུ་ཅན་ཁྱོད་མཆོད་པས།

yeshé kuchen khyö chöpé

To you, O holder of the wisdom body,

སྟེ་ཞིང་སྟེ་བར་བདག་སོགས་འགོ།

kyé zhing kyewar dak sok dro

In this and all our future lives

ཁྱོད་ཞབས་རྟེན་རྩ་བ་སྟེན་པར་ཤོག།

khyö zhab tagtu nyenpar shok

May I and others always remain at your feet.

At Drak Yerpa's Moon Cave, in the supreme siddhi grove blessed by the knower of the three times, the great master of Oḍḍiyāna himself, [416] just after accumulating a hundred feast offerings on the tenth day of Saga Dawa, Dorje Tugchok Tsal, a wandering mendicant with no fixed point of reference, sang of these joyous realizations. I pray for the blessing to attain the state of a tathāgata!

NOTES

1. See Almogi, “Analyzing Tibetan Titles,” and Roesler, “Classifying Literature or Organizing Knowledge,” for studies on Tibetan literary genres and titles.
2. The BDRC database reveals dozens of texts with this term in the title.
3. For example, Jigme Lingpa, following his visions of Longchenpa, composed a song called “The Queen of Spring’s (Cuckoo’s) Plaintive Call” (Goodman, *Tibetan Buddhism: Reason and Revelation*, 144). For a study of the cuckoo metaphor in Tibetan literature, see Virtanen, *Tibetan Written Images*, 98–105. For a discussion of the metaphor of spring in tantric literature, see Schott, *Kṛṣṇacaryāpādasya Dobākoṣaṭike*, 552.
4. The language of this line evokes the language of the *Māyājāla Tantra* (*sgyu ’phrul drwa ba*), which emphasizes the view in which all dualities are resolved in unity (Van Schaik, “The Early Days of the Great Perfection”; Lama Chönam and Sangye Khandro, *The Guhyagarbha Tantra*, 12–13).
5. Glosses on this term can be found in Arya Maitreya, *Buddha Nature*, 186, 379.
6. On the central channel of the subtle energy body, see Kongtrul, *Jonang*, ch. 9, and the Dharmachakra Translation Committee’s *Emergence from Samputa*. It is left in Sanskrit here because Jamyang Khyentse Wangpo himself chose to use the Sanskrit rather than the equivalent Tibetan term. Note also that he uses the Sanskrit in other texts (cf. *The Four Supreme Skills Using Syllables*, *mchog tu gyur pa yi ge’i sgyu rtsal bzhi*, Collected Works). B1208.
7. This refers to the source of voiced sounds (see Birch, “Haṭhayoga’s Floruit on the Eve of Colonialism,” 452–53). In other contexts, *nāda* means “sound” itself. Here we have chosen to render *nāda* with the uncommon noun “sonance,” an old-fashioned term simply meaning “sound” that has been adopted by modern music theorists to denote a fundamental sonic field out of which arise both consonance and dissonance (Hinton, “The Emancipation of Dissonance,” 573).
8. Proponents of the belief that one could reach enlightenment suddenly were known as *sahajiyas* (Bagchi, *The History and Culture of the Pālas of Bengal and Bihar*, 101).

9. Here “binder” translates the word for “vow,” “precept,” or “restraint” (*sdom pa*), which is closely related to the term “seal” (*mudrā*; *phyag rgya*) that appears several times in this prayer. Here we choose to translate it in a slightly anthropomorphized way, since the stanza is supplicating Guru Rinpoche as “heruka,” a general term for a class of wrathful masculine enlightened deity but also used specifically for Cakrasaṃvara (*’khor lo sdom pa*, or “binder of the cakras”). The term *chos kun sdom pa gcig pu* can just as well be rendered as “single confine of all things,” a possible synonym for *dharmadhātu* or *mahāmudrā* or any abstract, ultimate concept that encompasses or subsumes more discrete, relative things. In his *gnas lugs rin po che’i mdzod*, Longchen Rabjam (*mdzod bdun*, vol. 8, 154–55) writes that “all phenomena are bound/subsumed under the point of spontaneous presence (*lhun grub ’gag tu chos kun bsdams pa*) [and] subsumed under the point of non-doing (*byar med*).” Khyentse Wangpo (*sku yi dben gnas bsgrags yang rdzong*, 53) uses nearly the same phrasing in another text that reads, “Within the expanse that is the unitary confine of all things/ a song arises in the dance of multiplicity” (*chos kun sdom pa gcig pu’i dbyings/ du ma’i gar du snang ba’i rol mo ni*). In other contexts, when there is explicit reference to vows and commitments, the term *sdom pa gcig pu* can be translated as “single precept,” as seen in a supreme view that encompasses all teachings and views below it. See Padmasambhava, *Light of Wisdom*, vol. 4, 103–4: “To never depart from the essential points transcending the borderline between keeping and breaking nor from the pervasiveness freed from the web of perceiver and perceived is the most eminent samaya for arriving in the oneness of the exhaustion of phenomena, as well as being the precept for subsuming all phenomena within the vast sphere of spontaneous presence.” The main point in this passage is that resting in the Dzogchen view has the power to uphold all other vows and commitments, being similar to the famous idiom “knowing one liberates all” (*gcig shes kun ’grol*).
10. Do Tulku Rinpoche suggests a connection between “heruka” in this line and “binding” (*sdom pa*) in the stanza’s first line, as both terms are commonly applied to the important tantric deity Cakrasaṃvara.
11. For a detailed study of Abhidharma and the *dhātus*, see Goodman, *The Buddhist Psychology of Awakening*.
12. For a comprehensive exposition of this topic, see Goodman, *The Buddhist Psychology of Awakening*.
13. A slightly clearer but more provisional translation of this line could read “To you who achieved mahāmudrā,” which would refer especially to Guru Rinpoche’s manifestation of the vidyādhara level of mahāmudrā at Asura Cave in Pharping, Nepal. While this sense is certainly alluded to, it must be considered that “who achieved” is not represented in the Tibetan. Instead, mahāmudrā and “you” are presented appositionally, suggesting their equivalence. It is not uncommon for mahāmudrā to be a metonym for exalted figures (see Dharmachakra Translation Committee, *Emergence from Samputa*, 1.149; Tsöndru, *theg pa che chung gi grub mtha’*, 143). The link between mahāmudrā and the preceding lines in the stanza is illuminated by a passage in Kongtrul, *Journey and Goal*, 226–28: “One’s own mind is the supreme seal, mahāmudrā, the deity that becomes fully evident through meditation, with major and minor marks of more common and sublime attainment. This is saṃbhogakāya ... endowed with the attributes of an illusory embodiment of timeless awareness, the ordinary elements are freed with the vajra body.” The present translation interprets a slightly unusual enjambment in which *rnam grol* and *rab ’bar* are read in their verbal sense of “completely liberated” and “blaze,” since it is commonly understood that the major and minor marks of saṃbhogakāya and nirmāṇakāya buddhas “blaze” (Dudjom, *Nyingma School*, 191; Kongtrul, *Jonang*, §14) as a result of “complete spiritual maturation” (Kongtrul, *Journey and Goal*, 323) transcending compounded aggregates, elements, and so forth.
14. On the sacred sites and countries included in the cosmology of tantric Buddhism in the Himalayas, see Huber, “Where exactly are Cārita, Devikoṭa and Himavat?,” 121–64.

15. Jamyang Khyentse Wangpo writes in at least two registers: on one level, he recounts Guru Rinpoche's outer biographical relationship with *dākinīs*, while on the other he alludes to the inner tantric practices in which concentrated subtle energies in the head are melted with inner heat, causing them to drip, which in turn produces a feeling of bliss. For translations where these practices and their imagery are discussed at length, see Dharmachakra Translation Committee, *Emergence from Samputa*; Dudjom, *Nyingma School*, 18n250; Kongtrul, *Systems of Buddhist Tantra*, 28; Kongtrul, *Jonang*; Kvaerne, "The Concept of Sahaja in Indian Buddhist Tantric Literature"; Mullin, *The Six Yogas of Naropa*; Tsong Khapa, *Illumination of the Hidden Meaning*.
16. Of relevance to the present text, the transformation of the eight consciousnesses into the five wisdoms is the theme of the treatise *Distinguishing Consciousness from Wisdom by the Third Karmapa, Rangjung Dorje*, which is largely based on Maitreya's *Dharmadharmatāvibhāga*; see Brunnhölzl, *Mining for Wisdom Within Delusion*, 68, 111. The confused phenomena that arise in the eight consciousnesses are: (1–5) the experience of seemingly outer objects by means of the five senses and sense consciousnesses; (6) individual experiences of happiness, suffering, etc., that occur in the mental consciousness, as well as the synthetic concepts and generalizations that the mental consciousness develops based on the inputs of the five senses; (7) the deluded experience of "I" and "mine" that occurs to the afflicted mental consciousness; and (8) the all-ground consciousness (*ālayavijñāna*), which serves as the basis for the functioning of the other consciousnesses and acts as the repository for the impressions and tendencies they form. See Khenchen Thrangu Rinpoche, *The Five Buddha Families and the Eight Consciousnesses*, ch. 2.
17. For example, a liturgy in the *Longchen Nyingtik* reads, "within an indestructible bindu in the heart center is the life force present in unsubiding bliss-emptiness—the *dākinī* possessing the most sublime of all qualities" (*snying dbus mi shig thig le cher/ bde stong 'pho med grub pa'i srog/ rnam kun mchog ldan DA kini//*) (Jigme Lingpa, *yum mkha' 'gro'i tshogs kyi mchod pa*, 585). In another highly poetic passage, Khyentse Wangpo (*sku yi dben gnas bsgrags yang rdzong*, 52) uses the same phrase as a predicate for an enlightened figure: "the life force present in unsubiding bliss-emptiness, who possesses a vajra bearing a mirror of unity" (*bde stong 'pho med grub pa'i srog/ zung 'jug me long 'chang ba'i rdo rje can*).
18. Vesna Wallace ("Medicine and Astrology," 287) explains that in the tantras, "all the letters of the *nāḍi-prāṇas* are unified into the single word *evam*. The word *evam* is said not to be a term, or a conceptual sign, because it is the union of wisdom and method. *E* is a syllable *a*, or emptiness, the space-element, in the locative case; and *vaṃ* is gnosis, sublime bliss, which arises from and abides in emptiness, or space. Thus, the multi-syllable text is reduced to a two-syllable text, which is neither a yoga nor yoginī tantra."

19. Here, Padmasambhāva is described as a “bearer of multifarious *mudrās*”; that is, he either—or both—uses *mudrās* and *is* a *mudrā*. This is in line with the earlier verse in which he is addressed as *mahāmudrā*. On the ambiguity of the Tibetan phrase *gzugs 'chang ba*, see Schopen, *Buddhist Monks*, 19n18. The Tibetan *'chang ba* can have the meaning of the Sanskrit *dhārayati*, which would be translated as “employs the form (*gzugs*),” or “uses something in the form of X.” The phrase can just as well be translated as “assumes the form” in the sense of taking up, bearing, or embodying the form—here the form of a *mudrā*, with its broad range of meanings (seal, consort, symbol, etc.). Each time the term “*mudrā*” appears in this prayer, a rich spectrum of meanings is evoked. In this case, it is qualified by *sna tshogs* (“manifold, diverse, multifarious”), suggesting that it can be interpreted along the same lines as *Mahāmūdra*, the Great Seal that stamps all (manifold) appearances with their coemergent emptiness, or appearances that “symbolize” emptiness. Alex Wayman (“Totemic Beliefs,” 87) identifies *sna tshogs phyag rgya* as a technical term in the tantras: *kun du sna tshogs phyag rgya ni kham ssum gyi sems can thams cad yang dag pa'i ye shes kyi rgyas btab pa'o*, which he translates as “the expression ‘complete universal seal (*mudrā*)’ means that all the sentient beings of the three realms are sealed by right knowledge.” Catherine Dalton (*Enacting Perfection*, 84–85) also supports this reading. A similarly ambiguous usage of the term appears in a terma of Tsasum Lingpa in the context of exhorting protector deities to carry out their activities: “All beings are escorted onto the liberative path by means of the various *mudrās* (*sna tshogs phyag rgyas 'gro kun thar lam bskyal*)” (Tsasum Lingpa, *gter chos*, vol. 8, 81). In another tantric text, the term *sna tshogs phyag rgya* is glossed as an expression for the manifold appearances of the six consciousnesses being sealed with a realization of emptiness borne from the guru’s instructions (Khyentse Wangpo, *sgrub thabs kun btus*, 63). For further examples of this term used in a psychological way, see Karma Trinle, *do ha skor gsum gyi tshig gsum gyi rnam bshad*, 171; Sonam Gyaltzen, *gsung 'bum*, vol. 21, 60. The term *sna tshogs phyag rgya* also appears in the *Emergence from Samputa* tantra (Dharmachakra Translation Committee, verse 1.3.10), where it describes a quality of a *ḍākinī* as being a “universal consort” (*viśvamudrā*), that is, as one who merges or engages with manifold appearances, sealing them in coemergent emptiness; the corresponding Tibetan lines are *nam mkha' kun tu spyod 'grub pas/ mkha' 'gro ma zhes rab tu grags/ kun nas sna tshogs phyag rgya ste/ kun las sna tshogs sdom pa'o//* (Skorupski, *The Samputa-tantra*, 233n13). For examples of this more external, quasi-sexual usage of the term, see Akarasiddhi, *ye shes rdo rje kun las btus pa'i rgyud*, 284b; Buddhagyuha, *rgyud kyi don la 'jug pa*, 30b; Jamyang Khyentse Chökyi Lodrö, *grub gnyis 'dod 'jo'i dga' tshal*, 115; *Sa skya bka' 'bum*, vol. 6, 29.
20. This refers to a “cobra pearl” or “snake stone” (*nāgamaṇi*), as described in Garuḍa Purāṇa, ch. LXIX: “A pearl found in the hood of a cobra is round in shape like the one obtained from the mouth of a fish and emits a dazzling effulgence from its own natural seat” (Dutt, *The Garuḍa Purāṇam*, 187).
21. Brunnhölzl (*Songs of Innate Freedom*, Appendix 3n2145) comments on these in the Vajrayāna context: “In the Sāṃkhya school, ‘motility,’ ‘darkness,’ and ‘lightness’ ... are said to be the three constituents (Skt. *guṇa*) of the *prakṛti*, the primal cosmic substance that is said to be infinite, permanent, partless, unconscious, and all-pervading yet imperceptible. It is understood as the primordial undifferentiated equilibrium of those three constituents. In general, *rajas* (literally, ‘passion’) stands for whatever is active and energetic, *tamas* for what is coarse and heavy, and *sattva* for everything that is fine and light. When related to what is experienced by the *puruṣa* (the “person” or self, which is infinite consciousness), these three correspond to suffering, dullness, and pleasure or to hatred, ignorance, and desire, respectively. In the Buddhist Vajrayāna, the even mix of all three *guṇas* refers to the unity of body and mind as the inseparable fusion of *sattva* (*bodhicitta*; the white bindu), *rajas* (the red bindu), and *tamas* (the immovable awakened mind).” See also the Ninth Karmapa Wangchuk Dorje, *The Karmapa's Middle Way*, 351; Jamgön Kongtrul, *Indo-Tibetan Classical Learning and Buddhist Phenomenology*, 32, 350, 407.

22. The relation between melting bliss and the third (wisdom-knowledge) empowerment is discussed in Tsele Natsok Rangdrol's *Empowerment*, 42–48. However, the particular imagery of a youthful person is associated with the second (secret) empowerment. Jamgön Kongtrul (*Systems of Buddhist Tantra*, 475) describes it in the following way: “The secret initiation consists in the experience of the pristine awareness of bliss that arises as the vital essence shifts and descends from the forehead to the throat and then to the heart as a result of tasting the bodhichitta from the master and consort in union and seeing the fully blossomed lotus of the consort. The supreme joy (*paramānanda*) experienced is a bliss that lasts longer than that experienced in the vase initiation and is of four kinds, as is the above joy. This bliss is symbolized by a ‘youthful person’ (*lang tsho ’am dar ma*) to indicate that although it is more expanded than the previous, it is still unripened.”
23. Kongtrul (*gsung ’bum rgya chen bka’ mdzod*, 154) adds, “The maṇḍalas of the imaginary and dependent are fastened under the great seal of the thoroughly established” (*kun brtags gzhan dbang ’khor lo ni/ yongs grub phyag rgya chen por bsdoms*). In another prayer, Khyentse Wangpo (*bden tshig gi me tog*, 310) similarly links Guru Rinpoche with the three natures, finally addressing him as “one who partakes in the refreshment of the great seal of the thoroughly established” (*yongs grub phyag rgya chen mo’i ngal ’tsho la rol pa*).
24. The verses above focused on paying homage, which is the first of the Seven Branches. This line relates to the second branch, that is, offering. The remaining branches of confession, rejoicing, requesting, exhorting, and dedicating appear respectively in the next five verses.
25. See Patrul Rinpoche, *Guide to the Stages and Paths of the Bodhisattvas*.
26. This refers to the repetition or accumulation of the Seven Branches.
27. See Jamgön Kongtrul, *Jonang*, ch. 12n2, where a prayer called *kun mkhyen ye shes phung po can* is cited, which Gyurme Dorje translates as: “Omniscient One, endowed with the aggregate of pristine cognition.”
28. In this line and in the same place in the repeated structure of the next stanza, the sentence is read with the instrumental particle *gis* rather than the genitive *gi* found in the original. Confusion of these is an extremely common orthographical error in Tibetan texts, and this reading makes much more sense.
29. Gyurme Dorje translates the term “discursive thinking” as “false imaginations”; for an extremely detailed discussion of the various types of *vikalpas*, see Jamgön Kongtrul, *Indo-Tibetan Classical Learning and Buddhist Phenomenology*, 556–69. This is in line with the colloquial use of *rnam par rtog pa* or *rnam rtog* as “superstition” or “irrational belief”; see also Wisdomlib.org, “Vikalpa.”
30. See Dharma Publishing, *The Fortunate Aeon: How the Thousand Buddhas Became Enlightened*, 52–79.
31. An unusual term (*mkha’ khyab mkha’i rdo rje*) that Mipham Rinpoche glosses as “the wisdom that is the one taste of the knower and known” (Duckworth, *Mipam on Buddha-Nature*, 107).
32. Here used as a metaphor for the dharmakāya, “spring” (*dpyid*) connects to the song’s title.
33. This refers to the experience in the intermediate bardo states between death and being reborn.
34. For a discussion of this, see Dalai Lama, *A Flash of Lightning in the Dark of Night*, 10–11.
35. The expression “arise as [or into] the vajra body of union” occurs in the *Five-Nail Foremost Instruction of Nāropa* (*dpal nA ro pa chen po’i gegs sel gzer lnga’i man ngag*): “In that state of luminosity, the consciousness of the bardo of existence will rise into the vajra body of unity” (*’od gsal de’i ngang las/ srid pa bar do’i rnam shes zung ’jug rdo rje’i skur ldang bar ’gyur ro*) (Kongtrul, *gdams ngag mdzod*, 12).

36. See Dharmachakra Translation Committee, *Deity, Mantra and Wisdom*, 56–67, for an outline of how the bodhisattva paths and levels correspond to the vidyādhara levels.

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GLOSSARY

accomplishment

དངོས་གྲུབ། • *dn̄gos grub* • *siddhi*

Usually referring to spiritual attainments, of which there are ordinary types, such as clairvoyance, and the supreme type, the highest wisdom.

adventitious confusion

སྒྲོ་བྱར་འབྲུལ་པ། • *glo bur 'kbrul pa*

Confusion that is not a deeply rooted condition but only the result of obscurations that are eminently removable. Often likened to clouds in the sky that come and go and have no bearing on the nature of the sky.

aggregates

ཕུང་། • *phung* • *skandha*

Literally, either a “heap” or “mass.” The Buddha taught five aggregates that comprise the psychophysical makeup of beings: form, sensations (or feelings, received from form), perceptions, mental activity or formations, and consciousness.

appearance of this life

འདིའི་སྣང་། • *'di'i snang*

Literally, “these appearances.” This is shorthand for the appearances and experiences of one’s current life.

arrogant ones

དྲེགས། • *dregs*

Powerful though unenlightened beings whose alliance is cultivated by practitioners.

aspiration prayer

སྨོན་ལམ། • *smon lam* • *praṇidhāna*

Literally, “wish-path.” A genre of prayer that focuses on wishes for the future.

avadhūti

ཨ་བ་དུ་ཏི། • *a ba d+hUtI* • avadhūti

The central channel of the subtle energy body.

awareness

འཇིག་པ། • *rig pa* • vidyā

A fundamental term for knowledge, which has the sense of “science” or true, verified knowledge, not mere information. In tantric and Dzogchen contexts, the term connotes knowledge in the sense of direct seeing of the true nature of reality. It can also be translated as a contextually rarefied “vibrant awareness.”

bindu

ཐིག་ལེ། • *thig le* • bindu

A word with a great range of meanings related to spherical shapes. In the present text, it refers to one of the three major elements of a being’s subtle body: channels, winds, and vital drops. Vital drops can be understood as concentrations of subtle energy housed in the channels and moved by the winds.

bliss of melting

ཐུ་བདེ། • *zhu bde*

A feeling of intense wellbeing or ecstasy in the context of practices related to the winds and channels of the subtle body. In such practices, one uses energy at the base of the central channel to heat up concentrated energies in the crown chakra, which then drip down and set off experiences of bliss.

bliss-emptiness

བདེ་སྟོང་། • *bde stong*

The simultaneity of the experience of bliss with the realization of its empty nature.

body

སྐུ། • *sku* • kāya

The honorific term for body. Applied to exalted beings as in the case of the “three bodies of a buddha,” where it can be understood as something like “dimension.”

buddha nature

བདེ་གཤེགས་སྦྱང་པོ། • *bde gshogs snying po* • sugatagarbha

Literally, “the matrix of those who have gone to bliss.” The innate enlightened essence of all sentient beings. This doctrine is most famously expounded in the *Uttaratantraśāstra* (see Arya Maitreya, *Buddha Nature*).

channel

རྩ། • *rtsa* • nāḍi

Part of the architecture of a being’s subtle body. The channels carry energetic winds (*prāṇa*) throughout the body.

chosen deities

ཡི་དམ། • *yi dam*

Included among the Three Roots in Vajrayāna, one's special tutelary deity is usually represented in the singular; in this context, however, the plural is used for deities in union.

clinging

ཉེ་ལེན་ཀུན། • *nyer len kun* • sarvopādāna

This refers to an ongoing tendency of ordinary beings to grasp onto momentary, impermanent aggregates as if they were solid and enduring.

clusters of vital drops

ཐིག་ལེ་ཚོམ་བུ། • *thig le tshom bu*

In esoteric discourses, orbs of light (i.e., clusters of vital drops or *bindus*) can be taken as the objects of meditation and become the setting for visions of enlightened forms.

compounded

འདུས་བྱས། • *'dus byas* • saṃskṛta

Referring to the impermanent, composite nature of everything in saṃsāra.

confess

བཤགས། • *bshags*

Literally, to “put down” or “put aside,” so that the thing can no longer weigh one down.

controlled wind

རྩལ་བའི་རླུང་། • *rtsol ba'i rlung*

Energy that a yogic practitioner forcefully manipulates through breath and visualization, particularly in order to drive the subtle body's energies into the central channel.

ḍākinī

མཁའ་འགྲོ། • *mkha' 'gro* • ḍākinī

An important tantric term for female energy or a personification of such energy that travels through space and communicates with beings. Ḍākinīs can be mundane and even nefarious, but more often the term refers to female personifications of wisdom in the form of deities or exceptional women.

dance

གར། • *gar* • nṛtta

Literal or figurative dance. A common metaphor for the dynamic display of reality, often used in the sense of “display” or “expression.”

deliberate inhalation, exhalation, and effortful manipulation

འཇུག་ལྡང་བྱེད་རྩལ། • *'jug ldang byed rtsol*

The three kinds of breath that a practitioner of subtle-body yoga trains in.

dependent nature

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

One of the three natures in Yogācāra philosophy. The dependent nature is that part of reality of things simply existing through dependent origination. Things that exist in this way may or may not be layered over with imputed meanings, labels, and so forth.

Dharma protector

ཆོས་སྤྱོད། • *chos srung* • dharmapāla

A class of being pledged to protect and uphold the Buddha’s teachings.

dharmadhātu

ཆོས་དབྱིངས། • *chos dbyings* • dharmadhātu

The ultimate dimension of things (*dharmas*), the emptiness that pervades and encompasses everything.

dharmakāya

ཆོས་ཀྱི་སྐུ། • *chos kyi sku* • dharmakāya

Literally, “the truth body.” One of three bodies of the buddhas. The dharmakāya is the aspect of a buddha associated with space and simplicity, comprising the ultimate dimension beyond form.

dharmatā

ཆོས་ཉིད། • *chos nyid* • dharmatā

The most fundamental, irreducible quality of something. When applied to the mind, it implies buddha nature, luminous and empty, which is mind’s essence. Such “thingness” has resonances with the important Latin term *rerum natura* (“the nature of things”). The term can be understood in the sense of microcosmic dharmatā, in that each thing has its own irreducible nature of emptiness, and macrocosmic dharmatā, in that emptiness is universal.

discipline

ཚུལ་ཁྲིམས། • *tsbul khrims* • śīla

Ethical restraint. One of the six pāramitās.

discriminating wisdom

སོ་སོར་རྟོག་པའི་ཡེ་ཤེས། • *so sor rtog pa’i ye shes* • pratyavekṣaṇājñāna

One of the five wisdoms. Discriminating wisdom corresponds to the purification of the sixth consciousness (the mental consciousness). It is an awareness that takes in the specificity and diversity of all dharmas while not losing sight of their empty nature.

discursive thinking

རྣམ་པར་རྟོག་པ། • *rnam par rtog pa* • vikalpa

An important term for conceptual thought processes that operate on the basis of fixation on various aspects (*rnam pa*) of reality.

dynamic energy

རྩལ། • *rtsal*

In the abstract, this is an important term for the natural expressiveness and liveliness of reality—its inherent “charge.” In more specific contexts, it can mean “skill” or “power.”

E VAM

ཇེ་མེ། • *e waM* • evaṃ

In common contexts, the Sanskrit *evaṃ* simply means “thus,” as in the sūtra opening “Thus have I heard” (*evaṃ mayā śrutam*). When found in Tibetan texts, however, it almost always carries profound esoteric meanings where *evaṃ* signifies the union of wisdom (*e*)

and skillful means (*vam*), emptiness and bliss, mother and father, and other associated dyads.

eight consciousnesses

ཚོགས་བརྒྱད། • *tsbogs brgyad* • aṣṭa vijñānakāyāḥ

The five sense consciousnesses together with (6) the mental consciousness (*manovijñāna*), (7) the defiled mental consciousness (*kliṣṭamanovijñāna*), and (8) the fundamental store-house consciousness (*ālayavijñāna*).

eightfold display

རྣམ་པ་བརྒྱད། • *rnam pa brgyad*

The eight manifestations of Guru Rinpoche. The deeds and characters of the eight manifestations are narrated in the many biographies of Guru Rinpoche and prayers to him.

element

ཁམས། • *kham*s • dhātu

In its non-technical sense, it means a fundamental constituent. In its technical sense in the context of Abhidharma, it refers to the eighteen fundamental factors of conscious experience.

embodiment

དངོས། • *ngos*

Being embodied in physical form.

encouraging

དབུགས་དབྱུང་བ། • *dbugs dbyung ba*

A form of the related term *dbugs 'byin pa* (“breath” + “to expel”), which carries the sense of breathing life into someone or reviving them. As a verbal substantive, it can be taken as comfort, relief, or encouragement.

enlightened body of liberation

གྲོལ་བའི་སྐུ་ རྣམ་པར་གྲོལ་བའི་སྐུ་ • *grol ba'i sku, rnam par grol ba'i sku* • vimuktikāya

The enlightened body of liberation is the result of freeing oneself completely of afflictions (*kleśas*). It is distinguished from the more common word dharmakāya, which in certain technical contexts denotes the result of being free of cognitive obscurations. It can also be a synonym for the union of all the enlightened bodies (*svabhāvikakāya*).

enlightened mind

སྤུགས། • *thugs* • citta

The honorific term for mind applied to honored beings implying that their mind is imbued with wisdom.

environment and its living contents

སྡོད་བརྒྱུད། • *snod bcud*

A figurative term for the whole universe.

existence and peace

སྤྱད་དང་ཞི་བ། • *srid dang zhi ba*

A figurative term for all of saṃsāra and nirvāṇa.

face

ཞལ། • *zhal* • mukha

A literal or figurative face, the latter carrying the sense of “true form” or “true appearance.” Sometimes its countenance-related meaning is muted and it simply adds an honorific layer to the being that precedes it.

four enlightened activities

རྣམ་བཞིའི་བྲིན་ལས། • *nam bzhi'i phrin las* • caturkarman

The four enlightened activities are: (1) pacifying (*śānticāra*; *zhi ba*); (2) increasing (*paustika*; *rgyas pa*); (3) magnetizing (*vaśīkaraṇa*; *dbang ba*); and (4) subjugating (*abhicāra*; *drag po*).

four kinds of awareness-holder

རིག་འཛིན་རྣམ་བཞི། • *rig 'dzin nam bzhi*

The four awareness-holder levels are: (1) the matured vidhyādhara; (2) the vidyādhara with power over life; (3) the mahāmudrā vidyādhara; and the (4) spontaneously accomplished vidyādhara.

four noble truths

འཕགས་པའི་བདེན་བཞི། • *'phags pa'i bden bzhi*

The truths of suffering, its cause, cessation, and path.

fraught with filth

དྲི་བཅས། • *dri bcas*

Literally, “accompanied by stains” or any number of synonymic combinations.

free of elaborations

སྤྲོས་བྲལ། • *spros bral* • aprapañca

Free from the deluded layers of meanings, associations, interpretations, and projections that the unenlightened mind adds to reality just as it is.

fully established nature

ཡོངས་གྲུབ། • *yongs grub* • pariniṣpanna

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

gaṇacakra

རྩིག་ལ། • *tsbogs*

A celebratory tantric feast.

great timelessness beyond the three times

དུས་གསུམ་དུས་མེད་ཆེན་པོ། • *dus gsum dus med chen po*

Referring to how the wisdom of enlightened beings does not operate within the framework of past, present, and future.

greatest of the great

ཆེ་བའི་ཆེ་མཚན། • *che ba'i che mchog* • mahottaraheruka

In addition to meaning the “greatest of the great” (*che ba'i che mchog*), as a proper name it refers to Chemchok Heruka (Mahottaraheruka), one of the most important wrathful deities in the Nyingma tradition. As the central figure in the Teachings of the Eight Maṇḍalas (*bka' brgyad*), he is understood to encompass all other deities.

heruka

ཉེ་རུ་ཀ། • *he ru ka*

A term for male wrathful tantric deities. Often shorthand for the deity Cakrasaṃvara.

house of the central channel

དབུ་མའི་གྲོང་། • *dbu ma'i grong*

A figurative phrase for the central channel's tubular architecture.

imagined nature

ཁུན་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.”

immaculate

རྩལ་བྲལ། • *rdul bral* • viraja

Literally, “free from dust.” Generally a synonym for “pure.”

in person

དངོས། • *dnegos*

Here referring to concrete, waking experience or “in actuality.”

inanimate and living things

བརྟན་གཡོ་བའི་དངོས་པོ། • *brtan g.yo ba'i dngos po*

A figurative term for the whole universe. The environmental world and the beings contained within it.

inconceivable experiential domain

བསམ་གྱིས་མི་ཁྱབ་སྟོན་ཡུལ། • *bsam gyis mi khyab spyod yul*

In this phrase, “experiential domain” refers to the scope of a being's experience (i.e., what that being has epistemological access to). Here, since it is referring to the experiential domain of an enlightened being, it is qualified as being “inconceivable” by ordinary beings.

innate nature

གཏུག་མ། • *gnyug ma* • nija

Referring to the ultimate truth that has always been, that is never produced. The meaning overlaps with terms like “dharmakāya,” “dharmadhātu,” and “buddha nature.”

intransgressible

འདའ་དཀའ། • *'da' dka'*

Literally, “hard to go beyond.” This term usually carries the normative significance of “not to be transgressed.”

legions of outer and inner māras

ཕྱི་ནང་བདུད་ཚྭ་གས། • *phyi nang bdud tshogs*

Māras are forces that disrupt one’s spiritual progress. Outer māras are any external being or situation that distracts one from the path; inner māras are thoughts, feelings, and experiences that mire one in saṃsāra.

level of no-more-learning

མི་སྒྲོབ་གོ་འཕང་། • *mi slob go 'phang* • *śaikṣamarga*

In the Mahāyāna system of the five bodhisattva paths, the fifth is the path of no-more-learning.

life force

སྟོག་ • *srog* • *jīva, jīvita*

The vital energy that sustains life.

life force of accomplishment

གྲུབ་པའི་སྟོག་ • *grub pa'i srog*

A poetic expression used with “unsubsiding bliss-emptiness” (*bde stong 'pho med*) as a qualifier for exalted beings.

magical web

སྒྱུ་འཕྲུལ་རྩ་བ། • *sgyu 'phrul drwa ba*

A figurative expression, or more specifically one evoking the language of the Māyājāla Tantra (*sgyu 'phrul drwa ba'i rgyud*), which emphasize the view in which all dualities are resolved in unity.

mahāguru

མ་རྩ་གྲུ་བ། • *ma hA gu ru*

Great teacher.

mahāmudrā

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

“The Great Seal,” or sometimes “The Great Symbol.” A theoretical and meditational doctrine important to all Tibetan traditions. The general meaning of the term is that all of saṃsāra and nirvāṇa are sealed or encompassed by emptiness.

māra

བདུད། • *bdud*

Negative influences. Outer māras are any being or situation that leads one further into confusion. Inner māras are one’s own self-delusions.

meditation and post-meditation

མཉམ་རྒྱུ། • *mnyam rjes*

“Equipose” (*mnyam bzhab*) or “meditation” is contrasted with “post-attainment,” or “post-meditation” (*rjes thob*). A meditator’s life consists of these two alternating phases of deep meditation followed by periods in which one is not in such deep meditation but carries with them some of the effects of the previous meditation.

merit

བསོད་ནམས། • *bsod nams* • puṇya

One of two factors to develop in Mahāyāna Buddhism, the other being wisdom (*prajñā* or *jñāna*). Merit can be understood as the “good karma” that beings create, which will have positive results in the future.

mesmerized

བརྩན་པ་འཕྲོགས། • *brtan pa ’phrogs*

Literally, “robbed the stability” or “plundered the constancy.” It covers a wide semantic range related to overwhelming the mind.

mind

སེམས། • *sems* • citta

One of several important terms for mind corresponding to a being’s general subjectivity. It always entails dualism; it is not enlightened mind.

mind

ཡིད། • *gid* • manas

One of several important Tibetan terms for mind. This term emphasizes mind as the faculty that knows mental objects via mental consciousness (one of the six consciousnesses, with the others being the five sense consciousnesses). It also emphasizes the actively mental, deliberating mind in the framework of unenlightened, dualistic thinking.

nāga king’s hood

གཙུག་རྟེན་གདེངས་ཀ། • *gtsug tor gdengs ka*

This refers to a “cobra pearl” or “snake stone” (*nāga maṇi*).

naturally free

རང་གྲོལ། • *rang grol*

An important doctrinal term related to the true nature of reality. It highlights how the nature of reality need not be actively liberated but is intrinsically untrammelled. The term combines the elements “self” and the intransitive verb “to be free.”

necessities

ཉེར་སྤྱོད། • *nyer spyod*

Usually referring to the traditional ritual offerings of drinking water, washing water, flowers, incense, lamps, fabrics, food, and music.

nirmāṇakāya

སྤྱུལ་པའི་སྐུ • *sprul pa'i sku*

One of the three bodies or dimensions of a buddha. Can be translated as “emanation body” and understood as the tangible presence of the buddha’s wisdom that appears to ordinary beings.

nothing to do with objects

ཆ་དང་བཅས་པའི་ཡུལ་ལས་གྲོལ། • *cha dang bcas pa'i yul las grol*

Literally, “free from objects and all their parts.” Here applied to the dharmakāya, which is not crystallized around any reference points.

ordinary mind

སྒོ། • *blo* • buddhi

One of several important Tibetan terms for mind. It emphasizes the actively ratiocinating aspect of the mind that operates within the framework of subject, object, and action. Thus, it is often translated as “rational mind.” In the context of meditation, “ordinary mind” is a great obstacle, since it stands in the way of nonduality. In some contexts, it can be understood in a poetic (not metaphysical) sense of the English term “soul,” as in the personal mind with its attitudes and feelings.

palpable

དངོས། • *ngos*

Usually “tangible” or material. Here it paradoxically qualifies the term *nāda* (“sonance”).

plaintive song

སྐྱུང་གླུ། • *rgyang glu*

A type of song sung in longing to one far away. It is the term used in the genre of prayer “Calling the Lama from Afar.”

praise

བསྟོད་པ། • *bstod pa* • stotra

A eulogistic prayer.

prāṇa and mind

རྩུང་མེས་མ། • *rlung sems*

The mind and the subtle-body energies in holistic interdependence.

primordially pure

གཤོད་ནས་དག་པ། • *gdod nas dag pa*

A common predicate of ultimate reality which has never known impurity.

pure appearances

དག་པའི་སྤྱང་བ། • *dag pa'i snang ba*

Refers to appearances that are not tripped up in saṃsāric clinging. To an enlightened being, appearances are naturally pure. Such a relationship with appearances is cultivated in creation-stage meditation.

purity of the threefold sphere

འཁོར་གསུམ་རྣམ་དག། • *'khor gsum rnam dag*

Sometimes translated as “threefold purity,” this refers to the point when one has no fixation on the three spheres, or elements, of any action: (1) the doer, (2) the action, or (3) the object of the action. In the Mahāyāna teachings, the six pāramitās are “perfected” when they are performed without fixating on these three reference points.

rainbow body of union

ཟུང་འཇུག་འཇའ་ལུས། • *zung 'jug 'ja' lus*

The union of primordial purity (*ka dag*) and spontaneous presence (*lhun grub*).

realities of the noble and the ordinary

འཕགས་དང་སོ་སྤྱིའི་ཡུལ་གྱུར་པ། • *'phags dang so skye'i yul gyur pa*

“The noble and the ordinary” refers to the āryas who have entered the path of seeing, the third of the five bodhisattva paths, and those ordinary people who are on the first two bodhisattva paths of accumulation and joining.

rejoice

རྗེས་ཡི་རང་། • *rjes yi rang*

One of the seven branches. To rejoice in one’s own and others’ two accumulations.

relative

ཀུན་རྫོབ། • *kun rdzob* • saṃvṛti

One of the two truths which all of reality can be reduced to, the other being ultimate truth. Relative truth is the part of reality that is fictional, that is, everything taken to truly exist, everything filtered through an ordinary mind’s emotional and cognitional obscurations.

revelry

རོལ་པ། • *rol pa* • lalita, līla

A term with a wide range of poetic and doctrinal meanings. In poetic registers, it can mean “sporting,” “play,” “cavorting,” “reveling,” and so forth. In more doctrinal contexts, it refers to reality’s manifold display.

sacred sites and countries

གནས་དང་ཡུལ། • *gnas dang yul*

Power spots where one’s spiritual practice is amplified.

Saga Dawa

ས་ག་ཟླ་བ། • *sa ga zla ba* • vaiśākha

The fourth month of the Tibetan lunar calendar, considered to be the most important for practice since the Buddha’s birth, enlightenment, and parinirvāṇa all fall within this period (according to Tibetan tradition). The first fifteen days of the month are held to be particularly important.

samaya being

དམ་ཚིག་སེམས་དང། • *dam tshig sems dpa* • samayasattva

In Mahāyoga practice, especially in the creation stage, the samaya being is the deity imagined by the practitioner in all its symbolic details. The practitioner unites this samaya being with the wisdom being; that is, one imbues the practice with timeless awareness.

saṃbhogakāya

ལོངས་སྤྱོད། • *longs spyod* • saṃbhogakāya

Literally, “enjoyment body.” One of the three bodies of the buddhas. The saṃbhogakāya is associated with enlightened speech and appears to bodhisattvas as bearing the major and minor marks.

sanctified by

བྱིན་བརྒྱབས་པས། • *byin brlabs pas*

Related to the term “blessing,” here it carries the verbal sense of being transformed or consecrated through blessings.

self-knowing awareness

རང་རིག་ • *rang rig* • svasaṃvedana

A term in which “awareness” (*rig pa*) is qualified as “self-knowing.” It highlights that awareness is not limited to ordinary, intentional, dualistic awareness.

sense bases

སྒྱི་མཆེད། • *skye mched* • āyatana

Usually taught as a set of twelve: the six sense objects (sights, sounds, smells, tastes, textures, and mental objects) and the six sense faculties (eyes, ears, nose, tongue, body, and mind).

seven attributes of the union of bliss and emptiness

བདེ་སྤྱོད་ཁ་སྦྱར་བདུན། • *bde stong kha sbyor bdun*

Seven attributes of union (*kha sbyor bdun ldan*): (1) complete enjoyment (*longs spyod rdzogs pa*); (2) union (*kha sbyor*); (3) great bliss (*bde ba chen po*); (4) no self-nature (*rang bzhin med pa*); (5) completely filled with compassion (*snying rjes yongs su gang ba*); (6) uninterrupted (*rgyun mi chad pa*); and (7) unceasing (*'gog pa med pa*).

sixteen dreadful armies

བརྒྱད་གཉིས་འཛིགས་པའི་དབྱུང་ཚོགས། • *brgyad gnyis 'jigs pa'i dpung tshogs*

Most likely this refers to the “eight great fears” in their outer and inner aspects. The outer aspects are: (1) drowning or water; (2) thieves and assailants; (3) lions; (4) snakes; (5) fire; (6) flesh eating demons or malicious spirits; (7) imprisonment or captivity; (8) elephants. The inner aspects are: (1) craving or attachment; (2) wrong views; (3) pride; (4) envy; (5) anger; (6) doubt; (7) avarice; and (8) delusion.

sky dancer

མཁའ་འཁྲོ། • *mkha' 'gro* • ḍākinī

A poetic English rendering of ḍākinī.

sonance

ནྲ་ད། • *na da* • *nāda*

The Sanskrit term *nāda*, which Jamyang Khyentse Wangpo does not translate into Tibetan, means “vibration” or “internal resonance.”

space-vajra pervading space

མཁའ་ཁྱབ་མཁའ་རྫོགས། • *mkha' khyab mkha'i rdo rje*

An unusual term that Mipam Rinpoche glosses as “the wisdom that is the one taste of the knower and known” (Duckworth, *Mipam on Buddha-Nature*, 107).

spontaneous vajra song

རྫོགས་ཐོག་གླུ། • *rdo rje'i thol glu*

A type of non-deliberate song that expresses the subject’s realization of high aspects of the Dharma.

spontaneously accomplished vidyādhara

ལྷན་གྲུབ་རིག་འཛིན། • *lhun grub rig 'dzin*

The fourth of the four levels of vidyādhara (“awareness holder”).

spontaneously born one

ལྷན་ཅིག་སྐྱེས་པ། • *lhan cig skyes pa* • *sahaja*

One who achieves enlightenment very quickly. During the tantric efflorescence of the Pāla Empire (750–1161), Buddhist and non-Buddhist adepts (*siddhas*) spread the doctrine that enlightenment within a single life was very possible.

spring

དཔྱིད། • *dpyid*

The common term for the season between winter and summer. Figuratively, it often signifies a period of spiritual floridity or something, such as the dharmakāya, that is the source of spiritual qualities.

spring messenger

དཔྱིད་ཀྱི་ཐོག་ཉ། • *dpyid kyi pho nya*

A figurative name for the cuckoo bird who ushers in the spring.

state of nonduality

གཉིས་སུ་མེད་པས། • *gnyis su med pas*

Within an ongoing meditative experience of the coemergence of appearances and emptiness.

state of primordial purity

ཀ་དག་ངང་། • *ka dag ngang*

The ongoing state of pristine awareness that has never known defilement.

succumb

གཞན་གྱི་དབང་དུ་གྱུར་པ། • *gzhan gyi dbang du gyur pa*

Literally, “fall under another’s power.”

supplication

གསོལ་འདེབས། • *gsol 'debs* • adhyeṣaṇā

A genre of prayer that highlights the subject's devoted and solicitous approach to the person or deity they are addressing. They are distinct in character from aspiration prayers (*smon lam*) and praises (*bstod pa*) in that they evoke an immediate yearning for succor and blessings.

ten strengths

སྟོབས་བརྒྱ། • *stobs bcu* • daśabalāni

The ten strengths of a buddha whose knowledge has become unobstructed are: knowing (1) what is correct and incorrect; (2) the results of actions; (3) the aspirations of beings; (4) the elements; (5) the different capacities of beings; (6) all paths; (7) the different ways to establish meditative concentration; (8) the previous lives of oneself and others; (9) the knowledge of transference, death, and future births; and (10) knowing that the defilements are exhausted or knowing the path and result.

things

དངོས། • *dn̄gos*

Tangible, material things.

three elements of motility, darkness, and lightness

རྩལ་སྤྱན་སྟོང་སྟོབས་ཁམས་གསུམ་པོ། • *rdul mun snying stobs kham̄s gsum po* • tamas, rajas, sattva

These are three important terms in the Sāṃkhya school of India philosophy.

three liberations

རྣམ་ཐར་གསུམ། • *rnam thar gsum*

Shortened form of the “three gateways” or “three doors” to liberation. These are three different ways one may approach ultimate truth: (1) emptiness (*stong pa nyid*); (2) signlessness (*mtshan nyid med pa*); and (3) wishlessness (*smon pa med pa*).

three natures

མཚན་ཉིད་གསུམ། • *mtshan nyid gsum* • trisvabhāva

In the Yogācāra system of philosophy, reality is reduced to three categorical natures or characters: the imagined nature, the dependent nature, and the fully established nature.

threefold sphere

འཁོར་གསུམ། • *'khor gsum* • trimaṇḍala

The three elements involved in every action: agent, action, and object of action. When these three reference points are taken to truly exist, this is a framework for saṃsāric confusion.

transitionless

འཕོ་མེད། • *'pho med*

As in a level of realization that one does not go in and out of, and that has no ups or downs. Here, it is applied to the accomplishment of ongoing bliss-emptiness. There is still the dynamic unfolding of experience, but the accomplishment of unified bliss and emptiness does not subside.

truths of cessation and path

འགོགས་དང་ལམ་གྱི་བདེན་པ། • *'gogs dang lam gyi bden pa*

Referring to the third and fourth of the four noble truths.

two accumulations

ཚོགས་གཉིས། • *tsbogs gnyis*

The accumulations of merit and wisdom.

two kinds of benefit

དོན་གཉིས། • *don gnyis*

The achievement of liberation, which benefits oneself, and compassionate and skillful activity, which benefits others.

two veils

སྒྲིབ་གཉིས། • *sgrib gnyis*

The veil of afflictions (*klesāvaraṇa*; *nyon mongs kyi sgrib*) and the cognitional veil (*jñeyā-āvaraṇa*; *shes bya'i sgrib*).

twofold purity

དག་པ་གཉིས་ལྔ། • *dag pa gnyis ldan*

Literally, “that which is doubly pure” refers to the dharmakāya, which is free from the two obscurations (*sgrib gnyis*): (1) emotions or the obscuration of afflictions (*klesāvaraṇa*; *nyon mongs pa'i sgrib pa*) and (2) cognitional obscurations (*jñeyāvaraṇa*; *shes bya'i sgrib pa*).

ultimate

དོན་དམ། • *don dam* • paramārtha

One of the two truths that all of reality can be reduced to, the other being relative truth. Ultimate truth is reality unobscured by emotional and cognitional veils. It is the “true” reality of all things’ interdependence and the emptiness of inherent existence.

unbound by objects and agents of perception

གཟུང་འཛིན་བྲལ། • *gzung 'dzin bral*

The ordinary mind’s perceptual framework is based on the assumption of outer objects that are grasped and an inner consciousness that does the grasping. This is the root of dualistic thinking that keeps beings mired in saṃsāra.

unity

ཟུང་འབྲུག། • *zung 'jug* • yuganaddha

An important doctrinal term denoting the coming together of two or more distinct things to the point of their indivisibility. It is commonly used when talking about the unity of cataphatic categories like appearances, bliss, and luminosity becoming one with the apophatic category of emptiness. Also used to describe the inseparability of saṃsāra and nirvāṇa.

vajra aggregates

རྫོང་ཕུང་པོ། • *rdo rje phung po*

The subtle body. When the term “vajra” is added to a common term, it generally means that the latter has been embraced with wisdom and is no longer ordinary. Here, the

ordinary aggregates or compounded things that form a being's body are, in the process of meditative practice, understood as primordially pure, uncompounded, unchanging, and so forth—all qualities of the vajra.

vajra body

རྫོང་སྒྲུ • *rdo rje sku* • vajrakāya

The body united with wisdom so that it is no longer an ordinary body but a body with the qualities of the vajra, like being unchanging, indestructible, and so forth.

vajra master

རྫོང་སྒྲོབ་དཔོན། • *rdo rje slob dpon* • vajrācārya

An expert in Vajrayāna theory and practice, particularly with skill in ritual.

vajra mind

རྫོང་འཛིན་ཐུགས། • *rdo rje'i thugs*

Mind imbued with wisdom.

vajra of enlightened speech

གསུང་གི་རྫོང་། • *gsung gi rdo rje*

The speech faculty imbued with wisdom, or a being who has accomplished united speech and wisdom.

vajra of mind

སེམས་ཀྱི་རྫོང་། • *sems kyi rdo rje*

Mind imbued with wisdom.

vajra song

རྫོང་འཛིན་གླུ། • *rdo rje'i glu* • vajragīta

A type of song that displays the composer's meditative realization.

vajra speech

རྫོང་འཛིན་གསུང་། • *rdo rje'i gsung*

Speech and wind energies united with wisdom.

Vajrarākṣasa

རྫོང་སྒྲིན་པོ། • *rdo rje srin po* • vajrarākṣasa

Vajrarākṣasa is listed as a minor attendant deity in the maṇḍala of Amoghasiddhi Buddha and as an epithet of Mañjuśrī in the *Mañjuśrīnāmasaṃgīti*. Here, Vajrarākṣasa is used as a generic term, similar to heruka, connoting a fierce masculine deity. This usage is found in Vajrakīlaya sādhanas composed by Tertön Sogyal and Khenchen Jigme Puntsok.

victorious activity in every direction

ཕྱགས་ལས་རྣམ་རྒྱལ། • *phyogs las rnam rgyal*

A term broken down literally as “directions” + “activity” + “completely” + “victorious.” It can be used as a phrase or as a proper name or epithet.

victorious one

རྒྱལ་བ། • *rgyal ba* • jina

An enlightened being, particularly a buddha. One who has overcome the afflictive and cognitive obscurations.

view of the self

བདག་ཏུ་བཞུ་བ། • *bdag tu blta ba*

The saṃsāric metaphysical and epistemological orientation that takes the five aggregates to be a truly existing self.

vital and controlled winds

སྟོང་དང་རྩེ་བའི་རྩུང་། • *srog dang rtsol ba'i rlung*

These are kinds of wind that one learns to manipulate in the *tsalung* (channels and winds) system of yoga. The wind of vitality (*srog rlung*) is the life-sustaining energy that pervades the body. Controlled winds or winds of exertion (*rtsol rlung*) refers to winds that are forcefully corralled into the central channel.

vital drops

ཐིག་ལེ། • *thig le* • bindu

A word with a great range of meanings related to spherical shapes. In the present text, it refers to one of the three major elements of a being's subtle body: channels, winds, and vital drops. Vital drops can be understood as concentrations of subtle energy housed in the channels and moved by the winds.

vital wind

སྟོང་རྩུང་། • *srog rlung*

An energy that circulates in the subtle body that sustains one's life force.

wind

རྩུང་། • *rlung* • prāṇa

One of the main elements of a being's subtle body. These energetic winds are carried through the body through channels (*nāḍīs*).

wisdom aggregate

ཡེ་ཤེས་ཕུང་པོ། • *ye shes phung po* • jñānaskandha

As all beings consist of aggregates, enlightened beings are also ascribed the aggregate of timeless awareness.

wisdom being

ཡེ་ཤེས་སེམས་པ། • *ye shes sems pa* • jñānasattva

In Mahāyoga practice, especially in the creation stage, the wisdom being is the ultimate form of the deity, which is the practitioner's own timeless awareness. In successful creation-stage practice, one unites this with the imagined samaya being.

wisdom body

ཡེ་ཤེས་སྐུ། • *ye shes sku* • jñānakāya

Very similar in meaning to “wisdom aggregate” in this text. A term for the embodiment of wisdom or pristine awareness.

within the vastness of twofold purity

དག་པ་གཉིས་ལྡན་ཆེན་པོར། • *dag pa gnyis ldan chen por*

Literally, “within the great thing that has double purity” (i.e., pure in terms of the two obscurations or veils).

yogic conduct

བརྟུལ་ཞུགས། • *brtul zhugs* • *vrata*

Refers to spiritual disciplines and austerities related to Buddhist and non-Buddhist yogic traditions.