

༄༅། །རྗེས་སུ་རྣལ་འབྱོར་དང་འབྲེལ་བའི་རྣམ་རྗེས་ཐོས་སྒྲུ་  
བདེ་སྟོང་བདུད་རྩིའི་རྒྱ་བས་ཐོང་།

**Waves of Bliss-Emptiness Amṛta:  
A Spontaneous Vajra Song Related to  
Anuyoga**

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.

*rjes su rnal 'byor dang 'brel ba'i rdo rje'i thol glu bde stong bdud rtsi'i rlabs phreng*

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**Khyentse Vision Project:** Translating the Works of  
Jamyang Khyentse Wangpo

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# TRANSLATOR’S INTRODUCTION

This is the second of a set of three spontaneous vajra songs sung by Jamyang Khyentse Wangpo in celebration of the experiential realizations of the three inner tantras. *Waves of Bliss-Emptiness Amṛta* details the practice and fruition of the second inner tantra, known as Anuyoga or “Further Yoga.” Anuyoga emphasizes the completion-stage practices of the vajra body. Working with the internal system of winds, channels, and essence drops, one generates bliss-emptiness. With the five special yogas unique to Anuyoga, the practitioner ultimately attains buddhahood.

Spontaneous vajra songs burst forth from the throats of realized masters in a creative and free-flowing style. These devotional songs evoke the master’s meditative experiences and contain pith instructions for the path and explanations of how each stage of practice transforms and awakens us. The genre of vajra songs or *dobās* has a rich history within the Indo-Tibetan Vajrayāna tradition, dating back most famously to the eighth-century Indian mahāsiddha Saraha and continuing in Tibet with masters such as Milarepa, Longchenpa, Jigme Lingpa, Shabkar, Mipham, and many others. Vajra songs are so-called not because they are beautiful literary compositions but because they convey the special wisdom of the Vajrayāna.

In his vajra songs, Jamyang Khyentse Wangpo shares his dynamic inner wisdom in a deeply personal and direct way to give us a taste of his own experience and to encourage us to embody the spacious wisdom of nonduality within ourselves. We can read or sing these songs as a daily prayer, look to them for guidance and inspiration as we traverse the path, or share them during feast-offering rituals.



བདེ་སྣང་བདུད་རྩི་རྒྱ་བས་ཐེང་།

## Waves of Bliss-Emptiness Amṛta

*Oh joy!*

ནམ་ཀུན་མཚན་ཏུ་མི་འགྱུར་བདེ་ཆེན་གྱི་ངོ་བོ།།

nam kün chok tu mi gyur dé chen gyi ngo wo

Your essence is the all-manifesting, supremely unchanging, great bliss;

བུང་འཇུག་ཀུན་ལྷབ་ལྷན་སྐྱེས་གཉུག་མ་ཡི་རང་བཞིན།།

zung juk kün khyab lhen kyé nyuk ma yi rang zhin

Your nature is innate, coemergent, all-pervasive unity;

ཉོན་མོངས་བདེ་བ་ཆེན་པོའི་ཡེ་ཤེས་སུ་སྦྱར་བའི།།

nyön mong dé wa chen pö yé shé su jor wé

I bow to the lord of the maṇḍala of united method and knowledge,

ཐབས་ཤེས་བུང་འཇུག་འཁོར་ལོའི་མགོན་པོ་ལ་འདུད་དོ།།

tab shé zung juk khor lö gön po la dü do

Who joins mental afflictions with the wisdom of great bliss.

དོ་རྗེ་ཕུང་པོའི་གོང་ཁྱེར་གདན་གསུམ་གྱི་ལྷ་ཚོགས།།

dor jé pung pö trong khyer den sum gyi lha tsok

The deities' three seats are the citadel of the vajra body;



ཉེ་བའི་འདུ་བ་ལྷན་སྐྱེས་ཡེ་ཤེས་སུ་ཤར་རོ།།  
nyé wé du wa lhen kyé yé shé su shar ro  
Fully coalesce and arise as coemergent wisdom.

འགྱུར་མེད་བདེ་ཆེན་ལྷ་བདེའི་བདུད་རྩི་ཡིས་སྐྱོས་པས།།  
gyur mé dé chen zhu dé dü tsi yi nyö pé  
Intoxicated by the unchanging great bliss of melting bliss-amṛta,

རླུང་སེམས་མི་རྟོག་དབུ་མའི་རོ་བོ་རུ་ཐིམ་ནས།།  
lung sem mi tok u mé ngo wo ru tim né  
The winds and mind dissolve into the central channel's essence, beyond thought,

ཟག་བྲལ་དོ་རྗེ་གསུམ་གྱི་རང་བཞིན་ལས་སྐྱེས་པའི།།  
zak dral dor jé sum gyi rang zhin lé kyé pé  
And in the spacious sky of the avadhūtī, arisen from the unsullied three vajras

ནལ་འབྱོར་ལྷ་ལྷན་རྒྱ་ཉིའི་མཁའ་དབྱིངས་སུ་སྒྲིན་ནོ།།  
nal jor nga den dhu ti kha ying su min no  
And endowed with the five yogas, maturation is reached.

ཐབས་ཤེས་རོ་རྒྱུད་རྒྱ་བ་དབུ་མ་རུ་བཅིལ་བས།།  
tab shé ro kyang gyu wa u ma ru chil wé  
By extinguishing the movements of the rasanā and lalanā within the central channel  
through method and knowledge,

ས་བཅུའི་རྒྱན་མཐར་ཚུ་ལྡན་རུ་སྒྲིན་ཏེ།།  
sa chü gyün tar dza len dha ra ru min té  
The progression of the ten grounds culminates within the jālandhara,<sup>1</sup>

འོད་ཟེར་ཆེན་པོའི་དབང་གི་བྱེད་ལས་ལ་བརྟེན་ནས།།  
ö zer chen pö wang gi jé lé la ten né  
And propelled by the empowerment of great light rays,

མི་སློབ་ལས་གྱི་ལོ་འཕང་མཛོན་འགྱུར་དུ་འགྲུབ་བོ།།  
mi lob lam gyi go pang ngön gyur du drub bo  
The level of the path of no-more-learning is actualized.

གཞན་ལུས་ལ་བརྟེན་བདེ་ཆེན་རིག་མ་ཡི་ཕོ་ཉལ།།  
zhen lü la ten dé chen rik ma yi po nyé  
Relying upon another's body through uniting with the wisdom consort,

བྱུང་འཇུག་བདུད་མིའི་ཉིང་ཁུ་མཉམ་སྦྱོར་དུ་འབབ་པས།།  
zung juk dü tsi nying khu nyam jor du beb pé  
Who is the messenger of great bliss, the amṛta essences meet,

བཅུ་རྩལ་དགའ་བའི་ཡེ་ཤེས་པོ་རྣམས་ཉེ།།  
chu druk ga wé yé shé pad mo ru dzok té  
The wisdom of the sixteen joys is perfected within the lotus,

ཕྱག་རྒྱ་ཆེན་པོ་ལྷན་སྦྱེས་དེ་བོ་རུ་ཤར་རོ།།  
chak gya chen po lhen kyé ngo wo ru shar ro  
And the great seal manifests as the coemergent essence.

བྱ་བ་རྒྱུ་དང་བྱེད་པ་ལམ་མཚོག་གི་རྒྱུན་ལས།།  
ja wa gyu dang jé pa lam chok gi kyen lé  
With actions as the cause and the supreme path of activity as the condition,

བྱ་བལ་འབྲས་བུའི་གོ་འཕང་ཆེན་པོ་ལ་སྦྱོར་ཉེ།།  
ja dral dré bü go pang chen po la jor té  
The great level of the fruition—nonaction—is reached. [570]

རྣམ་པར་གྲོལ་བའི་དཔལ་སྤེར་ཉེ་རྒྱུ་ཡི་སྦྱོར་པ།།  
nam par dröl wé pal ter nyé gyu yi chö pa  
Conduct, the secondary cause that bestows the glory of complete liberation,

མེད་བྱུང་ཐབས་མཚོག་དེས་པའི་གསང་ལམ་དུ་ཤར་རོ།།  
mé jung tab chok ngé pé sang lam du shar ro  
Manifests as the definitive secret path of the marvelous supreme method.

དེ་སྐད་ཨོ་དབྱིངས་སྤང་སྤོང་སྦྱུ་མ་ཡི་གྲོང་ནས།།  
dé ké é ying nang tong gyu ma yi long né  
This utterance was drawn from the basic space of E, the expanse of illusory empty appearance,

མྱོ་ཡིག་ཤེས་རབ་དགའ་བའི་ཐོལ་སྦྱུ་རུ་སྤངས་པས།།  
wam yik shé rab ga zhi töl lu ru lang pé  
As a spontaneous song of VAM, the four joys of sublime knowledge,

ལྷན་ཅིག་སྦྱེས་པ་བརྗོད་བྱལ་རང་རིག་གི་གཤེས་སུ།།  
lhen chik kyé pa jö dral rang rik gi shi su  
By which I pray that the primordial, everlasting kingdom is reached

གདོད་མའི་གཏན་སྲིད་ཟིན་པའི་སློན་ལམ་ཞིག་ལྟེན།།

dö mé ten si zin pé mön lam zhik zhü o

Within the inexpressible, coemergent nature of one's own awareness.

*May virtue prevail!*<sup>2</sup>



## NOTES

1. Emended from jalandhāra to jālandhara.
2. “May virtue prevail!” (*dge'o*) appears only in the Kabab Dun edition.



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# GLOSSARY

## all-manifesting

རྣམ་ཀུན། • *rnam kun*

Here interpreted to mean emptiness, which possesses the sublime capacity for manifestation of all aspects.

## avadhūtī

དབུ་མ། • *dbu ma* • avadhūtī

The central channel of the subtle energy body.

## E

ཨ། • *e* • *e*

The two Sanskrit syllables E VAM are symbolic representations of sublime knowledge (E) and skillful means (VAM), which correspond to the inseparable unity of vast emptiness (the feminine principle) and dynamic luminosity (the masculine principle). Together, they are known as coemergent wisdom.

## empowerment of great light rays

འོད་ཟེར་ཆེན་པོའི་དབང་། • *'od zer chen po'i dbang*

According to the Sūtra tradition, when a bodhisattva is about to become a buddha, light rays emanate from between the eyes of the myriad tathāgatas of the ten directions, dissolve into the bodhisattva's crown, and buddhahood is attained.

## five cakras knots

འཁོར་ལོ་ལྔའི་མདུད་པ། • *'khor lo lnga'i mdud pa*

The five channel wheels of the subtle body, located at the crown, throat, heart, navel, and secret centers.

## five yogas

རྣམ་འབྱོར་ལྔ། • *rnal 'byor lnga*

According to the Secret Mantra Nyingma Anuyoga tradition, there are five yogas that are the essence of the five paths: (1) the yoga of aspiration and intention on the path of accumulation (*tsbogs lam 'dun pa sems pa'i rnal 'byor*), (2) the yoga that places one in a

noble family on the path of joining (*sbyor lam rigs chen 'byed pa'i rnal 'byor*), (3) the yoga of heaving a sigh of relief on the path of seeing (*mtshong lam dbugs chen 'byin pa'i rnal 'byor*), (4) the yoga of receiving a great prophecy on the path of cultivation (*bsgom lam lung chen thob pa'i rnal 'byor*), and (5) the yoga of perfecting great skill on the path of no-more-learning (*mi slob lam rtsal chen rdzogs pa'i rnal 'byor*).

### jālandhara

རྩོལ་རྩུ་ར། • *dzA lan+d+ba ra* • jālandhara

The skull.

### lalanā

ཀྱང་། • *rkyang* • lalanā

The left subtle channel that runs parallel to the central channel. Known in Tibetan as *kayangma*, and in Sanskrit as *lalanā*.

### path of no-more-learning

མི་སློབ་པའི་ལམ། • *mi slob pa'i lam*

The final of the five paths to complete awakening, so called because at this stage there is nothing more to learn or train in. Synonymous with buddhahood in the Mahāyāna.

### rasanā

རོ། • *ro* • rasanā

The right subtle channel that runs parallel to the central channel. Known in Tibetan as *roma*, and in Sanskrit as *rasanā*.

### sixteen joys

དགའ་བ་བརྒྱ་དྲུག། • *dga' ba bcu drug*

Joy (*dga' ba*), supreme joy (*dga' mchog*), joy free of joy (*dga' bral*), and coemergent joy (*lhan skyes pa'i dga' ba*), each of which has four aspects through its contact with the other three, making sixteen in all.

### ten grounds

ས་བརྒྱ། • *sa bcu*

The ten bodhisattva bhūmis. The text refers specifically to the culmination (*sa bcu'i rgyun mthar*), the tenth bodhisattva bhūmi, called “riding on perfection” (*rdzogs pa ci chibs kyi sa*).

### three channels

རྩ་གསུམ། • *rtsa gsum*

The three principal vertical channels of the subtle body: the central channel and the right and left channels which run parallel to the central channel.

### three seats

གདན་གསུམ། • *gdan gsum*

The three seats are (1) the aggregates (*skandba*) and elements (*dhātu*), 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 vajras

རྫོང་གསུམ། • *rdo rje gsum*

Awakened body, speech, and mind.

### VAM

ཨྀ། • *waM* • *vaṃ*

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### yogic heat

གཏུམ་མོ། • *gtum mo* • *caṅḍali*

The tantric practice of generating intense inner heat which leads the winds into the central channel and melts the nectar at the crown. This generates the experience of the four joys.