

༄༅། །ཐེས་སུ་རྣལ་འབྱོར་དང་འབྲེལ་བའི་རྣམ་རྒྱུ་
བདེ་སྟོང་བདུད་རྩིའི་རྒྱ་བས་ཐེང་།

**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

B1472, D27

Kabum, vol. 22 (za), 568.4–570.2, Dzongsar 2014;
Kabab Dun, vol. 2 (kha), 53.1–54.5, Dzongsar 2013.

Translated by Heidi Nevin, with expert counsel from Lama Tsering Gyaltzen. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

First Published UNPUBLISHED

Version 1

Generated from KVP's reading room on 2-Nov-2024

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 *dohās* 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་སྤྱོད་བདུད་ཅིའི་རྒྱ་བས་ཐེང་།

Waves of Bliss-Emptiness Amṛta

Oh joy!

ནམ་ཀུན་མཆོག་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;

བྱུང་འཕྲག་ཀུན་ཁྱབ་སྒྲིམ་གཉེས་གཉེས་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་སྦྱོར་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་བྱུང་འཕྲག་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.

དོན་ཐུང་པོའི་གོང་ཁྱེད་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;

ཙུག་མཐུ་འཁོར་ལྷའི་མདུད་པ་ཏྲ་གི་ཡི་གོང་ཁྱེར།

tṣa sum khor ngé dü pa da ki yi trong khyer

The three channels and five cakra knots are the citadels of the ḍākinīs—

སྒྲིང་སྤྱིད་སྒྲོན་བཅུད་དག་པ་རབ་འབྱམས་གྱི་ངང་དུ།

nang si nö chü dak pa rab jam kyi ngang du

Within the infinite purity of appearance and existence, the world and its beings,

[569]

བཀོད་པ་ཙུ་ཁམས་རྣམ་དག་ཐབས་ཤེས་གྱི་རོལ་པ།

kö pa tsa kham nam dak tab shé kyi röl pa

The array of pure channels and elements are the display of method and knowledge.

འགོ་འོང་སྟོག་སྒྲོལ་རྒྱུད་ཀླན་རྩ་རྒྱུད་གི་ལམ་ནས།

dro ong sok tsöl lung kün ro kyang gi lam né

Having bound all the life-force winds circulating along the rasanā and lalanā pathways

ཁ་སྐྱོར་བདེ་བ་ཆེན་པོའི་གཉུག་མ་རུ་བསྐྱེམས་པས།

kha jor dé wa chen pö nyuk ma ru dom pé

Within the innate nature of deeply blissful union,

དབྱིངས་རིག་འཕོ་འགྱུར་བལ་བའི་འོད་གསལ་གྱི་ངང་དུ།

ying rik po gyur dral wé ö sal gyi ngang du

Discursive thoughts dissolve into the luminous continuum of unified space and awareness, free of transition and change,

རྟོག་ཚོགས་ཐིམ་ལ་མ་རྒྱགས་རང་གོལ་དུ་ཡོང་རོ།

tok tsok tim la ma muk rang dröl du yong ngo

And unobscured self-liberation is reached.

ཨ་ཤད་གཏུམ་མོའི་ཉི་མ་མཁའ་དབྱིངས་སུ་འབར་བས།

a shé tum mö nyi ma kha ying su bar wé

By setting ablaze the A-stroke with the sun of yogic heat in the spacious sky,

ཧྲི་ཡིག་ཟླ་བའི་བདུད་མི་འཁོར་ལོ་རུ་བཟུ་ནས།

ham yik da wé dü tsi khor lo ru zhu né

The HAM syllable's white amṛta melts into the cakras,

ཡས་བབས་རྒྱ་དང་མས་བརྟན་འབྲས་བུ་ཡི་དགའ་བས།

yé bab gyu dang mé ten dré bu yi ga wé

And the joys of the descending cause and ascending result

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.

འབྱར་མེད་བདེ་ཆེན་བྱ་བ་དེའི་བདུད་རྩི་ཡིས་སྦྱོས་པས།

gyur mé dé chen zhu dé dü tsi yi nyö pé

Intoxicated by the unchanging great bliss of melting bliss-amṛta,

རྒྱུད་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་བལ་དོ་རྩེ་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་ལྔ་ལྷན་རྒྱ་ཉིའི་མཁའ་དབྱིངས་སུ་སྦྱིན་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་ལྷན་རུ་སྦྱིན་ཏེ།

sa chü gyün tar dza len dha ra ru min té

The progression of the ten grounds culminates within the jālandhara,¹

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་སྦྱོབ་ལམ་གྱི་གོ་འཕང་མཛོན་འབྱར་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་པོ་ཉམས།།

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་ཅིའི་ཉིང་ཁུ་མཉམ་སྦྱར་དུ་འབབ་པས།།

zung juk dü tsi nying khu nyam jor du bebs pé

Who is the messenger of great bliss, the amṛta essences meet,

བཅུ་དྲུག་དགའ་བའི་ཡེ་ཤེས་སྒྲོ་བུ་རྫོགས་ཏེ།།

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་སྦྲེས་རོ་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་རྒྱ་དང་བྱེད་པ་ལས་མཆོག་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་བ་ལ་འབྲས་བུའི་གོ་འཕང་ཆེན་པོ་ལ་སྦྱར་ཏེ།།

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་སྟེར་ཉི་རྒྱ་ཡི་སྦྱོང་བ།།

nam par dröl wé pal ter nyé gyu yi chö pa

Conduct, the secondary cause that bestows the glory of complete liberation,

མད་བྱུང་ཐབས་མཆོག་ངེས་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་ཨི་དབྱིངས་སྤང་སྟོང་སྒྱུ་མ་ཡི་གློང་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,

ཨླ་ཡིག་ཤེས་རབ་དགའ་བཞིའི་ཐོལ་སྒྱུ་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་སྐྱེས་པ་བརྗོད་བྲལ་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་སྣོན་ལམ་ཞིག་ཟུའོ།

dö mé ten si zin pé mön lam zhik zhü o

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

*May virtue prevail!*²

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

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

རྣལ་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 (*tshogs 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 (*mthong 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

རྩྭ་ལྒྱུ་ར། • *dzA lan+d+ha ra*

The skull.

lalanā

ཁྱུང་། • *rkyang*

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

path of no-more-learning

མི་སྤྱོད་པ་འི་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*

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་བརྩུ་བ། • *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་བརྩུ། • *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

རྩྭ་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 (*skandha*) 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

རྣམ་ཤེས་གསུམ། • *rdo rje gsum*

Awakened body, speech, and mind.

VAM

ཨྱཎྱ • *waM* • *vaṃ*

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.

yogic heat

གཏུམ་མོ་མོ། • *gtum mo* • *caṇḍālī*

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.