

༄༅། །ཟུང་འདུག་རྫོགས་པ་ཆེན་པོའི་དོ་རྫེའི་ཐོལ་སྒྲུབ་བྱ་བ་ལ་
གཉུག་མའི་རྒྱན།

**Adornment of the Innate Nature Free of
Activity: A Spontaneous Vajra Song Related
to the Unified Great Perfection**

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.

zung 'jug rdzogs pa chen po'i rdo rje'i thol glu bya bral gnyug ma'i rgyan

B1473, D28

Kabum, vol. 22 (za), 570.2–572.1, Dzongsar 2014;

Kabab Dun, vol. 2 (kha), 55.1–56.6, 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 2024

Version 1

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

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This is the third of a set of three spontaneous vajra songs sung by Jamyang Khyentse Wangpo in celebration of the experiential realizations of the three inner tantras. *Adornment of the Innate Nature Free of Activity* details the practice and fruition of the third inner tantra, known as Atiyoga or the Great Perfection, which is the pinnacle of all vehicles and the culmination of all paths. The Great Perfection practitioner leaves behind all conceptually contrived practices of the other eight vehicles and rests at ease in the nature of mind, without altering or modifying anything. Through the unified cultivation of “cutting through” (*trekchö*) and “leaping over” (*tögal*), the practitioner realizes primordial purity and spontaneous presence.

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.

བྱ་བ་ལ་གཉུག་མའི་རྒྱན།

Adornment of the Innate Nature Free of Activity

Homage to the wisdom guru!

གདོད་ནས་སྤྱོད་པའི་མཚན་མ་ཆོས་དབྱིངས་སུ་ཞི་བའི།

dö né trö pé tsen ma chö ying su zhi wé

In the expanse of primordial purity, the ultimate sphere ever free of conceptual elaboration,

ནང་གསལ་ཁྱད་ཆོས་རྩག་ལྷན་ཀ་དག་གི་གྲོང་དུ།

nang sal khyé chö druk den ka dak gi long du

Inner luminosity, endowed with the six special qualities,

ཕྱིར་གསལ་ལོངས་སྤྱོད་ཡོངས་རྫོགས་འཁོར་ལོ་རུ་བཞུངས་པའི།

chir sal long chö yong dzok khor lo ru zheng pé

Appears as outer luminosity, the wheel of the saṃbhogakāya—

རང་རིག་བརྗོད་དུ་མེད་པའི་ངོ་བོ་ལ་འདུད་དོ།

rang rik jö du mé pé ngo wo la dü do

To the inexpressible nature of my own awareness, I bow.

ཀུན་གཞི་ལུང་མ་བསྟན་པའི་མན་ཤེལ་གྱི་ངོས་སུ།

kün zhi lung ma ten pé men shel gyi ngö su

On the crystal surface of the undetermined universal ground,

སྒྲ་ཚླགས་སྒྲ་བའི་རང་རྩལ་གཉིས་སྒྲ་དུ་བརྒྱད་བས།

na tsok nang wé rang tsal nyi nang du zung wé

The myriad appearances of natural creativity are grasped as dualistic appearances;

མཐའ་མེད་འཁོར་བའི་འོད་རིས་སྒྱག་པོ་ཡིས་བསྐྱུས་ཏེ།

ta mé khor wé ö ri tuk po yi lü té

Thus deceived by the dense light patterns of endless saṃsāra,

མ་རིག་འབྱུལ་པའི་སྒྱག་བསྐྱུས་འདོར་མེད་དུ་སྒྱུད་དོ།

ma rik trül pé duk ngal dor mé du chö do

One experiences the relentless suffering of deluded unawareness.

ངོ་བོ་སྟོང་ཉིད་བརྗོད་བྲལ་ཏྲག་པ་ནི་མ་ཡིན།

ngo wo tong nyi jö dral tak pa ni ma yin

The essence of awareness, which is inexpressible emptiness, is not a permanent entity.

རང་བཞིན་གསལ་ལ་མ་འགག་ཆད་མཐའ་དང་བྲལ་ཞིང་།

rang zhin sal la ma gak ché ta dang dral zhing

Its nature, unceasing luminosity, is beyond the extreme of annihilation.

སྒོ་འདས་བྱང་ཐལ་གྱི་ཡན་ཐ་མལ་གྱི་ངང་དུ།

lo dé zang tal gya yen ta mal gyi ngang du

Within ordinary, unimpeded openness beyond conceptual mind,

གཟུང་འཛིན་གཉིས་བྲལ་གདོད་མའི་ཚེས་ཉིད་དུ་གྲོལ་ལོ།

zung dzin nyi dral dö mé chö nyi du dröl lo

One is liberated into original true reality, free of dualistic fixation.

དེ་ལྟའི་གཞི་རིག་འབྱུལ་དང་མ་འབྱུལ་ལས་འདས་པའི།

dé té zhi rik trül dang ma trül lé dé pé

This ground-awareness transcends delusion and non-delusion—

ཀ་དག་བསམ་བརྗོད་བྲལ་བའི་ཉམས་ལེན་གྱི་གནད་གསང་།

ka dak sam jö dral wé nyam len gyi né sang

With the secret key point of practicing primordial purity, beyond thought and expression, [571]

ཐེག་བརྒྱུད་ཡིད་དཔྱོད་ལས་འདས་ཕྱོགས་ཆེན་གྱི་ལས་དུ།

tek gyé yi chö lé dé dzok chen gyi lam du

On the path of the Great Perfection, which transcends the conceptual contrivance of the eight vehicles,

བྱར་མེད་གཞུག་མའི་གཏན་སྲིད་ཟིན་པ་རུ་མཛོད་ཅིག།

jar mé nyuk mé ten si zin pa ru dzö chik

Seize the everlasting kingdom of the innate nature, where there is nothing to do!

ཕུང་ལྷའི་ཉེར་ལེན་བྲལ་བའི་ཆོས་ཉིད་ཀྱི་དྲན་པ།

pung ngé nyer len dral wé chö nyi kyi dren pa

Recollecting true reality free of the perpetuation of the five aggregates,

རིག་པ་བཟོ་མེད་ངང་གནས་ཤར་གྲོལ་དང་དུས་མཉམ།།

rik pa zo mé ngang né shar dröl dang dü nyam

One abides within unfabricated awareness, where arising and liberation occur simultaneously.

ཁོར་འདས་མཉམ་ཉིད་འབྲུལ་སྤང་ནང་དབྱིངས་སུ་དག་ནས།།

khör dé nyam nyi trül nang nang ying su dak né

When deluded perceptions of the sameness of saṃsāra and nirvāṇa are purified within inner space,

ཏྭ་སྒོམ་སྦྱོད་འབྲས་མིང་འདོགས་ཐ་སྦྱད་ཀུན་ཞིག་གོ།

ta gom chö dré ming dok ta nyé kün zhik go

The labels “view,” “meditation,” “conduct,” and “fruition” all fall away.

ཁྱེད་པར་སྒྲོན་བཞིས་བསྐྱེད་པའི་སྤང་བཞི་ཡི་རོལ་པ།།

khyé par drön zhi kyé pé nang zhi yi rol pa

The extraordinary four lamps give rise to the display of the four visions

རིག་གདངས་མཛོད་སུམ་མཐོང་བ་ཐོད་ཀླལ་གྱི་ལམ་མཆོག།

rik dang ngön sum tong wa tö gal gyi lam chok

On the supreme path of *tögal*, where the radiance of awareness is actually seen.

གནད་གསུམ་གཞུན་པས་རྟོག་མེད་ངང་གསལ་གྱི་ཉམས་ལེན།།

né sum chün pé tok mé rang sal gyi nyam len

The fortunate yogi who applies the three key points

འབྲས་བུའི་བྱས་ཀྱི་བློ་གསང་མན་ངག་གི་མཐར་ཐུག།
dré bü tü ka zab sang men ngak gi tar tuk
To experience natural luminosity free from thoughts,

བུང་འཇུག་ཉམས་སུ་ལེན་པའི་སྐལ་ལྷན་གྱི་རྣལ་འབྱོར།།
zung juk nyam su len pé kal den gyi nal jor
United with the ultimate fruit, the profound secret, the final pith instruction,

རྟག་པར་གྲོལ་བཞིན་པའི་རྩིས་མཐུན་ཅོག་བཞག་གི་རིག་པ།།
tak par dröl zhi jé tün chok zhak gi rik pa
And who, with constant awareness in the perfect stability that mirrors the four
liberations,

འབྲལ་མེད་བྱ་བའ་འབྲས་བུ་ཆོས་ཉིད་ལ་གཟིར་བས།།
dral mé ja dral dré bu chö nyi la zir wé
Gazes directly and effortlessly at the result, absolute reality,

ཐེག་ཀུན་བད་སར་འབྱོལ་བའི་གོ་འཕང་ལ་སྦྱར་རོ།།
tek kün zé sar khyol wé go pang la jor ro
Reaches the level of the exhaustion of all vehicles.

མཐའ་གོལ་ཆོས་སྒྲིག་ཡུང་རྒྱུད་འབྱེལ་པ་ཡི་གྲོང་དུ།།
ta dröl chö ku yung drung khyil pa yi drong du
In the citadel of the ever-turning auspicious wheel, the dharmakāya free of extremes,

འགྱུར་མེད་རང་གསལ་རྗེན་པའི་ཡེ་ཤེས་ལ་སྦྱོད་པས།།
gyur mé rang sal jen pé ye shé la chö pé
Enjoying the wisdom of unchanging, self-luminous nakedness,

ས་ལམ་རྟོག་པའི་བླ་བ་བརྗོད་བྲལ་དུ་རྫོགས་ཏེ།།
sa lam tok pé dra wa jö dral du dzok té
The yogi reaches an inexpressible perfection beyond the conceptual net of levels and
paths,

སྤང་སྟོང་དབྱེར་མེད་འགྲོ་བའི་དོན་མཆོག་ལ་སྦྱོད་དོ།།
nang tong yer mé dro wé dön chok la chö do
And, through inseparable appearance-emptiness, works for the supreme benefit of
beings.

དེ་སྐད་དག་བའི་བསམ་གཏན་ལས་འདས་ཀྱི་ཡེ་ཤེས།།

dé ké gé wé sam ten lé dé kyi ye shé

May my spontaneous vajra song of Atiyoga—

ཁམས་གསུམ་འོད་གསལ་བྱགས་སུ་སྦྱབ་ཁྱེད་ཀྱི་ལམ་མཆོག།

kham sum ö sal tuk su drub jé kyi lam chok

The wisdom that transcends virtuous meditative absorptions,

ཤིན་ཏུ་ནལ་འབྱོར་དོ་རྗེའི་ཐོལ་སྒྱུ་རུ་སྒྲངས་པས།།

shin tu nal jor dor jé tol lu ru lang pé

The supreme path that establishes the three realms as mind's luminosity—

ཀུན་བཟང་གདོད་མའི་གཞི་རུ་རང་གྲོལ་དུ་ཤོག་ཅིག།

kün zang dö mé zhi ru rang dröl du shok chik

Bring natural liberation in the primordial ground of Samantabhadra. [572]

*Virtue!*¹

NOTES

1. “Virtue!” (*dge'o*) appears only in the Kabab Dun edition.

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GLOSSARY

conceptual contrivance

ཡིད་དཔྱད། • *yid dpyod*

Analysis, visualization, speculation, or fabrication by the conceptual mind (*yid*) in the first eight of the nine vehicles.

cutting through

ཐེགས་ཚོད། • *khregs chod*

Trekchö. A Dzogchen practice that involves cutting through delusion to reveal the purity beyond conceptual elaboration.

eight vehicles

ཐེག་བརྒྱད། • *theg brgyad*

The first eight vehicles or *yānas* according to the nine-*yāna* system: Śrāvaka, Pratyekabuddha, Bodhisattva, Kriyā, Upa, Yoga, Mahā, and Anu.

ever-turning auspicious wheel

གཡུང་རྩེ་འཁྲིལ་བ། • *g.yung drung 'khyil ba* • svastika

The ever-turning auspicious wheel or spinning svastika is an ancient Indian symbol of auspiciousness and perpetuity. The term svastika comes from the Sanskrit syllables “*su*” (good) and “*asti*” (to prevail), denoting auspiciousness, well-being, luck, and happiness. The symbol is often seen at the Buddha’s heart center.

five aggregates

ཕྱད་པོ་ལྔ། • *phung po lnga* • pañcaskandha

The five aspects or skandhas which comprise the physical and mental constituents of a sentient being: physical forms (*gzugs*), sensations (*tshor ba*), conceptions (*'du shes*), formations (*'du byed*), and consciousnesses (*rnam shes*).

four lamps

སྟོན་བཞི། • *sgron bzhi*

Four key elements in the practice of *tögal*, the path of spontaneous presence.

four liberations

གྲོལ་བ་བཞི། • *grol ba bzhi*

The four liberations are: (1) liberation upon arising (*shar grol*), (2) self-liberation (*rang grol*), (3) naked liberation (*gcer grol*), and (4) timeless liberation (*ye grol*).

four visions

སྣང་བཞི། • *snang bzhi*

The four visionary experiences of *tögal* practice: (1) the vision of the direct perception of reality (*chos nyid mngon sum gyi snang ba*), (2) the vision of ever-increasing meditative experiences (*nyams gong 'phel ba'i snang ba*), (3) the vision of the culmination of awareness (*rig pa tshad phebs kyi snang ba*), and (4) the vision of exhaustion into reality (*chos nyid du zad pa'i snang ba*).

Great Perfection

རྫོགས་ཆེན། • *rdzogs chen*

Also known as Atiyoga, the Great Perfection (Dzogchen) is the pinnacle of the nine vehicles of the Nyingma school.

ground-awareness

གཞི་རིག། • *gzhi rig*

Ground awareness is the basis for all appearances of *samsāra* and *nirvāṇa*, and the arising of the foundation consciousness.

leaping over

ཐོད་རྒལ། • *thod rgal*

Tögal. A Dzogchen practice that involves direct experience of the natural luminosity of awareness.

level of exhaustion

ཟད་སར་འཁྱོལ་བའི་གོ་འཕང་། • *zad sar 'khyol ba'i go 'phang*

It is at this point, the fourth vision in *tögal*, that all vehicles fall away. All phenomena are exhausted within reality.

natural creativity

རང་སྤྱལ། • *rang rtsal*

The manifestative power or expressive energy of awareness.

perfect stability

ཅོག་བཞག། • *cog bzbag*

The stages of leaving awareness in its uncontrived natural state.

six special qualities

ཁྱད་ཆོས་དྲུག། • *khyad chos drug*

The six special qualities of Samantabhadra, which describe the great stage of primordial liberation: (1) arises from the ground (*gzhi las 'phags*), (2) appears as the true essential nature (*rang ngor snang*), (3) differentiates specific aspects (*bye brag phyed*), 4) liberates directly within openness (*phyed thog tu grol*), (5) does not come from elsewhere (*gzhan lung las ma byung*), and (6) abides in its own natural condition (*rang sar gnas pa*).

three key points

གནད་གསུམ། • *gnad gsum*

Three methods for seeing luminosity in tögal practice: (1) the key point of the gateway, the cause of the arising (of luminosity), (2) the key point of the field, the basis for the arising (of the visions), and (3) the key point of breathing, the manner of the arising.

tögal

ཐོད་རྒྱལ། • *thod rgal*

A Dzogchen practice that involves direct experience of the inherently present luminosity of awareness.

trekchö

ཐྲེགས་ཚོད། • *khregs chod*

A Dzogchen practice that involves cutting through delusion to reveal the purity beyond conceptual elaboration.

undetermined universal ground

ཀུན་གཞི་ལུང་མ་བསྟན་པ། • *kun gzhi lung ma bstan pa*

This is the ground of all, which can be variously perceived as the ground of dualistic mind or the ground of enlightened mind depending upon one's realization.

unimpeded openness

ཟང་ཐལ་རྒྱ་ཡན། • *zang thal rgya yan*

Free and easy, open and loose, flowing and transparent.