

༄༅། །ཚར་ཆེན་ཆོས་ཀྱི་རྒྱལ་པོ་ལ་ལམ་ཟབ་སྤྲེལ་མའི་རྣལ་འབྱོར་དང་
འབྲེལ་བར་གསོལ་བ་འདེབས་པའི་རྩོམ་ཁྱུ་བྱིན་ལྷ་བས་བདུད་ཅིའི་ཆར་
འབེབས།

**Showering Down a Nectar of Blessings:
A Vajra Song to Supplicate Tsarchen Chökyi
Gyalpo in Connection with the Profound
Path of Guru Yoga**

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.

*tshar chen chos kyi rgyal po la lam zab bla ma'i rnal 'byor dang 'brel bar gsol ba 'debs pa'i rdo rje'i glu byin
rlabs bdud rtsi'i char 'bebs*

B1502, D41

Kabum, vol. 23 ('a), 1.1–6.2, Dzongsar 2014;

Kabab Dun, vol. 2 (kha), 133.1–136.2, Dzongsar 2013.

Translated by Claudia Fregiehn. The precious assistance of Do Tulku Rinpoche and Lopön Sonam Jamtsho is most gratefully acknowledged. 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 guru yoga is based on Jamyang Khyentse Wangpo's visionary encounter with the Lamdre master Tsarchen Losal Gyatso (1502–1566), the founder of the Tsarpa branch¹ of the Sakya school. Khyentse Wangpo composed the text in the form of a vajra song during his pilgrimage to Central Tibet.²

The text begins with a brief visualization that allows the practitioner to connect with Khyentse Wangpo's direct experience of the teacher's presence. This is followed by the seven-branch practice and supplications to the guru. The verses then take the reader through the stages of Lamdre, the practice of the Path with Result, in the form of requesting blessings for realization. Khyentse Wangpo's flowing song dedicates two sections, equal in length, to the exoteric path of the practice, the three perceptions, and to the esoteric path, the three continuums. As is common in a guru yoga, at the end the visualization dissolves into light and all appearances are experienced as one taste.

The composition reflects Khyentse Wangpo's connection to Tsarchen Losal. He is considered to be an incarnation of Tsarchen's close disciple, Jamyang Khyentse Wangchuk (1524–1568).

In the colophon, Khyentse Wangpo states that he wrote down “whatever realization arose in his mind” after praying with unshakeable faith at Tubten Gepel Monastery, where Tsarchen served as abbot in the sixteenth century. When Khyentse Wangpo was on pilgrimage in the upper Mangkhar Valley in 1851, he saw the statue of Tsarchen³ and felt as if he were in the presence of the master himself.⁴ This provided him with the impetus for composing Tsarchen's guru yoga.⁵

Khyentse Wangpo also mentions another encounter, a few days later, at the lower end of the valley, in Dar Drangmoche, where he experienced a similar blessing in front of Tsarchen's reliquary stūpa. When Khyentse Wangpo's incarnation, Jamyang Khyentse Chökyi Lodrö, visited Tubten Gepel Monastery in 1956, he recalled the encounter, saying:

When old Khyentse Rinpoche sat here he had a direct vision of Tsarchen
Dorje Chang and received the complete Lamdre teachings from him.⁶

The Tibetan original is written in a popular meter, with the stress on the first of the eight syllables in each line.⁷ The rhythm is reminiscent of Tibetan folk music, adding lightness to the rich meaning of the text.

བྱིན་ལྷ་བས་བདུད་ཕྱི་འི་ཆར་འབབས།

Showering Down a Nectar of Blessings

དུངས་སྟོང་ཉིད་སྟོས་བལ་ནས་མཁའི་གྲོང་།།

ying tong nyi trö dral nam khé long

From the sky's expanse, the sphere of emptiness free of mental constructs,

གངས་ལྷ་ཁ་རིག་འགགས་མེད་འཇའ་གུར་དབུས།།

dang sal rik gak mé ja gur ü

Appears a rainbow dome, the glow of unimpeded luminous awareness.

སངས་ཁྲི་དང་པ་ལྷ་ཟླ་བའི་སྟེང་།།

seng tri dang pé ma da wé teng

Within it, on a lion throne, lotus, and moon,

དཔལ་ཉེ་རུ་ཀའ་དངོས་ཆར་པ་རྗེ།།

pal hé ru ka ngö tsar pa jé

Is master Tsarpa, the glorious heruka in person.⁸

སྐུ་དམར་སྐུ་ག་མཚན་དཔེའི་གཟི་བྱིན་འབར།།

ku mar muk tsen pé zi jin bar

His deep red body blazes in splendor with the major and minor marks.

སྐྱེན་ཏྲ་སྟངས་བར་སྟང་ཁམས་སུ་གཟིགས།།

chen ta tang bar nang kham su zik

With a yogic gaze, his eyes look into space.

ཕྱག་གཡས་པས་ཚེས་འཆད་སྒྲིགས་བམ་དང་།།

chak yé pé chö ché lek bam dang

His right hand, in the teaching mudrā, holds a scripture,⁹

གཡོན་མཉམ་བཞག་བླ་ཆོ་བུམ་བསྐྱམས་།།

yön nyam zhak bhan dha tsé bum nam

His left, in the meditation posture, holds a skull cup with a long-life vase.

ཞབས་དྲོ་ཐེའི་སྦྱེལ་ཁྱུང་དྲང་པོར་བཞུགས་།།

zhab dor jé kyil trung drang por zhuk

He sits straight, cross-legged in the vajra pose,

ཚུལ་རབ་མཛེས་ཚས་གོས་ནམ་གསུམ་དང་།།

tsül rab dzé chö gö nam sum dang

Magnificently clad in the three Dharma robes.

དབུ་པད་རྒྱལ་མདངས་ཅན་ཞུ་མོ་གསོལ་།།

u pé rak dang chen zha mo söl

Upon his head he wears a ruby red hat.

བྱགས་བདེ་སྟོང་ཆེན་པོའི་རྣམ་རྩལ་ལས་།།

tuk dé tong chen pö nam röl lé

From his heart, as a great display of blissful emptiness,

སྐྱབས་དཀོན་མཆོག་རྒྱ་མཚོ་སྒྲིན་བཞིན་གཏིབ་།།

kyab kön chok gya tso trin zhin tib

The refuge jewels gather like billowing clouds;

མགོན་དཔའ་བོ་མཁའ་འགྲོས་སྲུ་གར་ལེན་།།

gön pa wo khan drö lu gar len

The guardians, ḍākas, and ḍākinīs sing and dance; [3]

དཔལ་ཚེས་སྤུང་འོར་ལྷས་བཀའ་བཞིན་བསྐྱབ་།།

pal chö sung nor lhé ka zhin drub

The glorious Dharma protectors and wealth deities carry out his commands,

ཀུན་གྲ་མལ་ཤེས་པ་རང་འགགས་ངང་།།

kün ta mal shé pa rang gak ngang

All in the state where ordinary cognition has naturally ceased.

སྟོན་བཅུད་ཀྱི་འོད་གསལ་ལྟ་སྐྱེ་ཤར།།

nö chü kün ö sal lha kur shar

The whole world and its beings appear as luminous deities.

སྐྱེ་བས་ཀྱི་འདུས་ཆར་ཆེན་ཆས་ཀྱི་རྩེ།།

kyab kün dü tsar chen chö kyi jé

To the Dharma lord Tsarchen, embodiment of all refuges,

མགོན་རིགས་བརྒྱའི་བྱུང་བདག་རྩེ་རྩེ་འཆང་།།

gön rik gyé khyab dak dor jé chang

Lord Vajradhara, sovereign of the hundred families,

མཚན་སྟོན་གསལ་སྐྱེ་མཚོ་དཔལ་བཟང་པོར།།

tsen lo sal gya tso pal zang por

To the one named Losal Gyatso Palzangpo¹⁰

བདག་སྙིང་ནས་གྲུས་པས་གསོལ་བ་འདེབས།།

dak nying né gü pé söl wa deb

I pray with heartfelt devotion.

སྟོན་གསལ་པོ་མི་ཕྱེད་དད་ཕྱག་འཆལ།།

go sum po mi ché dé chak tsal

With unshakable faith, I bow to you with my three doors.

རབ་འབྱམས་ཀྱི་མཚོད་སྤྱོད་སྐྱེ་སྐྱོན་མཚོད་མཚོད།།

rab jam kyi chö trin gya tsö chö

I offer you a boundless ocean of offering clouds.

སྟོབས་བཞི་ཡིས་སྤྱི་ལྷུང་ཚོགས་ཀྱི་བཤགས།།

tob zhi yi dik tung tsok kün shak

With the four powers I confess all downfalls and misdeeds

འཁོར་འདས་ཀྱི་དགེ་ལ་རྩེས་ཡི་རང་།།

khor dé kyi gé la jé yi rang

And rejoice in the virtue in saṃsāra and nirvāṇa.

ཟབ་རྒྱས་ཀྱི་ཆོས་འཁོར་བསྐྱོར་བཞིན་ཏུ།།

zab gyé kyi chö khor kor zhin tu

Turning the wheel of the vast and profound Dharma,

དུས་རྟག་དུ་བཞུགས་པར་གསོལ་བ་འདེབས།
dü tak tu zhuk par söl wa deb
I beg you to remain forever.

ཚུལ་དེ་ལས་བྱུང་བའི་དགེ་ཚོགས་ཀྱན།
tsül dé lé jung wé gé tsok kün
All virtue that may have arisen from this, [4]

བྱང་ཚུབ་ཀྱི་སྤིང་པོར་བསྐྱོབ་ར་བགྱི།
jang chub kyi nying por ngo war gyi
I dedicate to the heart of awakening.

དོན་བདེ་ཆེན་ཡེ་ཤེས་གཅིག་སུ་ལས།
dön dé chen yé shé chik pu lé
From the one wisdom of great bliss,

བྱུང་འཕྲུག་གི་རྣམ་རྟེན་མཐའ་ཁྲས་པ།
zung yuk gi nam röl ta lé pa
A boundless display of union¹¹ unfolds,

མཆོག་གསུམ་དང་ཅུ་གསུམ་རྒྱ་མཚོའི་དངོས།
chok sum dang tsa sum gya tsö ngö
As a veritable ocean of the three jewels and three roots—

པ་ལྷ་མ་ཚར་ཆེན་རྡོ་རྗེ་འཆང་།
pa la ma tsar chen dor jé chang
Father, guru, Vajradhara Tsarchen.

རྗེ་ཁྱེད་ཀྱི་སྤྲུགས་རྗེའི་ཡེ་ཤེས་ཀྱིས།
jé khyé kyi tuk jé yé shé kyi
Master, with your compassionate wisdom,

མི་བདག་དང་ཁམས་གསུམ་སེམས་ཅན་ལ།
mi dak dang kham sum sem chen la
I beg you, swiftly look upon us,

དུས་སྡུར་བ་ཉིད་དུ་གཟིགས་ནས་ཀྱང་།
dü nyur wa nyi du zik né kyang
Myself and the beings of the three realms.

ཀྱིན་བར་ཆད་ཀླན་སོལ་དངོས་བྱུང་སྟོལ།།

kyen bar ché kün söl ngö drub tsöl

Dispel all adverse circumstances and bestow accomplishments.

གཞི་མ་དག་སྒྲུང་བར་ངེས་འབྱུང་གིས།།

zhi ma dak nang war ngé jung gi

Bless me that, with the renunciation of impure perceptions as the foundation

ཏེན་དལ་འབྱོར་སྤྱིང་པོ་ལན་འདོད་སྟོས།།

ten dal jor nying po len dö lö

And the wish to make use of the freedoms and advantages as the support,

ལས་དཀར་ནག་དག་སྤྲིག་སྒྲུང་དོར་ལ།།

lé kar nak gé dik lang dor la

I may be careful about good and bad karma,

ཚུལ་བཞིན་དུ་བརྩོན་པར་བྱིན་གྱིས་སྟོབས།།

tsül zhin du tsön par jin gyi lob

And strive to adopt positive actions and abandon misdeeds.

ལས་བྱན་མོང་ཉམས་ཀྱི་སྤྲུང་བ་མཆོག།

lam tün mong nyam kyî nang wa chok

Bless me that, having trained in love, compassion, and bodhicitta,

བྱམས་སྤྱིང་རྗེ་བྱང་ཚུབ་སེམས་འབྱོངས་ཤིང་།།

jam nying jé jang chub sem jong shing

The supreme experiential perceptions on the common path,

སྤྲགས་བྱན་མོང་མིན་པའི་ཉམས་སྤྲུང་ལ།།

ngak tün mong min pé nyam nang la

I may gain profound certainty

གཏིང་ངེས་ཤེས་སྟེ་བར་བྱིན་གྱིས་སྟོབས།།

ting ngé shé kyé war jin gyi lob

In the experiential perceptions of the uncommon Mantrayāna.

འབྲས་དག་པའི་སྤྲུང་བ་རྒྱལ་ཀླན་གྱི།།

dré dak pé nang wa gyal kün gyi

Because I wish to swiftly attain the result—

སྐྱུ་གསུང་ཐུགས་མི་ཟད་རྒྱན་འཁོར་ལོ།།

ku sung tuk mi zé gyen khor lo

Pure perceptions, the ornamental wheels

དུས་ལྷུར་བ་ཉིད་དུ་ཐོབ་འདོད་པས།།

dü nyur wa nyi du tob dö pé

Of all the victors' inexhaustible body, speech, and mind—

ལམ་ཟབ་མོར་འཇུག་པར་བྱིན་གྱིས་སློབས།།

lam zab mor juk par jin gyi lob

Bless me that I may follow the profound path.

གཞི་སྤྲིན་བྱེད་དབང་བཞིའི་ས་བོན་ཐེབས།།

zhi min jé wang zhi sa böñ teb

Bless me that the seeds of the four ripening empowerments may be planted in the ground,

དམ་ཚིག་དང་སྡོམ་པ་རྣམ་པར་དག།

dam tsik dang dom pa nam par dak

And that with pure samayas and vows

འཁོར་འདས་གཉིས་དབྱེར་མེད་སེམས་ཉིད་ཀྱི།།

khor dé nyi yer mé sem nyi kyi

I may directly see the nature of mind,

དོན་མཛོན་སུམ་མཐོང་བར་བྱིན་གྱིས་སློབས།།

dön ngön sum tong war jin gyi lob

The inseparability of saṃsāra and nirvāṇa.

བསྐྱེད་རིམ་གྱི་ཕྱི་ནང་ལྷ་སྐྱར་དག།

kyé rim gyi chi nang lha kur dak

Bless me that, through the creation stage,¹² outer and inner phenomena arise as pure forms of the deity.¹³

རླུང་གཏུམ་མོས་འབར་འཛག་དབུ་མར་ཐེམ།།

lung tum mö bar dzak u mar tim

May the subtle winds dissolve in the central channel, through the blazing and dripping of the inner heat,¹⁴ [5]

ཐུན་མོང་དང་བྱད་པར་ཕྱག་རྒྱ་ལས།

tün mong dang khyé par chak gya lé

And, based on the common and extraordinary mudrās,¹⁵

དཔེ་དོན་གྱི་ཡེ་ཤེས་མཐོང་བྱིན་རློབས།

pé dön gyi yé shé tong jin lob

May I be blessed to see illustrative and actual wisdom.

འབྲས་རྟེན་དང་བརྟེན་པ་གནས་འབྱུང་བ།

dré ten dang ten pa né gyur wa

Bless me that through transformation of the support and the supported

རང་གཞན་གྱི་ཆེ་བ་གསུམ་ལྡན་པའི།

rang zhen gyi ché wa sum den pé

I may realize the result in this very life,¹⁶

གོ་འཕང་དེ་ཆོ་འདིར་མཛོད་གྱུར་ནས།

go pang dé tsé dir ngön gyur né

The level endowed with the three great qualities for self and other,

དོན་ཡིད་བཞིན་འབྲུབ་པར་བྱིན་གྱིས་རློབས།

dön yi zhin drub par jin gyi lob

And accomplish the benefits that fulfill all wishes.

དེ་ལྟ་བུའི་གོ་འཕང་མ་ཐོབ་བར།

dé ta bü go pang ma tob bar

Bless me so that, until I reach such a state,

ཆོས་བསྐྱབ་པའི་འགལ་རྒྱུན་ཀླན་ཞི་ཞིང་།

chö drub pé gal kyen kün zhi zhing

All conditions adverse to Dharma practice may subside,

མགོན་རྒྱལ་བས་བསྐྱབས་པའི་མཐུན་རྒྱུན་ནམས།

gön gyal wé ngak pé tün kyen nam

And the favorable conditions, praised by the victorious ones,

འབད་མེད་དུ་འབྱུང་བར་བྱིན་གྱིས་རློབས།

bé mé du jung war jin gyi lob

May arise without any effort.

བསྟན་འཛིན་རྣམས་ཞབས་པད་བསྐལ་བརྒྱར་བརྟན།།

ten dzin nam zhab pé kal gyar ten

Grant your blessings that the holders of the teachings may live for a hundred eons,

བཤད་སྒྱུབ་ཀྱི་བསྟན་པ་ཕོགས་བཅུར་འཕེལ།།

shé drub kyi ten pa chok chur pel

That the teachings of study and practice may spread in the ten directions,

འགྲོ་བ་ཀུན་བདེ་སྦྱིད་ཚོགས་ལྡན་གྱི།།

dro wa kün dé kyi dzok den gyi

And that all beings may enjoy the glorious wealth

དཔལ་འབྱོར་ལ་སྦྱོད་པར་བྱིན་གྱིས་སྦྱབས།།

pal jor la chö par jin gyi lob

Of the age of perfection, happiness, and well-being!

ཚུལ་དེ་ལྟར་ཅེ་གཅིག་གསོལ་བཏབ་པས།།

tsül dé tar tsé chik söl tab pé

Through this one-pointed prayer,

རྗེ་འཁོར་བཅས་འོད་ཟླ་རང་ལ་ཐིམ།།

jé khor ché ö zhu rang la tim

The master and his retinue melt into light and dissolve into me.

མི་བདག་གི་སྒོ་གསུམ་ཀུན་གཞིར་བཅས།།

mi dak gi go sum kün zhir ché

My three doors, including the all-ground,

སྐྱབས་རྣམས་ཀྱི་གསང་གསུམ་ངོ་བོར་ཤར།།

kyab nam kyi sang sum ngo wor shar

Arise as the three secrets of the refuge objects.

དབང་བཞི་ཐོབ་སྒྲིབ་བཞིའི་བག་ཆགས་དག།

wang zhi tob drib zhi bak chak dak

Having received the four empowerments and cleansed the imprints of the four obscurations,

ལམ་རྣམ་བཞི་བསྐྱོམ་པའི་སྣོད་རུང་དང་།།

lam nam zhi gom pé nō rung dang

I become a suitable vessel to practice the four paths,¹⁷

འབྲས་སྐྱ་བཞི་ཐོབ་པའི་རྒྱལ་ལྷན་བྱས།

dré ku zhi tob pé nü den ché

And gain the potential to obtain the result, the four bodies,

དབྱིངས་འོད་གསལ་ཆེན་པོར་འགཅིག་གྱུར།

ying ö sal chen por ro chik gyur

Merging in one taste¹⁸ in the great luminosity of basic space.

At Mangkhar Tubten Gepel,¹⁹ the site blessed by the Dharma king Tsarchen, the renunciant wandering yogi, Jamyang Khyentse Wangpo, prayed fervently with unshakable faith and put into writing whatever realization arose in his mind. [6] Nearby,²⁰ at Dar Drangmoche, he prayed in front of the reliquary stūpa of Chökhör Yangtse with sure faith. May this virtue bring about the supreme blessing of the venerable guru's exalted vision and wisdom to enter the mind stream of all those who are connected to him.

NOTES

1. For more on the Tsarpa branch of the Sakya school, see Stearns, *Song of the Road*, 3f, and *Taking the Result as the Path*, 3.
2. Khyentse Wangpo received the Lamdre teachings from Tsarchen Losal as a direct transmission (*nye brgyud kyi bka' babs*). See Akester, *The Life of Jamyang Khyentsé Wangpo*, 179, 183f.
3. For an image of the statue, see Akester, *Guide to Central Tibet*, 598.
4. This is according to Khyentse Wangpo's biography. See Akester, *The Life of Jamyang Khyentsé Wangpo*, 184.
5. See also Stearns, *Song of the Road*, xv. The itinerary through Mangkhar Valley is also found in Khyentse Wangpo's *Seed of Faith*. See Akester, *Guide to Central Tibet*, 566, 597 (map), 598f.
6. See Akester, *Guide to Central Tibet*, 603. Khyentse Wangpo receiving the Lamdre teachings from Tsarchen is also depicted on a tangka—one of a set commissioned by Dilgo Khyentse Rinpoche in 1980 to depict the transmissions Khyentse Wangpo received in various traditions. For a reproduction of the image, see Akester, *The Life of Khyentsé Wangpo*, 256f. For a drawing, see Akester, *Guide to Central Tibet*, 603.
7. The verse pattern -/--/-- is a famous meter found in experiential songs and distinguishes the genre from more regular, repetitive rhythms in Tibetan verse. See Jinpa and Elsner, *Songs of Spiritual Experience*, 14.
8. The Sanskrit term *heruka* is a reference to Hevajra, the main yidam of the Lamdre maṇḍala.
9. Conventionally, Tsarchen holds the stem of a lotus, upon which rests a volume of scripture. In the photo to be found in Akester's work the exact posture and attributes are not clearly distinguishable.
10. Śrībhadrā. Literally, “glorious, good one.” This is a respectful addition to masters' names.
11. *zung 'jug* refers to pairs of experience like appearance and emptiness or bliss and emptiness.
12. Emendation: *bskyed rim gyis* instead of *bskyed rim gyi*. This and the following lines describe what is attained through or by means of the practice.
13. Practice based on the vase empowerment.
14. Practice based on the secret empowerment.
15. Practice based on the primordial wisdom empowerment.

16. The expression *rten dang brten* generally refers to body and mind but can be interpreted differently in a tantric context.
17. The four paths based on the four empowerments in Lamdre are called creation stage, self-blessing, maṇḍala cakra, and vajra waves.
18. This refers to merging one's mind with the guru's enlightened mind.
19. The statue of Tsarchen (literally, "looks like me," or *nga 'dra ma*) was produced while he was abbot of Tubten Gepel in the sixteenth century and is considered one of the most precious representations preserved there. Akester, *Guide to Central Tibet*, 598.
20. Akester, *Guide to Central Tibet*, 566, 599.

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GLOSSARY

age of perfection

རྩོགས་ལྷན་དུས། • *rdzogs ldan dus* • *kṛtayuga*

The first and most excellent of the four cosmic cycles in our world. In this age, people enjoy good qualities such as long lifespans (up to 84,000 years) and freedom from disease. They nourish themselves on medicinal plants.

all-ground

ཀུན་གཞི། • *kun gzhi* • *ālaya*

Basis, universal ground. Foundation of all. The interpretation of the term differs in Tibetan Buddhist schools. In the Sakya Lamdre tradition, according to Mangtö Ludrub Gyatso, the terms “ground” (*gzhi*) and “cause-continuum of the all-ground” (*kun gzhi rgyu rgyud*) are associated with the luminous nature of mind, or primordial wisdom. This is seen as the basis of both saṃsāra and nirvāṇa, hence of impure and pure appearances in the mindstreams of individuals.

Chökhör Yangtse

ཆོས་འཁོར་ཡང་རྩེ། • *chos 'khor yang rtse*

Palace monastery of the ruling family of Dar, in Lhartse Tsang, closely related to the Dar Drangmoche Monastery, built nearby in the sixteenth century. In 1543, Tsarchen Losal Gyatso was appointed as abbot. His reliquary stūpa was kept in this monastery.

Dar Drangmoche

འདར་གྲོང་མོ་ཆེ། • *'dar grong mo che*

An addition to the palace monastery of Chökhör Yangtse of the ruling family of Dar in Lhartse, Tsang. Tsarchen Losal was appointed as abbot in 1543. The monastery remained the principal seat of Tsarchen's lineage after his death in 1566, until it relocated to the Yarlung Valley in the seventeenth century.

experiential perceptions

ཉམས་ཀྱི་སྣང་བ། • *nyams kyi snang ba*

Experiential perceptions refers to the meditative experiences of a yogi on the path. It is the second of the three perceptions outlined in the Lamdre system. The first is impure perceptions (*ma dag pa'i snang ba*) and the third is pure perceptions (*dag pa'i snang ba*).

four bodies

སྐུ་བཞི། • *sku bzhi* • catvārikāya

These include: (1) dharma body (*dharmakāya, chos sku*), (2) enjoyment body (*sambhogakāya, longs sku*), (3) emanation body (*nirmāṇakāya, sprul sku*), and (4) essence body (*svābhāvīkākāya, ngo bo nyid kyi sku*).

four empowerments

དབང་བཞི། • *dbang bzhi*

The four empowerments (*dbang bzhi*) are (1) the vase empowerment (*bum dbang*), (2) the secret empowerment (*gsang dbang*), (3) the wisdom empowerment (*shes rab ye shes kyi dbang*), and (4) the fourth empowerment (*dbang bzhi pa*), which, according to the Lamdre tradition, purifies the obscurations of body, speech, and mind together, along with their imprints. The four empowerments plant the seeds of the four bodies (*sku bzhi*).

four obscurations

སྒྲིབ་བཞི། • *sgrib bzhi*

The obscurations of body, speech, mind, and habitual patterns that arise due to ignorance.

four ripening empowerments

སྒྲིབ་བྱེད་དབང་བཞི། • *smin byed dbang bzhi*

The four empowerments (*dbang bzhi*) are considered “ripening” (*smin byed*) because they can bring a practitioner who receives them in full to spiritual maturation, that is, complete awakening.

glow

གདངས། • *gdangs* • ghoṣa

Radiance or display of awareness.

heruka

ཉེ་ཙུག་ • *he ru ka* • heruka

In Tibetan, “blood-drinker” (*klbrag 'thung*). A wrathful or semi-wrathful deity. In the Lamdre often synonymous with Hevajra, the main deity of the mandala.

hundred families

མགོན་རིགས་བརྒྱ། • *mgon rigs brgya*

The hundred classes or families of protectors, including buddhas and bodhisattvas.

impure perceptions

མ་དག་སྣང་བ། • *ma dag snang ba*

Impure perceptions refers to the perceptions of ordinary beings. It is the first of the three perceptions outlined in the Lamdre system. The second is experiential perceptions (*rnal 'byor nyams kyi snang ba*) and the third is pure perceptions (*dag pa'i snang ba*).

inseparability of saṃsāra and nirvāṇa

འཁོར་འདས་གཉིས་དབྱེར་མེད། • *'khor 'das gnyis dbyer med*

The view of the inseparability of saṃsāra and nirvāṇa is a fundamental doctrine in the Sakya tradition in the context of the Vajrayāna and is the resulting realization of the Lamdre system.

Jamyang Khyentse Wangchuk

འཇམ་དབྱངས་མཁྱེན་བརྩེ་དབང་ཕྱུག • *'jam dbyangs mkhyen brtse'i dbang phyug*

Nesar Jamyang Khyentse Wangchuk (1524–1568) was an important Sakya master and treasure revealer from Bodong E in Tibet. Born into the Nesar family lineage and named after the Tsi Nesar temple established in the Nyang valley in the eleventh century, he played an important role in the tradition. He became the heart disciple of the founder of the Tsarpa subschool, Tsarchen Losal Gyatso, and holder of the Lamdre teachings known as Explication for Disciples (*lam 'bras slob bshad*). Jamyang Khyentse Wangchuk is considered a previous incarnation of Khyentse Wangpo.

Lamdre

ལམ་འབྲས། • *lam 'bras*

The Lamdre, or “path with result” tradition, is based on the esoteric teachings of Virūpa and comprises the advanced meditation system of the Sakya school.

lion throne

སེང་ཁྲི། • *seng khri*

In India, lions traditionally appear as a motif on the Buddha’s throne, symbolizing the protectors of the Dharma. In Tibet, the motif is comprised of snow lions.

major and minor marks

མཚན་དཔེ། • *mtshan dpe* • *lakṣaṇavyaṅjana*

The thirty-two major and eighty minor marks of an enlightened being.

Mangkhar Tubten Gepel

མང་མཁར་ཐུབ་བརྩན་དགེ་འཕེལ། • *mang mkhar thub bstan dge 'phel*

A Sakya monastery in the upper part of the Mangkhar Valley in central Tibet. Tsarchen Losal Gyatso was invited to teach in 1534, restored the monastery and stayed until he left for pilgrimage in 1539. The famous “looks like me” statue of Tsarchen was produced during his tenure at the monastery.

ornamental wheels of inexhaustible body, speech, and mind

སྐུ་གསུང་ཐུགས་མི་ཟད་རྒྱུན་འཁོར་ལོ། • *sku gsung thugs mi zad rgyan 'khor lo*

The body, speech, and mind of sugatas are inexhaustible because their qualities are inconceivable and omnipresent. Their enlightened activities are likened to wheels that continue to turn until saṃsāra ends. The wheels are described as ornamental because they beautify the world.

pure perceptions

དག་པའི་སྣང་བ། • *dag pa'i snang ba*

Pure perceptions relates to the resultant state of buddhahood. It is the third of the three perceptions outlined in the Lamdre system. The first is impure perceptions (*ma dag pa'i snang ba*) and the second is experiential perceptions (*rnal 'byor nyams kyi snang ba*).

samaya

དམ་ཚིག་ • *dam tshig* • samaya

The sacred bond and commitment upheld by practitioners of Vajrayāna.

three continuums

རྒྱུད་གསུམ། • *rgyud gsum*

The phases of the tantric Lamdre practice: (1) causal continuum of the all-ground or mind (*kun gzhi rgyu rgyud*), (2) method continuum of the body (*lus thabs kyi rgyud*), and (3) resultant continuum (*thar thug 'bras rgyud*).

three doors

སྒོ་གསུམ། • *sgo gsum*

The body, speech, and mind of an ordinary being.

three great qualities

ཆེ་བ་གསུམ། • *che ba gsum*

Three great qualities of a buddha, related to the ornamental wheels of inexhaustible body, speech, and mind.

three perceptions

སྣང་བ་གསུམ། • *snang ba gsum*

The phases of the sutric Lamdre practice: (1) impure perceptions of ordinary beings (*ma dag pa'i snang ba*), (2) perceptions of a yogi based on meditative experiences (*rnal 'byor nyams kyi snang ba*), and (3) pure perceptions related to the resultant state of buddhahood (*dag pa'i snang ba*).

Tsarchen Losal Gyatso

ཅའ་ཆེན་སྒོ་གསལ་བླ་མ་ཆོ། • *tsar chen blo gsal rgya mtsho*

Tsarchen Losal Gyatso (1502–1566) was an important tantric Sakya master from the Mangkhar Valley in the Tibetan province of Tsang. He became the thirteenth abbot of Shalu Monastery and in 1543 he was appointed as abbot of Dar Drangmoche, an addition to Chökhör Yangtse, the palace monastery of the ruling family. He established Lamdre for disciples (*slob bshad*) as a distinct tradition and his closest students wrote down the instructions. After he passed away, the Tsarpa tradition was named after him and became a subschool of the Sakya.