

༄། །ཟབ་མོའི་ལམ་གྱི་རིམ་པའི་གནད་བསྟུས་པའི་དོ་རྗེའི་སྒྲུ་
བདུད་རྩིའི་ཟེག་མ།

**Droplets of Nectar:
A Vajra Song Summarizing the Vital Points
of the Stages of the Profound Path**

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.

zab mo'i lam gyi rim pa'i gnad bsdus pa'i rdo rje'i glu bdud rsti'i zeg ma

B1519

Kabum, vol. 23 ('a), 33.6–35.1, Dzongsar 2014.

Translated by Lopön Sonam Jamtsho. 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 28-Aug-2025

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

This work is licensed under a [Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License](https://creativecommons.org/licenses/by-nc-nd/4.0/).

CONTENTS

INTRODUCTION	1
DROPLETS OF NECTAR	3
NOTES	7
BIBLIOGRAPHY	9
GLOSSARY	11

TRANSLATOR'S INTRODUCTION

Despite its brevity, this lamrim text is remarkably comprehensive. *Droplets of Nectar* focuses on the practitioner's gradual progression along the spiritual path. After establishing the view, for example, the song begins with the four thoughts that turn the mind to the Dharma. The uncertainty of the time of death is highlighted as an initial motivation for someone to enter the beginning of the path. The song then proceeds to the preliminary practices the practitioner should engage in: refuge, bodhicitta, accumulating merit, and removing obstacles.

As the progression reaches the vital point of guru yoga, the heart of practice, the Nyingma perspective of the text becomes clear. It continues through the levels of Tantra—equating Mahāyoga with the generation stage and Anuyoga with the perfection stage—to finally arrive at the Great Perfection of Atiyoga. Presenting these three in relation to the Lotus-Born Guru, the song concludes with a radical shift from the gradual progression of different practices to the immediate possibility of reaching ultimate accomplishment in this very life.

བདུད་རྩི་ཟེག་མ།

Droplets of Nectar

ཨ་ཧྲོ།

a ho

Aho!

གཞི་དབྱིངས་ཀ་ནས་དག་པའི་འོད་གསལ་གྱི་གློང་དུ།

zhi ying ka né dak pé ö sal gyi long du

In the expanse of the luminous clarity of primordial purity, the basic space of the ground,

གཞི་སྒྲིང་རིག་གཤངས་ལྷན་སྲུབ་ཆེན་པོ་རུ་ཤར་བའི།

zhi nang rik dang lhün drub chen po ru shar wé

The manifestation of the ground, radiant awareness, appears as the reflection of wisdom

ལ་སྦྱོར་ཡན་ལག་བདུན་ལྔ་ཡེ་ཤེས་གྱི་སྒྲིང་བརྒྱན།

kha jor yen lak düm den yé shé kyi nang nyen

Endowed with the seven factors of union, which dawn as great spontaneous perfection.¹

ཨོ་གྲུན་མཚོ་སྦྱིས་སྲ་མས་འབྲལ་མེད་དུ་སྦྱོངས་ཤིག།

or gyen tso kyé la mé dral mé du kyong shik

Lake-Born Orgyen Guru, care for me without ever parting!

ལྷོད་དཀའི་དལ་འབྱོར་ཐོབ་པ་ལེགས་བྱས་ཀྱི་འབྲས་བུ།།

nyé ké dal jor tob pa lek jé kyi dré bu

Attaining the freedom and advantages that are so difficult to find is the result of my good deeds.

ནམ་འཆི་ཆ་མེད་དམ་པ་དམ་ཚོས་ཀྱི་བསྐྱེལ་མ།།

nam chi cha mé dren pa dam chö kyi küil ma

Remembering the uncertainty of the time of death is my impetus to practice the sublime Dharma.

ལས་འབྲས་ཚུལ་བཞིན་སྒྲུང་དོར་འདུན་མ་ཡི་ཡང་ཅེ།།

lé dré tsül zhin lang dor dün ma yi yang tsé

Correctly adopting and rejecting actions and their effects is the highest pinnacle of my aims.

སྙིང་ནས་འཁོར་བར་སྐྱོ་བ་ཐར་ལམ་གྱི་འཇུག་སློ།།

nying né khor war kyo wa tar lam gyi juk go

Heartfelt sadness toward cyclic existence is my gateway to enter the path of liberation.

གསུམ་ལ་སྐྱབས་སུ་འགོ་བཙོན་ཏན་གྱི་ཕྱི་མོ།།

sum la kyab su dro wa yön ten gyi chi mo

Taking refuge in the Three Jewels is the foundation of enlightened qualities.

བྱང་ཚུབ་སེམས་གཉིས་བསྐྱེད་པ་ཐེག་ཆེན་གྱི་རྩ་བ།།

jang chub sem nyi kyé pa tek chen gyi tsa wa

Generating twofold bodhicitta is the root of Mahāyāna.

ཚོགས་བསགས་སྒྲིབ་སྦྱོང་བཅོན་པ་ཉམས་རྟོགས་ཀྱི་ཞིང་ས།།

tsok sak drib jong tsön pa nyam tok kyi zhing sa

Diligence in accumulating merit and purifying obscurations is the fertile field for experience and realization.

མོས་གུས་སྐྱེ་མའི་རྣལ་འབྱོར་ཉམས་ལེན་གྱི་སློབ་ཤིང་།།

mö gü la mé nal jor nyam len gyi sok shing

Devotional guru yoga is the pillar of practice.

ཅིར་སྣང་ལྟ་སྐྱར་ཤར་བ་བསྐྱེད་རིམ་གྱི་མཐར་ཐུག།།

chir nang lha kur shar wa kyé rim gyi tar tuk

Perceiving whatever arises as the enlightened body of the deity is the culmination of the generation stage.

རླུང་སེམས་དབྱེར་མེད་བསྐྱོན་པ་ཚྲོགས་རིམ་གྱི་ཉིང་ལུ།།

lung sem yer mé gom pa dzok rim gyi nying khu

Meditating on the winds, inseparable from the mind, is the heart essence of the perfection stage.

དབྱིངས་རིག་ཟུང་འཇུག་བསྐྱུང་བ་ཚྲོགས་ཆེན་གྱི་འཛོག་སོ།།

ying rik zung juk kyang wa dzok chen gyi jok so

Cultivating the union of basic space and awareness is the engagement of the Great Perfection.

འབྲལ་མེད་གཞན་དུ་བསྐྱུན་པའི་སྐལ་བཟང་ལ་སྦྱར་བས།།

dral mé né du nün pé kal zang la jar wé

By having the good fortune to continuously apply the key points,

འོད་གསལ་པདྨ་དྲུ་བའི་ཞིང་ཁམས་ཀྱི་དབུས་སུ།།

ö sal pema dra wé zhing kham kyi ü su

Along with resting in the direct recognition of my true nature—

ཅུ་རླུང་ཐིག་ལེ་རྣམ་དག་མཚོ་སྐྱེས་ཀྱི་སྤྲ་མ།།

tsha lung tik lé nam dak tso kyé kyi la ma

The Lake-Born Guru—channels, winds, and drops are fully purified

མངོན་སུམ་རང་ངོ་འཕྲོད་པའི་ངལ་འཚོ་དང་སྦྱགས་ནས།།

ngön sum rang ngo trö pé ngal tso dang drak né

In the center of the Lotus Net pure realm of luminous clarity.

ཚོ་གཅིག་འཇའ་ལུས་འགྲུབ་པའི་སྣོན་ལམ་ཞིག་ལྷོདོ།།

tsé chik ja lü drub pé mön lam zhik zhu o

May my aspiration to accomplish the rainbow body in this very life be achieved!

This arose from the [35] depths of the throat of Khyentse Wangpo, the servant who delights the Lake-Born Guru.

NOTES

1. For Khyentse Wangpo's commentary on these views associated with the tradition of the Great Perfection (Dzogchen), see *theg pa'i rnam dbye gsal bar byed pa'i gtam legs bshad ngo mtshar chu gter* (B394), 153–54.

BIBLIOGRAPHY

Source Text Editions

Jamyang Khytense Wangpo. *zab mo'i lam gyi rim pa'i gnad bsdus pa'i rdo rje'i glu bdud rtsi'i zeg ma*. In *mkhyen brtse'i dbang po'i bka' 'bum*, vol. 23, 33–35. Dzongsar: rdzong sar blo gros phun tshogs, 2014.

Tibetan Sources

Jamyang Khytense Wangpo. *theg pa'i rnam dbye gsal bar byed pa'i gtam legs bshad ngo mtsbar chu gter*. In *mkhyen brtse'i dbang po'i bka' 'bum*, vol. 5, 69–201. Dzongsar: rdzong sar blo gros phun tshogs, 2014.

GLOSSARY

basic space of the ground

གཞི་དབྱིངས། • *gzhi dbyings*

This technical term usually found in Nyingma literature describes the ground reality of pristine awareness from which everything arises.

Lotus Net

པདྨ་རྒྱ་བ། • *pad+ma drwa ba* • padmajāla

An epithet for the pure land of Guru Rinpoche, associated with the buddha field of Akaniṣṭha.

manifestation of the ground

གཞི་སྒྲུང། • *gzhi snang*

The display of the ground, spontaneously manifest as appearances.

pillar

སློབ་ཤིང། • *srog shing*

Literally, “life tree.” This refers to the central axis, the pillar or tree that holds the worlds together, and the spine at the core of a stūpa or statue.

practice

ཉམས་ལེན། • *nyams len*

Literally, “incorporating into one’s experience.”

primordial purity

ཀ་དག། • *ka dag*

This expression of the Great Perfection describes the true nature of mind as timeless and primordially pure awareness, never stained by ignorance.

rainbow body

འཇའ་ལུས། • *’ja’ lus*

In the context of the practitioner’s spiritual path, dissolution of the physical body at the time of death into rainbow light, a sign of ultimate realization.

seven factors of union

ཁ་སྐྱོད་ཡན་ལག་བདུན། • *kha sbyor yan lag bdun*

The seven aspects or enlightened factors of supreme union are complete enjoyment, union, great bliss, lack of inherent nature, compassion, being uninterrupted, and being unceasing.

spontaneous perfection

ལྷན་སྲུབ། • *lhun grub*

Combining the aspects of spontaneity and inherent perfection, this Dzogchen term suggests that the resultant perfect qualities of buddhahood are already present in the ground, not as mere potential but reality that manifests.

twofold bodhicitta

བྱང་ཚུབ་སེམས་གཉིས། • *byang chub sems gnyis*

The mind of awakening is of two types, relative and ultimate, referring to either the mind of the disciple being focused on enlightenment or the mind whose intrinsic nature is enlightenment. The former type is also considered to be twofold: bodhicitta of aspiration to follow the path of the bodhisattva and bodhicitta of application on the path.