

༄༅། །ཐེག་པ་མཆོག་གི་ལམ་གྱི་རིམ་པ་དང་འབྲེལ་བའི་སྒྲ་
འཆི་མེད་སྒྲུབ་པའི་བདེན་ཆོག་

**Words of Truth to Accomplish Immortality:
A Song on the Stages of the Path of the
Supreme Vehicle**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

theg pa mchog gi lam gyi rim pa dang 'brel ba'i glu 'chi med grub pa'i bden tshig

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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CONTENTS

TRANSLATOR'S INTRODUCTION	1
WORDS OF TRUTH TO ACCOMPLISH IMMORTALITY	3
NOTES	9
BIBLIOGRAPHY	11
GLOSSARY	13

TRANSLATOR'S INTRODUCTION

This text is a supplication for long life in order to realize the Stages of the Path (Lamrim) and ultimate deathlessness. Although this vajra song is ostensibly a presentation of the gradual progression of the Mahāyāna path, it begins with a Great Perfection-style homage to Guru Rinpoche as the embodiment of the wisdom of all the buddhas. The text then proceeds to offer the standard preliminary topics of contemplation, including reflection on impermanence, taking refuge, and bodhicitta, followed by an aspiration for the teachers to live long. Khyentse Wangpo advises us to listen to the teachings and reflect on them to gain a deeper conviction and understanding, while also maintaining pure conduct. We are then asked to integrate these insights into our being through the practice of meditation to affect a transformative change.

The view in this text is framed in terms of nonduality, which is followed by the most crucial aspects of the tantric path, such as the four empowerments and the two stages. Khyentse Wangpo explains how to integrate the view into our practice, both in formal meditation sessions and in post-meditation contexts. In this presentation, the tantric path includes the highest class of Unexcelled Yoga Tantra, and concludes with a summary explaining that the paths of Sūtra and Tantra are both compatible and complementary.

The colophon identifies that this song was composed at the behest of the Fourth Dzogchen Rinpoche, Mingyur Namkhe Dorje.

འཆི་མེད་གྲུབ་པའི་བདེན་ཆོག

Words of Truth to Accomplish Immortality

ཨ་ཧོ།

a ho

Abo!

ཀ་དག་གཞི་དབྱིངས་གཞོན་ནུ་བུམ་སྐྱ་ཡི་གྲོང་ནས།

kadak zhi ying zhönu bumku yi long né

From the expanse of the youthful vase body, the basic space of primordial purity,

ལྷན་གྲུབ་གཞི་སྒྲུང་ལ་སྦྱར་བདུན་ལྷན་དུ་ཤར་བ།

lhündrub zhi nang khajor dünden du sharwa

Arise appearances of the ground, spontaneously perfect, endowed with the seven features of union,

དུས་གསུམ་རྒྱལ་ཀུན་འདུས་པའི་ཡེ་ཤེས་ཀྱི་སྦྱི་གཟུགས།

dü sum gyal kün düpé yeshé kyi chizuk

The embodiment of the wisdom of all the victorious ones of the three times.

འཆི་མེད་པདྨ་སྒྲུབ་བྱིན་གྱིས་རང་སྐྱོབ་སྤེལ།

chimé pemasambhé jin gyi rang lob shik

Deathless Padmasambhava, grant us your blessings!

བཤེས་གཉིན་ཚུལ་བཞིན་བསྟེན་པ་ཐར་ལམ་གྱི་རྩ་བ།།

shé nyen tsülzhin tenpa tarlam gyi tsawa

Proper reliance on the spiritual teacher is the root of the liberating path;

དལ་འབྱོར་རྟེན་དཀའ་བློན་པ་ཆོས་སྟོན་གྱི་ཐོག་མ།།

daljor nyé ka drenpa chöchö kyi togma

Remembering the freedoms and endowments, so difficult to find, is the beginning of
Dharma practice; [65]

མི་རྟག་སྤིང་ལ་གཟེར་བ་དག་སྟོར་གྱི་སྐྱལ་འདེབས།།

mitak nying la zerwa gejoy gyi küledeb

And impermanence piercing the heart is the incentive for virtuous action—

མཐར་ཕྱིན་རིང་པོར་འཆོ་བའི་སྟོན་ལམ་ཞིག་ལྟོལ།།

tarchin ringpor tsowé mönlam zhik zhu o

I pray for long life to accomplish these.

མེད་བཞིན་འབྱུང་བའི་སྤྲུག་བསྐྱེད་འཁོར་བ་ཡི་ཚུལ་ལ།།

mé zhin trülwé dukngal khorwa yi tsül la

The way of saṃsāra is suffering, mistakenly taken to exist though it does not.

ངེས་འབྱུང་བྲག་པོའི་རྒྱ་འབྲས་སྤང་དོར་ལ་འབད་ཅིང་།།

ngéjung dragpö gyudré langdor la bé ching

With intense renunciation I strive in accepting and rejecting based on causes and their
results.

གསུམ་ལ་སྐྱབས་སོང་བྱང་ཆུབ་སེམས་གཉིས་གྱི་བདུད་ཅིས།།

sum la kyab song jangchub sem nyi kyi dü tsi

I go for refuge in the Three Jewels, and with the nectar of twofold bodhicitta

རིང་འཆོའི་དག་མཚན་རྒྱས་པའི་སྟོན་ལམ་ཞིག་ལྟོལ།།

ring tsö getsen gyepé mönlam zhik zhu o

I pray that the virtuous signs of long life may increase.

ཚུལ་ཁྲིམས་རྣམ་པར་དག་པའི་ཡོན་ཏན་གྱི་ཞིང་སར།།

tsültrim nampar dagpé yönten gyi zhingsar

In the field of enlightened qualities of pure conduct,

གསན་བསམ་བསྐྱེད་པའི་མུ་གུ་གོང་འཕེལ་དུ་བསྐྱེད་ཅིང་།།

sen sam gompé nyugu gongpel du kyé ching

The shoots of hearing, reflection, and meditation are born and grow;

ཏིང་འཛིན་ཤེས་རབ་མཆོག་གི་འབྲས་བུ་ཡིས་དུད་པ།།

tingdzin sherab chok gi drebu yi düpa

Laden with the fruits of samādhi and supreme wisdom, they bend.

འཚོ་གཞེས་བསྐྱེད་བརྒྱུར་བརྟན་པའི་སྤྱོད་ལམ་ཞིག་ལྟའོ།།

tsozhé kal gyar tenpé mönlam zhik zhu o

I pray that my life is stable for hundreds of eons.

རང་བཞིན་སྐྱེ་མེད་སྟོང་པ་གདོད་མ་ཡི་གནས་ལུགས།།

rangzhin kyé mé tongpa döma yi neluk

Natural unborn emptiness is the primordial way of abiding.

རོལ་པ་འགག་མེད་ཤར་བ་ལམ་སྤང་གི་འཆར་ཚུལ།།

rolpa gagmé sharwa lam nang gi char tsül

The unobstructed dawning of the display is the mode by which appearances arise on the path.

ངོ་བོ་གཉིས་མེད་བཛོད་བྲལ་སྟོ་འདས་ཀྱི་དབྱིངས་སུ།།

ngowo nyi mé jödral lodé kyi ying su

In the basic space of the nondual essence, ineffable and beyond cognition,

གཞོན་མེད་རྒྱུན་གྱིས་རྟག་པའི་སྤྱོད་ལམ་ཞིག་ལྟའོ།།

zhomé gyün gyi tagpé mönlam zhik zhu o

I pray to steadfastly and invincibly remain.

དབང་བཞེས་རང་རྒྱུད་སྤྱིན་པ་གསང་ཆེན་གྱི་ས་བོན།།

wang zhi rangyü minpa sang chen gyi sabön

Ripening one's being through the four empowerments is the seed of the great secret.

ཐ་མལ་སྤང་ཞེན་འཛིག་པ་བསྐྱེད་རིམ་གྱི་ལམ་ཁྱེར།།

tamal nangzhen jigpa kyerim gyi lam khyer

Destroying attachment to ordinary appearances is taking the generation stage as the path.

ལྷར་སྤང་བདེ་ཆེན་འཆར་བའི་རྫོགས་རིམ་དང་སྤྲུགས་ནས།

lhar nang dechen charwé dzogrim dang drak né

Combining appearances as the deity with the completion stage of arising great bliss,

གསལ་གསུམ་རྩོམ་གྲུབ་པའི་སྟོན་ལམ་ཞིག་ལྟོོ།

sang sum dorjer drubpé mönlam zhik zhu o

I pray for accomplishment of the three vajra secrets.

རིག་སྟོང་རྩིན་པའི་ངང་དུ་བསལ་བཞག་དང་བྲལ་བར།

rigtong jenpé ngang du sal zhak dang dral war

In the state of naked empty awareness, with nothing to remove or add,

རྟོགས་ཚོགས་རང་སར་གྲོལ་བའི་ཡང་དག་གི་བླ་པ།

tok tsok rangsar drölwé yangdak gi drenpa

True mindfulness liberates myriad concepts in their own ground.

མཉམ་རྩིས་དབྱེར་མེད་གོམས་པའི་ཉམས་ལེན་གྱི་སྤྱིང་པོས།

nyamjé yermé gompé nyamlen gyi nyingpö

Being familiar with the heart essence of practice, such that there is no distinction
between meditation and post-meditation, [66]

འཕོ་མེད་ཚོས་སྤྲུབ་གྲུབ་པའི་སྟོན་ལམ་ཞིག་ལྟོོ།

pomé chökur drubpé mönlam zhik zhu o

I pray that I may accomplish the unsubsidizing dharmakāya.

མདོར་ན་རྒྱལ་བས་ལེགས་གསུངས་མདོ་སྤྲུགས་ཀྱི་ཉིང་ཁ།

dorna gyalwé lek sung do ngak kyi nyingkhu

In brief, through the elixir of Sūtra and Tantra taught by the victorious ones

འགལ་མེད་སྟན་ཐོག་གཅིག་དུ་ཚུལ་བཞིན་གྱིས་བསྟོན་པས།

galmé tentok chigtu tsülzhin gyi gompé

Being cultivated in the manner of a single session without any mistakes,

འཕགས་རྒྱལ་རབ་དུ་དབྱེས་པའི་བླ་ཤིས་ཀྱི་སྤྱང་བས།

pak nam rabtu gyepé tashi kyi nangwé

With auspicious appearances that greatly delight the noble beings,

འཆི་མེད་ཡེ་ཤེས་གྲུབ་པའི་སྒྲོན་ལམ་ཞིག་བྱུངོ།།

chimé yeshé drubpé mönlam zhik zhu o

I pray to accomplish deathless wisdom.

The Fourth Dzogchen Rinpoche, a conscious manifestation of the Kashmiri paṇḍita Vimalamitra, endowed with the kāya of luminous wisdom in the form of a protector of beings and the teachings, enjoined me to compose something in the form of an experiential song. His request was accompanied with an auspicious white scarf. Since it was not fitting to refuse the auspicious occasion of this request endowed with enlightened intention, Khyentse Wangpo, the servant who delights the One Always Holding a Lotus, composed these verses equal to the number of the auspicious [eight symbols] and connected them with a general supplication for the long life of true spiritual friends. This is a core summary of the teachings on the stages of both Sūtra and Tantra by the venerable Lake-Born Master. Siddhir astu.¹

NOTES

1. “May there be accomplishment!”

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GLOSSARY

completion stage

རྫོགས་རིམ། • *rdzogs rim* • saṃpannakrama

A tantric practice connected to the last three empowerments within the highest tantric contexts, which focuses on the dissolution of the visualized tantric maṇḍala and its deities, and on the yogic practices of the channels, wind, and essences.

dharmakāya

ཆོས་སྐུ། • *chos sku* • dharmakāya

Literally, “dharma body,” dharmakāya refers to the perfectly accomplished wisdom mind of a buddha, free of the two veils of mental afflictions and cognitive obscurations. Often mentioned in tandem with the rūpakāya, or two types of form bodies, which are the physical manifestation of a buddha.

four empowerments

དབང་བཞི། • *dbang bzhi*

These are the vase empowerment (*bum dbang*), the secret empowerment (*gsang dbang*), the empowerment of discerning primordial awareness (*shes rab ye shes kyi dbang*), and the empowerment of word and meaning (*tshig don gyi dbang*).

Fourth Dzogchen Rinpoche

རྫོགས་ཆེན་བཞི་པ་རིན་པོ་ཆེ། • *rdzogs chen bzhi pa rin po che*

Mingyur Namkhe Dorje (mi ’gyur nam mkha’i rdo rje, 1793–1870) was the seventh abbot of Dzogchen Monastery in Kham. Khyentse Wangpo personally granted his request for advice in the form of a vajra song (KVP B1529).

generation stage

བསྐྱེད་རིམ། • *bskyed rim* • utpattikrama

This level of tantra is related to the vase empowerment. The main practice involves the visualization of meditative deities and the recitation of mantra.

Lake-Born Master

སྒོབ་དཔོན་མཚོ་སྒྲུབ། • *slob dpon mtsho skyes*

An epithet for Padmasambhava.

One Always Holding a Lotus

པདྨ་ཀུན་ཏུ་འཆང་བ། • *pad+ma kun tu 'chang ba*

This sambhogakāya form of Guru Rinpoche, revealed with an inexhaustible wheel of adornment of all bodhisattvas on the ten bhūmis, is always holding a lotus.

samādhi

ཏིང་འཛིན། • *ting 'dzin*

Also known as “meditative concentration.” In a general sense, concentration can describe a number of different meditative states. While in a more restricted sense, and when understood as a mental state, concentration is defined as the one-pointedness of the mind, the ability to remain on the same object over long periods of time.

seven features of union

ཁ་སྦྱར་བདུན་ལྔ། • *kha sbyor bdun ldan*

The seven aspects of union are: (1) complete enjoyment (*longs spyod rdzogs pa*), (2) union (*kha sbyor*), (3) great bliss (*bde ba chen po*), (4) having no self-nature (*rang bzhin med pa*), (5) being completely filled with compassion (*snying rjes yongs su gang ba*), (6) being uninterrupted (*rgyun mi chad pa*), and (7) being unceasing (*'gog pa med pa*).

three vajra secrets

གསང་གསུམ་རྡོ་རྗེ། • *gsang gsum rdo rje*

The three vajra secrets are awakened body, speech, and mind.

true spiritual friend

བཤེས་གཉེན་དམ་པ། • *bshes gnyen dam pa* • *kalyāṇamitra*

Used to describe a teacher of the Dharma, who has a personal interest in the student and their development on the path, to the point of even caring for them like a physician.

Vimalamitra

བི་མ་ལ་མི་ཏྲ། • *bi ma la mi tra* • *vimalamitra*

Also known in Tibetan as Drime Shenyen (dri med bshes gnyen, eighth century), this Kashmiri scholar and master who was invited to Tibet by King Trisong Detsen is regarded as one of the three main forefathers responsible for establishing the Atiyoga teachings in Tibet, especially the pith instructions section.

youthful vase body

གཞོན་ནུ་བུ་སྒྲུ། • *gzhon nu bum sku*

In the Dzogchen tradition, radiant clarity-wisdom beyond age or decay manifests in a form whose spontaneous perfection is unbroken, like a vase.