

༄༅། །ཟབ་ལམ་སྒྲིང་པོར་དྲིལ་བའི་གཏམ།

Words on the Condensed Essence of the Profound Path

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

zab lam snying por dril ba'i gtam

B1578

Kabum, vol. 23 ('a), 199.2–201.2, Dzongsar 2014.

This text was translated by Jamie Gordon Creek. The precious suggestions of Lopön Sonam Jamtsho and Lobsang Chodak are most gratefully acknowledged. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

Published 2023

Version 1

Generated from KVP's reading room on 19-Nov-2023

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

WORDS ON THE CONDENSED ESSENCE OF THE PROFOUND PATH

NOTES

BIBLIOGRAPHY

GLOSSARY

INTRODUCTION

Jamyang Khyentse Wangpo's *Words on the Condensed Essence of the Profound Path* is a short instructional text in verse that summarizes the essential points of the stages of the profound Buddhist path according to the Nyingma tradition. Khyentse Wangpo first introduces the outer and inner preliminary practices, represented by the “four thoughts that turn the mind to the Dharma,”¹ refuge, bodhicitta, Vajrasattva purification practice, maṇḍala offering, and guru yoga. He then moves directly into a mind teaching in the manner of the Great Perfection.

ཟབ་ལམ་སྒྲིང་པོར་བྲིས་བའི་གཏམ།

Words on the Condensed Essence of the Profound Path

Having bowed with single-minded devotion
To the master, the lord who pervades all families,
I shall offer these words on the condensed essence of the profound path
To nourish the practice of the faithful ones.

This body we have obtained,
Endowed with the eight freedoms and ten advantages,
Is hard to find and serves a great purpose.
Therefore, strive in the ways to extract its essence.

Certain is its death.
Uncertain is the time of death's arrival.
When it comes, only Dharma will be of benefit.
Therefore, vigorously practice the sublime doctrine right away.

Since after our death
Only our good and bad karma will follow us,
Inscribe in your heart the commitment
To always practice virtue and abandon evil.

Wherever we are born in saṃsāra,
There is unimaginable suffering.
Therefore, with the desire to swiftly liberate
Yourself and all other sentient beings from it,

Seek refuge in the Triple Gem
And generate bodhicitta in aspiration and action.
Practice the yogas of the meditation and recitation of Vajrasattva to purify
 obscurations [200]
And maṇḍala offerings to gather the accumulations.

Especially, and at all times,
Vigorously practice the devotion of guru yoga,
The method for realizing your innate primordial wisdom
By swiftly connecting you with blessings.

Visualize your master, embodiment of all sources of refuge,
On the crown of your head on a lotus, sun, and moon;
Make fervent supplication prayers,
Receive the four empowerments, and mingle your mind with theirs.

The key point for the body is to adopt Vairocana's sevenfold posture.
The key point for the speech is to train in gentle breathing.
The key point for the eyes is to unwaveringly gaze into space.
The key point for the mind is to sever conceptual elaborations of the three times.

If these are applied, thoughts relating to the past will cease,
Thoughts relating to the future will not arise,
And you will experience the present moment of awareness,
A state beyond thought and description.

The essence of awareness, in which clarity and emptiness are indivisible,
Is itself the primordial abiding nature.
Without making it more or less,
Leave it as it is, unspoiled by contrived mentation.

Whatever notions of perceived and perceiver arise from that state,
They will subside in their own place
Without mixing or grasping,
Like the patterns of color in a clear crystal.

By maintaining the continuity of that clarity and awareness
At all times and under all circumstances,
Conquer the citadel of the ultimate
In the great state of non-meditation without distraction. [201]

In short, if you regard all appearances as the body of the deity,
And all sounds as the vajra sound of secret mantras,

And if your thoughts do not stir from the *dharmadhātu*,
It is certain that you will accomplish the supreme *siddhi* in this life.

Responding to the faithful ones' interest,
I, the yogi Jigpa Mepe De, wrote this as it sprung to mind.
By the virtue of that,
May the primordial ground of liberation be revealed!

NOTES

1. *blo ldog bzhi*. These are the preciousness of human life, death and impermanence, the disadvantages of saṃsāra, and the law of behavioral cause and effect.

BIBLIOGRAPHY

Source Text Editions

Jamyang Khyentse Wangpo. *zab lam snying por dril ba'i gtam*. In *mkhyen brtse'i dbang po'i bka' 'bum*, vol. 23, 199–201. Dzongsar: rdzong sar blo gros phun tshogs, 2014.

Jamyang Khyentse Wangpo. *zab lam snying por dril ba'i gtam*. In *mkhyen brtse'i dbang po'i bka' 'bum*, vol. 13, 3b–4b. Dzongsar: rdzong sar dgon pa'i par khang, 1919.

Jamyang Khyentse Wangpo. *zab lam snying por dril ba'i gtam*. In *mkhyen brtse'i dbang po'i bka' 'bum*, vol. 23, 186–88. Gangtok: Gonpo Tseten, 1977–1980.

Secondary Sources

Dorje, Gyurme, trans. *Jonang: The One Hundred and Eight Teaching Manuals*. In *The Treasury of Precious Instructions: Essential Teachings of the Eight Practice Lineages of Tibet*, vol. 18, compiled by Jamgön Kongtrul Lodrö Taye. Boulder: Snow Lion, 2020.

GLOSSARY

eight freedoms and ten advantages

དལ་བརྒྱད་འཕྲོར་བཅུ། • *dal brgyad 'byor bcu*

The eight freedoms (*dal ba brgyad*) and ten advantages or endowments (*'byor ba bcu*) are conditions described in the scriptures that are conducive to practicing the Dharma and make human life precious.

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*).

Jigpa Mepe De

འཇིགས་པ་མེད་པའི་སྡེ། • *'jigs pa med pa'i sde*

This alludes to the name Khyentse Wangpo received from his paternal uncle Mogtön Jigdral Chöying Dorje at the age of eleven at Katok Monastery: Jigme Khyentse Dögar. Occasionally, Khyentse Wangpo signs his texts with “Abhaya,” the Sanskrit equivalent of Jigme.

lord who pervades all families

རིགས་ཀུན་ཁྱེད་བདག། • *rigs kun khyab bdag*

An epithet of Vajradhara.

Vairocana's sevenfold posture

རྣམ་སྣང་ཚོས་བདུན། • *rnam snang chos bdun*

“The sevenfold posture of Vairocana that clarifies the meditative state of mind comprises (1) a straight spine, (2) hands positioned in meditative equipoise, (3) elbows slightly protruding, (4) chin slightly lowered, (5) eyes unwavering, (6) lips resting naturally with the tongue against the palate, and (7) legs crossed in the adamant posture” (Dorje, *Jonang*, 651n55).