

༄༅། །བཅོམ་ལྷན་འདས་རྩི་རྩི་མི་འབྲུགས་པའི་སྐྱབ་ཐབས་
ཉུང་གསལ་སྤྲིང་པོར་དྲིལ་བ་སྤྲིབ་གཉིས་ཟུན་སེལ།

**Dispelling the Darkness of the
Two Obscurations:
A Brief and Clear Sādhana of the
Bhagavān Vajra Akṣobhya**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

bcom ldan 'das rdo rje mi 'khrugs pa'i sgrub thabs nyung gsal snying por dril ba sgrub gnyis mun sel

B656, B1312

Kabum, vol. 11 (da), 237.1–241.5, Dzongsar 2014;

Kabum, vol. 21 (zha), 330.1–333.1, Dzongsar 2014.

Translated by Gyurme Avertin. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

First Published 2023

Version 2

Generated from KVP's reading room on 17-Sep-2026

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This short text is based on the Akṣobhya sādhana composed by the tenth-century Bengali master Jetāri,¹ which is found in the Tengyur.² Among the seven transmissions received by Jamyang Khyentse Wangpo, this is a teaching he received through the *kama* lineage, comprised of teachings of the Buddha, transmitted orally in an unbroken manner over the centuries, from master to disciple until the present. The text that follows this work in his Collected Works, the lineage prayer that accompanies this practice, acts as a witness to the transmission history.

Among the five “wisdom buddhas,” Akṣobhya is the chief buddha of the Vajra family. Akṣobhya practices are often performed for the deceased, since they are powerful in purifying negative karma and freeing beings from the fear of a painful rebirth.³ Whereas practices of Amitābha aim to lead one to the western pure land of Sukhāvatī, in the case of Akṣobhya they are connected to the eastern pure land of Abhirati.⁴

སྒྲིབ་གཉིས་ལྷན་སེལ།

Dispelling the Darkness of the Two Obscurations

སྒྲ་མ་དོ་རྗེ་མི་འབྲུགས་པའི།

la ma dor jé mi truk pé

I bow down to the lotus feet⁵

ཞབས་ཀྱི་པོ་རྣོ་ར་ཕྱག་བྱས་ནས།

zhab kyi pemor chak jé né

Of the lama, Vajra Akṣobhya.

གང་དེའི་སྒྲུབ་ཐབས་སྒྲིབ་གཉིས་ཀྱི།

gang dé drub tab drib nyi kyi

This sādhana, for the accomplishment of Vajra Akṣobhya,

ལྷན་སེལ་ཟླ་བའི་སྒྲ་བ་བྱེད།

mün sel da wé nang wa jin

Is like the moonlight that dispels the darkness of the two obscurations.

First take refuge, generate bodhicitta, and meditate on the four immeasurables to accumulate merit.⁶ Then, in order to accumulate wisdom, say the following mantra to bring to mind that all phenomena are beyond conceptual elaboration.

ཨོཾ་ཤུན་ཏཱ་ཊཱ་ནཱ་བཙུ་བ་སྒྲ་ཤ་ཨུཊ་ཀོ་ཧྱཾ་ཀཱི།

om shunyata dznyana benza swabhawa atma ko ham

OM ŚUNYATĀ JÑĀNA VAJRA SVABHĀVĀTMA KO 'HAM⁷

The natural outcome of the two accumulations is deity yoga. Meditate on the deity's features and recite the mantra.

སྟོང་པའི་ངང་ལས་པི་ལས་པུཏ་དང་།

tong pé ngang lé pam lé pema dang

From the natural state of emptiness appears the syllable PAM, which produces a lotus and the syllable A.

ཨ་ལས་སྒྲ་སྟེང་རང་སེམས་རྩི་མཐིང་ལས།

a lé da teng rang sem hung ting lé

The syllable A transforms into a moon-disc seat, upon which sits my own mind in the form of a dark blue HUM.

དོར་ཅེ་ལྷའི་ཉེ་བར་རྩྱུ་གིས་མཚན།

dor jé tsé ngé té bar hung gi tsen

HUM transforms into a five-pronged vajra with HUM marking its hub.

འོད་འཕྲོས་འཕགས་མཚོད་འགོ་ཀྱན་སྒྲིབ་གཉིས་སྦྱངས།

ö trö pak chö dro kün drib nyi jang

It emanates rays of light, making offerings to the noble ones and removing the two obscurations of all beings.

ཚུར་འདུས་བདག་ཉིད་དོར་ཅེ་མི་འབྱུགས་པ།

tsur dü dak nyi dor jé mi truk pa

The light then returns to the vajra, and I appear as Vajra Akṣobhya, [238]

དབང་སྟེན་མདོག་ཅན་དྲངས་གསལ་འོད་ཟེར་འཕྲོ།

wang ngön dok chen dang sal ö zer tro

Sapphire-colored, immaculate, and bright, emanating rays of light.

ཕྱག་གཡས་ས་གཞོན་གཡོན་པས་མཉམ་བཞག་སྟེང་།

chak yé sa nön yön pé nyam zhak teng

My right hand forms the earth-touching mudrā; my left forms the mudrā of equipoise, displaying a vajra.

དོ་རྩེ་ལེགས་འཛིན་ནི་འཛུམ་མཚན་དཔེས་མཛེས།།

dor jé lek dzin zhi dzum tsen pé dzé

I am peaceful and smiling, graced with all the marks and signs,

ལྷ་རྩེས་ན་བཟའ་རིན་ཆེན་རྒྱན་གྱིས་སྤྲས།།

lha dzé na za rin chen gyen gyi tré

Adorned with robes of divine silk and jewel ornaments,

ཞབས་གཉིས་དོ་རྩེའི་སྤྱིལ་མོ་ཁྱེད་གིས་བཞུགས།།

zhab nyi dor jé kyil mo trung gi zhuk

And sitting cross-legged in the vajra posture.

གནས་གསུམ་ཨོྃ་དཀར་ཀླུང་མར་རྩྱུ་མཐིང་གིས།།

né sum om kar ah mar hung ting gi

At my three places, a white OM, a red ĀḤ, and a blue HŪṂ

དོ་རྩེ་གསུམ་གྱི་རོ་བར་བྱིན་གྱིས་བསྐྱབས།།

dor jé sum gyi ngo wor jin gyi lab

Grant blessings that transform my three doors into the three vajras.

As you say these words, actualize their meaning.

Form the mudrā of samaya by pressing the palms of your hands together, crossing your ring fingers, and bending your index fingers while pressing the tips to the back of your middle fingers. Touch your three centers with this mudrā as you say the respective dhāraṇī mantras [OM, ĀḤ, HŪṂ] to bless your three doors and transform them into the three vajras.

སྤྲ་ཡང་སྤྱིང་གའི་རྩྱུ་ལས་འོད་འཕྲོས་པས།།

lar yang nying gé hung lé ö trö pé

Again, the HŪṂ at my heart emanates rays of light, [239]

ཡེ་ཤེས་སེམས་དཔའ་བཞུ་ས་སྤྱ་ཚེ།

yé shé sem pa benza samadzah

Extending the vajra invitation to the wisdom deity—VAJRA SAMĀJAḤ!

ཨོྃ་མཁྱིཾ་པ་ཏི་པུཤེ་དུཾ་པེ་ཨོཾ་ཀའ་གཞི་ཞི་ཤྱེ་ཤེ་པེ་ཏི་ཚཾ་སྤྱེ་ཏི།།

om argham padyam pushpé dhupé aloké gandhé naiwidya shabda pratitsa soha

OM ARGHAM [PĀDYAM PUṢPE DHŪPE ĀLOKE GANDHE NAIVIDYA ŚABDA PRATĪCCHA] SVĀHĀ

ཇུ་ཁུང་བ་མོ་ས་རང་ཁོ་འདྲ་བས།

dza hung bam ho sa rang tim ö zhu bé

With JAḤ HŪM BAM HOḤ, the wisdom deity melts into light and dissolves into me.

སྟིང་དབུ་པདྨ་ཟླ་བའི་དཀྱིལ་འཁོར་སྟེང་།

nying ü pema da wé kyil khor teng

On the lotus and maṇḍala of the moon in the center of my heart,

ཁུང་ཨོཾ་ཌཱཾ་མྲིཾ་ཨཱིཾ་ཨཱུཾ་ས་རིགས་མཆོག་ལྟ།

hung om tram hrih ah lé rik chok nga

The syllables HŪM OM TRĀM HRĪḤ ĀḤ appear and transform into the supreme heads of the five families.

མཚན་དཔའི་དཔལ་འབར་དར་དང་རིན་ཆེན་བརྒྱན།

tsen pé pal bar dar dang rin chen gyen

Blazing with the glory of the marks and signs, adorned with silk garments and jewel ornaments,

འོད་ཟེར་སྒྲ་ཚོགས་འཕྲོ་བཞིན་བཞུགས་པར་གྱུར།

ö zer na tsok tro zhin zhuk par gyur

They emanate many-colored rays of light.

Make the offerings with:

ཨོ་སར་ཏ་ཐཱ་ག་ཏ་བཅོམ་མཁྱེན་བྱ་མཆུལ་ས་པ་རི་ལྷ་ར་ཨཱཱིི།

om sarva tatagata benza akshobhya mandala sapariwara argham padyam pupé dupé
aloké gendé naivedyé shabda pratittsa soha

OM SARVA TATHĀGATA VAJRA AKṢOBHYA MAṆḌALA SAPARIVĀRA ARGHAṂ
[PĀDYAṂ PUṢPE DHŪPE ĀLOKE GANDHE NAIVEDYE ŚABDA PRATĪCCHA SVĀHĀ]

བཅོམ་ལྡན་རྒྱལ་བ་སྤྲུལ་དང་བཅས་རྣམས་ལ།

chom den gyal wa sé dang ché nam la

With devotion I prostrate, make offerings,

གུས་པས་ཕྱག་འཆུལ་མཆོད་ཅིང་གསོལ་འདེབས་ན།

gü pé chak tsal chö ching söl deb na

And pray to the bhagavān victors and their heirs—

བདག་གཞན་སྒྲིག་སྒྲིབ་བྱང་ཞིང་དག་པ་དང་།
dak zhen dik drib jang zhing dak pa dang
Bestow your blessings!

མཚོག་བྱུན་དངོས་སྒྲུབ་ཐོབ་པར་བྱིན་གྱིས་སྒྲོབས།
chok tün ngö drub tob par jin gyi lob
Cleanse and purify the negativity and obscurations of myself and others, and grant us
the supreme and ordinary accomplishments!

སྙིང་གའི་གཙོ་བོའི་བྱུགས་ཀར་ཟླ་དཀྱིལ་སྟེང་།
nying gé tso wö tuk kar da kyil teng
In the heart of the main deity, who sits in my heart on a moon disc,

དཀར་གསལ་གཟུངས་སྒྲུགས་ཐེང་བའི་སྒྲུང་བ་ཡིས།
kar sal zung ngak treng wé nang wa yi
The white garland of the dhāraṇī mantra emanates rays of brilliant light,

འཕགས་པ་མཚོད་ཅིང་འགོ་ཀུན་སྒྲིག་སྒྲིབ་སྦྱངས།
pak pa chö ching dro kün dik drib jang
Making offerings to the noble ones and eliminating the negativity and obscurations of
all beings.

ཚུར་འདུས་བྱིན་རྒྱབས་གཟི་བྱིན་མཚོག་དུ་འབར།
tsur dü jin lab zi jin chok tu bar
The light rays then reconverge at my heart and blaze intensely with the splendor of
their blessings.

*Maintain this visualization and recite as many dhāraṇī mantras as possible.⁸ At the end of the
session, practice nonconceptual yoga.*

ཀུན་རྫོབ་རང་སྒྲུང་ལྟ་ཡི་སྒྲུར།
kün dzob rang nang lha yi kur
Relatively I perceive myself as the body of the deity,

མེད་བཞིན་སྒྲུང་བ་སྒྲུ་མའི་གཟུགས།
mé zhin nang wa gyu mé zuk
A magical display that appears yet does not exist.

དོན་དམ་རང་བཞིན་ལས་འདས་པའི།

dön dam rang zhin lé dé pé

Ultimately beyond characteristics

སྤྱོས་པ་བྲལ་བའི་ཡེ་ཤེས་སོ།

trö pa dral wé yé shé so

Is the primordial wisdom free from elaboration.

*Say this stanza and apply your powers of reason to analyze its meaning. Rest in what you find.
When you arise, say:*

རང་གི་སྙིང་དབུས་ཡེ་ཤེས་པ།

rang gi nying ü yé shé pa

The wisdom deities at the center of my heart

མདུན་གྱི་ནམ་མཁར་བྱོན་པ་ལ།

dün gyi nam khar jön pa la

Appear before me in the sky. [240]

ཏིང་ངེ་འཛིན་གྱིས་རྣམ་སྤྱུལ་པའི།

ting ngé dzin gyi nam trül pé

I offer them clouds of offerings as vast as the ocean,

མཆོད་པའི་སྤྲིན་ཕུང་རྒྱ་མཚོས་མཆོད།

chö pé trin pung gya tsö chö

Which I manifest through samādhi.

*Supplicate with the offering and praises as above. Recite the hundred-syllable mantra three times.
Then say:*

ནོངས་པ་གང་མཆེས་མཐོལ་བཤགས་ཤིང་།

nong pa gang chi töl shak shing

I confess whatever mistakes I have made.

ཡེ་ཤེས་པ་རྣམས་ཆོས་དབྱིངས་གཤེགས།

yé shé pa nam chö ying shek

O wisdom deities, depart for the dharmadhātu.

རང་ཉིད་དམ་ཚིག་སེམས་དབའ་ཡི།

rang nyi dam tsik sem pa yi

As the samayasattva, my three places

གནས་གསུམ་འབྲུ་གསུམ་ཡི་གེས་མཚན།

né sum dru sum yi gé tsen

Are marked with the three seed syllables.

Say the following prayer and other prayers of dedication and aspiration to end the session before engaging in the activities of “in-between” sessions:

དགེ་བ་འདི་ཡིས་སྙུར་དུ་བདག།

gé wa di yi nyur du dak

Through the positivity and merit of this . . . ⁹

If you do a retreat, divide the day into three sessions and recite the long dhāraṇī 400,000 or 100,000 times. At the end of the second session, also offer the tormā in three parts.¹⁰

བཅོས་ལྷན་རྩི་མི་འབྲུགས་པའི།

chom den dor jé mi truk pé

May the light of the conceptual and nonconceptual yogas

མཚན་བཅས་མཚན་མེད་རྣམ་འབྱོར་གྱི།

tsen ché tsen mé nal jor gyi

Of Bhagavān Vajra Akṣobhya

སྒྲུང་བས་སྒྲིབ་པའི་སྒྲུན་སེལ་བ།

nang wé drib pé mün sel ba

Dispel the darkness of obscurations

ཐམས་ཅད་མཁྱེན་པ་ཉིད་ཟུར་ཅིག།

tam ché khyen pa nyi gyur chik

And may we all attain omniscience together!

Following the excellent elucidation by the accomplished master Jetāri, this brief and clear practice was compiled in a condensed manner by the Śākya monk Mañjughoṣa.

NOTES

1. Jetāri (also Jitāri or Guhyajitāri; dgra las rnam rgyal or dgra las rgyal ba gsang ba) was a teacher of Atīśa (Halkias, *Luminous Bliss*, 275n17; Chattopadhyaya, *Atīśa and Tibet*, 67–68). [BDRC P4CZ10568](#).
2. *Akṣobhyasādhana* (*mi 'khrugs pa'i sgrub thabs*, Toh. 2657). Jamyang Khyentse Wangpo himself clarifies in the colophon of this text that he based it on Jetāri's sādhanā, which is very similar to the three sādhanas by Atīśa found in the Tengyur, with many identical phrases. The connection to Atīśa explains the alternate subtitle of this text found in the 1919 edition: *A Sādhana of Akṣobhya According to the Tradition of Jowo Atīśa* (*jo lugs mi 'khrugs pa'i sgrub thabs sgrub gnyis mun sel*). See [BDRC MW21807_91CEA5](#).
3. On this connection with Akṣobhya, see prayers to him composed by Mipham Rinpoche (1846–1912) [Lotsawa House \(1\)](#), and Karma Chagme (1613–1678) [Lotsawa House \(2\)](#). See also Dzongsar Jamyang Khyentse, *Living Is Dying*, 115.
4. See *Akṣobhyatatāhāgatasya vyūha* (Toh. 50), translated into Chinese by Lokakṣema as early as 186 CE.
5. There are multiple ways of interpreting this phrase. Dating back to classical India is the simile of the teacher's feet being like a lotus (*pādāravindam*; see, e.g., *Bhāgavata Purāṇa* 3.21.14). This interpretation may be based on what feet look like when one is sitting in lotus posture. Alternatively, following other traditions that view the lotus of the foot as what the teacher stands on, this expression signals great respect and bowing even lower than their feet.
6. You may choose whichever verses for taking refuge and generating bodhicitta you like best. See, for example, “Verses of Refuge and Bodhicitta” by the great Kashmiri pandit Śākyaśrībhadrā, [Lotsawa House](#). The following translation on the “four immeasurables” is by Pema Chödrön (2008): “May all sentient beings/ Enjoy happiness and the causes of happiness./ Be free from suffering and the causes of suffering./ May they not be separated from the great happiness devoid of suffering./ May they dwell in the great equanimity that is free from passion, aggression and prejudice.”
7. While all editions of the Kabum conclude this with HO, it has been changed here to 'HAM to accord with the correct form of the mantra.
8. This refers to the dhāraṇī of Akṣobhya: NAMO RATNATRAYAYĀ | OM KAṂKANI KAṂKANI | ROCANI ROCANI | TROṬANI TROṬANI | TRĀSANI TRĀSANI | PRATIḤANA PRATIḤANA | SARVA KARMA PARAMPĀRAṆIME SARVA SATVĀNĀNCA SVĀHĀ.

9. In line with the convention of prayers of aspiration, this concludes as follows: “May I swiftly attain the realization of Vajra Akṣobhya/ And lead every single being/ To his state of perfection.”
10. The three parts are the preparation, the main practice, and the conclusion.

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GLOSSARY

Akṣobhya

མི་འཇུག་པ། • *mi 'kbrugs pa*

Literally “The Immovable One,” Akṣobhya is one of the five wisdom buddhas, the lord of the eastern pure land Abhirati.

five families

རིགས་མཚོག་ལྔ། • *rigs mchog lnga*

The five buddha families are Tathāgata, Vajra, Ratna, Padma, and Karma.

Jetāri

དག་ལས་རྣམ་རྒྱལ། དག་ལས་རྒྱལ་བ་གསང་བ། • *dgra las rnam rgyal, dgra las rgyal ba gsang ba*

Jetāri (950–1000) was a teacher of Atīśa.

lotus feet

ཞབས་ཀྱི་པོ། • *zhabs kyi pad+mo*

An element of respect accorded to precious teachers and enlightened beings.