The Concise Manual for Daily Practice of The Guru's Heart Practice: Dispeller of All Obstacles

Tugdrub Barche Kunsel

The Guru's Heart Practice: Dispeller of All Obstacles

Chokgyur Dechen Lingpa

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.

bla ma'i thugs sgrub bar chad kun sel las/ rgyun gyi rnal 'byor bkol byang

D71
Kabab Dun, vol. 2 (kha), 431.1–435.2, Dzongsar 2013.

Translated by Oriane Lavolé. Previously published by Lotsawa House in 2023. Edited by Amelia Hall for Khyentse Vision Project.

First Published UNPUBLISHED

Version 1
Generated from KVP's reading room on 18-Nov-2026

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.

CONTENTS

EDITOR'S INTRODUCTION 1

THE CONCISE MANUAL FOR DAILY PRACTICE 3

NOTES 9

BIBLIOGRAPHY 11

GLOSSARY 13

EDITOR'S INTRODUCTION

This concise sādhana condenses the practice of Guru Padmasambhava into a single short session. Its opening verses address "practitioners of true simplicity" who seek an essential daily practice, and in just a few stanzas it presents every key element of a full guru sādhana. Practitioners take refuge and arouse bodhicitta, arise as Orgyen Tötreng Tsal at the center of the Lotus Net realm, and recite the Vajra Guru mantra,[1] finishing by merging their minds with the guru's awakened mind. As the text explains, its mantra combines approach, accomplishment, and activity, and so fulfills all activities. The closing verse adds a promise: Those who always pray with devotion to their root guru as inseparable from Padmasambhava will have all obstacles dispelled.

The text belongs to the Tugdrub Barche Kunsel (The Guru's Heart Practice: Dispeller of All Obstacles), one of the most widely practiced treasure cycles of the nineteenth century. Chokgyur Dechen Lingpa (1829–1870) was only nineteen years old when he revealed the cycle as an earth treasure in 1848 at Danyin Khala Rongo, a treasure site in Nangchen in eastern Tibet.[2] He kept it secret for eight years, practicing it alone before sharing it with others.

The cycle became a widely embraced practice, supported by Chokgyur Lingpa's close friendship with Jamyang Khyentse Wangpo. The two first met at Dzongsar Monastery in the mid-1850s. From then on Khyentse Wangpo collaborated with Chokgyur Lingpa, endorsing his revelations, transcribing and helping to organize many of them.[3] Khyentse Wangpo himself had received a mind treasure with the same meaning as the Barche Kunsel. He suggested joining the two, remarking that an earth treasure was more auspicious than his own mind treasure. In this way, this cycle is very special in that it is a treasure shared by both masters. Together with Jamgön Kongtrul Lodrö Taye, who included much of the cycle in the Rinchen Terdzö, they put the teachings into writing and disseminated them widely. The cycle remains central to the Chokling Tersar lineage tradition today.

This daily practice appears in the Kabab Dun, Jamyang Khyentse Wangpo's collection of the seven transmissions, in Chokgyur Lingpa's Collected Treasures, and in Jamgön Kongtrul's Rinchen Terdzö. The text includes a note stating that the refuge, bodhicitta, dedication, aspiration, and auspiciousness verses are added from *The Yoga of Essential Activity*,[4] the cycle's main sādhana.

རྒྱུན་གྱི་རྣལ་འབྱོར་བཀོལ་བྱང་།

The Concise Manual for Daily Practice

Practitioners of true simplicity ꠸
Who practice the essence of this daily yoga, ꠸
Go to a solitary place and gather all factors ꠸
That will make you suitable recipients for meditation. ꠸
Then, with one-pointed samādhi, ꠸
Apply the true meaning of deity, mantra, and wisdom. ꠸

ན་མོ꠸

namo

Namo. ꠸

བདག་དང་མཁའ་མཉམ་སེམས་ཅན་མ་ལུས་ཀུན꠸

dak dang kha nyam semchen ma lü kün

I and all beings, as infinite as space, ꠸

སྐྱབས་ཀྱི་མཆོག་རྒྱུར་རྣམས་ལ་སྐྱབས་སུ་མཆི꠸

kyab kyi chokgyur nam la kyab su chi

Take refuge in the supreme sources of refuge. ꠸

སྨོན་དང་འཇུག་པའི་བྱང་ཆུབ་སེམས་བསྐྱེད་ནས꠸

mön dang jugpé jangchub semkyé né

Rousing bodhicitta of aspiration and application, ꠸

སྐུ་གསུམ་བླ་མའི་གོ་འཕང་བསྒྲུབ་པར་བགྱི།
ku sum lamé gopang drubpar gyi
I will accomplish the state of the three-kāya guru. ॥

ཧཱུྃ།
hung
HŪṂ ॥

སྟོང་ཉིད་དབྱིངས་ལས་ཡེ་ཤེས་ཀུན་ཏུ་སྣང་།
tongnyi ying lé yeshé kün tu nang
From the basic space of emptiness, primordial wisdom illuminates all, ॥

རྒྱུ་ཡི་ཏིང་འཛིན་ཧྲཱིཿལས་འོད་འཕྲོས་པས།
gyu yi tingdzin hri lé ö tröpé
And as light radiates from HRĪḤ, the causal samādhi,[5] ॥

སྣང་སྲིད་ཐམས་ཅད་པདྨ་དྲྭའི་ཞིང་།
nangsi tamché pema drawé zhing
The entire phenomenal world becomes the Lotus Net realm. ॥

ངོ་མཚར་བཀོད་པ་བསམ་ཡས་དཀྱིལ་འཁོར་དབུས།
ngotsar köpa samyé kyilkhor ü
At the center of this wonderfully arranged, inconceivable maṇḍala, ॥

རིན་ཆེན་སེང་ཁྲི་པདྨ་ཉི་ཟླའི་སྟེང་།
rinchen sengtri pema nyi dé teng
Atop a precious lion throne, lotus, sun, and moon, ॥

ཧྲཱིཿཡིག་ཡོངས་སྒྱུར་བདག་ཉིད་སྐད་ཅིག་གིས།
hri yik yong gyur dagnyi kechik gi
The syllable HRĪḤ completely transforms, and in an instant, ॥

མ་ཧ་གུ་རུ་ཨོ་རྒྱན་ཐོད་ཕྲེང་རྩལ།
maha guru orgyen tötreng tsal
I am Mahāguru Orgyen Tötreng Tsal, subduer of the phenomenal world. ॥ [433]

སྣང་སྲིད་ཟིལ་གནོན་དཀར་དམར་ཞི་ཁྲོའི་ཉམས།
nangsi zilnön kar mar zhi trö nyam
With a reddish-white complexion and an expression both peaceful and wrathful, ॥

ཕྱག་གཡས་རྡོ་རྗེ་རྩེ་ལྔ་མཁའ་ལ་འཕྱར།

chak yé dorjé tsé nga kha la char

I hold a five-pronged vajra in my right hand, aloft in the sky. ꠸

གཡོན་པས་མཉམ་གཞག་བདེ་སྐྱོང་ཚེ་བུམ་བསྣམས།

yönpé nyamzhak dekyong tsebum nam

My left hand is in the gesture of equipoise, holding a skull cup and longevity vase. ꠸

གསང་ཡུམ་སྦས་ཚུལ་ཁ་ཏྭཾ་གཡོན་ནས་འཁྲིལ།

sangyum bé tsül khatwang yön né tril

I embrace the secret consort hidden as a khaṭvāṅga in the crook of my left arm.[6] ꠸

པད་ཞྭ་གསང་མདོག་ཆོས་གོས་ཟ་བེར་གསོལ།

pezha sangpö chögö zaber söl

Wearing a lotus crown, secret gown, Dharma robes, and a silken cloak, ꠸

ཞབས་གཉིས་རེལ་སྟབས་འཛའ་ཟེར་ཀློང་ན་འགྱིང་།

zhab nyi röltab jazer long na gying

I sit with my two legs in the posture of royal ease, majestically present within an expanse of rainbow light. ꠸

སྤྱི་བོར་ལོངས་སྐུ་སྤྱན་རས་གཟིགས་དབང་དང་།

chiwor longku chenrezik wang dang

On the crown of my head sit saṃbhogakāya Avalokiteśvara ꠸

རིགས་ཀྱི་བདག་པོ་ཚེ་དཔག་མེད་མགོན་ཞུགས།

rik kyi dagpo tsepagmé gön zhuk

And the lord of the family, Protector Amitāyus. ꠸

སྟེང་འོག་ཕྱོགས་མཚམས་རྣམ་འཕྲུལ་བཅུ་གཉིས་དང་།

teng ok chogtsam namtrül chunyi dang

Above, below, and in the cardinal and intermediate directions are the twelve manifestations, ꠸

རྩ་གསུམ་ཆོས་སྡུད་རྒྱ་མཚོ་སྤྲིན་ལྟར་གཏིབས།

tsa sum chösung gyatso trin tar tib

And countless forms of the Three Roots and Dharma protectors amass like clouds. ꠸

དམ་ཡེ་དབྱེར་མེད་གདོད་ནས་ལྷུན་གྲུབ་པའི།

dam yé yermé dö né lhündrubpé

Samayasattva and jñānasattva, all are inseparable and primordially and spontaneously present. ॥

རིགས་བདག་ཟུགས་ཀའི་སྙིཾལས་འོད་འཕྲོས་པས།

rik dak tugké hri lé ö tröpé

From the HRĪḤ at the heart center of the lord of the family, light radiates ॥

སྲིད་ཞིའི་ཚེ་བཅུད་ཀུན་འདུས་རང་ལ་ཐིམ།

sizhi tsechü kündü rang la tim

And gathers all the life essence of existence and peace, which dissolves into me. ॥ [434]

འཕགས་མཆོག་འགྲོ་འདུལ་ཟུགས་རྗེའི་ཆོ་འཕྲུལ་གྱིས།

pagchok drodül tugjé chotrül gyi

The miraculous display of compassion of the Noble Tamer of Beings ॥

རིགས་དྲུག་འགྲོ་བའི་སྡུག་བསྔལ་རྒྱུ་བཅས་སྦྱངས།

rik druk drowé dugngal gyu ché jang

Clears away the suffering of the six classes of beings, along with its causes. ॥

རང་ཉིད་རིགས་འདུས་བླ་མའི་ཟུགས་ཀ་རུ།

rangnyi rik dü lamé tugka ru

In my heart center, the guru embodying all families, ॥

གསེར་གྱི་རྡོ་རྗེའི་ཁྲེ་བར་སྙིཾཡིག་མཐར།

ser gyi dorjé tewar hri yik tar

Is a golden vajra with the syllable HRĪḤ at its hub. ॥

སྔགས་ཀྱི་ཕྲེང་བས་བསྐོར་ལས་འོད་ཟེར་འཕྲོས།

ngak kyi trengwé kor lé özer trö

The mantra garland encircling it revolves and emits light, ॥

འཕགས་པ་མཆོད་ཅིང་སེམས་ཅན་དོན་ཀུན་བྱས།

pagpa chö ching semchen dön kün jé

Making offerings to the noble ones and benefiting all beings. ॥

ཕྱི་སྣོད་དག་པ་རབ་འབྱམས་འོག་མིན་ཞིང་།

chi nö dagpa rabjam ogmin zhing

The outer vessel is boundless purity, the Akaniṣṭha realm; ॥

ནང་བཅུད་སྣང་སིད་གཞིར་བཞེངས་ཕྱག་རྒྱའི་ལྷ།།
nang chü nangsi zhir zheng chakgyé lha
Its inner contents, the phenomenal world, arise from the ground as mudrā deities, །

སྒྲ་གྲགས་སྔགས་ལ་དྲན་རྟོག་འོད་གསལ་དབྱིངས།།
drar drak ngak la drentok ösal ying
Sounds resound as mantra, and thoughts are the luminous expanse. །

ཐུན་མོང་ལས་བཞིའི་ཕྲིན་ལས་ལྷུན་གྱིས་གྲུབ།།
tünmong lé zhi trinlé lhün gyi drub
Generally, the four awakened activities are spontaneously accomplished; །

མཆོག་ཏུ་མི་འགྱུར་བདེ་ཆེན་རྡོ་རྗེའི་དང་།།
chok tu mingyur dechen dorjé ngang
Supremely, within the vajra state of immutable great bliss, །

འཆི་མེད་སྐུ་གསུམ་གོ་འཕང་ཐོབ་པར་བསམ།།
chimé ku sum gopang tobpar gyur
Visualize attaining the deathless state of the three kāyas.[7] །

ཨོཾ་ཨཱཿཧཱུྃ་བཛྲ་གུ་རུ་པདྨ་སིདྡྷི་ཧཱུྃ།།
om ah hung benza guru pema siddhi hung
OṂ ĀḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ །

The three syllables OṂ ĀḤ HŪṂ *are the indivisible three kāyas.* །
VAJRA GURU *is the lord of the family,* །
PADMA *appears as the outer circle of the maṇḍala,* །
And SIDDHI HŪṂ *summons the attainments.* །
This vajra mantra that combines approach, accomplishment, and activity །
Fulfills all activities. །

To conclude the session, pray to the guru, embodiment of all the families, །
And merge your mind with his awakened mind. །
Seal the practice by dedicating the accumulated virtue and making aspirations. །

ཧོ།།
ho
HO །

རིག་འཛིན་བླ་མའི་དཀྱིལ་འཁོར་བསྒྲུབས་པའི་མཐུས།།

rigdzin lamé kyilkhor drubpé tü

By the power of accomplishing the maṇḍala of the vidyādhara guru, ॥

བདག་དང་མཐའ་ཡས་སེམས་ཅན་མ་ལུས་ཀུན།།

dak dang tayé semchen ma lü kün

May I and all limitless beings, without exception, ॥

ཕྲིན་ལས་རྣམ་བཞི་ལྷུན་གྱིས་གྲུབ་པ་དང་།།

trinlé nam zhi lhün gyi drubpa dang

Spontaneously accomplish the four activities ॥

འོད་གསལ་ཆོས་སྐུའི་དབྱིངས་སུ་གྲོལ་བར་ཤོག།།

ösal chökü ying su drölwar shok

And be liberated within the expanse of luminous dharmakāya![8] ॥

ཙ་བརྒྱུད་བླ་མའི་བྱིན་རླབས་སྙིང་ལ་ཞུགས།།

tsa gyü lamé jinlab nying la zhuk

May the blessings of the root and lineage gurus fill our hearts; ॥

ཡི་དམ་མཁའ་འགྲོ་ལུས་དང་གྲིབ་བཞིན་འགྲོགས།།

yidam khandro lü dang drib zhin drok

May yidams and ḍākinīs follow us as a shadow follows its body; ॥ [435]

ཆོས་སྐྱོང་སྲུང་མས་བར་ཆད་ཀུན་བསལ་ནས།།

chökyong sungmé barché kün sal né

May Dharma guardians and protectors dispel all obstacles, ॥

མཆོག་ཐུན་དངོས་གྲུབ་འགྲུབ་པའི་བཀྲ་ཤིས་ཤོག།།

chok tün ngödrub drubpé tashi shok

And thus, may all be auspicious for the attainment of siddhis, common and supreme! ॥

At all times, pray with devotion to the root guru ॥
And the Great Padma as inseparable. ॥
All obstacles will be dispelled, ॥
And siddhis will be attained! ॥

Samaya. ॥ Seal, seal, seal. ॥

This is the genuine, profound treasure of the great, emanated treasure revealer, Chokgyur Dechen Lingpa.

NOTES

1. OṂ ĀḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ. The mantra associated with Guru Rinpoche. It is said that the twelve syllables of the Vajra Guru mantra carry the entire blessing of the twelve types of teachings taught by the Buddha, which constitute the essence of his 84,000 Dharmas. Therefore, reciting it once is equivalent to the blessing of reciting or practicing the whole teaching of the Buddha.
2. See Chokling Dewey Dorje, Dudjom Rinpoche, and Tulku Urgyen Rinpoche, *The Great Gate*; Gardner, "Chokgyur Lingpa,"
3. Gardner, "Chokgyur Lingpa."
4. Known in Tibetan as Trinle Nyingpo. The main sādhana of the Tugdrub Barche Kunsel (The Guru's Heart Practice: Dispeller of All Obstacles) cycle. See Chokgyur Dechen Lingpa, *bla ma'i thugs sgrub bar chad kun sel las/ phrin las snying po'i rnal 'byor*.
5. The causal samādhi is the third of the three samādhis with which the generation stage begins: the samādhi of suchness, the all-illuminating samādhi, and the causal samādhi, in which the seed syllable appears. The preceding line evokes the first two.
6. The text does not name the consort. In a comparable description, Patrul Rinpoche (dpal sprul rin po che, 1808–1887) identifies the khaṭvāṅga as representing the hidden consort, "the princess" (*lha lcam*), a title usually taken to refer to Mandāravā; other sources identify her as Yeshe Tsogyal (ye shes mtsho rgyal). See Patrul Rinpoche, *Brief Guide to the Stages of Visualization for the Ngöndro Practice*, sec. "Guru Yoga."
7. The final word here 'bsam' is an instruction to "Imagine or visualize that...". In some translations it is replaced with 'gyur' in the phonetics to preserve the meter when a text is chanted.
8. A note in the Tibetan reads: *gong gi skyabs sems dang bsngo smon shis brjod 'di dag phrin las snying po'i rnal 'byor nas kha bskang ba'o/ /mchan.* The above refuge, bodhicitta, dedication, aspiration, and auspiciousness verses were supplemented from Chokgyur Dechen Lingpa's *The Yoga of Essential Activity* (*phrin las snying po'i rnal 'byor*).

BIBLIOGRAPHY

Source Text Editions

Chokgyur Dechen Lingpa. bla ma'i thugs sgrub bar chad kun sel las/ phrin las snying po'i rnal 'byor. In mchog gling bka' 'bum skor, vol. 3, 169–78. Paro: Lama Pema Tashi, 1982–1986.

Chokgyur Dechen Lingpa. *bla ma'i thugs sgrub bar chad kun sel las/ rgyun gyi rnal 'byor bkol byang*. In *mkhyen brtse'i dbang po'i bka' babs*, vol. 2, 431–35. Dzongsar: rdzong sar khams bye'i slob gling, 2013.

Chokgyur Dechen Lingpa. *bla ma'i thugs sgrub bar chad kun sel las/ rgyun gyi rnal 'byor bkol byang*. In *rin chen gter mdzod chen mo*, vol. 10, 311–14. New Delhi: Shechen Publications, 2007–2018. Tsadra: Terdzo-THA-021.

Secondary References

Chokgyur Dechen Lingpa. *Daily Practice of Tukdrup Barché Kunsel* (*bla ma'i thugs sgrub bar chad kun sel las/ rgyun gyi rnal 'byor bkol byang*). Translated by Oriane Lavolé (Samye Translations), edited by Peter Woods and Libby Hogg. Lotsawa House, 2023.

Chokling Dewey Dorje, Dudjom Rinpoche, and Tulku Urgyen Rinpoche. *The Great Gate: A Guidebook to the Guru's Heart Practice*. Translated by Erik Pema Kunsang. Kathmandu: Rangjung Yeshe Publications, 2008.

Gardner, Alexander. "Chokgyur Lingpa." Treasury of Lives. Effective December 2009.

Orgyen Tobgyal. *The Life and Teaching of Chokgyur Lingpa*. Translated by Tulku Jigmey Khyentse and Erik Pema Kunsang. Kathmandu: Rangjung Yeshe Publications, 1990.

Patrul Rinpoche. *Brief Guide to the Stages of Visualization for the Ngöndro Practice*. Translated by Adam Pearcey. Lotsawa House, n.d.

GLOSSARY

Akaniṣṭha

འོག་མིན། • *'og min* • akaniṣṭha

Literally, "Inferior to None." In cosmological accounts, Akaniṣṭha is the highest of the abodes of the form realm. In some Vajrayāna contexts it is used as a metaphorical "location" of the dharmadhātu, the ultimate sphere.

Amitāyus

ཚེ་དཔག་མེད། • *tshe dpag med* • amitāyus

Literally, "Infinite Life." The buddha associated with longevity, one of the three long-life deities, and in some contexts regarded as an aspect of Amitābha.

approach and accomplishment

བསྙེན་སྒྲུབ། • *bsnyen sgrub* • sevāsādhana

The two fundamental phases of deity yoga practice. The first phase, approach, primarily involves visualization and mantra recitation to establish a stable connection with the deity. The second phase, accomplishment, entails the realization of the deity's enlightened qualities and the actualization of siddhis.

Avalokiteśvara

སྤྱན་ར་ས་གཟིགས་དབང་ཕྱུག • *spyan ras gzigs dbang phyug* • avalokiteśvara

Literally, "Lord Who Gazes Downward." The embodiment of the compassion of the buddhas and the patron deity of Tibet. Depending on the context, Avalokiteśvara is a saṃbhogakāya manifestation or the principal bodhisattva of the Lotus family. He is also one of the eight great bodhisattvas who closely attended Buddha Śākyamuni.

basic space

དབྱིངས། • *dbyings* • dhātu

Synonymous with ultimate reality, that is, the empty nature of all phenomena. In Vajrayāna, it represents the luminous yet empty nature of mind that is the ground from which all experience arises.

bodhicitta

བྱང་ཆུབ་ཀྱི་སེམས། བྱང་སེམས། • *byang chub kyi sems, byang sems* • bodhicitta

Literally, "mind of awakening." Generally, two aspects of bodhicitta are distinguished: relative and ultimate. Relative bodhicitta consists of the resolve to attain buddhahood for the benefit of all beings (also called "aspiring bodhicitta") and the resolve to accomplish its causes ("engaging bodhicitta"). Ultimate bodhicitta is the realization of the ultimate nature of phenomena.

causal samādhi

རྒྱུའི་ཏིང་ངེ་འཛིན། • *rgyu'i ting nge 'dzin*

The third of the three samādhis that begin the generation stage, in which the deity's seed syllable arises. The other two are the samādhi of suchness and the all-illuminating samādhi.

Chokgyur Dechen Lingpa

མཆོག་འགྱུར་བདེ་ཆེན་གླིང་པ། • *mchog gyur bde chen gling pa*

Chokgyur Dechen Zhigpo Lingpa (1829–1870) was one of the most prolific treasure revealers in Tibetan history. Based in Kham, he was a close collaborator with Jamgön Kongtrul and Jamyang Khyentse Wangpo, with whom he revealed treasure and opened sacred sites. Among his best-known revelations are Tugdrub Barche Kunsel (The Guru's Heart Practice: Dispeller of All Obstacles), Zabpa Kordun (The Seven Profound Cycles), and *Lamrim Yeshe Nyingpo* (*The Gradual Path of the Wisdom Essence*), for which Jamgön Kongtrul wrote a famous commentary. His lineage continues through his two incarnation lines, Tsike and Neten, and the descendants of his daughter Könchok Paldrön.

Chokling Tersar

མཆོག་གླིང་གཏེར་གསར། • *mchog gling gter gsar*

Literally, "New Treasures of Chokling." The collected treasure revelations of Chokgyur Dechen Lingpa and the living lineage that transmits them, carried on through his incarnation lines and family descendants.

ḍākinī

མཁའ་འགྲོ་མ། མཁའ་འགྲོ། • *mkha' 'gro ma, mkha' 'gro* • ḍākinī

Female embodiments of enlightened wisdom, or female practitioners who have attained accomplishment through the tantric path. Among the Three Roots (i.e., guru, yidam, ḍākinī), the ḍākinī is considered the root of enlightened activity.

Danyin Khala Rongo

ཟླ་ཉིན་ཁ་ལ་རོང་སྒོ། • *zla nyin kha la rong sgo*

A treasure site in Nangchen, eastern Tibet, where Chokgyur Dechen Lingpa revealed the Tugdrub Barche Kunsel as an earth treasure in 1848.

Dharma guardian

ཆོས་སྲུང་། ཆོས་སྐྱོང་། • *chos srung, chos skyong* • dharmapāla

Guardians of the Buddha's teachings and of those who uphold them. Dharmapālas can be either worldly beings tamed by buddhas or realized masters of the past, who pledged to protect the Dharma, or emanations of buddhas and bodhisattvas. They remove obstacles and foster conducive conditions for practice and preservation of the Dharma.

Dharma robes

ཆོས་གོས། • *chos gos* • cīvara

The patched outer robe of a fully ordained monastic, worn for formal gatherings, teachings, and rituals; derived from the triple robe (*tricīvara*) of early Buddhist monasticism.

dharmakāya

ཆོས་ཀྱི་སྐུ་ ཆོས་སྐུ • *chos kyi sku, chos sku* • dharmakāya

Literally, "dharma body." The perfect wisdom mind of a buddha, free of the two veils of afflictive mental states and cognitive obscurations, actualized through the accumulation of wisdom. The dharmakāya is often mentioned in tandem with the rūpakāya, or "form body," which encompasses the physical manifestations of a buddha. In Vajrayāna it can refer to the absolute pure emptiness from which the deities manifest and to the primordially pure and luminous nature of mind.

Dzongsar Monastery

རྫོང་སར་དགོན་པ། • *rdzong sar dgon pa*

Dzongsar is a Sakya monastery in the Meshö valley of Derge founded in 1253 by Chögyal Pagpa and later associated with the Ngor tradition. It was the main seat of Jamyang Khyentse Wangpo. In 1918 the Second Dzongsar Khyentse and Khenpo Zhenga built the Khamje monastic college on the valley floor below the monastery.

earth treasure

ས་གཏེར། • *sa gter*

A treasure teaching revealed as a physical object, such as a scroll, image, or ritual implement, drawn from a place in the landscape like a rock face, lake, or temple.

emptiness

སྟོང་པ་ཉིད། སྟོང་ཉིད། • *stong pa nyid, stong nyid* • śūnyatā

Generally, the lack of inherent existence (*svabhāva*) of all phenomena, the direct cognition of which constitutes the core aspect in the cultivation of wisdom. While subject to diverse interpretations, the most prevalent definitions among Tibetan traditions characterize it not as mere nonexistence, but as the absence of all conceptual extremes, or impossible modes of being, on the ultimate level (i.e., existent, nonexistent, both, and neither).

existence and peace

སྲིད་པ་དང་ཞི་བ། སྲིད་ཞི། • *srid pa dang zhi ba, srid zhi*

A synonym for saṃsāra and nirvāṇa, with saṃsāra encompassing all possible states of conditioned existence and nirvāṇa being the unconditioned peace arising because of the cessation of afflicted states and actions.

four activities

ཕྲིན་ལས་རྣམ་བཞི། ལས་བཞི། • *phrin las rnam bzhi, las bzhi* • caturkarman

The four categories of activities taught in the higher tantras to eliminate obstacles and produce favorable conditions for the practice and realization of Dharma: (1) pacifying activity, (2) increasing activity, (3) magnetizing activity, and (4) fierce activity. Each may include outer, inner, and secret levels of application and should be carried out by qualified individuals motivated by compassion and the intention to benefit beings.

generation stage

བསྐྱེད་རིམ། • *bskyed rim* • utpattikrama

The first stage of tantric practice, related to the vase empowerment. Primarily involving the cultivation of clear appearance through visualizing the meditative deity and reciting its mantra, the aim of generation stage practice is to transform ordinary perceptions and purify the four types of birth along with their latencies. In the lower tantras, it involves visualizing the deity in front of oneself, separate from the practitioner. In the higher tantras, it involves both front generation and self-generation.

gesture of equipoise

སྙོམ་བཞག་གི་ཕྱག་རྒྱ། • *mnyam bzhag gi phyag rgya* • dhyānamudrā

A hand position in which both hands rest in the lap, palms facing upwards. The right hand is typically placed atop the left, with the thumbs lightly touching, forming a triangular shape that symbolizes meditative stability.

Great Padma

བདག་ཉིད་ཆེན་པོ་པདྨ། • *bdag nyid chen po pad+ma*

An epithet of Padmasambhava.

guru

བླ་མ། • *bla ma* • guru

A spiritual teacher. In Vajrayāna the guru is the root of blessings among the Three Roots and, in guru yoga, is regarded as inseparable from the deity.

Jamgön Kongtrul Lodrö Taye

འཇམ་མགོན་ཀོང་སྤྲུལ་བློ་གྲོས་མཐའ་ཡས། • *'jam mgon kong sprul blo gros mtha' yas*

Jamgön Kongtrul Lodrö Taye (1813–1899) was one of the greatest scholars in the history of Tibet. A Karma Kagyu lama and model of Rimé ecumenical activity, he collaborated closely with the Sakya lama Jamyang Khyentse Wangpo and the Nyingma treasure revealer Chokgyur Lingpa in opening sacred sites, treasure revelation, and collecting and codifying sacred literature. His prodigious literary output, categorized as the Five Treasuries, covers the entire range of Tibetan Buddhist theory and ritual as well as numerous other topics, from medicine to art and history. Based primarily at Palpung Monastery in Derge, he built the nearby hermitage of Tsadra Rinchen Drak, which became his personal seat.

Jamyang Khyentse Wangpo

འཇམ་དབྱངས་མཁྱེན་བརྩེ་དབང་པོ། • *'jam dbyangs mkhyen brtse'i dbang po*

Jamyang Khyentse Wangpo (1820–1892) was a prominent nonsectarian master with a Sakya background who received teachings from over one hundred and fifty lamas of all traditions, including Bön, and served as a teacher to most of the lamas of Kham in the second half of the nineteenth century. From his seat at Dzongsar Monastery in Derge, he twice traveled to Central Tibet, where he received teachings and revealed treasure. He famously worked closely with Jamgön Kongtrul in collecting and compiling teachings, and assisted Chokgyur Lingpa with the production of most of his treasures. His collected works are in twenty-five volumes, while his collected revelations, known as the Kabab Dun (Seven Transmissions), are in twenty-two. At least five of his reincarnations were identified, including Dilgo Khyentse Tashi Paljor and Dzongsar Khyentse Chökyi Lodrö.

jñānasattva

ཡེ་ཤེས་སེམས་དཔའ། • *ye shes sems dpa'* • jñānasattva

The visualized form one creates is the samayasattva, the commitment being, which is then suffused with the authentic wisdom of the deity, the jñānasattva, or wisdom being. Sometimes there is also a samādhisattva, the essential deity, mantra, or symbol visualized in the heart.

Kabab Dun

བཀའ་བབས་བདུན། • *bka' babs bdun*

Literally, "Seven Transmissions." The seven types of transmissions entrusted to the nineteenth-century Tibetan masters Jamyang Khyentse Wangpo and Chokgyur Dechen Lingpa: (1) oral transmissions, (2) earth treasures, (3) rediscovered treasures, (4) mind treasures, (5) recollections, (6) pure visions, and (7) aural transmissions. Khyentse Chökyi Lodrö initially conceived the work as a textual compendium for preserving Khyentse Wangpo's termas. Dilgo Khyentse Tashi Paljor prepared a catalog, on the basis of which Dr. Lodrö Puntsok of Dzongsar gathered the textual resources and saw it through publication. Khenpo Puntsok Namgyal, former abbot of Dzongsar Monastery and its monastic college, composed numerous supplementary texts for the collection and was appointed its custodian by Dzongsar Khyentse Rinpoche.

khaṭvāṅga

ཁ་ཊྭཾ་ག • *kha T+wA~M ga* • khaṭvāṅga

A tantric staff topped with three skulls that represent liberation from the three worlds. It typically serves as a hidden representation of a consort.

lion throne

སེང་གེའི་ཁྲི། སེང་ཁྲི། • *seng ge'i khri, seng khri* • siṃhāsana

A throne for a guru, buddha, or deity, supported by eight lions (or snow lions in Tibetan representations)—two on each side of its four sides—representing the absolute fearlessness gained through realization of the Dharma.

longevity vase

ཚེ་བུམ། • *tshe bum*

A ritual vase containing the elixir of immortality, utilized to bestow longevity and spiritual accomplishments. It is also known as a "long-life vase."

lord of the family

རིགས་ཀྱི་བདག་པོ། རིགས་བདག • *rigs kyi bdag po, rigs bdag* • kulapati

The presiding buddha of a specific family or class of deities. In iconography, the lord of the family typically appears as a miniature buddha crowning the head of the central deity. Five principal lords of the families are traditionally distinguished: (1) Vairocana, (2) Akṣobhya, (3) Ratnasambhava, (4) Amitābha, and (5) Amoghasiddhi, who preside over the Tathāgata (or Buddha), Vajra, Ratna, Padma, and Karma families, respectively. In certain systems, Vajrasattva is appended as a sixth lord of the family, presiding over all families.

lotus crown

པད་ཞྭ། • *pad zhwa*

The lotus-shaped hat offered to Padmasambhava by the king of Zahor. In ritual contexts, it is worn by high lamas of the Nyingma and Kagyu schools. Its lotus shape symbolizes purity and the transformation of defilements.

Lotus Net

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

The pure land of Padmasambhava.

luminosity

འོད་གསལ་བ། འོད་གསལ། • *'od gsal ba, 'od gsal* • ābhāsvara, prabhāsvara

The cognizant, aware quality of mind, intrinsically pure but obscured by afflictions and conceptual thought.

maṇḍala

དཀྱིལ་འཁོར། • *dkyil 'khor* • maṇḍala

Literally, "circle" or "disc." A sacred configuration representing the pure realm and palace of an enlightened deity in Vajrayāna Buddhism. Serving as an essential support for empowerment rituals and deity yoga practice, a maṇḍala maps the architecture of awakened mind. It can be depicted in two dimensions—such as painted canvases (thangkas) or intricate sand maṇḍalas—or as a three-dimensional architectural structure. In the Unexcelled Yoga Tantra class, the system also includes "body maṇḍalas," which map these divine environments directly onto the subtle channels and energies of the practitioner's own body.

Mandāravā

མནྡཱ་ར་བཱ། • *man+dA ra bA* • mandāravā

An eighth-century princess of the Zahor kingdom who became a Dzogchen practitioner and consort of Padmasambhava. Mandāravā is particularly associated with practices of longevity, having achieved the unified vajra body of the vidyādhara through the practice of Amitāyus with Padmasambhava at Māratika Cave in Nepal.

mantra

སྔགས། • *sngags* • mantra

A verbal formula composed of syllables that may or may not have semantic meaning, often associated with deity practice. The recitation of a mantra, aloud or mentally, is meant to protect the mind, invoke the qualities of the deity, and facilitate the attainment of accomplishments. The term is also used to refer to the Vajrayāna path, of which the practice with mantras is a central feature. Etymologically, "mantra" is composed of two parts: *man*, meaning mind, and *tra* from *trai*, to protect.

mind treasure

དགོངས་གཏེར། • *dgongs gter*

A type of treasure teaching revealed spontaneously through meditative insight or inspiration from the enlightened wisdom mind of a treasure revealer.

mudrā

ཕྱག་རྒྱ། • *phyag rgya* • mudrā

Literally, "seal." The term has multiple meanings and can refer to a hand gesture, a seal, or a sexual partner in tantric Buddhism. In the term "mudrā deity," it refers to beings and appearances perceived as the forms of the deity.

Nangchen

ནང་ཆེན། • *nang chen*

A historical kingdom and region in northern Kham, eastern Tibet, now in Qinghai Province. Nangchen is widely recognized for its deep spiritual heritage, serving as an important center for the Kagyu and Nyingma traditions. It is also the birthplace of Chokgyur Dechen Lingpa.

noble ones

འཕགས་པ། • *'phags pa* • ārya

Those who have attained direct cognition of reality through the path of seeing. A noble one of the Śrāvakayāna has gained direct cognition of the sixteen aspects of the four noble truths. A noble one of the Mahāyāna has directly perceived emptiness, the ultimate nature of phenomena.

Noble Tamer of Beings

འཕགས་མཆོག་འགྲོ་འདུལ། • *'phags mchog 'gro 'dul*

An epithet of Avalokiteśvara, the embodiment of the compassion of the buddhas and the patron deity of Tibet. The name refers to his activity of guiding and taming beings through limitless compassionate emanations, which purify the suffering of the six classes of beings.

Oḍḍiyāna

ཨོ་རྒྱན། • *o rgyan* • oḍḍiyāna

A region of primary importance in tantric Buddhism, possessing both historical and mythical dimensions. Geographically, it is most commonly identified with the Swat Valley in modern-day Pakistan. It is celebrated as the birthplace of Padmasambhava, who is frequently called the Precious One or Master of Oḍḍiyāna.

Orgyen Tötreng Tsal

ཨོ་རྒྱན་ཐོད་ཕྲེང་རྩལ། • *o rgyan thod phreng rtsal*

Literally, "Mighty Skull Garland from Oḍḍiyāna." The secret name of Guru Padmasambhava. When the people of Oḍḍiyāna attempted to burn him and his consort Mandāravā on a pyre, he transformed the fire into a lake. He was then found sitting on a lotus flower wearing a garland of skulls, earning him this name.

outer vessel and inner contents

སྣོད་བཅུད། • *snod bcud*

The outer world, likened to a vessel, and the living beings it contains.

Padmasambhava

པདྨ་འབྱུང་གནས། • *pad+ma 'byung gnas* • padmasambhava

Literally, "Lotus-Born." Padmasambhava is one of the most revered figures in Tibetan Buddhism, having played an early role in converting the local gods and demons of the

Tibetan landscape to Buddhism. Also known as Guru Rinpoche, he is particularly important to followers of the Nyingma tradition, for bringing the Dzogchen teachings to Tibet. Padmasambhava also established transmission lineages for numerous Vajrayāna practices and initiated the terma tradition of spiritual treasures, concealed for future generations by his closest disciple, Yeshe Tsogyal. Among the copious Vajrayāna material at all levels to be found in these transmissions, there are many addressed to Guru Rinpoche himself in his various aspects. His influence, complementing that of the king Trisong Deutsen and the abbot Śāntarakṣita, shaped the unique synthesis of the three yānas that characterizes Tibetan Buddhism.

Patrul Rinpoche

དཔལ་སྤྲུལ་རིན་པོ་ཆེ། • *dpal sprul rin po che*

Dza Patrul Orgyen Jigme Chökyi Wangpo (1808–1887), the author of the famed *Words of My Perfect Teacher*, was among the most significant transmitters of the Longchen Nyingtik practice lineage in the nineteenth century. "Dza" refers to the region where he was born, and Orgyen Jigme Chökyi Wangpo was the ordination name he received from the First Dodrubchen. A student of Jigme Gyalwe Nyugu (1765–1842) and based at Dzogchen Monastery, Patrul Rinpoche was renowned for his uncommon humility, forthright honesty, brilliant oratory, and, beyond all, his skillful diffusion of the heart of the Dharma.

phenomenal world

སྣང་སྲིད། • *snang srid*

The totality of all phenomena within the realm of conditioned existence, comprising all the worlds that appear to the minds of beings and all the beings that exist within them.

posture of royal ease

རོལ་སྟབས། • *rol stabs* • lalitāsana

A seated posture of relaxed ease in which one leg is drawn in while the other is extended. It expresses the effortless, playful freedom of enlightened activity.

primordial wisdom

ཡེ་ཤེས། • *ye shes* • jñāna

Generally, the nonconceptual wisdom of an awakened being. Depending on context, the term can have a wide range of meanings, from the luminous awareness primordially present in the mindstreams of all beings, to specific kinds of wisdom of the path, to the resultant, nonconceptual wisdom of a buddha. It is often alternatively translated as "pristine awareness," "wakefulness," "primordial awareness," or "gnosis."

Rinchen Terdzö

རིན་ཆེན་གཏེར་མཛོད། • *rin chen gter mdzod*

A monumental collection of terma texts compiled by Jamgön Kongtrul (1813–1899) at his hermitage Dzongshö Deshek Dupa under the inspiration of Jamyang Khyentse Wangpo. Filling seventy-one volumes in its most recent edition, it is the largest of Kongtrul's Five Treasuries (*mdzod lnga*). It comprises the main termas of Tibetan Buddhism and the texts necessary to bestow the related empowerments, explanations, and liturgies required to practice them. Terdak Lingpa's Dönjö Bumzang (*sgrub thabs 'dod 'jo'i bum bzang*) sādhana collection is the "seed" of the Rinchen Terdzö.

root guru

རྩ་བའི་བླ་མ། • *rtsa ba'i bla ma* • mūlaguru

The teacher from whom one receives the principal empowerments, transmissions, and pith instructions, especially the introduction to the nature of mind.

sādhana

སྒྲུབ་ཐབས། • *sgrub thabs* • sādhana

Literally, "means of accomplishment." A formalized practice or ritual text involving deity visualization, mantra recitation, and other meditative methods for actualizing specific spiritual attainments.

samādhi

ཏིང་ངེ་འཛིན། ཏིང་འཛིན། • *ting nge 'dzin, ting 'dzin* • samādhi

The general term for wholesome states of focused attention. In the broader context of the three trainings taught by the Buddha—the other two being the trainings in discipline (*śīla*) and wisdom (*prajñā*)—the training in samādhi refers to the entire area of the cultivation of wholesome mental states. In the more specific context of meditation, it is a mind focused with one-pointed attention on a chosen object of absorption. In the context of Abhidharma, the *Abhidharmasamuccaya* lists it as one of the five object-determining mental factors, indicating the mind's specific function of sustaining attention to any object of perception.

samaya

དམ་ཚིག • *dam tshig* • samaya

A sacred commitment, vow, or bond in Vajrayāna practice, particularly undertaken during an empowerment. It involves upholding the Dharma, maintaining pure perception, and honoring one's guru and spiritual companions.

samayasattva

དམ་ཚིག་སེམས་དཔའ། • *dam tshig sems dpa'* • samayasattva

Literally, "pledge being." The form of the deity in which the practitioner visualizes themselves during generation stage practice. This visualization serves as the support for the actual wisdom being (*jñānasattva*), which is invoked from the dharmadhātu and inseparably merged with the pledge being to manifest the full resultant deity.

saṃbhogakāya

ལོངས་སྤྱོད་རྫོགས་པའི་སྐུ ལོངས་སྐུ • *longs spyod rdzogs pa'i sku, longs sku* • saṃbhogakāya

Literally, "enjoyment body." One of the three bodies (*kāya*) of a buddha, the enjoyment body represents the subtle, luminous form perceptible only by highly realized bodhisattvas. It is characterized by five certainties: (1) place, residing in the pure field of Akaniṣṭha; (2) body, possessing the major and minor marks; (3) retinue, highly realized bodhisattvas; (4) Dharma, teaching only the Mahāyāna; and (5) time, continuously teaching as long as saṃsāra exists. Its name indicates the continuous engagement with the richness of the Mahāyāna, to the great delight of the bodhisattvas. The saṃbhogakāya is one of the two form aspects (*rūpakāya*) of a buddha, the other being the nirmāṇakāya.

secret gown

གསང་ཕོད། • *gsang phod*

An inner gown worn beneath the outer robes. Among monastics it is a long, sleeveless undergarment; in Padmasambhava's iconography it is the long garment visible beneath his Dharma robes and cloak.

seed syllable

ས་བོན། • *sa bon* • bīja

Seed syllables are non-semantic sounds that encapsulate the essence of a deity or enlightened wisdom. Naturally arising out of emptiness, they are the basis for the physical manifestation and activity of a deity.

siddhi

དངོས་གྲུབ། • *dngos grub* • siddhi

Accomplishments attained through tantric practice. Two types of accomplishment are distinguished: the supreme siddhi of enlightenment and common siddhis of extraordinary powers, such as the ability to fly or to extend one's lifespan.

silken cloak

ཟ་བེར། • *za ber*

A formal cloak, often of silk brocade, worn by high-ranking lamas and lineage holders at major ceremonies and transmissions. In Padmasambhava's iconography it is worn over the Dharma robes.

six classes of beings

འགྲོ་བ་རིགས་དྲུག འགྲོ་དྲུག • *'gro ba rigs drug, 'gro drug* • ṣaḍgati

The six types of beings in saṃsāra: (1) hell beings, (2) pretas or hungry ghosts, (3) animals, (4) humans, (5) asuras or demigods, and (6) gods.

skull cup

ཐོད་པ། བདེ་སྐྱོང་། • *thod pa, bde skyong* • kapāla

A ritual vessel used in tantric practice fashioned from a human skull, symbolizing the transformation of mental afflictions, self-grasping, and death.

three kāyas

སྐུ་གསུམ། • *sku gsum* • trikāya

The three aspects, or dimensions, of a buddha's awakening: dharmakāya, saṃbhogakāya, and nirmāṇakāya. The dharmakāya or "dharma body" is a buddha's wisdom mind, which accomplishes one's own benefit and is not perceptible to others. The forms manifested to benefit others are of two types: the saṃbhogakāya or "enjoyment body," the form perceptible only to highly realized bodhisattvas, and the nirmāṇakāya or "emanation body," the manifestation visible to ordinary beings.

Three Roots

རྩ་བ་གསུམ། རྩ་གསུམ། • *rtsa ba gsum, rtsa gsum*

The three objects of refuge in tantric practice: the guru, the root of blessings; the deva, or yidam, the root of accomplishment; and the ḍākinī, the root of activity.

three samādhis

ཏིང་ངེ་འཛིན་གསུམ། • *ting nge ’dzin gsum*

The three meditative absorptions with which the generation stage begins: the samādhi of suchness; the all-illuminating samādhi; and the causal samādhi, in which the seed syllable appears.

treasure

གཏེར་མ། • *gter ma*

An object, text, location, or mind teaching originally hidden by Padmasambhava or Yeshe Tsogyal to be revealed by a tertön at the destined time and place. In the Nyingma tradition, this close lineage of the treasures, which bridges centuries between the hiding of the treasure and its discovery, is distinguished from the long lineage of oral transmissions, which is passed from master to disciple in an unbroken line stretching back to the teaching’s origin.

treasure revealer

གཏེར་སྟོན། • *gter ston*

A treasure revealer, known in Tibetan as a tertön, is a realized master, typically a reincarnation of a disciple of Padmasambhava, who discovers hidden “treasure” teachings, or terma. Among the most eminent are the five kingly treasure revealers, of whom Jamyang Khyentse Wangpo was the last. Tradition considers Sangye Lama (1000–1080) to be the first revealer, and his Tsasum Drildrub, which Khyentse Wangpo rediscovered, to be the first treasure of the later diffusion period of the Buddhist teachings (tenth–eleventh centuries).

Tugdrub Barche Kunsel

བླ་མའི་ཐུགས་སྒྲུབ་བར་ཆད་ཀུན་སེལ། • *bla ma’i thugs sgrub bar chad kun sel*

The Guru’s Heart Practice: Dispeller of All Obstacles. A revelation by both Jamyang Khyentse Wangpo and Chokgyur Lingpa. It forms the outer level of the four classes of guru sādhana in the Chokling Tersar and focuses on Amitāyus as the dharmakāya, Avalokiteśvara as the saṃbhogakāya, and Padmasambhava as the nirmāṇakāya, accompanied by twelve manifestations.

twelve manifestations

རྣམ་འཕྲུལ་བཅུ་གཉིས། • *rnam ’phrul bcu gnyis*

Twelve manifestations of Guru Padmasambhava, listed in the Tugdrub Barche Kunsel (The Guru’s Heart Practice: Dispeller of All Obstacles) cycle: (1) Vidyādhara Rakṣa Tötreng, (2) Vidyādhara Lion of Speech, (3) Vidyādhara Victorious Lineage Holder, (4) Vidyādhara Eminent Person, (5) Vidyādhara Slayer of Demons, (6) Vidyādhara Great Magician, (7) Vidyādhara Supreme Ornament of Jambudvīpa, (8) Vidyādhara Lotus-Born, (9) Vidyādhara Especially Noble, (10) Vidyādhara Vajra Wrath, (11) Vidyādhara Guide to the Fortunate, and (12) Vidyādhara Great Bliss King.

vajra

རྡོ་རྗེ། • *rdo rje* • vajra

Literally, “diamond” or “thunderbolt.” A symbolic tantric ritual implement representing the indestructible nature of ultimate reality and the immutability of the awakened mind. It is paired with a bell to represent the inseparable union of skillful means and wisdom.

vidyādhara

རིག་པ་འཛིན་པ། རིག་འཛིན། • *rig pa 'dzin pa, rig 'dzin* • vidyādhara

Literally, "knowledge holder." This title is given to accomplished practitioners of Vajrayāna. It is also translated as "awareness holder."

Yeshe Tsogyal

ཡེ་ཤེས་མཚོ་རྒྱལ། • *ye shes mtsho rgyal*

Yeshe Tsogyal was born a princess in the Kharchen clan. Revered as the "Mother of Tibetan Buddhism" and the embodiment of enlightened wisdom, her manifestation was indispensable to the establishment of Secret Mantra in Tibet. She was Guru Padmasambhava's principal disciple and assistant, encoding and concealing countless treasure teachings for future generations. Yeshe Tsogyal remains a central figure of devotion and practice, particularly in Nyingma lineages.

yidam

ཡི་དམ། • *yi dam* • iṣṭadevatā

A personal meditational deity with whom a practitioner cultivates special affinity. This deity, often appearing as a saṃbhogakāya, embodies the enlightened qualities the practitioner aims to accomplish and serves as the central focus for engagement in the generation and completion stages of tantric practice. In the Nyingma tradition, it is referred to as the root of accomplishment, one of the Three Roots, the other two being guru and ḍākinī.

yoga

རྣལ་འབྱོར། • *rnal 'byor* • yoga

A general term for spiritual practices and techniques, which may include both formal meditation and post-meditation practices. The Sanskrit term "yoga" means "to yoke" or "join," which in the etymology of its Tibetan equivalent is explained as the act of joining with the natural state. In Vajrayāna, yoga generally refers to the esoteric practice of tantra.