

༄༅། །སྒྲ་མའི་བླགས་སྒྲུབ་ཡིད་བཞིན་མོར་བྱ་ལས།
བརྒྱད་པའི་གསོལ་འདེབས་སྒྲུབ་གཉིས་དབྱིད་སྟེར།

**Splendid Treasure of Twofold
Accomplishment:
A Lineage Prayer**

Tugdrub Yizhin Norbu

The Guru's Heart Practice: The Wish-Fulfilling Jewel

Jamgön Kongtrul Lodrö Taye



KHYENTSE VISION
PROJECT

bla ma'i thugs sgrub yid bzhin nor bu las/ brgyud pa'i gsol 'debs grub gnyis dpyid ster

D94

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Jamyang Khyentse Wangpo

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EDITOR'S INTRODUCTION

This lineage prayer written by Jamgön Kongtrul Lodrö Taye accompanies the Lamé Tugdrub Yizhin Norbu terma cycle,¹ which was revealed by Chokgyur Dechen Lingpa (1829–1870) on the tenth day of the tenth month in 1858 at Drak Rinchen Barwa, Tsike Norbu Punsum, in southern Nangchen, eastern Tibet. It was composed in accordance with the visions of Jamyang Khyentse Wangpo. The title, *Splendid Treasure of Twofold Accomplishment*,² highlights the achievement of two kinds of siddhis, common (miraculous powers) and extraordinary (ultimate enlightenment). The supplication follows the tripartite Padma family consisting of Amitābha as the dharmakāya, Avalokiteśvara as the sambhogakāya, and Padmasambhava (here called the Lotus Buddha) as the nirmāṇakāya. It turns to the key figures during Padmasambhava's time in Tibet and then to Jamgön Kongtrul's revered contemporaries, Chokgyur Lingpa and Khyentse Wangpo.

གྲུབ་གཉིས་དབྱིད་སྟེར།

Splendid Treasure of Twofold Accomplishment

རང་གྲུང་འོད་གསལ་བདེ་བ་ཆེན་པོའི་དབྱིངས།།

rangjung ösal dewa chenpö ying

In self-existing luminosity, the basic space of great bliss,

བརྟན་གཡོའི་བྱུང་བ་དག་སྐྱེ་མ་ཚེས་ཀྱི་སྐུ།།

tenyö khyabdak lama chö kyi ku

Dharmakāya guru, universal lord of the animate and inanimate,

ཀུན་བཟང་འོད་དཔག་མེད་ལ་གསོལ་བ་འདེབས།།

künzang öpakmé la sölwa deb

Samantabhadra Amitābha, I pray to you—

ཀ་དག་ལྟ་བ་ཙལ་ཐོག་གི་བྱིས་སྟོབས།།

kadak tawa tsal dzok jin gyi lob

Bless me, so I may master the view of primordial purity!

དྲངས་མ་ལྔ་ལྟན་འོད་ལྔའི་ཞིང་ཁམས་སུ།།

dangma ngaden ö ngé zhingkhām su

In the pure realm of five-colored lights with the five essences,

མ་བཅོས་རང་གསལ་གླ་མ་ལོངས་སྤྱོད་ཚྭ་གསལ།
machö rangsal lama longchö dzok
Saṃbhogakāya guru, uncontrived natural clarity,

ནམ་སྐྱེད་སྤྱན་རས་གཟིགས་ལ་གསོལ་བ་འདེབས།
namnang chenrezik la sölwa deb
Vairocana Avalokiteśvara, I pray to you—

ལྷུན་གྲུབ་སྒོམ་པ་ཚད་ཕེབས་བྱིན་གྱིས་སྒྲོབས།
lhündrub gompā tsé peb jin gyi lob
Bless me, so I may perfect the meditation of spontaneous presence!

གང་འདུལ་སྒྱུ་འཕུལ་བྱ་བའི་ཁྲོད་ཡངས་སུ།
gang dül gytrül drawé long yang su
In the expanse of the all-taming illusory web,

བདེ་བ་ཆེན་པོ་གླ་མ་སྤྱལ་བའི་སྐུ།
déwa chenpo lama trülpé ku
Nirmāṇakāya guru, great bliss itself,

སངས་རྒྱལ་པདྨའི་ཞབས་ལ་གསོལ་བ་འདེབས།
sangyé pemé zhab la sölwa deb
Lotus Buddha, at your feet I pray—

ཤུགས་འབྱུང་སྤྱོད་པ་ལམ་སྤོང་བྱིན་གྱིས་སྒྲོབས།
shukjung chöpa lam long jin gyi lob
Bless me, so I may bring spontaneous conduct onto the path!

དུ་མ་རོ་གཅིག་གསང་བའི་མཛོད་ཁང་ན།
duma rochik sangwé dzökhang na
In the secret treasury, the one taste of all,

དབྱིངས་ཕྱག་མཆོ་རྒྱལ་འཇམ་མགོན་ཐི་ལྷའི་ཞབས།
yingchuk tsogyal jamgön tridé zhab
Dhātviśvarī Tsogyal, Gentle Protector Trisong Deutsen,

དམ་འཛིན་ལྷ་ཡི་སྤྲུལ་པོར་གསོལ་བ་འདེབས།།

damdzin lhayī sepor sölwa deb

And Divine Prince Damdzin, I pray to you—

ལྷུན་རྫོགས་འབྲས་བུ་མངོན་གྱུར་བྱིན་གྱིས་སྒྲོབས།།

lhün dzok drebu ngön gyur jin gyi lob

Bless me, so I may actualize the fruition of spontaneous perfection!

བསམ་ཡས་ཡེ་ཤེས་ཡངས་པའི་རྒྱལ་ཁམས་སུ།།

samyé yeshé yangpé gyalkham su

In the vast kingdom of wisdom beyond thought,

རྫོག་པའི་བཞིན་མཆོག་གྱུར་བདེ་ཆེན་གླིང་།།

dorjé ziji chokgyur dechen ling

Dorje Ziji and Chokgyur Dechen Lingpa,

གཏེར་འབྲིན་གྲུབ་པའི་སྤྱི་རྒྱུ་རྒྱུ་གསོལ་བ་འདེབས།།

terjin drubpé chi jer söl wa deb

Exceptional siddhas, revealers of treasures, I pray to you—

འབྲུལ་རྟོག་བར་ཆད་སེལ་བར་བྱིན་གྱིས་སྒྲོབས།།

trül tok barché selwar jin gyi lob

Bless me, so the obstacle of deluded thinking may be dispelled!

ཡེ་ཤེས་འདོད་ཀྱིས་སྒྱུར་བའི་ཕོ་བྲང་དུ།།

yéshé dögur gyurwé podrang du

In the palace of wisdom manifesting as all that is desirable,

ལུང་བློན་ཆོས་ཀྱི་གཏེར་ཐོབ་རིག་པ་འཛིན།།

lungzin chö kyi nyertob rigpadzin

Vidyādhara custodians of the teachings, fulfillers of prophecy,

རྩ་བ་རྒྱུད་དཔལ་ལྷན་སྐྱེས་མར་གསོལ་བ་འདེབས།།

tsa gyü palden lamar sölwa deb

Glorious root and lineage masters, I pray to you—

བསམ་དོན་ལྷན་གྱིས་འབྲུག་པར་བྱིན་གྱིས་སྒྲོབས།།

samdön lhüngyi drubpar jin gyi lob

Bless me, so that aims and wishes may be spontaneously fulfilled!

ཁྱབ་བདེལ་ལྷན་གྲུབ་དབྱིངས་རིགས་དགྱིལ་འཁོར་དུ།།

khyabdal lhündrub ying rik kyilkhör du

In the all-encompassing maṇḍala of spontaneously present space and awareness, [178]

རྩ་གསུམ་སྤུལ་འཁོར་བཀའ་སྡོད་ཆོས་སྦྱོང་ཆོགས།།

tsasum trülkhör kadö chökyong tsok

Circle of the emanated Three Roots, host of servant Dharma protectors,

གཏིང་སྤུང་དམ་ལྷན་རྣམས་ལ་གསོལ་བ་འདེབས།།

tersung damden nam la sölwa deb

And loyal treasure guardians, I pray to you—

མཆོག་ཐུན་དངོས་གྲུབ་ཐོབ་པར་བྱིན་གྱིས་སྒྲོབས།།

choktün ngödrub tobpar jin gyi lob

Bless me, so I may attain the supreme and common siddhis!

གཞི་ཡི་རིགས་སད་རང་རྒྱུད་ཞིང་ས་དུལ།།

zhi yi rik sé rang gyü zhingsa dül

May my basic potential be roused, that I may cultivate the field of my being.

སླིན་བྱེད་ས་བོན་གྲོལ་བྱེད་གདམས་པས་སློན།།

minjé sabön dröljé dampé min

May it mature through the seeds that ripen and the instructions that liberate.

དོ་རྗེའི་གསང་ལམ་ཆེ་འདིར་མཐར་ཕྱིན་ཏེ།།

dorjé senglam tsé dir tarchin té

By perfecting in this very life the direct vajra path,

སྐུ་ལྡེའི་འབྲས་བུ་བདེ་སྒྲག་བརྟེན་པར་ཤོག།

ku ngé drebu delak nyépar shok

May I easily attain the fruition of the five kāyas!

Chimé Tenyi Yungdrung Lingpa Tsal, one who has received extraordinary blessings and permission from both of the great vidyādhavas,³ composed this prayer at Tsādra Rinchen Drak, the upper retreat of Palpung. May virtuous goodness increase! Maṅgalam! May this bring goodness!

NOTES

1. *bla ma'i thugs sgrub yid bzhin nor bu.*
2. The Rinchen Terdzö gives the title for this text as *thugs sgrub yid bzhin nor bu'i brgyud pa'i gsol 'debs grub gnyis dpyid ster*. The word *bla ma'i* was added to the beginning of the title for the sake of consistency with the rest of the texts in this terma cycle found in the Kaban Dun. The second part of the English title follows the Rinchen Terdzö. There is no title for this text in the 2013 Dzongsar edition, while the index of Khyentse Wangpo's Collected Works lists it simply as *brgyud pa'i gsol 'debs* (without *grub gnyis dpyid ster*).
3. That is, Chokgyur Dechen Lingpa and Jamyang Khyentse Wangpo.

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GLOSSARY

Amitābha

འོད་དཔག་མེད། • *'od dpag med* • amitābha

The buddha of the western realm of Sukhāvātī (Dewachen). Of the five buddha families, Amitābha belongs to the Padma family.

Avalokiteśvara

སྤྱན་རས་གཟིགས། • *spyān ras gzigs* • avalokiteśvara

One of the “eight close sons of the Buddha,” he is known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families (Vajra, Padma, and Tathāgata), where he embodies the compassion of the buddhas. He holds great significance as a special protector of Tibet.

Chimé Tenyi Yungdrung Lingpa Tsal

འཆི་མེད་བསྟན་གཉིས་གཡུང་རྩུང་གླིང་པ་རྩ་ལ། • *'chi med bstan gnyis g.yung drung gling pa rtsal*

An epithet of Jamgön Kongtrul Lodrö Taye. Jamgön Kongtrul (1813–1899) was, together with Jamyang Khyentse Wangpo, largely responsible for the nonsectarian activities of the Rimé movement that would preserve an enormous amount of Buddhist lineages and teachings in Tibet. He was both a teacher and a disciple of Khyentse Wangpo, and is famous for his work on the *Five Treasures* (*mdzod lnga*).

Chokgyur Dechen Lingpa

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

Chokgyur Dechen Lingpa (1829–1870) was a great tertön and contemporary of Jamyang Khyentse Wangpo and Jamgön Kongtrul Lodrö Taye, who also received the Kabab Dun.

Dhātviśvarī

དཀྱིལ་ལྷུག་མ། • *dbyings phyug ma* • dhātviśvarī

One of the five female buddhas, the consort of Vairocana, associated with the Buddha family and the wisdom of the dharmadhātu. She is also regarded as a sambhogakāya emanation of Yeshe Tsogyal.

Dorje Ziji

རྡོ་རྗེ་གཟི་བཞིན། • *rdo rje gzi brjid*

An epithet of Jamyang Khyentse Wangpo used in secret initiatory contexts.

five essences

དྲུངས་མ་ལྷ། • *dwangs ma lnga*

These are the five pure forms of the five elements, regarded as the quintessences of the five facets of primordial consciousness.

five kāyas

སྐུ་ལྷ། • *sku lnga*

The five bodies of a buddha: svabhāvakāya, jñānadharmakāya, dharmakāya, sambhogakāya, and nirmāṇakāya. This can also refer to the five different manifestations of enlightenment equated with the wisdoms of the five families.

illusory web

སྐྱུ་འཕྱུལ་རྒྱ་བ། • *sgyu 'phrul drwa ba* • māyājāla

The concept of the magical net (*sgyu 'phrul*) is treated in the Māyājāla class of tantras (*sgyu 'phrul drwa ba'i rgyud*). Like the metaphor of Indra's Net, it illustrates the relationship of emptiness and interdependent origination. It also represents the magical display of deities and maṇḍalas.

Lotus Buddha

སངས་རྒྱལ་པདྨ། • *sangs rgyas pad+ma*

An epithet for Padmasambhava.

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.

Prince Damdzin

དམ་འཛིན། • *dam 'dzin*

The second son of King Trisong Deutsen, Murub Tsenpo (mu rub btsan po).

Samantabhadra

ཀུན་བཟང་། • *kun bzang* • samantabhadra

The name Samantabhadra can refer to either the bodhisattva renowned for his vast offerings and aspirations or the primordial buddha in the Dzogchen tradition.

siddhi

དོངས་གྲུབ། • *dnogs grub* • siddhi

An accomplishment gained through tantric practice. Two types of siddhis are distinguished: the supreme siddhi, which is perfect awakening, and the common siddhis, which are various types of accomplishment such as supernatural abilities.

spontaneous presence

ལྷན་གྲུབ། • *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 as reality that manifests.

Three Roots

རྩ་གཞུང། • *rtsa gsum*

The guru, deva, and ḍākinī. The guru is the root of blessings, the deva (*yidam*) is the root of accomplishment, and the ḍākinī is the root of activity.

Trisong Deutsen

ཁྲི་སྟོང་ལྷེ་འཕེན། • *khri srong lde'u btsan*

King Trisong Deutsen (742–797) both sponsored the spread of Buddhism in Tibet and was himself a devoted disciple of Padmasambhava.

Tsādra Rinchen Drak

ཐྱ་འདྲ་རིན་ཆེན་བྲག། • *tsa 'dra rin chen brag*

Located above Palpung Monastery in Kham, this personal hermitage and retreat center of Jamgön Kongtrül Lodrö Taye was opened in 1857 with the assistance of Chokgyur Lingpa and Jamyang Khyentse Wangpo.

Tsogyal

མཚོ་རྒྱལ། • *mtsho rgyal*

One of the five principal consorts of Padmasambhava, Yeshe Tsogyal was a princess from the Kharchen clan of Tibet. She is responsible for concealing many teachings of Padmasambhava as terma in Tibet.

Vairocana

ནཱ་མ་སྟཱང་། • *rnam snang* • *vairocana*

Literally, “Illuminator.” The head of the Buddha family in either the center or eastern direction of the five buddha families, depending on the practice, associated with the wisdom of the dharmadhātu.

vidyādhara

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

Literally, “knowledge holder.” This title is given to accomplished practitioners of Vajrayāna.