

༄༅། །བཅོམ་ལྷན་འདས་རྗེ་རྗེ་མི་འབྲུག་པའི་སྐྱབ་ཐབས་  
ཉུང་གསལ་སྣང་པོར་རྗེ་བ་སྐྱབ་གཉིས་ལུན་སེལ།

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

Jamyang Khyentse Wangpo



KHYENTSE VISION  
PROJECT

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

B656

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Jamyang Khyentse Wangpo

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## INTRODUCTION

This short text is based on the Akṣobhya sādhana composed by the tenth-century Bengali master Jetāri,<sup>1</sup> which is found in the Tengyur.<sup>2</sup> 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.<sup>3</sup> Whereas practices of Amitābha aim to lead one to the western pure land of Sukhāvātī, in the case of Akṣobhya they are connected to the eastern pure land of Abhirati.<sup>4</sup>

སློབ་གཉིས་ལུན་སེལ།

## Dispelling the Darkness of the Two Obscurations

ལ་མ་དོ་ཇེ་མི་འཇུགས་པའི།།

la ma dor jé mi truk pé

I bow down to the lotus feet<sup>5</sup>

ཞབས་ཀྱི་པོ་རྣམ་ཐུག་བྱས་ནས།།

zhab kyi pemor chak jé né

Of the lama, Vajra Akṣobhya.

གང་དེའི་སྐྱབ་ཐབས་སློབ་གཉིས་ཀྱི།།

gang dé drub tab drib nyi kyi

This sādhana, for the accomplishment of Vajra Akṣobhya,

ལུན་སེལ་ལྷ་བའི་སྐྱང་བ་སྤྱོད།།

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.<sup>6</sup> Then, in order to accumulate wisdom, say the following mantra to bring to mind that all phenomena are beyond conceptual elaboration.*

ཨོཾ་ཤུན་ཏཱ་ཏྲ་ལྷོ་ན་བཟོ་སྣ་ལྷོ་མ་ལྷོ་ཀོ་ཏྲ་ཧྲིཾ་

om shunyata dznyana benza swabhawa atma ko ham

OM ŚUNYATĀ JÑĀNA VAJRA SVABHĀVĀTMA KO 'HAM<sup>7</sup>

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

སྟོང་པའི་ངང་ལམ་པའི་ལམ་སྤྲེད་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་ལམ་ལྷོ་སྟོང་རང་སེམས་རྒྱུ་མཐིང་ལམ།།

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 HŪM.

དོར་ཇེ་ཙེ་ངེ་ཏེ་བར་ལྷོ་གིས་མཚན།།

dor jé tsé ngé té bar hung gi tsen

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

འོད་འཕྲོས་འཕགས་མཚོད་འགོ་ཀུན་སྒྲིབ་གཉིས་སྤངས།།

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་ཇེ་མི་འབྲུགས་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་སྟོན་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་གནོན་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་ཞི་འཇུག་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་རྩེ་ན་བཟའ་རིན་ཆེན་གྲུན་གྱིས་སྤྲུས།།

lha dzé na za rin chen gyen gyi tré

Adorned with robes of divine silk and jewel ornaments,

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

zhab nyi dor jé kyil mo trung gi zhuk

And sitting cross-legged in the vajra posture.

གནས་གསུམ་ཨོ་དཀར་ཨུམ་དམར་རྩྱུ་མཐིང་གིས།།

né sum om kar ah mar hung ting gi

At my three places, a white OM, a red AH, and a blue HUM

དོ་རྩེ་གསུམ་གྱི་ངོ་བོར་བྱིན་གྱིས་བརྒྱབས།།

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, AH, HUM] to bless your three doors and transform them into the three vajras.*

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

lar yang nying gé hung lé ö trö pé

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

ཡེ་ཤེས་སེམས་དཔའ་བཇོ་ས་སྐ་ཇོེ

yé shé sem pa benza samadzah

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

ཨོ་ཨོ་ཨོ་སྐ་སྐ།

om argham soha

OM ARGHAM . . . SVĀHĀ

ཇོ་མོ་གློ་བུ་ལྷོ་སེམས་རང་གིས་འོད་ལྷུ་བས།།

dzah hung bam hoh sa rang tim ö zhu bé

With JAḤ HÜM BAḤ HOḤ, the wisdom deity melts into light and dissolves into me.

སྙིང་དབུས་པདྨ་རྒྱ་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,

ལྷུ་ཨོཾ་ཌཱཾ་མྷཱཾ་ལས་རིགས་མཚན་ལྷ།།

hung om tram hrih ah lé rik chok nga

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

མཚན་དཔེའི་དཔལ་འབར་དར་དང་རིན་ཆེན་བརྒྱན།།

tсен 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་སྣ་ཚོགས་འཕྲོ་བཞིན་བལྟགས་པར་གྱུར།།

ö zer na tsok tro zhin zhuk par gyur

They emanate many-colored rays of light.

*Make the offerings with:*

ཨོཾ་སར་བུ་ཏ་བཟླ་བྱ་ཏ་བཟླ་བྱ་མཚམས་ས་པ་རི་ལྷ་ར་ཨེ་རྒྱ།།

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

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

བཅོམ་ལྷན་རྒྱལ་བ་སྲས་དང་བཅས་རྣམས་ལ།།

chom den gyal wa sé dang ché nam la

With devotion I prostrate, make offerings,

གུས་པས་ཕྱག་འཚལ་མཚན་ཅིང་གསོལ་འདེབས་ན།།

gü pé chak tsal chö ching söl deb na

And pray to the bhagavān victors and their heirs—



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

མཚོག་ཐུན་དངོས་གྲུབ་ཐོབ་པར་བྱིན་གྱིས་སྦྲོབས།  
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་ཐུགས་ཀར་རྒྱ་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་གསུངས་སྤྲུགས་སྟེང་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་མཚོ་དེའི་འགོ་ཀུན་སྤྲིག་སྦྲིབ་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་ཏུ་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.<sup>8</sup> At the end of the session, practice nonconceptual yoga.*

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

མེད་བཞིན་སྒྲུང་བ་སྐྱེ་མའི་གསུགས།  
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

སྤྱོད་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་སྤྱིང་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]

ཉིང་ངེ་འཛིན་གྱིས་རྣམ་སྤྲུལ་པའི།  
ting ngé dzin gyi nam trul pé  
I offer them clouds of offerings as vast as the ocean,

མཚོད་པའི་སྤྲིན་ཕུང་རྒྱ་མཚོས་མཚོད།  
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:*

ཚོད་ས་པ་གང་མཚིས་མཐོལ་བཤགས་ཤིང་།  
nong pa gang chi töl shak shing  
I confess whatever mistakes I have made.

ཡེ་ཤེས་པ་རྣམས་ཚོས་དབྱིངས་གཤེགས།  
yé shé pa nam chö ying shek  
O wisdom deities, depart for the dharmadhātu.

རང་ཉིད་དམ་ཚིག་སེམས་དཔའ་ཡི།  
rang nyi dam tsik sem pa yi  
As the samayasattva, my three places

གནས་གསུམ་འབྲུགསུམ་ཡི་གོས་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:*

དག་བ་འདི་ཡིས་སྦྱར་དུ་བདག།

gé wa di yi nyur du dak

Through the positivity and merit of this . . .<sup>9</sup>

*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.<sup>10</sup>*

བཅོམ་ལྡན་རྗེ་མི་འཁྲུགས་པའི།།

chom den dor jé mi truk pé

May the light of the conceptual and nonconceptual yogas

མཚན་བཅས་མཚན་མེད་རྣལ་འབྱོར་གྱི།།

tsen ché tsen mé nal jor gyi

Of Bhagavān Vajra Akṣobhya

སྣང་བས་སློབ་པའི་སྦྱང་སེལ་བ།།

nang wé drib pé mün sel ba

Dispel the darkness of obscurations

ཐམས་ཅད་མཁྲེན་པ་ཉིད་སྦྱར་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). <http://purl.bdrc.io/resource/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 sādhana, 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 [https://legacy.tbrc.org/#library\\_work\\_ViewByOutline-O00AG0162KG220687%7CW21807](https://legacy.tbrc.org/#library_work_ViewByOutline-O00AG0162KG220687%7CW21807).
3. On this connection with Akṣobhya, see prayers to him composed by Mipham Rinpoche (1846–1912) (<https://www.lotsawahouse.org/tibetan-masters/mipham/akshobhya-prayer>) or Karma Chagme (1613–1678) (<https://www.lotsawahouse.org/tibetan-masters/karma-chakme/akshobhya-sadhana>). See also Dzongsar Jamyang Khyentse, *Living Is Dying*, 115.
4. See *Akṣobhyatahāgatasyavyūha* (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 Purāna* 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 (<https://www.lotsawahouse.org/indian-masters/shakyashribhadra/verses-refuge-and-bodhichitta>). 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 SATVĀNĀṆCA 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་འབྲུག་པ། • *mi 'kbrug 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

དགའ་ལས་རྣམ་རྒྱལ་, དགའ་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་པདོ། • *zhabs kyi padmo*

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