

༄༅། །ཟབ་མོ་སླ་མའི་སྤྱགས་སྦྱབ་བདེ་མཚོག་འཁོར་ལོའི་སྔོན་འགྲོའི་  
ངག་འདོན་ཟུང་འཇུག་གྲུབ་པའི་སྲོལ་འབྱེད།

Establishing the Accomplishment of Unity:  
A Liturgy for the Preliminaries to the  
Profound Guru's Heart Practice of  
Cakrasaṃvara

Jamyang Khyentse Wangpo



KHYENTSE VISION  
PROJECT

*zab mo bla ma'i thugs sgrub bde mchog 'khor lo'i sngon 'gro'i ngag 'don zung 'jug grub pa'i srol 'byed*

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Jamyang Khyentse Wangpo

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# CONTENTS

INTRODUCTION	iv
ESTABLISHING THE ACCOMPLISHMENT OF UNITY	1
I. Preliminary for the Session: Letting the Three Doors Rest Naturally	1
II. Refining One's Being Through the Guided Preliminaries	2
A. The Common Preliminaries	2
B. The Uncommon Preliminaries	3
1. Taking Refuge	3
2. Generating Bodhicitta	5
3. Purifying Obscurations	6
4. Guru Yoga Combined with Maṇḍala Offerings	8
NOTES	18
BIBLIOGRAPHY	19
GLOSSARY	20

## INTRODUCTION

*Establishing the Accomplishment of Unity* contains liturgies for the preliminary practices, namely, the four thoughts that turn the mind from saṃsāra, going for refuge, generating bodhicitta, Vajrasattva practice, maṇḍala offerings, and guru yoga. These practices are to be chanted. Interspersed within these practices are explanations of the meaning and purpose of the verses as well as details of specific visualizations. These explanations and details adopt a more colloquial tone with a direct and heartfelt tenor.

These preliminary practices belong to the Drukpa Kagyu guru sādhana of Cakrasaṃvara.<sup>1</sup> The main sādhana contains a development stage practice for Padma Vajra Tsal, the guru in the form of Cakrasaṃvara, followed by the five stages of completion stage practices mentioned in the guru yoga portion of this text. It was originally concealed by Gyalwa Chogi Yang, a prominent disciple of Guru Padmasambhava, who also concealed treasures related to thread-cross rites to banish harmful spirits.<sup>2</sup>

*Establishing the Accomplishment of Unity* was subsequently revealed by the tertön Gyatön Padma Wangchuk, about whom little information is extant. It is possible, however, that Gyatön Padma Wangchuk was a tertön name of the first Drukchen Rinpoche, Tsangpa Gyare, a tertön who was sometimes referred to as “Gyatön” by his peers and was a towering, foundational figure in the Drukpa lineage to which these practices belong.<sup>3</sup> After being lost once more, it was rediscovered as a mind treasure by Jamyang Khyentse Wangpo. It was later preserved in Jamgön Kongtrul’s Rinchen Terdzö as well as Kyabje Dilgo Khyentse Rinpoche’s Collected Works.<sup>4</sup>

# ཟུང་འཇུག་གྲུབ་པའི་སློལ་འབྱེད།

## Establishing the Accomplishment of Unity

*By binding all phenomena of saṃsāra and nirvāṇa  
Within the absolute space of Saṃvara, Great Bliss,  
The deity and guru inseparable bestows the supreme siddhi.  
Bowling to them, I will expand upon the preliminaries through which we enter this secret path.*

*Practicing the exalted deity of the swift and peerless path as indivisible from the guru actualizes the supreme siddhi and yields especially great blessings. Here I have extracted and compiled the liturgy for the preliminaries to the path of practice instructions from the two stages of The Guru's Heart Practice of Cakrasaṃvara, an incredible, marvelous, secret, destined transmission of the close lineages from both the oral and treasure teachings.<sup>5</sup> It includes the topics of letting the three doors rest naturally by means of the preliminaries for the session and refining one's being through the guided preliminaries.*

### **I. Preliminary for the Session: Letting the Three Doors Rest Naturally**

*First, in a place that is solitary, delightful, and imbued with blessings, abandon outer and inner movements and distractions. On a comfortable seat, straighten your posture and expel the stale breath. Allow your three doors to relax of their own accord, then visualize your guru in the space before you by reciting the verse:*

[དཔལ་ལྷན་ཚ་བའི་སློལ་འཇུག་ལོ།

pal den tsa wé la ma rin po ché

Precious and glorious root guru,

བདག་གི་སྐྱེ་བོར་དུང་འི་གདན་ལ་བཞུགས།  
dak gi chi wor pemé den la zhuk  
Be seated on the lotus seat at my crown.

བཀའ་དྲིན་ཆེན་པོའི་སྐྱོན་སྤྲུལ་ཇ་བཟུང་སྟེ།  
ka drin chen pö go né ja zung té  
Accept me with your immense kindness

སྐྱེ་གསུང་བྲགས་ཀྱི་དངོས་སྲུབ་ཙུལ་དུ་གསོལ།  
ku sung tuk kyi ngö drub tsal du söl  
And bestow the siddhis of your awakened body, speech, and mind!]

*Then, with fierce and impassioned devotion say:*

དུས་གསུམ་སངས་རྒྱས་ཐམས་ཅད་ཀྱི་དེ་བོ་སྤྲུལ་མ་རིན་པོ་ཆེ་མཁྱེན་ནོ།  
dü sum sang gyé tam ché kyi ngo wo la ma rin po ché khyen no  
Heed me, precious guru, essence of all the buddhas of the three times! [517]

བདག་གི་རྒྱུད་སྦྱིན་ཅིང་སྦྱོལ་བར་བྱིན་གྱིས་བརྟུན་ཏུ་གསོལ།  
dak gi gyü min ching dröl war jin gyi lab tu söl  
Bless me, I pray, to ripen and free my very being!

ཟབ་ལམ་གྱི་རྟོགས་པ་ཁྱེད་པར་ཅན་རྒྱུད་ལ་སྐྱེ་བར་བྱིན་གྱིས་བརྟུན་ཏུ་གསོལ།  
zab lam gyi tok pa khyé par chen gyü la kyé par jin gyi lab tu söl  
Bless me, I pray, that the special realization of the profound path is born within my being!

ཆོ་འདི་ཉིད་ལ་ཟབ་ལམ་ཕྱག་རྒྱ་ཆེན་པོ་མཚོག་གི་དངོས་སྲུབ་བྱིན་གྱིས་བརྟུན་ཏུ་གསོལ།  
tsé di nyi la zab lam chak gya chen po chok gi ngö drub jin gyi lab tu söl  
Bless me, I pray, that I attain the supreme siddhi of the profound path of mahāmudrā in this very life!

*At the end of this prayer, absorb the guru into yourself and rest in equipoise.*

## **II. Refining One's Being Through the Guided Preliminaries**

*This includes the common preliminaries and the uncommon preliminaries.*

### *A. The Common Preliminaries*

*At first, based on the four thoughts that turn the mind, you should spur your being toward the Dharma through the power of intensely renouncing saṃsāra.*

*Right now, since you have encountered the excellent support of the freedoms and advantages, the especially exalted refuge of a guru, and the path of Vajrayāna, if you do not make sure to merge practice with your being but let your human life run out in distraction, you will roam endlessly in saṃsāra. Since you would then have to experience suffering wherever you turn, what [518] graver threat of deception could there be?*

*Furthermore, if you do not quickly exert yourself in Dharma, then, outwardly, like the four seasons, and inwardly, like the births and deaths of beings, there would be nothing at all that is permanent. The time of your own death is therefore uncertain, and when you do die, your life force will be severed and you will be terrified in the bardo.*

*But it is not enough just to die. Your consciousness will then follow after your karma. You will unfailingly experience the ripened results forged by your karma, and you will not encounter results that were not so forged. As small causes generate large results, when you look at yourself, you find your virtue is weak, and the force of your evil is great, so you have no choice but to wander in saṃsāra.*

*Considering that wherever one is born in the six realms there is not the slightest opportunity for happiness; you must do something right now to free yourself from saṃsāra, this ocean of suffering. Cast away your shortsighted aims and cut straight through that which binds you to this life!*

## ***B. The Uncommon Preliminaries***

*Second, the uncommon preliminaries include taking refuge, generating bodhicitta, purifying obscurations, and guru yoga combined with maṅḍala offerings.*

### **1. TAKING REFUGE**

*First, having motivated yourself with a stable, trusting faith convinced that nothing besides the guru and the Three Jewels have the power to protect you from the frightful suffering of saṃsāra, say:*

ས་ཚུགས་དག་པའི་ཞིང་ཁམས།  
sa chok dak pé zhing kham  
This ground is a pure land,

གནས་ཁང་ཡེ་ཤེས་མོ་བྲང།  
né khang yé shé po drang  
And this dwelling place a wisdom palace.

ཅིར་སྐྱེད་མཚོན་པའི་སྤྲིན་ཕུང་དུ་འབྲིགས་པའི་མདུན་གྱི་ནམ་མཁར་པད་ལྗེའི་གདན་ལ་སྐྱ་མ་བདེ་མཚོན་རྩོ་  
རྩི་འཆང་སྐྱ་མདོག་དམར་པོ་རྩི་རྩི་དང་རྩི་ལ་བུ་འཛིན་པས་རང་སྐྱེད་གྱི་ཡུམ་ལ་འཁྱུང་བ།

chir nang chö pé trin pung du trik pé dün gyi nam khar pé dé den la la ma dé  
chok dor jé chang ku dok mar po dor jé dang dril bu dzin pé rang nang  
gyi yum la khyü wa

In the sky in front of me, where whatever appears is a cloud bank of offerings, I  
visualize Guru Saṃvara Vajradhara sitting on a lotus and moon seat. He is red  
in color, holds a vajra and bell, and embraces his consort, his own manifestation.

དར་དང་རིན་ཆེན་རུས་པའི་རྒྱན་གྱིས་བརྒྱན་པ། སྤྱོད་གས་བཅུ་དུས་བཞི་དཀོན་མཚོག་ཀུན་འདུས་སུ་  
གསལ་བའི་སྤྲིན་སྣར་རང་གི་ཕ་མས་གཙོར་བྱས་སེམས་ཅན་ཐམས་ཅད་སྐྱོ་གསུམ་གྱིས་པ་ཆེན་པོས་  
དེད་ནས་བྱང་རྒྱུ་མ་ཐོབ་ཀྱི་བར་དུ་ཅི་མཛད་ཁྱད་མཁྱེན་ལྷོ་སྐྱེད་དུ་སྐྱོ་གཏང་ལིང་བསྐྱེད་གྱིས་སྐྱབས་སུ་  
འགྲོ་བསམ་ལ།

dar dang rin chen rü pé gyen gyi gyen pa  
chok chu dü zhi kön chok kün dü su sal wé chen ngar rang gi pa mé tsor  
jé sem chen tam ché go sum gü pa chen pö deng né jang chub ma tob kyi  
bar du chi dzé khyé khyen no nyam du lo té ling kyür gyi kyab su tro sam la

He is adorned with silks, jewels, and bone ornaments. He is the embodiment of  
the Three Jewels throughout the ten directions and four times. In his presence,  
all sentient beings, with my own parents in the front, go for refuge with great  
reverence with body, speech, and mind. With the attitude that he knows  
whatever may happen from now until [519] awakening, I entrust myself to him  
with complete surrender!

ན་མོ།  
na mo  
*Namo!*

སྐྱ་མ་འཁོར་ལོ་བདེ་བའི་མཚོན་།  
la ma khor lo dé wé chok  
Guru Cakrasaṃvara, ག

དཀོན་མཚོག་གསུམ་གྱི་རིམ་ཉིད་།  
kön chok sum gyi ngo wo nyi  
Very essence of the Three Jewels, ག

རྩ་གསུམ་རྒྱ་མཚོ་བདག་ཉིད་ལ།  
tsa sum gya tso dak nyi la  
Personification of the ocean of the three roots, ག



འཇུག་ཅུབ་བར་དུ་སྐྱབས་སུ་མཛིན།

jang chub bar du kyab su chi

I take refuge in you until awakening! མཛིན།

*Accumulate repetitions of this verse. This will plant the seed of liberation, and your wishes will be fulfilled in accord with the Dharma.*

## 2. GENERATING BODHICITTA

*Second, take the objects of refuge as your witness and feel compassion for all sentient beings throughout space, as they are your parents, who have only ever been kind to you. In spite of this, in beginningless saṃsāra they engage in nothing but the causes and results of suffering. How sad! Make this wish, thinking that I alone will lead all of them toward the state of guru Cakrasaṃvara's kāyas and wisdoms.*

*Generate bodhicitta in application by thinking that in order to achieve this, I will single-mindedly practice the two stages of yoga based on the essence of the profound Vajrayāna path, Great Bliss Padma Vajra. Then recite:*

ཧྱོ།

ho

Ho! མཛིན།

སེམས་བསྐྱེད་མཁའ་ལྟབ་འགོ་བ་ཀུན།

sem kyé kha khyab dro wa kün

Generating bodhicitta, I will cultivate the profound yoga མཛིན།

སྐྱ་དང་ཡེ་ཤེས་མཚོག་ཐོབ་ཕྱིར།

ku dang yé shé chok tob chir

Of Great Bliss Padma Vajra, མཛིན།

བདེ་ཆེན་པདྨ་བཙུན་གྱི།

dé chen pema benza gyi

So that all beings throughout space མཛིན།

རྣལ་འབྱོར་ཟབ་མོ་བསྐྱོམ་པར་བྱ།

nam jor zab mo gom par ja

May attain the supreme kāyas and wisdoms! མཛིན།

*At the end, visualize the guru's form radiating light rays that reach you and all sentient beings, entering your being as blessings and purifying all evils and obscurations, along with their habitual tendencies. Imagine that the guru also melts into light and dissolves into you. Through this, all that you do will progress toward awakening, and you will eventually attain the state of buddhahood.*

### 3. PURIFYING OBSCURATIONS

*Third, generally speaking, if we do not purify the evils and downfalls within our being, then the qualities of the path will not arise. In order to confess and purify these evils, obscurations, faults, and downfalls, the four powers must be complete. As such, imagine Vajrasattva above your head indivisible from your guru, [520] while you remain in your ordinary form. This is the power of support. Then recite:*

རང་གི་སྤྱི་ལོ་ལ་དབང་ལྷའི་སྤྲིང་།

rang gi chi wor pé dé teng

Seated on a lotus and moon above my head ॥

སྤྲིང་མ་དོར་སེམས་ཉེ་རུ་ཀ།

la ma dor sem hé ru ka

Is Guru Vajrasattva, the heruka, ॥

ཡབ་ཡུམ་མཉམ་སྦྲུང་སྤྲུགས་སྦྲེག་མཐར་།

yab yum nyam jor tuk sok tar

Joined in union with his consort. ॥

སྤྲུགས་སྤྲིང་འཁོར་ལས་བདུད་རྩིའི་རྒྱན་།

ngak treng khor lé dü tsi gyün

As the mantra garland encircles the life force<sup>6</sup> in his heart, ॥

ཆར་ལྷར་བབས་ཉེ་རང་ལ་བིམ་།

char tar bab té rang la tim

A stream of nectar falls like rain ॥

སྤྲིག་སྦྲིབ་ཉེས་ལྷུང་ཀུན་བྱང་ལྷུར་།

dik trib nyé tung kün jang gyur

And dissolves into me, cleansing all evils, obscurations, faults, and downfalls. ॥

*With regret and sorrow for the unbearable terrors of the evils committed in the past, the power of regret is to pray for Guru Vajrasattva's blessing that the evils, downfalls, and habitual tendencies that you and all sentient beings have amassed through many lives since beginningless time in samsāra may be cleansed and purified.*

*Without wavering from this attitude and visualization, recite the hundred syllables as a prayer, and imagine that this causes a murmuring stream of white nectar to fall from the life force and mantra garland in Vajrasattva's heart. The nectar pours out from Vajrasattva and his consort's point of union and enters through the crown of your head, flushing out all evils, obscurations, faults, downfalls, illness, harmful influences, and obstacles through your sense doors and the pores of your body in the form of ashen muck, tar, pus, blood, and vermin.*

*Imagine that your body becomes like a stainless crystal vase entirely filled with nectar. This is the power of remedial action. After you have recited the beruka's hundred syllables<sup>7</sup> as much as you are able, without parting from these key points of visualization, think that from now on, even at the cost of your life, you will not commit actions of evil or downfalls. This is the power of renewal, with which you recite:*

མགོན་པོ་བདག་ནི་མི་ཤེས་རྗེ་ངས་པ་ཡིས།

gön po dak ni mi shé mong pa yi

Protector, due to my ignorance and confusion, མ

དམ་ཚིགས་ལས་ནི་འགལ་ཞིང་ཉམས།

dam tsik lé ni gal zhing nyam

I have transgressed and lapsed in my samayas. མ

སྐྱ་མ་མགོན་པོ་སྐྱབས་མཛོད་ཅིག།

la ma gön po kyab dzö chik

Guru and protector, grant me refuge! མ

གཙོ་བོ་དོན་འཛིན་པ་སྟེ།

tso wo dor jé dzin pa té

You are the chief, the vajra holder, མ

སྤུགས་རྗེ་ཆེན་པོ་བདག་ཉིད་ཅན།

tuk jé chen po dak nyi chen

Whose very being is great compassion. མ

འགྲོ་བའི་གཙོ་ལ་བདག་སྐྱབས་མཚེ།

dro wé tso la dak kyab chi

Sovereign among beings, I take refuge in you! མ

སྐྱུ་གསུང་སྤུགས་ཕྱ་བ་དང་ཡན་ལག་གི་དམ་ཚིག་མཐོལ་ཞིང་བཤགས་སོ། སྤྱི་གསུབ་ཉེས་ལྷུང་དྲི་མའི་  
ཅོགས་ཐམ་ཅད་བྱང་ཞིང་དག་པར་མཛོད་དུ་གསོལ།

ku sung tuk tsa wa dang yen lak gi dam tsik töl zhing shak so

dik trib nyé tung dri mé tsok tam ché jang zhing dak par dzé du söl

I admit and confess all lapses and breakages in my root and branch [521] samayas of body, speech, and mind. མ Cleanse and purify, I pray, this whole sullied mass of evils, obscurations, faults, and downfalls! མ

*Then, having confessed and promised not to repeat these actions, say:*

ལྷ་མ་དོ་རྗེ་སེམས་དཔའི་ཞལ་ནས་སྡིག་སྡིག་དག་པའི་གནང་བ་སྡུལ་དགེས་པ་ཆེན་པོས་འོད་དུ་ལྷུ་ནས་  
རང་ལ་གྲིམ་པས་གསང་བ་གསུམ་དང་སློ་གསུམ་དགེར་མི་ཕྱེད་པར་བྱིན་གྱིས་བསྐྱབས་པར་མེས།

la ma dor jé sem pé zhal né dik trib dak pé nang wa tsal gyé pa chen pö ö du  
zhu né rang la tim pé sang wa sum dang go sum yer mi ché par jin gyi lab par mö  
Guru Vajrasattva verbally confirms the purification of my evils and obscurations,  
then joyfully melts into light and dissolves into me. My three doors are thereby  
blessed as indivisible from his three secrets.

*Imagine this and rest in equipoise. Through this, your being will be freed from the stains of  
evils and downfalls, so that hindrances and diversions from the path will not arise and your  
good qualities will develop properly.*

#### 4. GURU YOGA COMBINED WITH MAṄḌALA OFFERINGS

*Since this fourth part is the root of the Vajrayāna path, start by generating the support:*

རང་མ་དུན་ནམ་མཁར་པད་ཟླའི་སྟེང་།

rang düin nam khar pé dé teng

On a lotus and moon in the space before me མ།

རྩ་བའི་ལྷ་མ་དོ་རྗེ་འཆང་།

tsa wé la ma dor jé chang

Sits my root guru, Vajradhara, མ།

པདྨ་ཐོད་ཐོང་རྩ་གའི་མདངས་།

pema tö treng ra gé dang

In the form of Padma Tötrenḡ Tsäl. Aglow with a red hue, མ།

དོ་རྗེ་དྲིལ་འཛིན་ཡུམ་དང་འབྲུད་།

dor jé dril dzin yum dang khyü

He holds a vajra and bell and embraces his consort. མ།

དར་དང་རིན་ཆེན་རུས་པས་བརྒྱན་།

dar dang rin chen rü pé gyen

Adorned with silks, jewels, and bone ornaments, མ།

སྐྱབས་ཀུན་འདུས་པའི་དོ་བོར་བཞུགས་།

kyab kün dü pé ngo wor zhuk

He is present as the essential embodiment of all refuges. མ།

*As tradition says, visualize your root guru in the space before you as Vajradhara, Padma  
Tötrenḡ Tsäl, as was previously taught when visualizing the objects of refuge. To gather the*

accumulations in front of the guru, properly offer an actual maṇḍala plate if you have one. If not, you can offer it mentally.

Outwardly, the offering consists of the vessels and contents: a billion world systems each with their Mount Meru and fourfold continents, filled with the luxuries of gods and humans and incredible, splendid riches beyond imagination. Inwardly, offer your own body and whatever good things and roots of virtue you have acquired from beginningless lifetimes until now. Secretly, understand that what is offered, the one who offers, and to whom you offer have always been free from elaborations by nature, and that these offerings are the illusory play of that ultimate state of emptiness. [522] Imagine that through this the two accumulations are totally perfected within the mind streams of all sentient beings, oneself and others, and recite:

ཨོཾ་ཧཱུྃ་ཧཱུྃ།

om a hung

OM ĀḤ HŪM ፥

སྟོང་གསུམ་སྟོན་བརྩུང་དཔལ་འབྱོར་དང་།

tong sum nö chü pal jor dang

The splendid riches of the three-thousandfold world, vessel and contents, ፥

བདག་ལུས་ལོངས་སྟོན་དང་བཅས་པ།

dak lü long chö dang ché pa

My own body, and my wealth ፥

འཁོར་གསུམ་སྟོས་པ་བྲལ་བའི་ངང་།

khor sum drö pa dral wé ngang

I offer to the supreme guru ፥

སྤྱི་མ་མཚོག་ལ་དབུལ་བར་བགྱི།

la ma chok la ül war gyi

In the state free from elaborations of the three spheres.፩ ፥

གུ་རུ་རཏྣ་མརྒྱལ་ཕུ་ཇ་ཨོ།

gu ru ratna maṇḍala pu dza ho

GURU RATNA MAṆḌALA PŪJA HO ፥

Through making offerings hundreds of thousands of times, until signs of completing one's accumulation manifest, experience and realization will increase like the waxing moon. Then follows the supplementary accumulation of the ten branches:

ལྷ་མ་ཡི་དམ་མཁའ་འགོ་གཤེགས།  
la ma yi dam kha dro shek  
Come, gurus, yidams, and ḍākinīs! མཚན།

ཉི་ཟླ་པདྨ་འི་གདན་ལ་བཞུགས།  
nyi da pemé den la zhuk  
Be seated on sun, moon, and lotus seats! མཚན།

ལུས་ངག་ཡིད་གསུམ་གྱིས་བྱུང་བ་འཚེས།  
lü ngak yi sum gü chak tsal  
I respectfully bow down with body, speech, and mind, མཚན།

ཕྱི་ནང་གསང་བའི་མཚོད་པ་འབྲུལ།  
chi nang sang wé chö pa bul  
And present you outer, inner, and secret offerings. མཚན།

ཉམས་ཆག་སྲིབ་སྲིབ་མཐོལ་ཞིང་བཤགས།  
nyam chak dik trib töl zhing shak  
I regret and confess my lapses and breakages, evils and obscurations, མཚན།

གསང་སྲགས་བསྐྱབས་ལ་རྗེས་ཡི་རང་།  
sang ngak trub la jé yi rang  
And rejoice in the practice of secret mantra. མཚན།

སློན་སློལ་གསང་སྲགས་ཚོས་འཁོར་བསྐྱོར།  
min tröl sang ngak chö khor kor  
I beseech you to turn the Dharma wheel of secret mantra, ripening and liberation, མཚན།

ལྷ་ངན་མི་འདའ་བཞུགས་སུ་གསོལ།  
nya ngen mi da zhuk su söl  
And to remain without passing into nirvāṇa. མཚན།

སྟིང་པོ་སེམས་ཅན་དོན་དུ་བསྐྱེད།  
nying po sem chen dön du ngo  
I dedicate the essence of my merit for the sake of beings— མཚན།

ཡང་དག་རྩི་རྩི་དོན་རྟོགས་ཤོག།  
yang dak dor jé dön tok shok  
May they realize the meaning of the genuine vajra! མཚན།

Repeat this as much as is suitable. When accumulating the five sets of one hundred thousand, you may accumulate one hundred thousand prostrations here or while taking refuge.

For the main practice of prayer, consider your own guru, who reveals to you the unmistakable path to liberation, to have qualities and a kindness that is even greater than those of all the buddhas, and generate devotion beyond measure from the core of your heart and the marrow of your bones. If you like, you can begin with The Prayer to the Trikāya Guru from the Northern Treasures tradition. Then recite:

ཁྱེད་ཀྱི་འཇམ་དཔལ་ལྷན་པོ་ལྷན་པོ་།

khyab dak chö ku kün zang dor jé chang

Samantabhadra Vajradhara, pervasive lord dharmakāya, [523]

ལོང་ཀུ་པོ་འདྲེ་ལོ་ལོ་ལོ་ལོ་ལོ་།

long ku pal den khor lo dé wé chok

Cakrasaṃvara, glorious saṃbhogakāya,

སྐྱེ་བུ་ལྷན་སྐྱེ་ལྷན་སྐྱེ་ལྷན་སྐྱེ་ལྷན་སྐྱེ་།

drul ku lhen kyé dor jé nal jor mar

And Vajrayoginī, connate nirmāṇakāya,

གསོལ་བ་འདེབས་སོ་བདེ་ཆེན་ཡེ་ཤེས་སྙེད་ལ།

söl wa deb so dé chen yé shé tsöl

To you I pray, bestow the wisdom of great bliss!

འཇི་མེད་པདྨ་བཟོ་ལྷ་ལྷ་མ་ཡུམ།

chi mé pema benza lha cham yum

Deathless Padma Vajra and divine consort;

དབྱིངས་སྤྱོད་མཁའ་འགྲོ་ཡེ་ཤེས་མཚོ་རྒྱལ་མ།

ying chuk kha dro yé shé tso gyal ma

Queen of Space, Ḍākinī Yeshe Tsogyal;

འཇམ་མགོན་ཆོས་རྒྱལ་གྲི་སྲོང་ཡབ་སྲས་ལ།

jam gön chö gyal tri song yab sé la

And Mañjuśrī in person Dharma King Trisong and your heirs,

གསོལ་བ་འདེབས་སོ་བདེ་ཆེན་ཡེ་ཤེས་སྙེད་ལ།

söl wa deb so dé chen yé shé tsöl

To you I pray, bestow the wisdom of great bliss!

ནམ་སྒྲུང་ལོ་ལྷོ་རྒྱལ་བ་མཚོག་གི་དབྱངས།  
nam nang lo tsa gyal wa chok gi yang  
Translator Vairocana, Gyalwa Chogi Yang,

གཏེར་འབྲིན་གྱི་སྟོན་པ་དབང་ཕུག་དང་།  
ter jin gyé tön pema wang chuk dang  
Treasure revealer Gyatön Pema Wangchuk,

པདྨ་འོ་སེང་གསལ་ལ་མདོ་སྒྲུག་སྒྲིང་པ་ལ།  
pema ö sal do ngak ling pa la  
And Pema Ösel Do Ngak Lingpa,<sup>9</sup>

གསོལ་བ་འདེབས་སོ་བདེ་ཆེན་ཡེ་ཤེས་སྦྱེལ།  
söl wa deb so dé chen yé shé tsöl  
To you I pray, bestow the wisdom of great bliss!

ཉེ་རུ་ཀ་དངོས་གུ་ཅ་ལུ་ཀྱ་སྒྲི།  
hé ru ka ngö gu na sha kya shri  
Heruka in person, Guṇa Śākya Śrī;

དྷརྨ་ས་ར་འཕགས་མཚོག་དྲོ་རྩེ་འཛིན།  
dharma sa ra pak chok dor jé dzin  
Dharmasara, supreme and noble vajra holder;

ཁྱམ་བདག་པདྨ་ཡེ་ཤེས་དྲོ་རྩེ་ལ།  
khyab dak pema yé shé dor jé la  
And pervasive lord Pema Yeshe Dorje,

གསོལ་བ་འདེབས་སོ་བདེ་ཆེན་ཡེ་ཤེས་སྦྱེལ།  
söl wa deb so dé chen yé shé tsöl  
To you I pray, bestow the wisdom of great bliss!

བརྒྱུད་གསུམ་རིག་འཛིན་ཡི་དམ་རྒྱལ་བའི་ལྷ།  
gyü sum rik dzin yi dam gyal wé lha  
Vidyādhara of the three lineages and victorious yidam deities;

དཔའ་བོ་རྩུ་ཀི་དམ་ཅན་ཚོས་སྦྱོང་ཚོགས།  
pa wo dha ki dam chen chö kyong tsok  
Host of heroes, ḍākinīs, and oathbound guardians;



འཁོར་འདས་བླ་བ་སྐྱེས་པའི་དགྲིལ་འཁོར་ལ།

khor dé dra wa dom pé kyil khor la

And the maṇḍala that binds the net of saṃsāra and nirvāṇa,

གསོལ་བ་འདེབས་སོ་བདེ་ཆེན་ཡེ་ཤེས་སྙུལ།

söl wa deb so dé chen yé shé tsöl

To you I pray, bestow the wisdom of great bliss!

ཐ་མལ་སྣང་ཞན་ལྷ་ཡི་འཁོར་ལོར་ཤར།

ta mal nang zhen lha yi khor lor shar

May clinging to ordinary appearances arise as the circle of deities!

དོར་ཇེ་དེ་པེ་ལེ་དང་དངོས་གྲུབ་འགྲུབ།

dor jé dé pé lé dang ngö trub trub

May vajra recitation accomplish the activities and siddhis!

བདག་བྱིན་སྐྱབས་ཀྱིས་བཟུང་འཛིན་རྟོག་ཚོགས་ཞི།

dak jin lab kyi zung dzin tok tsok zhi

Through self-consecration<sup>10</sup> may thoughts of subject and object be pacified,

མངོན་ཤེས་དྲུག་གི་གསལ་སྣང་ཐོབ་པར་ཤོག།

ngön shé druk gi sal nang tob par shok

And may I gain the clear experience of the six higher perceptions!

སྣ་ཚོགས་དོར་ཇེས་རླུང་སེམས་དབུ་མར་བེམ།

na tsok dor jé lung sem u mar tim

Through crossed vajras may winds and mind dissolve in the central channel!

ཇོ་ལན་རྩ་རས་ཅུ་ཁམས་འཇའ་སྐྱར་སྒྲིན།

dza len dha ré kham ja kur min

Through *jālandhara* may the elemental channels mature into the rainbow body!

ནོར་བུ་འགོངས་པས་ཕྱག་རྒྱ་བཞི་ཡི་ལམ།

nor bu geng pé chak gya zhi yi lam

Through filling the jewel, the path of the four mudrās,

བདེ་ཆེན་ཡེ་ཤེས་སྐྱེས་བརྟན་གོང་འཕེལ་ཤོག།

dé chen yé shé kyé ten gong pel shok

May the wisdom of great bliss arise, stabilize, and flourish!

མཐར་སྐྱབ་བསམ་མི་ཁྱབ་པའི་རྣལ་འབྱོར་གྱིས།  
tar tuk sam mi khyab pé nal jor gyi  
Having actualized the true, connate wisdom

དོན་གྱི་ལྷན་སྐྱེས་མངོན་དུ་གྱུར་ནས་ཀྱང་།  
dön gyi lhen kyé ngön du gyur né kyang  
Through the [524] final yoga of the inconceivable,

ཟུང་འབྲུག་བདེ་ཆེན་པདྨ་བཙུ་ཙམ།  
zung juk dé chen pema benza tsal  
May I and all other beings swiftly accomplish

བདག་གཞན་འགོ་བས་ལྷུང་དུ་འགྲུབ་པར་ཤོག།  
dak zhen dro wé nyur du trub par shok  
Padma Vajra Tsal, the great bliss of union!

*Begin with this lineage prayer, then continue:*

ཀྱེ་ཀྱེ་ལ་མ་རིན་པོ་ཆེ།  
kyé kyé la ma rin po ché  
O precious guru, མེ

བདག་ལ་རེ་ལྟོས་ཁྱེད་ལས་མེད།  
dak la ré tö khyé lé mé  
I have no hope but you! མེ

སྙིང་ནས་གྲུས་པས་གསོལ་འདེབས་ན།  
nying né gü pé söl deb na  
When I pray to you with reverence from my heart, མེ

དབང་དང་བྱིན་རླབས་བསྐྱེད་དུ་གསོལ།  
wang dang jin lab tsal du söl  
Please bestow empowerments and blessings upon me! མེ

*Accumulate this prayer one hundred thousand times with single-minded devotion. Then accumulate this recitation at least one million two hundred thousand times:*

ཨོཾ་ཧཱུྃ་ཧཱུྃ་བཙུ་ཙམ་གུ་རུ་པཨ་མེད་ཧཱུྃ་ཧཱུྃ།  
om a hung benza gu ru pema siddhi hung  
OM ĀḤ HŪḤ VAJRA GURU PADMA SIDDHI HŪḤ མེ

To receive empowerment at the end of your session, say:

ཚེ་གཅིག་བསྐྱེན་པས་གསོལ་བ་དབང་མཐུས་ཅུ།

tsé chik nyen pé söl tab tü

Through single-minded recitation and the power of prayer, ॐ

སྤྲུལ་འོད་ཟླ་རང་ལ་བྲིམ་ཅུ།

la ma ö zhu rang la tim

The guru melts into light and dissolves into me. ॐ

གསལ་དགུ་མ་དབྱེར་མེད་བྱིན་གྱིས་བརྒྱབ་སྐྱབས་ཅུ།

sang sum yer mé jin gyi lab

I am blessed as inseparable from their three secrets, ॐ

དབང་བཞིའི་ཡེ་ཤེས་སྒྲིན་པར་བསམ་ཅུ།

wang zhi yé shé min par sam

And the wisdom of the four empowerments ripens within me. ॐ

And also:

མོས་གུས་གདུང་ཤུགས་གྱིས་སྤྲུལ་འོད་ཟླ་རྟེ་རང་ལ་བྲིམ། སྤྲུལ་འོད་ཟླ་དང་རང་གི་ལུས་དབྱེར་མེད་དུ་  
བྱིན་གྱིས་བརྒྱབ་སྐྱབས། བུམ་དབང་གི་ཡེ་ཤེས་རྒྱུད་ལ་སྒྲིན། སྤྲུལ་འོད་གསལ་དང་རང་གི་དག་དབྱེར་མེད་  
དུ་བྱིན་གྱིས་བརྒྱབ་སྐྱབས། གསལ་དབང་གི་ཡེ་ཤེས་རྒྱུད་ལ་སྒྲིན། སྤྲུལ་འོད་ཐུགས་དང་རང་གི་ཡིད་དབྱེར་  
མེད་དུ་བྱིན་གྱིས་བརྒྱབ་སྐྱབས། ཤེས་དབང་གི་ཡེ་ཤེས་རྒྱུད་ལ་སྒྲིན། སྤྲུལ་འོད་དབྱིངས་དང་རང་གི་རིག་པ་  
དབྱེར་མེད་དུ་བྱིན་གྱིས་བརྒྱབ་སྐྱབས། དབང་བཞི་པའི་ཡེ་ཤེས་རྒྱུད་ལ་སྒྲིན་པར་བསམ་ཅུ།

mö gü dung shuk kyi la ma ö du zhu te rang la tim

la mé ku dang rang gi lü yer mé du jin gyi lab

bum wang gi yé shé gyü la min

la mé sung dang rang gi ngak yer mé du jin gyi lab

sang wang gi yé shé gyü la min

la mé tuk dang rang gi yi yer mé du jin gyi lab

sher wang gi yé shé gyü la min

la mé ying dang rang gi rik pa yer mé du jin gyi lab

wang zhi pé yé shé gyü la min par sam la

Through the fervor of my devotion, the guru melts into light and dissolves into me. My body is blessed as inseparable from the guru's awakened body, and the wisdom of the vase empowerment ripens within my being. My speech is blessed as inseparable from the guru's awakened speech, and the wisdom of the secret empowerment ripens within my being. My mind is blessed as inseparable from the guru's awakened mind, and the wisdom of the insight empowerment ripens within my being. My awareness is blessed as inseparable from the guru's absolute

space, and the wisdom of the fourth empowerment ripens within my being.

*Then rest within the natural face of unfabricated [525] empty awareness, the innate consciousness that arose through the power of devotion, for as long as it remains. When leaving the session, say:*

[དགེ་བ་འདི་ཡིས་སྤྱར་དུ་བདག]

gé wa di yi nyur du dak

By this virtue, may I swiftly accomplish

དཔལ་ལྷན་སྐྱེ་མ་འགྲུབ་གྱུར་ནས།

pal den la ma trub gyur né

The state of the glorious guru

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།

dro wa chik kyang ma lü pa

And establish every being, with no exceptions,

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག།

dé yi sa la gö par shok

In that very state!]

*And also:*

ལྷ་མོ་ཚད་མ་དམ་ཚིག་ཚད་མ་དང།

lha mo tsé ma dam tsik tsé ma dang

The goddesses are true, the samayas are true,

དེ་གསུང་ཚིག་ཀྱང་ཚད་མའི་མཚོག་ཡིན་སྟེ།

dé sung tsik kyang tsé mé chok yin té

And the words they speak are supremely true.

བདེན་པ་དེས་ཀྱང་ལྷ་མོ་དེ་དག་རྣམས།

den pa dé kyang lha mo dé dak nam

By these truths, may this become

བདག་ལ་རྗེས་སུ་འཛིན་པའི་རྒྱར་གྱུར་ཅིག།

dak la jé su dzin pé gyur gyur chik

A cause for those goddesses to accept me!

*Dedicate your virtue with such verses and employ all sights, sounds, and thoughts as the play of the guru's awakened body, speech, and mind. Through this, you will capture the stronghold of realization in this very life and become the successor of your root and lineage gurus.*

*Here I have combined the recitation liturgies and methods of visualization for the preliminary practices into a single text that is easy to apply. You should learn its elaborate form from the instruction manuals. In any case, know this key point: the arising and perfection of the experience and realization of the main part of practice depends exclusively on the experience, accumulation, and purification gained in the preliminaries. As such, strive with perseverance in these types of visualization so that experience bursts forth with certainty, and accumulate at least one hundred thousand repetitions each of the refuge and bodhicitta prayer, the hundred syllables, maṇḍala offerings, prostrations, and guru yoga. In particular, it is extremely important to repeat the guru yoga prayer four hundred thousand times and to recite the approach mantra one hundred thousand times per syllable.*

*Moreover, even when practicing the main part, you should do these preliminaries at the beginning of every session, then your engagement with the main part will improve. You must understand and adopt these key points.*

*Jigme Khyentse Özer Padma Wangchen Gyepa Tsal compiled these words, primarily at the behest of Jamyang Yeshe Senge—born to the family lineage of the great treasure revealer and vajra master of Punakha, Dorje Lingpa, of the great Drukpa Kagyu tradition, imbued with the glorious, destined transmission of the ultimate realization lineage that beautifies the whole world through its masterful yogic conduct—as well as many other officials.*

*I, the fortunate one touched by the blessed nectar of the three vajras of both successive vajra incarnations of the pervasive lord Mañjuvajra, compiled this as commanded, while offering ripening and liberation to these masters, so they could practice this [526] profound path. It was composed in the kingdom of Bhutan at a place called Fortress of Vajra Mind, Secret and Profound Luminosity, in accord with the procedures of past vidyādharas, with the tantric monk Jigme Kalzang as the scribe. May it become the wealth that enables all beings to play delightfully within the secret space of great bliss! Mangalam!*

## NOTES

1. Jamyang Khyentse Wangpo, *zab mo bla ma'i thugs bsgrub bde mchog 'khor lo'i rim gnyis snying po bsdus pa bde chen ye shes mthong grol*, 467–513.
2. See Arthur Mandelbaum, “Gyelwa Chokyang,” Treasury of Lives. <https://treasuryoflives.org/biographies/view/Gyelwa-Choyang/4903>
3. See Dan Martin, “The First Drukchen, Tsangpa Gyare Yeshe Dorje,” Treasury of Lives. <https://treasuryoflives.org/biographies/view/Tsangpa-Gyarepa-Yeshe-Dorje/11865>
4. See Mangala Sribhuti, *zab mo bla ma'i thugs sgrub bde mchog 'khor lo'i sngon 'gro'i ngag 'don zung 'jug grub pa'i srol 'byed*.
5. *dka' ma* (kama) and *gter ma* (terma). These refer respectively to the Nyingma lineages that have been transmitted orally since they were originally imported from India and those which were concealed and revealed later in history.
6. This refers to the seed syllable HŪM at Vajrasattva's heart.
7. This is Vajrasattva's mantra augmented with the mantra of Cakrasaṃvara's family heruka.
8. The “three spheres” refers to subject, object, and action, the conceptual mechanisms by which confused dualistic perception is structured.
9. Of the three figures mentioned here, Chogi Yang originally concealed this practice as a treasure teaching. It was then revealed first by Gyatön Lama and later re-revealed by Jamyang Khyentse Wangpo, mentioned here by his tertön name, Pema Ösel Do Ngak Lingpa.
10. Self-consecration, vajra cross, filling the jewel, jālandhara, and the inconceivable are the five stages of completion stage practice according to Ghantapa's presentation of the Cakrasaṃvara tantra. See Jamgön Kongtrül, “Mother Tantra Systems,” 172.

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Jamgön Kongtrül Lodrö Taye ('jam mgon kong sprul blo gros mtha' yas). *byang gter gsol 'debs le'u bdun ma'i dmigs zin mdor bsdus bkod pa snying gi bdud rtsi (byang gter le'u bdun ma dmigs zin)*. In *rin chen gter mdzod chen mo*, vol. 5, 635–52. New Delhi: Shechen Publications, 2007–2008.

Mangala Sribhuti. *zab mo bla ma'i thugs sgrub bde mchog 'khor lo'i sngon 'gro'i ngag 'don zung 'jug grub pa'i srol 'byed*. In *gsung 'bum rab gsal zla ba*, vol. 7, 11–24. New Delhi: Shechen Publications, 1994.

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## GLOSSARY

### **bardo**

བར་དོ། • *bar do*

The intermediate state between the death of this life and the following rebirth.

### **being**

རྒྱ་དུ། • *rgyud*

The continuum of our personal experience.

### **binding**

སྦྱོར་པ། • *sdom pa*

A key practice term within Cakrasaṃvara traditions, referring to the way in which no possible phenomena escape the essential nature of reality.

### **Cakrasaṃvara**

བདེ་མཚོག་ བདེ་མཚོག་འཁོར་ལོ། བདེ་བ་ཚོག་ • *bde mchog, bde mchog 'khor lo, bde ba chog*

The wrathful deity who is the central figure of the mother tantra of the same name, belonging to the class of highest yoga tantras and especially important to the Kagyu school of Tibetan Buddhism.

### **central channel**

ཙ་ལུ་མ། • *tsa uma* • avadhūti

The channel that runs up the central axis of our body, which is the support for the experience of wisdom.

### **connate**

ལྷན་སྦྱིས། • *lhan skyes* • sahaja

Existing inextricably with something from birth. This refers to the way in which ultimate, awakened reality and relative, deluded reality are not two distinct or incompatible things.



### **ḍākinī**

མཁའ་འགྲོ་ • *mkha' 'gro*

Female deities visualized and propitiated in tantric practice, considered the root of awakened activities.

### **destined transmission**

བཀའ་བབས། • *bka' babs*

A teaching or set of teachings intended to be revealed and practiced by a particular person at a particular moment in history.

### **Dharma**

ཚོས། • *chos*

The teachings that serve as a means to liberate oneself and others from saṃsāra.

### **dharmakāya**

ཚོས་སྐུ། • *chos sku*

The ultimate “reality body” of a buddha.

### **Dharmasara**

ལྷོ་མ་ས་ར། • *d+harma sa ra*

Se Pagchok Dorje (1893–1943), the son of Togden Śākya Śrī, a Drukpa Kagyu lineage master.

### **Dorje Lingpa**

རྡོ་རྗེ་གླིང་པ། • *rdo rje gling pa*

(1346–1405) One of the five king-like tertöns, many of whose treasures were revealed in Bhutan and whose family lineage still endures there.

### **downfalls**

ལུང་བ། • *ltung ba*

Transgressions of tantric commitments that constitute full breakage or forfeiture of those commitments.

### **Drukpa Kagyu**

འབྲུག་པ་བཀའ་བརྒྱུད། • *'brug pa bka' brgyud*

The subject of the Kagyu school that is most widely practiced in Bhutan.

### **evil**

སྤྱིག་པ། • *sdig pa* • pāpam

A negative action that produces an unpleasant karmic result.

### **four empowerments**

དབང་བཞི། • *dbang bzhi*

The vase empowerment, the secret empowerment, the insight empowerment, and the precious word empowerment. These successively initiate the practitioner into higher stages of tantric practice.

#### four powers

སློབ་སྐྱོང་བཞི། • *stobs bzhi*

The factors that enable the purification of bad karma and broken vows, namely, the powers of support, self-criticism, remedial action, and renewal.

#### four thoughts that turn the mind

སློབ་ལྡན་རྣམ་བཞི། • *blo ldog rnam bzhi*

Contemplations on a precious human life, impermanence, the cause and effect of karma, and the defects of saṃsāra. They are so named because they function to turn one's mind away from mundane pursuits.

#### freedoms and advantages

དལ་འབྱོར། • *dal 'byor*

The conditions that qualify a human life as precious, or capable of practicing the Dharma.

#### generating bodhicitta

སེམས་བསྐྱེད། • *sems bskyed*

Cultivating an attitude set on gaining complete awakening for the sake of benefiting others.

#### Guṇa Śākya Śrī

གུན་ཤུག་ལྷོ། • *guna shAkya shrI*

(1853–1919) A famously accomplished Drukpa Kagyu meditation master.

#### guru

བླ་མ། • *bla ma*

Teachers who instruct in tantric practice, the root of blessings.

#### guru yoga

བླ་མའི་རྣམ་འབྱོར། • *bla ma'i rnal 'byor*

The practice of blending one's mind with the awakened mind of one's guru through the power of fierce devotion coupled with prayer.

#### Gyalwa Chogi Yang

རྒྱལ་བ་མཚོག་གི་དབྱང་། • *rgyal ba mchog gi dbyang*

A disciple of Guru Padmasambhava (eighth century). He was famed for his prowess in Hayagrīva practice and his termas concerning methods of rebuking harmful spirits.

#### Gyatön Pema Wangchuk

རྒྱ་སྟོན་པ་ལྷོ་དབང་ཕུག་། • *rgya ston pad+ma dbang phyug*

A tertön, possibly the tertön name of the first Drukchen Tsangpa Gyare.

**habitual tendencies**

འཕགས་པ། • *bag chags* • *vāsanā*

The deeply ingrained habits formed through repetitive action or karma that mold our experiences.

**heruka**

ཉེ་ཅུ་ཀ། • *be ru ka*

A wrathful or fearsome kind of wisdom deity.

**jālandhara**

ཇོ་ལན་རྩ་ར། • *dza lan d+ba ra*

Fourth of the five stages of completion-stage practice according to Ghantapa's presentation of the Cakrasaṃvara tantra.

**karma**

ལས། • *las*

Literally, “action.” This refers to the principles of cause and effect through which actions yield consequences across multiple lifetimes.

**kāya**

སྐྱེ། • *sku*

The special form or “bodies” possessed by a buddha.

**mahāmudrā**

ཕྱག་གྱུ་ཚེན་པོ། ཕྱག་ཚེན། • *phyag rgya chen po, phyag chen*

The ultimate, quintessential framework of practice within the Kagyu schools of Tibetan Buddhism, focused on sustaining the recognition of mind nature.

**maṇḍala offerings**

མཇུ་ལ་འབུལ་བ། • *maN+dal 'bul ba*

The practice of making an imagined offering of the entire universe to a host of awakened beings. It is considered a supreme method for accumulating merit.

**Mañjuvajra**

འཇམ་པའི་རྫོ་རྗེ། • *'jam pa'i rdo rje*

An epithet for Mañjuśrī.

**mind stream**

རྒྱུད། • *rgyud*

**nirmāṇakāya**

སྐྱེ་སྐྱེ། • *sprul sku*

The “emanation body” of a buddha that can appear in course form for the benefit of ordinary beings.

## nirvāṇa

འདས་པ། • *'das pa*

The cessation of the cycle of saṃsāra.

## obscurations

སྒྲིབ་པ། • *sgrib pa*

The emotional and cognitive factors that veil and impede the qualities of realization from emerging in our minds.

## Padma Tötrenḡ

པདྨ་ཐོད་ཐྲེང། • *pad+ma thod pbreng*

A form of Guru Padmasambhava who embodies all wisdom beings and one's own guru in a singular form, often invoked in guru yoga practice.

## Padma Vajra

པདྨ་བརྗེ། • *pad+ma badz+ra*

One of the eighty-four mahāsiddhas, whose primary deity was Cakrasaṃvara.

## Pema Ösel Do Ngak Lingpa

པདྨ་འོས་གསལ་མདོ་སྒྲུག་གསལ་གླིང་པ། • *pad+ma 'od gsal mdo sngags gling pa*

Tertön name of Jamyang Khyentse Wangpo.

## Pema Yeshe Dorje

པདྨ་ཡེ་ཤེས་རྡོ་རྗེ། • *pad+ma ye shes rdo rje*

An epithet of Jamyang Khyentse Chökyi Lodrö.

## prayer

གསོལ་འདེབས། གསོལ་བ་འདེབས་པ། • *gsol 'debs, gsol ba 'debs pa*

A verse addressed to one's guru or other awakened beings, often beseeching their blessings for the sake of advancing on the path.

## preliminaries

སྔོན་འགྲོ། • *sngon 'gro*

The set of practices that precede the main part of practice.

## Punakha

ཕུ་ན་ཁ། • *spu na kha*

Former capital of Bhutan, where the most sacred relics of the Drukpa Kagyu school are kept.

## rainbow body

འཇའ་སྒྲུ། • *'ja'sku*

The dissolution of the physical body at death into rainbow light, a sign of ultimate realization.

**renouncing**

ངེས་པར་འབྱུང་བ། • *nges par 'byung ba*

The determination to be free from saṃsāra.

**Samantabhadra**

ཀུན་བཟང་། • *kun bzang*

The original buddha, or the personification of the basic, awakened state of reality according to the Nyingma school.

**samaya**

དམ་ཚིག་། • *dam tshig*

A pledge or commitment associated with tantric Buddhist practice.

**sambhogakāya**

ལོངས་སྐྱེ། • *longs sku*

The subtle form or “enjoyment body” of a buddha that appears to advanced bodhisattvas.

**saṃsāra**

འཁོར་བ། • *'khor ba*

The endless, painful cycle of rebirth under the power of karma and afflictive emotions.

**siddhi**

དངོས་གྲུབ། • *dnogs grub*

A manifest result of spiritual practice.

**six higher perceptions**

མངོན་ཤེས་རྣམས། • *mngon shes drug* • *ṣaḍabhijñā*

The divine eye, the divine ear, knowing the minds of others, knowing the past lives of oneself and others, the ability to perform miracles, and the exhaustion of defilements.

**taking refuge**

སྐྱབ་འདོད། སྐྱབས་སུ་མཚེ། • *skyab 'dro, skyabs su mchi*

To acknowledge and seek the protection of something, for example, awakened beings and their teachings, for the sake of being freed from danger, such as the dangers of saṃsāra.

**three doors**

སློབ་གསུང་། • *sgo gsum*

The body, speech, and mind of an ordinary being.

**Three Jewels**

དཀོན་མཚོག་གསུང་། • *dkon mchog gsum* • *triratna*

The Buddha, Dharma, and Saṅgha.

### three lineages

བརྒྱུད་གསུམ། • *brgyud gsum*

The mind, symbol, and spoken lineages through which the Dzogchen teachings are passed down.

### three roots

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

The guru, yidam, and ḍākinī.

### three secrets

གསང་གསུམ། • *gsang gsum*

The awakened body, speech, and mind of a buddha.

### three spheres

འཁོར་གསུམ། • *'khor gsum*

Subject, object, and action. The three kinds of concepts that structure dualistic experience.

### trikāya

སྐྱེ་གསུམ། • *sku gsum*

A way to refer to all three awakened bodies at once.

### Trisong

ཁྲི་སྲོང་། • *khri srong*

King Trisong Detsen, the Tibetan king who first invited Guru Padmasambhava to Tibet.

### two accumulations

ཚོགས་གཉིས། • *tsogs gnyis*

The accumulations of merit and wisdom, which make awakening possible.

### Vairocana

རྣམ་སྤྲེལ་ལོ་རྒྱུ། • *rnam snang lo tsA*

An eminent translator in the court of Trisong Detsen, who was a principle figure in the transmission of the Dzogchen teachings.

### Vajradhara

རྡོ་རྗེ་འཆང་། • *rdo rje 'chang*

The original buddha, or the personification of the basic, awakened state of reality according to the Kagyu school.

### Vajrasattva

རྡོ་རྗེ་སེམས་དཔལ། • *rdo rje sems dpa'*

A saṃbhogakāya buddha who embodies all wisdom deities, often invoked as a support for purification practice.

**Vajrayāna**

རྫོག་ཐེག་པ། • *rdo rje theg pa*

The set of tantric practices within Buddhism that “take the result as the path.” It is considered the fastest means of attaining awakening.

**Vajrayoginī**

རྫོག་རྣལ་འབྱོར་མ། • *rdo rje rnal 'byor ma*

A wisdom ḍākinī who is practiced extensively in the Kagyu school. She is often depicted as red in color.

**vidyādhara**

རིག་འཛིན། • *rig 'dzin*

“Knowledge holder” or tantric adept.

**virtue**

དགེ་བ། • *dge ba* • *punya*

A positive action that produces a pleasant karmic result.

**winds and mind**

རླུང་སེམས། • *rlung sems*

The system of energies and cognition via which our conscious experience is structured within our current bodies.

**wisdom**

ཡེ་ཤེས། • *ye shes* • *jñāna*

Five aspects of the primordial wisdom inherent within mind’s nature.

**Yeshe Tsogyal**

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

The Tibetan wisdom consort of Guru Padmasambhava, who concealed termas on his behalf.

**yidam**

ཡི་དམ། • *yi dam*

The deities visualized and propitiated in tantric practice, the root of attaining siddhis.