

༄༅། །དབོན་གཞན་ཕན་ཀུན་དགའ་ལ་གནང་བའི་ཞལ་གདམས་
སྟོན་ཆོག

Words of Aspiration with Advice Granted to Ön Zhenpen Kunga

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

dbon gzhan phan kun dga' la gnang ba'i zhal gdams smon tshig

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EDITOR'S INTRODUCTION

Though brief, this text encompasses a complete spiritual journey, moving systematically from foundational contemplations on impermanence and karma through the cultivation of pure discipline and wisdom, culminating in the heart of tantric practice—bodhicitta and the two stages of generation and perfection. What makes this teaching remarkable is its ability to distill the entire path into essential instructions while maintaining the intimacy of personal guidance. These words of aspiration offer both a practical roadmap for spiritual development and a vision of its ultimate fruition: the spontaneous accomplishment of benefit for all beings.

This concise teaching was composed for Öñ Zhenpen Kunga, a Sakya master from the Ngor lineage. The connection likely stems from the fact that Jamyang Khyentse Wangpo's family had followed the Ngorpa tradition for generations, and Zhenpen Kunga was his direct disciple. He is addressed here with the affectionate term “nephew,” either indicating a biological connection or simply expressing the closeness between teacher and student.

དཔོན་གཞན་ཕན་ཀུན་དགའ་ལ་གནང་བའི་ཞལ་གདམས་སྟོན་ཚིག་

Words of Aspiration

Homage to the guru!

དལ་བརྒྱད་འབྱོར་བརྩས་བརྒྱན་པའི་ལུས་རྟེན་མཚོགས།

dal gyé jor chü gyenpé lü ten chok

On this rare occasion when you have obtained the supreme support

འཁོར་ལོ་བཞི་ལྷན་ཐོབ་པའི་གནས་སྐབས་འདིར།

khorlo zhi den tobpe nekab dir

Of a body adorned with the eight freedoms and the ten endowments, and possessing the four wheels,

ནམ་འཆི་ཆ་མེད་དན་པས་རྒྱད་བསྐྱལ་ནས།

namchi chamé drenpé gyü küi né

Rouse your mind by remembering the uncertainty of death,

རྒྱ་འབྲས་ལས་ལ་སྤང་དོར་ཞིབ་ཏུ་མཛོད།

gyu dré lé la lang dor zhib tu dzö

And carefully accept and reject actions in accordance with cause and effect.

བྱད་པར་སྲིད་ལས་བཅོས་མིན་ངེས་འབྱུང་གིས།

khyepar si lé chö min ngejung gi

In particular, with an uncontrived renunciation of existence,

ཇི་ལྟར་ཁས་སྐྱེས་སྤྱི་ལྟོས་དག་པ་དང་།།

jitar khé lang tsültrim dagpa dang

Maintain purely whatever discipline that you have promised to keep,

སྡི་སྟོན་རྒྱ་སྡི་ཟབ་མེད་གསང་བ་ལ།།

denö gyü dé zabmö sangwa la

And thoroughly train your mind through hearing and contemplation

ཐོས་དང་བསམ་པས་རང་རྒྱ་ལེགས་པར་སྦྱངས།།

tö dang sampé rang gyü legpar jang

Upon the profound secrets of the piṭakas and tantras.

བྱང་ཆུབ་སེམས་དང་རིམ་གཉིས་ནྟལ་འབྱོར་ལ།།

jangchub sem dang rim nyi naljor la

Through the good fortune of one-pointedly practicing

ཚེ་གཅིག་ཉམས་སུ་ལེན་པའི་སྐལ་བཟང་གིས།།

tse chik nyam su lenpé kal zang gi

Bodhicitta and the yoga of the two stages,

རང་གཞན་དོན་གཉིས་སྤྱོད་གྱིས་སྒྲུབ་པ་ཡི།།

rang zhen dön nyi lhün gyi drubpa yi

May the aims of myself and others be spontaneously accomplished,

དག་མཚན་མཛོད་སུམ་མཐོང་བའི་བྲག་ཤིས་ཤོག།

gé tsen ngönsum tongwé tashi shok

And may all be auspicious so that I directly perceive the virtuous signs!

This was composed by Jamyang Khyentse Wangpo at the request of Ön Zhenpen Kunga. May it become a cause for virtue and goodness!

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GLOSSARY

accept and reject

ཐང་དོར། • *blang dor*

Engaging in virtuous activities and avoiding unvirtuous ones.

bodhicitta

བྱང་ཆུབ་སེམས། • *byang chub sems* • bodhicitta

The aspiration to achieve buddhahood for the sake of all beings.

cause

རྒྱ། • *rgyu* • hetu, kāraṇa

A primary cause that, together with supporting conditions (*pratyaya*), produces a specific result (*phala*).

discipline

ཚུལ་ཁྲིམས། • *tshul khrims* • śīla

Virtuous conduct leading to higher rebirths; it is one of the three trainings and one of the six perfections.

eight freedoms

དལ་བ་བརྒྱད། དལ་བརྒྱད། • *dal ba brgyad, dal brgyad*

Free from (1) being born as a denizen of hell, (2) being born as a hungry ghost, (3) being born as an animal, (4) being born as a long-living god, (5) being born in a savage land, (6) being afflicted by wrong views, (7) having incomplete faculties, and (8) living during an eon without buddhas.

four wheels

འཁོར་ལོ་བཞི། • *'khor lo bzhi*

Taught alongside the eight freedoms and ten endowments, the four essential conditions that propel effective Dharma practice are (1) living where the Dharma flourishes, (2) having access to a qualified spiritual teacher, (3) possessing a human body with its freedoms and endowments, and (4) having accumulated positive karma from previous lives. This term

can also refer to the cakras located at the top of the head, in the throat, at the level of the heart, and in the navel.

mind

རྒྱུད། • *rgyud* • *saṃtāna*

This refers to the continuum of the mind. An uninterrupted sequence of cause and effect, especially applied to mental moments, both within a single lifetime and across multiple lifetimes.

Ngor lineage

ངོར། • *ngor*

The Ngor lineage is one of the three main sub-schools of the Sakya tradition of Tibetan Buddhism, founded in 1429 by Ngorchon Kunga Zangpo at Ngor Monastery in Tibet.

Ön

དབོན། • *dbon*

Literally, “nephew” (sister’s son), but also used as a term for junior political allies in traditional Tibetan hierarchy, and as an affectionate address for younger men regardless of biological relationship. The term extends kinship metaphors to structure social and political relationships, conveying both warmth and respectful connection.

Ön Zhenpen Kunga

དབོན་གཞུན་པན་ཀུན་དགའ། • *dbon gzhan phan kun dga'*

A nineteenth-century Sakya master belonging to the Ngor lineage and a direct disciple of Jamyang Khyentse Wangpo.

piṭakas

ཐྱི་སྟོན། • *sde snod* • *piṭakas*

A scriptural collection of canonical texts, usually referring to Vinaya, Sūtra, and Abhidharma collections.

renunciation

ངེས་འབྱུང། • *nges 'byung* • *niryāṇa, niḥsaraṇa*

Turning the mind away from conditioned existence and saṃsāric expectations.

result

འབྲས། • *'bras* • *phala*

The fruit or result of a cause or a series of causes.

supreme support

རྟེན་མཚན། • *rtan mchog*

The human body endowed with the eight freedoms and ten endowments.

ten endowments

འབྲོར་བུ། • *'byor bcu*

The ten endowments are divided into two categories: the five endowments depending on others and the five endowments depending on oneself. As to the first, it comprises: (1) a buddha has appeared, (2) a buddha has taught the Dharma, (3) the teachings are still being transmitted, (4) there are individuals engaged in their practice, and (5) there are still

teachers qualified to transmit the Dharma. As to the second, it covers the following conditions: (6) being born as a human, (7) being born in a central country, (8) having a body endowed with full physical and mental capacities, (9) not being engaged in an unwholesome livelihood, and (10) having sincere devotion to the Three Jewels.

two stages

རིམ་གཉིས། • *rim gnyis* • dvikrama

The two stages of the path practiced in higher tantras—namely, the generation stage (*utpattikrama*) and the perfection stage (*sampannakrama*).