

༄༅། །རང་གཞན་གྱི་སྤྱད་ཚུལ་ལ་ཡིད་ངེས་པར་
འབྱུང་བའི་དོ་རྗེའི་སྒྲ་བྲང་སྒོར་གཞོན་ཉུའི་གཏམ།

Words of a Young Sage: A Vajra Song of Disillusionment with My Own and Other People's Behavior

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

rang gzhan gyi spyod tshul la yid nges par 'byung ba'i rdo rje'i glu drang srong gzbon nu'i gtam

B1509

Kabum, vol. 23 ('a), 16.1–17.6, Dzongsar 2014.

This text was translated by Jamie Gordon Creek. The precious assistance of Do Tulku Rinpoche and Jamyang Phuntsok is most gratefully acknowledged. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

First Published 2024

Version 1

Generated from KVP's reading room on 16-Sep-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](https://creativecommons.org/licenses/by-nc-nd/4.0/).

CONTENTS

TRANSLATOR'S INTRODUCTION	1
WORDS OF A YOUNG SAGE	3
BIBLIOGRAPHY	5
GLOSSARY	7

TRANSLATOR'S INTRODUCTION

This song of spiritual realization acts as a message of encouragement to renounce the world and embrace solitude. Although Khyentse Wangpo composed these verses in the form of an admonishment to himself, by pointing out the pitfalls of the spiritual path, his candid yet heartfelt advice is relevant to all practitioners in these degenerate times. Khyentse Wangpo spurs us to expose our hidden faults, and to free ourselves from entanglement with worldly life and ordinary concerns, embracing authentic Dharma practice in solitude.

དང་སྒྲོང་གཞོན་ལུ་འཇམ་མཁའ་

Words of a Young Sage

Alas!

*Thinking of you soothes the anguish in my heart,
O guru, all-pervasive lord endowed with the wisdom body.
Peerless in your kindness, please always rest your jeweled feet
On the lotus at the crown of my head.*

Reflect well, you stubborn fool!
Look at how wretched and pathetic you are,
And how pitiful everybody else is, too!
Whatever you concern yourself with is pointless.

You've studied so much, but just recite dry words.
You teach and spread the Dharma, but it just brings corruption of samaya.
You've developed genuine altruism, but others just see it as a front.
Look at the way things happen in this terrible, degenerate age!

Despite your good intentions, you lack wealth and power,
So you have no means to benefit beings.
Can't you see you've been fooling yourself and others,
Wasting your life on futile endeavors?

The privileged are puffed up with pride.
The lowly are slaves to getting food and clothing.
How can the Conqueror's teaching be upheld
By foolish, ignorant people like these?

Most scholars are stuck in a thicket of attachment and aversion. [17]
Many self-proclaimed “siddhas” just practice demonic magic.
Consider them to be as far away as Mount Kailash,
And take charge of yourself instead.

Running shabby monasteries is like running the chambers of hell:
Religious communities and their rules make for endless labor.
You can try to flatter patrons, but they are fickle by nature.
From every point of view, think how futile this is!

The lamas and leaders you depend on are a well of hope and fear.
The retinue and students who depend on you are fertile ground for your suffering.
Adversaries to be defeated are kindling for your anger.
Loved ones and wealth to defend only invite your attachment.

Pursuing such endeavors is utterly futile!
Regard them like acts in a play performed by madmen.
Take as your master a life without planning
And head for a remote mountain valley without people.

Be content with what you’ve already heard
Of the nectar-like words of noble beings and scholars.
It’s high time you take the key points of what you’ve learned
And actually put them into practice!

Even if you haven’t managed to practice so far,
Stop deceiving yourself and others now,
And in a pleasant place devoid of attachment and aversion
Settle into a way of life without frame of reference.

This was uttered on the spur of the moment.

BIBLIOGRAPHY

- Jamyang Khyentse Wangpo. *rang gzhan gyi spyod tshul la yid nges par 'byung ba'i rdo rje'i glu drang srong gzhon nu'i gtam*. In *mkhyen brtse'i dbang po'i bka' 'bum*, vol. 13, 8a–9a. Dzongsar: rdzong sar dgon pa'i par khang, 1919.
- Jamyang Khyentse Wangpo. *rang gzhan gyi spyod tshul la yid nges par 'byung ba'i rdo rje'i glu drang srong gzhon nu'i gtam*. In *mkhyen brtse'i dbang po'i bka' 'bum*, vol. 23, 15–17. Gangtok: Gonpo Tseten, 1977–1980.
- Jamyang Khyentse Wangpo. *rang gzhan gyi spyod tshul la yid nges par 'byung ba'i rdo rje'i glu drang srong gzhon nu'i gtam*. In *mkhyen brtse'i dbang po'i bka' 'bum*, vol. 23, 16–17. Dzongsar: rdzong sar blo gros phun tshogs, 2014.

GLOSSARY

jeweled feet

ཞབས་མེན་གྱི་ནོར་བུ། • *zhabs sen gyi nor bu*

Literally “jewel toenails.” An expression of great respect, similar to the more common *zhabs pad* “lotus feet.” To remember and invoke the teacher he is visualized seated upon a lotus above one’s head.

Mount Kailash

གངས་དཀར་ཉི་མེ། • *gangs dkar ti se*

A sacred site that attracts pilgrims from all over Tibet, located in Ngari Prefecture in western Tibet, about 1700 km away from Khyentse Wangpo’s homeland in Kham.

samaya

དམ་ཚིག། • *dam tshig* • samaya

The commitments to be upheld by practitioners of the Vajrayāna that, in particular, govern the sacred bond between teacher and students.

wisdom body

ཡེ་ཤེས་ཀྱི་སྐུ། • *ye shes kyi sku* • jñānakāya

The formless, absolute body—*kāya* in Sanskrit—of a buddha and the enlightened wisdom aspect of a buddha’s mind.