

༄༅། །འགྲོ་འདུལ་རྒྱལ་བའི་ཐུ་གུ་ཚེས་ཀྱི་དབང་པོའི་གསོལ་འདེབས།

Prayer to Chökyi Wangpo, the Bodhisattva and Tamer of Beings

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

B155

Kabum, vol. 1 (ka), 405.3–406.1, Dzongsar 2014.

Translated by Adam Pearcey. Previously published by [Lotsawa House](#) in 2017. Edited by Casey
Forgues for Khyentse Vision Project.

First Published 2025

Version 1

Generated from KVP's reading room on 19-Jun-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](#).

CONTENTS

EDITOR'S INTRODUCTION	1
PRAYER TO CHÖKYI WANGPO	3
NOTES	5
BIBLIOGRAPHY	7
GLOSSARY	9

EDITOR'S INTRODUCTION

This twelve-line supplication to Dza Patrul Rinpoche Orgyen Jigme Chökyi Wangpo (1808–1887) was composed by Jamyang Khyentse Wangpo in 1860 during the festival of Chökhör Duchén, the annual commemoration of the Buddha's first Dharma teaching.

Patrul Rinpoche and Khyentse Wangpo shared a profound spiritual bond. Khyentse Wangpo was Jigme Lingpa's (1730–1798) mind emanation, and Patrul Rinpoche his speech emanation. At Dzongsar, the two composed supplications for one another's long life and regularly praised each other's enlightened qualities. Although the two masters sometimes had their disagreements, they possessed a deep mutual respect that lasted a lifetime.¹

Patrul Rinpoche was best known for his foundational role in transmitting the Longchen Nyingtik treasure cycle, his extensive teachings on the *Bodhicaryāvatāra*, and for his widely studied text *The Words of My Perfect Teacher*. This prayer identifies him as an emanation of two significant Buddhist figures: Śāntideva (685–763), the renowned eighth-century Indian Buddhist scholar and author of the *Bodhicaryāvatāra*, and Aro Yeshe Jungne, an early Dzogchen adept from the tenth or eleventh century. Khyentse Wangpo recalls the master's qualities of great renunciation, bodhicitta, and wisdom, while praying for his long life and success.

In the title of the text, Jamyang Khyentse Wangpo uses the term *gyalwe nyugu* (literally, “fresh shoot of the victorious ones”), one of the sixteen epithets of a bodhisattva. Its botanical imagery reflects the notion that a bodhisattva's qualities mature much like the petals, flowers, and fruits of a plant. This devotional and poetic expression can also be a respectful allusion to Jigme Gyalwe Nyugu (1765–1842), Patrul Rinpoche's root guru and an important master for Khyentse Wangpo, thus subtly honoring their shared lineage.

ཆོས་ཀྱི་དབང་པོའི་གསལ་འདེབས།

Prayer to Chökyi Wangpo

འཕགས་པའི་ཡུལ་དུ་སློབ་དཔོན་ཞི་བ་ལྟ།།

pagpé yül du lopön zhiwa lha

In the land of the āryas, you were the master Śāntideva;

གངས་རིའི་ཁོད་ན་སྤུལ་སྐྱེ་ཡེ་ཤེས་འབྱུང་།།

gangri trö na tülku yeshé jung

In the land of snow-capped peaks, you were the nirmāṇakāya Aro Yeshe Jungne;

དེང་འདིར་འགོ་འདུལ་ཆོས་ཀྱི་དབང་པོའི་སྤྲེ།།

deng dir dro düil chökyi wangpö dé

And now you are Chökyi Wangpo, the tamer of beings—

འབྲེལ་ཚད་དོན་ལྡན་ཆེན་པོར་གསལ་བ་འདེབས།།

drel tsé dön den chenpor sölwa deb

To this great source of benefit for all with a connection, I pray!

ངེས་འབྱུང་ཆེན་པོས་སྤྲུབ་པའི་རྒྱལ་མཚན་བརྩམས།།

ngejung chenpö drubpé gyaltsen tsuk

With great renunciation, you planted the victory banner of accomplishment;

བྱང་སེམས་ཆེན་པོས་འགོ་ཀུན་བུ་ལྟར་གཟིགས།།

jangsem chenpö dro kün bu tar zik

With great bodhicitta, you look upon all beings as your very own children;

མཁྱེན་རབ་ཆེན་པོས་ཆར་མཐའ་ཡས་པའི།

khyenrab chenpö chö char tayepé

With great wisdom, you rain down an infinite shower of Dharma—

ནམ་ཐར་དྲན་བཞིན་སྟིང་ནས་གསོལ་བ་འདེབས།

namtar dren zhin nying né sölwa deb

Remembering your qualities of liberation, I pray to you from the depths of my heart!

དེ་ལྟར་གསོལ་བ་བཏབ་པའི་བྱིན་རླབས་ཀྱིས།

detar sölwa tabpé jinlab kyi

Through the inspiration and blessings of praying in this way,

ཇི་བཙུན་སྤྲ་མ་བསྐལ་བརྒྱར་ཞབས་བརྟན་ཅིང་།

jetsün lama kal gyar zhabten ching

May the life of the venerable guru remain secure for a hundred eons,

བཤད་སྐྱབ་ཐིན་ལས་ཕྱོགས་བཅུར་རྒྱས་པ་དང་།

shé drub triné chok chur gyepa dang

May his activity of teaching and practice spread in all directions,

རང་གཞན་དོན་གཉིས་འགྲུབ་པའི་བྲལ་ཤིས་ཤོག།

rang zhen dön nyi drubpé tashi shok

And may all be auspicious to accomplish the twofold benefit of self and others!

During the festival to mark the Buddha's turning of the Dharma Wheel, on the fourth day of the pŭrvāṣāḍhā month [406] of the Male Iron Monkey year (1860), Khyentse Wangpo, the servant who delights the Lake-Born Master, made this prayer with single-pointed intention. May it be accomplished! Siddhir astu!

NOTES

1. Matthieu Ricard, *Enlightened Vagabond*, 99–104.

BIBLIOGRAPHY

Source Text Editions

- Jamyang Khyentse Wangpo. *'gro 'dul rgyal ba'i myu gu chos kyi dbang po'i gsol 'debs*. In *mkhyen brtse'i dbang po'i bka' 'bum*, vol. 1, 172a–172b. Dzongsar: rdzong sar dgon pa'i par khang, 1919.
- Jamyang Khyentse Wangpo. *'gro 'dul rgyal ba'i myu gu chos kyi dbang po'i gsol 'debs*. In *mkhyen brtse'i dbang po'i bka' 'bum*, vol. 1, 401–402. Gangtok: Gonpo Tseten, 1977–1980.
- Jamyang Khyentse Wangpo. *'gro 'dul rgyal ba'i myu gu chos kyi dbang po'i gsol 'debs*. In *mkhyen brtse'i dbang po'i bka' 'bum*, vol. 1, 405–406. Dzongsar: rdzong sar blo gros phun tshogs, 2014.

Secondary References

- Jamgön Kongtrul. *The Life of Jamyang Khyentsé Wangpo*. Translated by Matthew Akester. Delhi: Shechen Publications, 2012.
- Ricard, Matthieu, trans. *Enlightened Vagabond: The Life and Teachings of Patrul Rinpoche*. Boulder: Shambhala Publications, 2017.

GLOSSARY

Aro Yeshe Jungne

ཨ་རོ་ཡེ་ཤེས་འབྱུང་གནས། • *a ro ye shes 'byung gnas*

Aro Yeshe Jungne (tenth or eleventh century) was a Dzogchen master from eastern Tibet. Recognized at a young age for his wisdom, he contributed in particular to the Mind Class (*sems sde*) tradition.

ārya

འཕགས་པ། • *'phags pa* • ārya

Literally, “Noble One.” Those who have attained a clear understanding of reality through the path taught by the Buddha. According to the Śrāvakayāna, the term denotes those who have attained any of the four levels of stream-enterer, once-returner, non-returner, and arhat. According to the Mahāyāna, it refers to those who have directly perceived emptiness, the ultimate nature of phenomena, through the paths of seeing and above.

Bodhicaryāvatāra

སྟོན་འཇུག་ • *spyod 'jug* • bodhicaryāvatāra

The Way of the Bodhisattva (Toh. 3871) was composed by Śāntideva.

Dza Patrul Orgyen Jigme Chökyi Wangpo

ཆོས་ཁྱིཾ་དབང་པོ། • *chos kyi dbang po*

Dza Patrul Orgyen Jigme Chökyi Wangpo (rdza dpal sprul o rgyan 'jigs med chos kyi dbang po, 1808–1887) was a student of Jigme Gyalwe Nyugu ('jigs med rgyal ba'i myu gu, 1765–1842), author of *The Words of My Perfect Teacher* (*kun bzang bla ma'i zhal lung*), and significant part of the nineteenth-century nonsectarian (*ris med*) movement.

Dzogchen

རྫོགས་ཆེན། • *rdzogs chen*

Also known as Atiyoga, the system of teachings and practices associated with the highest of the nine vehicles according to the Nyingma school. The term can also serve as a reference to the nature of awareness pointed out by these teachings.

festival to mark the Buddha's turning of the Dharma Wheel

ཆོས་འཁོར་བསྐྱར་བའི་དུས་ཆེན། • *chos 'khor bskor ba'i dus chen*

The annual commemoration of the Buddha's first Dharma teaching.

Jigme Gyalwe Nyugu

འཇིགས་མེད་རྒྱལ་བའི་མྱུ་གུ། • *'jigs med rgyal ba'i myu gu*

Jigme Gyalwe Nyugu (1765–1842) was one of the main disciples of Jigme Lingpa ('jigs med gling pa, 1730–1798), a holder of the Longchen Nyingtik, and a teacher of Dza Patrul Orgyen Jigme Chökyi Wangpo (rdza dpal sprul o rgyan 'jigs med chos kyi dbang po, 1808–1887), Jamyang Khyentse Wangpo ('jam dbyangs mkhyen brtse'i dbang po, 1820–1892), and Gyalse Zhenpen Taye (rgyal sras gzhan phan mtha' yas, 1800–1855).

Lake-Born Master

མཚོ་སྐྱེས་ཀླན་དུ་འཆང་བ། • *mtsbo skyes kun tu 'chang ba*

A reference to Padmasambhava, playing off one of his eight manifestations, who was born from a lotus in the middle of a lake.

nirmāṇakāya

སྐུ་སྒྲུ་ • *sprul sku* • nirmāṇakāya

Literally, “emanation body.” One of the two form aspects (*rūpakāya*) of a buddha.

Nirmāṇakāya forms can appear in any shape or form and are visible to ordinary beings.

pūrvāṣāḍhā

ཚུ་མེད། • *chu stod* • pūrvāṣāḍhā

The sixth month of the Tibetan Calendar.

The Words of My Perfect Teacher

ཀུན་བཟང་བླ་མའི་ཞལ་ལུང་། • *kun bzang bla ma'i zhal lung*

Composed by Dza Patrul Rinpoche (rdza dpal sprul rin po che, 1808–1887), the work concerns the preliminary practices of the Longchen Nyingtik. The “perfect teacher” is a reference to Jigme Gyalwe Nyugu ('jigs med rgyal ba'i myu gu, 1765–1842).