

༄༅། །ཐེག་པ་རིམ་དགའི་སྒོན་ལམ་ཤིན་ཏུ་བརྒྱས་པ་དོན་གཉིས་
ཅུ་སྟེས།

**A Lotus of Twofold Purpose:
A Very Concise Aspiration Prayer for the
Nine Vehicles**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

theg pa rim dgu'i smon lam shin tu bsdus pa don gnyis chu skyes

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Khyentse Vision Project: Translating the Works of
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TRANSLATOR'S INTRODUCTION

This very concise aspiration prayer, written by Jamyang Khyentse Wangpo under the pen name Zhönu Jigme Yeshe Dorje,¹ touches on key features of the nine yānas, or vehicles, of Buddhism. This follows the classification used in the Nyingma tradition to describe the full spectrum of Buddhist practice. Structured as six classic four-line stanzas, it begins with an eloquent homage to the Triple Gem. The first stanza of the main part mentions the three approaches of sūtra: the Śrāvakayāna, Pratyekabuddhayāna, and Bodhisattvayāna (or Mahāyāna). The key focus of the text is on the two aims of benefitting oneself and everyone else, with particular emphasis on carefulness and restraint, contemplation of dependent origination and selflessness, and altruistic concern for others.

The prayer continues with the outer tantric approaches of Kriyātantra, Caryātantra, and Yogatantra, describing how each path differs in profound ways in terms of the relationship between the meditator and the deity being meditated on. This is followed by the inner or higher tantric approaches of Mahāyoga, Anuyoga, and Atiyoga (or Dzogchen). Here the special features are more abstract and even more profound, such as the pure nature of appearances, the relationship between bliss, wisdom, and basic space, and the use of original purity and natural freedom in Dzogchen (the Great Perfection). The final stanzas include a prayer to completely realize all the systems and each unique philosophical viewpoint, along with a concluding aspiration.

དོན་གཉིས་ཐུ་སྒྲེས།

A Lotus of Twofold Purpose

*Om svasti siddham!*²

I bow to the buddhas and bodhisattvas, who have the wondrous youthful beauty of
the major and minor marks,
Embodying the qualities of renunciation and realization;
I bow to their speech, the sublime Dharma;
And I bow to whichever saṅgha communities uphold that Dharma!

Seekers of individual liberation restrain the mind stream with the discipline of
carefulness.

Pratyekabuddhas take as the path the progression and reverse order of dependent
origination.

Bodhisattvas are concerned with selflessness and the welfare of others. [249]

May my being be liberated by the approaches that lead away from the origin of
suffering.

In Kriyātantra, one views oneself as lower and the deity as exalted.

In Caryātantra, they are not different, in the manner of friends.

In Yogatantra, both arise as wisdom deities.

May I take as the path the approaches that evoke awareness through ascetic practices.

Mahāyoga realizes the environment and its inhabitants as the three maṇḍalas.³

The path of Anuyoga is empty bliss, the unity of timeless wisdom and basic space.

In the luminous Great Perfection, original purity is naturally free.

May I accomplish the ultimate path through the vehicles of skillful means.

Thus, by engaging or not engaging with impure appearances
On the profound and secret path of the kāyas and wisdoms,
May I understand all the divisions of the causal and resultant vehicles
And their philosophies completely and distinctly.

May the Three Jewels, the Three Roots, the three kāyas, and the deities of the maṇḍala
In this way help to fully accomplish
The power of my aspirations for the sake of others,
And may the glory of magnificent benefits and happiness be attained!

The magical display of Zhönu Jigme Yeshe Dorje immediately expressed whatever came to mind.

*Sarva maṅgalaṃ.*⁴

NOTES

1. This variant name for Khyentse Wangpo was confirmed by Khenpo Choying Dorjee. This name was also used by Jigme Kalzang ('jigs med skal bzang, 1789–n.d.), a Dzogchen practitioner renowned for his focus on the Longchen Nyingtik.
2. This standard benediction to open texts can be translated as “May there be success!”
3. Alak Zenkar Rinpoche’s “[A Brief Presentation of the Nine Vehicles](#)” explains, “All relative phenomena naturally appear as the maṇḍala of deities of the three seats. [...] The aggregates (*skandha*) and elements (*dhātu*) are the seats of the male and female buddhas, the sense faculties and their objects are the seats of the male and female bodhisattvas, and the limbs are seats of the male and female wrathful ones.”
4. “May all be virtuous!”

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Puntsok Namgyal. *A Brief and Clear Arrangement of the Index of Dzongsar Jamyang Khyentse Wangpo's Seven Transmissions* (rdzong sar 'jam dbyangs mkhyen brtse dbang po'i bka' babs kyi dkar chag mdor bsdu su bkod pa nyung ngu rnam gsal). In *mkhyen brtse'i dbang po'i bka' babs*, vol. 1, 1–88. Dzongsar: rdzong sar kham bye'i slob gling, 2013.

GLOSSARY

approaches that evoke awareness through ascetic practices

དཀའ་ཐུབ་རིག་བྱེད་ཐེག་པ། • *dka' thub rig byed theg pa*

The three outer tantric vehicles are also known as the “vehicles of Vedic asceticism.”

approaches that lead away from the origin of suffering

ཀུན་འབྱུང་འརྲེན་པའི་ཐེག་པ། • *kun 'byung 'dren pa'i theg pa*

This term refers to the three causal vehicles of Śrāvakayāna, Pratyekabuddhayāna, and Bodhisattvayāna.

Great Perfection

རྫོགས་པ་ཆེ། རྫོགས་པ་ཆེན་པོ། • *rdzogs pa che, rdzogs pa chen po*

The pinnacle of the nine vehicles, Atiyoga.

three maṇḍalas

དཀྱིལ་འཁོར་གསུམ། • *dkyil 'khor gsum*

The three maṇḍalas of enlightened body, speech, and mind (*sku gsung thugs*).

Zhönu Jigme Yeshe Dorje

གཞོན་ནུ་འཇིགས་མེད་ཡེ་ཤེས་རྡོ་རྗེ། • *gzhon nu 'jigs med ye shes rdo rje*

A variant name used by Jamyang Khyentse Wangpo, as identified by Khenpo Chöying Dorjee. It should be noted that a contemporary of Khyentse Wangpo, the Dzogchen practitioner Jigme Kalzang ('jigs med skal bzang), used the same name. In addition, Jamyang Khyentse Wangpo gave this epithet to Do Khyentse (mdo mkhyen brtse ye shes rdo rje, 1800–1866) (cf. *gangs can gyi yul du byon pa'i lo paN rnams kyī mtshan tho rags rim tshigs bcad du bsdebs pa ma hA paN+Di ta shI la rat+na'i gsung*, vol. 19, 244, Kabum 2014).