

༄༅། །ཕྱོགས་བཅུ་དུས་བཞིའི་དབུ་ཅན་གྱི་ཞལ་གདམས།

Oral Instructions: The Ten Directions and Four Times

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

phyogs bcu dus bzhi'i dbu can gyi zhal gdams

B1607

Kabum, vol. 23 ('a), 250.5–251.6, Dzongsar 2014.

This translation was completed by Adam Kane in Crestone, Colorado, in February 2022. Special thanks to Khenpo Kunga for clarifying questions about the text. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

First Published 2023

Version 2

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](#).

CONTENTS

TRANSLATOR'S INTRODUCTION	1
THE TEN DIRECTIONS AND FOUR TIMES	3
NOTES	7
BIBLIOGRAPHY	9
GLOSSARY	11

TRANSLATOR'S INTRODUCTION

This brief supplication prayer is an exuberant and evocative expression of devotional aspects of the Vajrayāna path.

It is most likely a supplication to the great treasure revealer Chokgyur Lingpa, a contemporary and collaborator of Jamyang Khyentse Wangpo. Structured in the form of classic four-line stanzas, the prayer begins with a call to the lama to regard the student with eyes of wisdom. The supplication moves on to include the classic preliminary practices of refuge, offering, and confession, followed by a request for the supreme siddhi of awakening. There is then an invocation for the lama to reside in the bindu of the student's heart and mingle their awakened mind with the student's ordinary mind. This teaching, along with the title of the work referring to the four times, suggests that the prayer should be understood in terms of the view of Dzogchen.¹

Supportive and obstructive conditions are mentioned, and a connection is made between virtuous deeds and the fulfillment of enlightened intent. The pure land known as the Lotus-Covered Realm and its chief bodhisattva Lotus Bud, connected to a pure vision Jamyang Khyentse Wangpo had after the passing of the *tertön* Chokgyur Lingpa,² are invoked as part of a wish to guide all beings. The supplication ends with auspicious aspirations for the lama, disciples, the teachings, and the kingdom in general.

ཕྱགས་བརྩ་དུས་བཞི།

The Ten Directions and Four Times

*Namo guru Vajrasattvāya.*³

ཕྱགས་བརྩ་དུས་བཞིའི་རྣམ་འདྲན་སྤྲས་བཅས་ཀྱི།

chok chu dü zhi nam dren sé ché kyi

To the very essence of the body, speech, mind, qualities, and activity of the buddhas
and bodhisattvas of the ten directions and four times,

སྐྱ་གསུང་ཐུགས་ཡོན་ཤིན་ལས་ངོ་བོ་ཉིད།

ku sung tuk yön trin lé ngo wo nyi

The embodiment of all objects of refuge, great treasure-revealing vajra holder,⁴

སྐྱབས་གནས་ཀྱན་འདུས་གཏིང་ཆེན་རྩྭ་འཆང་།

kyab né kün dü ter chen dor jé chang

I call out to you from the bottom of my heart—

སྙིང་ནས་འབོད་དོ་ཡེ་ཤེས་སྤྲན་གྱིས་གཟིགས།

nying né bö do yé shé chen gyi zik

Please gaze upon me with eyes of wisdom!

མི་ཐྱེད་གྲས་པས་ཕྱག་འཆོལ་སྐྱབས་སུ་མཆི།

mi ché gü pé chak tsal kyab su chi

With unwavering devotion, I prostrate and take refuge.

ལུས་དང་ལོངས་སྤྱོད་དག་ཚླགས་ལྟོས་མེད་འབུལ།།

lü dang long chö gé tsok tö mé bül

I offer my body, possessions, and accumulated virtues without concern for results. [251]

སྟོམ་དང་དམ་ཚིག་ཉམས་པ་མཐོལ་བཤགས་ན།།

dom dang dam tsik nyam pa töl shak na

As I openly confess all the downfalls of my vows and samaya commitments,

སྒྲིབ་མེད་ཚངས་པ་མཚོག་གི་དངོས་གྲུབ་སྟོལ།།

drib mé tsang pa chok gi ngö drub tsöl

Please grant the complete and unobscured supreme siddhi!

བདག་ཅག་བརྒྱད་འཛིན་སྟོབ་མར་བཅས་རྣམས་ཀྱན།།

dak chak gyü dzin lob mar ché nam kün

For all us lineage holders and disciples,

མགོན་པོ་ཁྱོད་ལས་སྐྱབས་གཞན་མ་མཆིས་པས།།

gön po khyö lé kyab zhen ma chi pé

O protector, there is no other refuge than you.

སྟིང་དབུས་མི་ཤིགས་ཐིག་ལེར་རྟག་བཞུགས་ནས།།

nying ü mi shik tik ler tak zhuk né

Always dwell in the bindu³ in the center of our hearts,

སྤྱགས་ཡིད་གཅིག་ཏུ་འདྲེས་པའི་བྱིན་ཆེན་པོ་ལ།།

tuk yi chik tu dré pé jin chen pob

And please bestow the great blessing that your realized mind and our minds are mingled as one!

གནས་སྐབས་དམ་ཚེས་སྐབ་པའི་འགལ་རྒྱུན་ནི།།

né kab dam chö drub pé gal kyen zhi

In the near term, may obstacles to accomplishing the sublime Dharma be pacified!

མཐུན་རྒྱུན་མ་ལུས་ཕུན་སུམ་ཚླགས་པ་དང་།།

tün kyen ma lü pün sum tsok pa dang

May all supportive conditions without exception be excellent!

རྣམ་པར་དཀར་བའི་ལེགས་བྱས་ཇི་སྟེད་ཀྱིས།།

nam par kar wé lek jé ji nyé kyi

And by all the pure virtuous deeds that exist,

མགོན་ཁྱེད་ཐུགས་དགོངས་ཡོངས་སུ་རྫོགས་པར་ཤོག།

gön khyö tuk gong yong su dzok par shok

O protector, may your enlightened intent be completely perfected!

མཐར་ཐུག་པདྨ་ཁེབས་པའི་ཞིང་ཁམས་སུ།།

tar tuk pemé kheb pé zhing kham su

Ultimately, in the Lotus-Covered Realm,

བྱང་སེམས་བྱ་མཆོག་པདྨའི་ཐུ་གུ་དང་།།

jang sem khyu chok pemé nyu gu dang

As the chief bodhisattva Lotus Bud⁶

སྟོན་འཁོར་དགོངས་པ་དབྱེར་མེད་གཅིག་གྱུར་ཏེ།།

tön khor gong pa yer mé chik gyur té

Please grant your blessings that our minds, as teacher and assembly,

མཁའ་མཉམ་འགོ་ཀུན་འདྲན་པར་བྱིན་གྱིས་སྒྲོབས།།

kha nyam dro kün dren par jin gyi lob

Become indivisible and that we may guide all beings equal to space!

རྒྱལ་བ་ཀུན་དངོས་སྒྲ་མས་རྗེས་སུ་བབྱུང་།།

gyal wa kün ngö la mé jé su zung

Lama, embodiment of all the conquerors, care for us!

རྒྱལ་བའི་སྲས་པོ་ཞབས་པད་བསྐྱལ་བརྒྱུར་བརྟན།།

gyal wé sé po zhab pé kal gyar ten

Heir of the victorious ones, may your lotus feet be secure for a hundred eons!

རྒྱལ་ཁམས་ནི་མེད་བཤད་སྒྱུ་ཐིན་ལས་རྒྱས།།

gyal kham dri mé shé drub trin lé gyé

May the enlightened activity of stainless study and practice flourish throughout the kingdom!

རྒྱལ་ཁམས་ཀུན་ཏུ་བཀྲ་ཤིས་བདེ་ལེགས་ཤོག།

gyal kham kün tu ta shi dé lek shok

May there be auspicious goodness in all the land!

As encouraged by a series of precious requests by the prophesized emanated dākinī, this joyful servant of the Lake-Born Guru, Jamyang Khyentse Wangpo, composed this supplication from the bottom of his heart. O lamas, buddhas, and bodhisattvas, please grant your blessings that it be accomplished just as requested!

NOTES

1. Temporality in Buddhism is commonly described in terms of the “three times.” As a comparison to this text, Jamyang Khyentse Wangpo uses it in a prayer with an otherwise almost identical title (*phyogs bcu dus gsum zhes pa'i dbu can gyi gsol 'debs*). In the Dzogchen tradition, however, one finds an enumeration of “four times” (*dus bzhi*), with the “timeless time” of mind itself being added to past, present, and future; see Yao, “Four-Dimensional Time in Dzogchen and Heidegger,” 515–20. In this way, the title offers a lens into the view of this prayer.
2. When the great treasure-revealer (*gter ston*) Chokgyur Lingpa (mchog gyur gling pa, 1829–1870) passed away, Jamyang Khyentse Wangpo had a vision of him appearing as the bodhisattva Lotus Bud (*byang sems pad+ma'i myu gu*) in a pure land called the Lotus-Covered Realm (*nub phyogs zhing kham pad+mas khebs pa*) cosmologically situated in the west, next to Sukhāvati. Jamyang Khyentse Wangpo then received empowerments and transmissions from the bodhisattva. See Guru Padmasambhava et al., *The Great Tertön*, 309; Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, 848 ff.
3. “Homage to the guru Vajrasattva.”
4. The epithet *dorje chang* (*rdo rje 'chang*) is often used as a reference to one's root lama.
5. Worth noting is the use of the term *thig le* here, which can be understood in its Dzogchen meaning, especially given the context of a supplication to the *tertön* Chokgyur Lingpa.
6. This verse is most likely a reference to Chokgyur Lingpa.

BIBLIOGRAPHY

Tibetan Language Sources

Jamyang Khyentse Wangpo (’jam dbyangs mkhyen brtse’i dbang po). *phyogs bcu dus gsum zhes pa’i dbu can gyi gsol ’debs*. In *mkhyen brtse’i dbang po’i bka’ ’bum*, vol. 23, 250.5–251.6. Dzongsar: rdzong sar blo gros phun tshogs, 2014.

Secondary Sources

Dudjom Rinpoche. *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*. Translated and edited by Gyurme Dorje and Matthew Kapstein. Boston: Wisdom Publications, 1991.

Guru Padmasambhava, Chokgyur Lingpa, Jamyang Khyentsé Wangpo, Jamgön Kongtrül Lodrö Thayé, Orgyen Tobgyal Rinpoché, and Phakchok Rinpoché, *The Great Tertön: The Life and Activities of Chokgyur Lingpa*. Kathmandu: Lhasey Lotsawa Translations, 2016.

Yao, Zhihua. “Four-Dimensional Time in Dzogchen and Heidegger.” *Philosophy East and West* 57, no. 4 (October 2007): 512–32.

GLOSSARY

bindu

ཐིག་ལེ། • *thig le* • bindu

Literally, “drop.” The bindu can refer to the sign appearing above certain seed syllables or, in more esoteric contexts, a ball of energy, sphere of light, or seminal drop.

four times

དུས་བཞི། • *dus bzhi*

Past, present, and future, as well as the “timeless time” discussed in Dzogchen texts.

Lotus Bud

བྱང་སེམས་སྒྲའི་ལྷ་གྲ། • *byang sems pad+ma'i myu gu* • bodhipadmāṅkura

Jamyang Khyentse Wangpo had a vision of Chogyur Lingpa (mchog gyur gling pa, 1829–1870) reincarnating as this bodhisattva in the Lotus-Covered Realm (pad+mas khebs pa'i zhing khams).

Lotus-Covered Realm

སྒྲའི་ཐེགས་པའི་ཞིང་ཁམས། • *pad+mas khebs pa'i zhing khams* • padmapratichannākṣetra

Associated with the bodhisattva Lotus Bud (*byang sems pad+ma'i myu gu*), this pure land is cosmologically situated in the west, next to Sukhāvātī.

ten directions

ཕྱགས་བཅུ། • *phyogs bcu* • daśadik

The ten directions include the four cardinal and four ordinal directions, as well as above and below.

vajra holder

རྡོ་རྗེ་འཆང་། • *rdo rje 'chang* • vajradhara

This can either mean Vajradhara Buddha or refer to one's root guru.

Vajrasattva

རྩི་རྩེ་སེམས་དཔལ་པ། • *rdo rje sems dpa'* • vajrasattva

The saṃbhogakāya Vajrasattva Buddha is especially associated with practices of purification.