

༄༅། །མཁའ་བཟུངས་པའི་ཡེ་ཤེས་གཅིག་བསྐྱུས་པ།

The Wisdom Embodiment of Knowledge, Love, and Power

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

mkhyen brtse nus pa'i ye shes gcig bsdus pa

B204

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This supplication to Jamyang Khyentse Wangpo was written by himself to fulfill the request of Lhatse Ön Lama.¹ Composed of only eight lines, these verses can easily be added to one's daily prayers and practices to arouse one's inspiration and cultivate a greater connection to the Great Khyentse and his lineage.

The first part of this composition features a signature of the guru—the skillful embedding of his name in the prayer—Jamyang (“Mañjughoṣa”), Khyentse (“knowledge and love”), and Wangpo (“lord”). In the current translation, these words are rendered with italics.² The second part of the prayer supplicates the guru to always remain and requests his blessings so that the benefit for oneself and others may be achieved and happiness and prosperity may increase.

The beginning of this prayer mirrors the beginning of another well-known guru yoga supplication written by Khyentse Wangpo, to which Jamgön Kongtrul Lodrö Taye added verses of his own, transforming it into a prayer for the swift rebirth of his revered companion.³ The first two lines are also found almost verbatim in another prayer to himself that Khyentse Wangpo composed “in response to the entreaties of the faithful.”⁴

མཁྱེན་བརྩེ་རུས་པའི་ཡེ་ཤེས་གཅིག་བསྐྱུས་པ།

The Wisdom Embodiment of Knowledge, Love, and Power

འཇམ་པའི་དབྱངས་སོགས་སྤྲས་བཅས་ཀྱིས་ཀུན་གྱི།

jampé yang sok sé ché gyal kün gyi

The wisdom embodiment of *knowledge, love*, and power

མཁྱེན་བརྩེ་རུས་པའི་ཡེ་ཤེས་གཅིག་བསྐྱུས་པ།

khyentsé nüpé yeshé chik düpa

Of all the victors and their heirs, *Mañjughoṣa* and the rest,

མཁས་གྲུབ་དབང་པོ་རྗེ་བརྩུན་སྤྲ་མ་མཆོག།

khedrub wangpo jetsün lama chok

Supreme guru, venerable *lord* of scholars and siddhas,⁵

བསྐྱེད་བརྒྱུད་ཞབས་བརྟན་ཆོས་འཁོར་བསྐྱོར་གྱུར་ཅིག།

kal gyar zhabten chökhör kor gyur chik

May you remain for hundreds of eons, turning the wheel of Dharma.

དཔལ་ལྷན་སྤྲ་མ་མཆོག་ལ་གསོལ་བཏབ་མཐུས།

palden lama chok la söltaḥ tū

Through the force of my prayers offered to the glorious, supreme guru,

ཚོ་རབས་ཀྱན་རྒྱ་འབྲེལ་མེད་མེས་བཟུང་ནས།

tserab küntu dralmé jezung né

May you continuously and inseparably care for me across lifetimes.

རང་གཞན་དོན་གཉིས་ལྷན་གྱིས་གྲུབ་པ་དང་།

rangzhen dōn nyi lhün gyi drubpa dang

Grant your blessings that the twofold benefit for myself and others may be
spontaneously achieved

ཕན་བདེའི་དཔལ་འབྱོར་རྒྱས་པར་བྱིན་གྱིས་སློབས།

pendé paljor gyepar jin gyi lob

And the richness of well-being and happiness may increase!

Composed by Khyentse Wangpo himself as a reply to the request of the sublime Lhatse Ön Lama.⁶

May there be goodness and auspiciousness.

NOTES

1. It is worth noting that Khyentse Wangpo granted Lhatse Öñ Lama (lha rtse dbon bla ma) another prayer (*'phags yul grub pa'i dbang phyug*), which precedes the current one in volume 1 of Khyentse Wangpo's Collected Works. The exact identity of this figure remains a mystery. While the title "monastic head" (*dbon*) may refer to a lama of the Dzongsar Tashi Lhatse Monastery in Kham (established in 1253), it also has a familial sense of "nephew" or "grandson."
2. The title of this text deriving from the catalog for the 1919 edition of the Khyentse Kabum is *'jam pa'i dbyangs sogs*, based on the first line of the text in Tibetan. For the sake of clarity, the title of the current translation is based on the second line of the text in Tibetan (the first line in English).
3. Jamyang Khyentse Wangpo, *A Supplication to the Master Himself: The Embodiment of Mañjughoṣa and Others* (KVP B315).
4. Jamyang Khyentse Wangpo, *A Prayer to Jamyang Khyentse Wangpo*, 495 (KVP B225): "Single embodiment of the wisdom, love, and spiritual power/ Of all the victorious ones and their heirs, Mañjughoṣa and the rest..." (*'jam pa'i dbyangs sogs sras bcas rgyal kun gyi/ mkhyen brtse nus gsum gcig tu bsdu pa'i dngos/*).
5. The Tibetan editors of the 2014 Dzongsar edition used tiny circles below a number of words in the original text to highlight how Khyentse Wangpo included elements of his own name in the composition. Those words are rendered in italics in the English translation.
6. Note that this colophon mirrors almost word for word that of the previous text in the volume, *'phags yul grub pa'i dbang phyug* (KVP B203). The colophon of that text states that Khyentse Wangpo wrote it down, whereas this prayer is described as having been spoken, perhaps even right there on the spot.

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GLOSSARY

Lhatse Ön Lama

ལྷ་ཅེ་དཔོན་བླ་མ། • *lha rtse dbon bla ma*

An unidentified lama with this title, described by Jamyang Khyentse Wangpo as both “supreme” (*mchog*) and “sublime” (*dam pa*), appears in the colophon of two prayers in the Kabum (B203 and B204), being the person who requested them.

Mañjughoṣa

འཇམ་པའི་དབྱངས། • *'jam pa'i dbyangs*

Literally, “Gentle-Voiced One.” This is an alternative name for Mañjuśrī, as well as an epithet for Jamyang Khyentse Wangpo, held to be an emanation of that bodhisattva.

twofold benefit

དོན་གཉིས། • *don gnyis*

The aim to achieve benefit, both relative and ultimate, for oneself and others.