

༄༅། །སྤྲུལ་ལ་གསེལ་འདེབས་སྒྲོན་ཚིགས་དུས་གསུམ་སངས་རྒྱས་  
ཐམས་ཅད་ཀྱི་མཁྱེན་བརྟེན་གསུམ་གཅིག་བསྐྱུས་པ།

**An Aspiration and Supplication to the  
Guru:  
Uniting the Sublime Knowledge, Love, and  
Power of All Buddhas of the Three Times**

Jamyang Khyentse Wangpo



KHYENTSE VISION  
PROJECT

*bla ma la gsol 'debs smon tshigs dus gsum sangs rgyas thams cad kyi mkhyen brtse nus gsum gcig bsdus pa*

B217

Kabum, vol. 1 (ka), 492.2–492.5, Dzongsar 2014.

This translation was completed by Shey Rigel, with the kind assistance of Do Tulku Rinpoche. 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 17-Sep-2026

**Khyentse Vision Project:** Translating the Works of  
Jamyang Khyentse Wangpo

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# TRANSLATOR'S INTRODUCTION

This prayer invokes the blessings of the root guru for the disciple to accomplish what are commonly known as the “four dharmas of Gampopa” and to actualize view, meditation, conduct, and fruition. It comprises one of a number of devotional supplications to the guru contained within the first volume of the Khyentse Kabum and falls within its first section: Praises and Supplications Supplemented by Prayers for Longevity and Swift Rebirth.

Regarding the four dharmas of Gampopa, it should be recognized that their basic formula, with certain variations, is not restricted to Gampopa's lineage alone. Longchenpa, for instance, comments on an almost identical presentation in his *Jewel Garland for the Four Dharmas*,<sup>1</sup> which connects the four dharmas with the Dzogchen system; hence, we also find the convention of the “four dharmas of Longchenpa.” Notably, for the fourth dharma he has “for confusion to be purified into wisdom,” instead of “for confusion to dawn as wisdom.”<sup>2</sup> Furthermore, the formula of the four dharmas is also used in Sakya commentaries to elucidate the seminal Sakya mind-training work *Parting from the Four Attachments*.<sup>3</sup> Khyentse Wangpo himself makes use of this exegetical framework, replacing “wisdom” with “basic space,” in his *Nectar of the Heart: An Experiential Song on Parting from the Four Attachments*.<sup>4</sup>

*An Aspiration and Supplication to the Guru*<sup>5</sup> closes with the prayer that through the guru's blessings, all beings with whom one is connected may have their sorrows eased in Sukhāvātī, the pure realm of the buddha Amitābha, and that the benefit of both oneself and others may be spontaneously accomplished.



བླ་མ་ལ་གསོལ་འདེབས་སྟོན་ཚིགས།

## An Aspiration and Supplication to the Guru

དུས་གསུམ་སངས་རྒྱལ་ཐམས་ཅད་ཀྱི།

dü sum sang gyé tam ché kyī

Uniting the sublime knowledge, love, and power

མཁའ་འགྲོ་བ་ཆེན་ཉུས་གསུམ་གཅིག་བསྟུས་པ།

khyen tsé nü sum chik dü pa

Of all buddhas of the three times—

དྲིན་ཅན་རྩ་བའི་བླ་མ་ལ།

drin chen tsa wé la ma la

O kind root guru,

སྟིང་ནས་གདུང་བས་གསོལ་བ་འདེབས།

nying né dung wé söl wa deb

With heartfelt longing, I pray!

ལོ་སྤྱོད་ཆོས་སྤུ་འགྱུར་བ་དང་།

lo na chö su gyur wa dang

Grant your blessings so that my mind turns toward the Dharma,

དམ་ཆོས་ལམ་དུ་ལོངས་པ་དང་།

dam chö lam du long pa dang

I may bring the sacred Dharma onto the path,

ལམ་གྱི་འབྲུལ་པ་ཞི་བ་དང་།

lam gyi trül pa zhi wa dang

Confusions on the path are pacified,

འབྲུལ་སྒྲུང་ཡེ་ཤེས་ཆེན་པོར་ཤར།

trül nang yé shé chen por shar

And confused appearances dawn as great wisdom.

འཁོར་འདས་དབྱེར་མེད་ལྟ་བུ་རྟོགས།

khör dé yer mé ta wa tok

Grant your blessings so that I may realize the view of the inseparability of saṃsāra and  
nirvāṇa,

བསྐྱེད་རྫོགས་བྱུང་འཇུག་སྒྲོམ་པ་གསལ།

kyé dzok zung yuk gom pa sal

Achieve vivid clarity in the meditation of generation and completion in union,

སྒྲོམ་གསུམ་སྦྱོད་པ་ནུམ་པར་དག།

dom sum chö pa nam par dak

Uphold pure conduct in accord with the three sets of vows,

སྐྱུ་བཞི་དབྱེར་མེད་འབྲས་བུ་ཐོབ།

ku zhi yer mé dré bu tob

And accomplish the fruition of the indivisible four kāyas.

འབྲེལ་ཚད་ཡིད་ཅན་མ་ལུས་ཀླན།

drel tsé yi chen ma lü kün

Grant your blessings that all beings with whom I am connected

བདེ་ཅན་ཞིང་དུ་དབྱུགས་དབྱུང་ནས།

dé chen zhing du uk yung né

Without exception find their ease in the realm of Sukhāvati,

རང་གཞན་དོན་གཉིས་ལྷན་སྒྲུབ་པའི།

rang zhen dōn nyi lhün drub pé

And thereafter obtain that richest fortune

སྐལ་པ་བཟང་པོར་བྱིན་གྱིས་སྒྲོབས།

kal pa zang por jin gyi lob

Of spontaneously achieving the twofold benefit of oneself and others.



## NOTES

1. *chos bzhi rin po che'i 'phreng ba*. See <https://studybuddhism.com/en/tibetan-buddhism/original-texts/tantra-texts/a-precious-garland-for-the-four-themes-of-gampopa>.
2. *'khrul pa ye shes su 'char ba* and *'khrul pa ye shes su dag pa*, respectively.
3. *zhen pa bzhi bral*.
4. *zhen pa bzhi bral gyi nyams dbyangs snying gi bdud rtsi*. See <https://www.lotsawahouse.org/tibetan-masters/jamyang-khyentse-wangpo/parting-four-attachments-nectar-heart> (KVP B1534).
5. Note that the original title of this text (*bla ma la gsol 'debs smon tshigs dus gsum sangs rgyas*) is a later addition deriving from the catalog for the 1919 edition of the Khyentse Kabum, with the second part of this title (*dus gsum sangs rgyas*) reflecting the opening words of the prayer. The current translation includes an expanded selection of its opening words for further context: “Uniting the Sublime Knowledge, Love, and Power of All Buddhas of the Three Times” (*dus gsum sangs rgyas thams cad kyi mkhyen brtse nus gsum gcig bsdus pa*).



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# GLOSSARY

## four dharmas of Gampopa

དྲགས་པོ་ཚས་བཞི། • *dwags po chos bzhi*

Literally, the “four dharmas of the One from Dagpo,” these are as follows: for the mind to turn toward the Dharma (*blo chos su 'gro ba*), for the Dharma to become the path (*chos lam du 'gro ba*), for the path to dispel confusion or for confusions on the path to be dispelled (*lam 'khrul pa sel ba*), and for confusion to dawn as wisdom (*'khrul pa ye shes su 'char ba*). There are, however, variations to this formula.

## four kāyas

སྐུ་བཞི། • *sku bzhi* • catuḥkāya

The dharmakāya, saṃbhogakāya, nirmāṇakāya, and svabhāvikakāya.

## generation and completion

བསྐྱེད་རྫོགས། • *bskyed rdzogs*

The generation (*utpattikrama*; *bskyed rim*) and completion (*niṣpannakrama*; *rdzogs rim*) stages of Vajrayāna practice. The generation stage purifies ordinary conceptual cognitions (*tha mal gyi rnam rtog*), while the completion stage purifies the conceptual cognitions associated with clinging to the sublime deity (*gya nom lhar zhen gyi rnam rtog*).

## Path and Fruition

ལམ་འབྲས། • *lam 'bras*

The advanced meditation system of the Sakya tradition, the root text for which is the *Vajra Verses* (*rdo rje tshig rkang*) of Mahāsiddha Virūpa.

## Sukhāvātī

བདེ་ཅན། བདེ་བ་ཅན། • *bde can, bde ba can* • sukhāvātī

Sukhāvātī, meaning “blissful,” is the pure realm of the buddha Amitābha.

## three sets of vows

སྡོམ་པ་གསུམ། སྡོམ་གསུམ། • *sdom pa gsum, sdom gsum* • trisaṃvara

The vows of individual liberation, the bodhisattva, and secret mantra.

## wisdom

ཡེ་ཤེས། ▪ *ye shes* ▪ jñāna

The *bod rgya tshig mdzod chen mo* (2014, s.v. *ye shes*) Tibetan-Chinese dictionary provides two definitions of wisdom: “(1) primordially present wisdom; the empty and lucid awareness naturally present within the mindstreams of all sentient beings (*ye nas gnas pa'i shes pa ste sems can thams cad kyi rgyud la rang bzhin gyis gnas pa'i stong gsal gyi rig pa*); (2) the realized wisdom of a noble one (*'phags pa'i mkhyen pa*).”