

༄༅། །ཐེ་ཉིད་གྱི་གསལ་འདེབས། འཇམ་པའི་དབྱངས་གྱི་ངོ་བོ་ཉིད།

A Supplication to the Master Himself: The Essence of Mañjughoṣa

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KHYENTSE VISION
PROJECT

rje nyid kyi gsol 'debs/ 'jam pa'i dbyangs kyi ngo bo nyid

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This work is considered a *söldeb*, translated here as “supplication,” which is one of the most inspiring genres widespread among the writings of Tibetan Buddhist masters. Such supplications could be addressed to enlightened Buddhist figures like the Buddha or bodhisattvas, or to one’s personal tutelary deity. Often, they praise the external and internal qualities and the enlightened aspects of the three dimensions—namely, physical, verbal, and mental—of the one being prayed to. Closely connected to the *söldeb* genre are the *töpa* and *lama gyangbö* genres—songs of praise of the guru and prayers that call to the lama from afar.

Supplications may be written by admiring disciples on their own initiative or composed at the request of others. But sometimes, as is the case here, the author of the supplication composes a supplication to himself, effusively praising their own learning and spiritual realization. Two of the most famous and widely used examples of supplications of this type, the *Shejama*¹ and the *Migtsema*,² were written by and addressed to Sakya Paṇḍita Kunga Gyaltsen (1182–1251) and Tsongkhapa Lobsang Dragpa (1357–1419), respectively. While the former comprises the first verse of obeisance of the *Treasure on the Science of Valid Cognition*, the latter is found among the miscellaneous writings of Tsongkhapa and the second volume of his collected works. Likewise, the fifteenth-century Sakyapa master Gorampa Sönam Senge (1429–1489) also wrote two supplications to himself. Some of the great lineage holders of the Tibetan Buddhist tradition of our time (including Dzongsar Khyentse Rinpoche) have also written short supplications to themselves at the request of others.

Most supplications, including this one, are written in verse. This could be due to the fact that they are intended to be integrated into daily prayers. While supplications are of various lengths, the one translated here is brief.³

རྗེ་ཉིད་གྱི་གསོལ་འདེབས།

A Supplication to the Master Himself

འཇམ་པའི་དབྱངས་སོགས་ཕྱོགས་བཅུའི་རྒྱལ་ཀུན་གྱི།

jam pé yang sok chok chü gyal kün gyi

To the sovereign lama, Khyentse Wangpo,

སྐུ་གསུང་བླགས་གྱི་དོ་རྗེའི་དོ་བོར་ཉིད།

ku sung tuk kyi do jé ngo wor nyi

The essence of the vajras of body, speech, and mind

མཁྱེན་བརྗེའི་དབང་པོ་ཁྱབ་བདག་སྒྲ་མ་ལ།

khyen tsé wang po khyab dak la ma la

Of Mañjughoṣa and all the victorious ones in the ten directions,

སྙིང་ནས་གསོལ་བ་འདེབས་སོ་བྱིན་གྱིས་རྒྱུ་བས།

nying né sol wa deb so jin gyi lob

I supplicate from my heart—bless me!

མགོན་ཁྱེད་བསྐྱལ་པ་རྒྱ་མཚོར་འཛོལ་གཞེས་ཤིང་།

gön khyö kal pa gya tsor tso zhé shing

Prosper, O lord, for oceans of eons!

བདག་སོགས་བྱང་རྒྱུ་སྒྲིང་པོར་མཆིས་གྱི་བར།

dak sok jang chub nying por chi kyi war

Without interruption, take care of beings like me until the essence of enlightenment

འབྲལ་མེད་རྗེས་བཟུང་བྱིན་པར་ཆད་ནི།

dral mé jé zung chi nang war ché zhi

Pacifies the external and internal obstacles,

རང་གཞན་དོན་གཉིས་འབྲུབ་པར་བྱིན་གྱིས་སྒྲོབས།

rang zhen dōn nyi drub par jin gyi lob

And bless us to accomplish benefits for ourselves and others!

This was composed by Khyentse Wangpo himself at the request of Deden Kunga and Jampa Puntsok. May it be virtuous!

NOTES

1. The four-line *Shejama* (*shes bya ma*) prayer: *shes bya thams cad gzigs pa'i spyan yangs shing/ 'gro kun dge legs sgrub pa'i thugs rje can/ bsam yas phrin las mdzad pa'i stobs mnga' ba/ 'jam mgon bla ma'i zhabs la gsol ba 'debs//* (“You who have the eye of wisdom that sees all that is knowable,/ The compassion that brings about the welfare of all beings,/ The strength that accomplishes inconceivable enlightened action,/ Lama, you who are Mañjuśrī in person, at your feet I pray!”). See <https://www.lotsawahouse.org/tibetan-masters/sakya-pandita/>.
2. The *Migtsema* short prayer: *dmigs med brtse ba'i gter chen spyan ras gzigs/ dri med mkhyen pa'i dbang po 'jam pa'i dbyangs/ bdud dpung ma lus bcom mdzad gsang ba'i bdag/ gangs can mkhas pa'i gtsug can tsong kha pa/ blo bzang grags pa'i zhabs la gsol ba 'debs//* (“I pray to Avalokiteśvara—the great treasure of inconceivable love,/ To Mañjughoṣa—the immaculate faculty of knowledge,/ To Guhyapati (i.e. Vajrapāṇi)—the conqueror of an entire army of demons./ To Tsongkhapa—the crown of scholars from the Land of Snows, I pray at the feet of Lobzang Dragpa”). See Berounsky, “Tibetan ‘Magical Rituals’ (*las sna tshogs*) from the Power of Tsongkhapa,” 97.
3. It should also be noted that in the Collected Works of Khyentse Wangpo, this text only has the general title *A Supplication to the Master Himself*. While later editors added a subtitle with the first words of the composition, that has been amended to “The Essence of Mañjughoṣa” to more accurately reflect the English translation.

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GLOSSARY

benefits for ourselves and others

དོན་གཉིས། • *don gnyis*

This phrase generally means fulfilling one's own goals and those of others, but it also has the connotation of attaining buddhahood.

Deden Kunga

དད་ལྷན་ཀུན་དགའ། • *dad ldan kun dga'*

Unidentified petitioner for “A Supplication to the Master Himself.”

essence of enlightenment

བྱང་ཆུབ་སྣིང་པོ། • *byang chub snying po*

Conventionally, this means attaining awakening; in a more esoteric sense, it means the essence of one's mind.

external and internal obstacles

ཕྱི་ནང་བར་ཆད། • *phyi nang bar chad*

The two broad groups of obstacles that impede the practice of Dharma, such as natural disasters and mental obscurations, respectively.

Jampa Puntsok

བྱམས་པ་ཕུན་ཚོགས། • *byams pa phun tshogs*

Unidentified petitioner for “A Supplication to the Master Himself.”

lama gyangbö

བླ་མ་རྒྱུང་འཕོད། • *bla ma rgyang 'bod*

Prayer of calling to the lama from afar.

söldeb

གསོལ་འདེབས། • *gsol 'debs*

Supplication prayer.

töpa

བསྟོད་པ། • *bstod pa* • stotra

A song of praise and eulogy, especially to one's guru.

Treasure on the Science of Valid Cognition

ཚད་མ་རིགས་པའི་གཏེར། • *tshad ma rigs pa'i gter*

This famous work by Sakya Paṇḍita represents one of the most important treatises on logic and epistemology in the Tibetan Buddhist tradition.