

༄༅། །ཚེ་ལ་ཨ་འཕེལ་ལ་གནང་བའི་གསོལ་འདེབས་
ཙམ་གསུམ་ཀུན་འདུས།

Embodiment of the Three Roots: A Supplication Granted to Tsala Apel

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KHYENTSE VISION
PROJECT

tsha la a 'phel la gnang ba'i gsol 'debs rtsa gsum kun 'dus

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Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This prayer forms a supplication to the guru, who is here considered inseparable from both the Lotus-Born and the Exalted Lady Tārā. Consisting of three stanzas, *Embodiment of the Three Roots*¹ invites the disciple to invoke the guru's blessings for the development of crucial stages of the path, such as renunciation and the resolve for supreme awakening, and for the elimination of adverse circumstances, the increase of favorable conditions (such as one's longevity, merit, and wealth), and the attainment of omniscience in the pure realm of Sukhāvatī once this life has passed.

Comprising one of a number of devotional supplications to the guru contained within the first volume of the Khyentse Kabum, the current text falls within its first section: Praises and Supplications Supplemented by Prayers for Longevity and Swift Rebirth.

ཙ་གསུམ་ཀུན་འདུས།

Embodiment of the Three Roots

ཙ་གསུམ་ཀུན་འདུས་པ་རྒྱ་འབྱུང་གནས་དང་།།

tsa sum kün dü pema jung né dang

Inseparable from the Lotus-Born, embodiment of the Three Roots,

ཐུགས་རྗེ་ལྷུང་མ་རྗེ་བརྩན་སྒྲོལ་མའི་ཞབས།།

tuk jé nyur ma jé tsün dröl mé zhab

And the Exalted Lady Tārā, swift in her compassion,

དཔེ་མེད་ཁྱེད་པོ་འདུག་དཔལ་ལྷན་སྐྱེས་མ་ལ།།

yer mé khyab dak pal den la ma la

O glorious guru, all-pervading lord—

སྤྱིང་ནས་གསོལ་བ་འདེབས་སོ་བྱིན་གྱིས་ལྷོབས།།

nying né söl wa deb so jin gyi lob

From the depths of my heart I pray, grant your blessings!

དལ་འབྱོར་རྩིད་དཀའ་ནམ་འཆི་ངེས་མེད་དྲན།།

dal jor nyé ka nam chi ngé mé dren

Bless me so that I may be mindful of the freedoms and riches so hard to find, and
death's uncertain hour,

འཁོར་བའི་སྤྲུག་བསྐྱེད་མཐོང་བའི་ངེས་འབྱུང་གིས།

khor wé duk ngal tong wé ngé jung gi

That through renunciation, laying bare the sorrow of saṃsāra,

ལས་འབྲས་སྒྲང་དོར་ཚུལ་བཞིན་རྒྱས་པ་དང་།

lé dré lang dor tsül zhin nü pa dang

I may be in harmony with karmic cause and effect in what I adopt and reject,

བྱང་ཚུབ་སེམས་གཉིས་འབྱོར་བར་བྱིན་གྱིས་སྒྲོབས།

jang chub sem nyi jong war jin gyi lob

And that I may master the training in the twofold resolve for awakening.

ཁྱད་པར་རང་གཞན་སེམས་ཅན་ཐམས་ཅད་ཀྱིས།

khyé par rang zhen sem chen tam ché kün

Especially, grant me and all beings your blessings

འགལ་ཁྱེན་ཀྱན་ནི་ཆོ་བསོད་དཔལ་འབྱོར་རྒྱས།

gal kyen kün zhi tsé sö pal jor gyé

So that all adverse circumstances may be pacified, while our lifespan, merit, and wealth
increase, [495]

ཕྱི་མ་བདེ་བ་ཅན་གྱི་ཞིང་སྤྱོད་ནས།

chi ma dé wa chen gyi zhing kyé né

And that in our next life, taking birth in the realm of Sukhāvātī,

སྙུར་དུ་རྣམ་མཁྱེན་ཐོབ་པར་བྱིན་གྱིས་སྒྲོབས།

nyur du nam khyen tob par jin gyi lob

The state of omniscience may be swiftly achieved.

The servant who delights the Lake-Born Guru, Khyentse Wangpo, composed these words in response to the request of Tsala Apel,² one exalted by the splendor of faith, munificence, and wealth. O gurus, O victors and your heirs, grant your blessings that they may be fulfilled!

NOTES

1. Note that the title of this text is a later addition deriving from the catalog for the 1919 edition of the Khyentse Kabum. The first part of this title (“Embodiment of the Three Roots”) reflects the opening words of the prayer in the original Tibetan.
2. In accordance with Khenpo Choying Dorjee’s suggested reading, “Apen” (*a ’phen*) has been emended to “Apel” (*a ’phel*) here to maintain consistency with the title found in the catalog (*dkar chag*). Unfortunately, a search of the Khyentse Kabum and BDRC reveals no further references to the figure Tsala Apel/Apen.

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GLOSSARY

all-pervading lord

ཁྱབ་བདག • *khyab bdag*

An epithet for buddhas, meaning a lord who pervades all buddha families.

Exalted Lady Tārā

རྩི་བཙུན་སྒྲོལ་མ་འཛིན་པམ། • *rje btsun sgrol ma'i zhabs*

A feminine deity commonly known in her white and green forms, though she also appears, for example, in twenty-one manifestations. The name “Tārā” is rendered Drölma (*sgrol ma*) in the Tibetan language, meaning “she who liberates,” and she is often associated with protection from fears or dangers. In one telling of her origins, she was born from the bodhisattva Avalokiteśvara’s tears of compassion, while in another she was a princess named Wisdom Moon, who upon developing the resolve for awakening refused exhortations to transform into a man, vowing to instead benefit beings in female form until saṃsāra is emptied.

Lake-Born Guru

མཚོ་སྐྱེས་བླ་མ། • *mtsbo skyes bla ma*

An epithet of Guru Rinpoche.

Lotus-Born

པདྨ་འབྱུང་གནས། • *pad+ma 'byung gnas* • padmākara

An epithet of Guru Rinpoche.

Sukhāvātī

བདེ་བ་ཅན། • *bde ba can* • sukhāvātī

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

twofold resolve for awakening

བྱང་ཆུབ་སེམས་གཉིས། • *byang chub sems gnyis*

The aspiring and applied resolve for awakening (*bodhicitta*). Alternatively, this may refer to conventional and ultimate bodhicitta.