

༄༅། །སྐྱབས་གནས་རྒྱུ་འབོད་ཀྱི་གསལ་འདེབས་
བྱིན་རྒྱབས་ལུང་སྟོལ།

**Swift Bestowal of Blessings:
A Supplication Calling the Sources of
Refuge from Afar**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

skyabs gnas rgyang 'bod kyi gsol 'debs byin rlabs myur stsol

B226

Kabum, vol. 1, 496.2–497.2, Dzongsar 2014.

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First Published 2025

Version 1

Generated from KVP's reading room on 20-Apr-2026

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

Beginning with an invocation to the Three Jewels and Three Roots as sources of refuge, this prayer continues with supplications for their blessings. It honors three foundational masters of the Sakya lineage, collectively known in Tibetan as *sa-ngor-tsar-sum*: Sachen Kunga Nyingpo, one of the five founding patriarchs of the Sakya tradition; Ngorchén Kunga Zangpo, who established the Ngor lineage; and Tsarchen Losal Gyatso, founder of the Tsar lineage. The prayer also venerates Tartse Khénchen Jampa Kunga Tenzin, the forty-seventh throne holder of Ngor Monastery and one of Jamyang Khyentse Wangpo's root teachers.¹

བྱིན་ལྷ་བས་ཟུར་སྟོལ།

Swift Bestowal of Blessings

བསྟུ་མེད་སྟུ་བས་ཀྱི་སྟིང་པོ་རིན་ཆེན་གསུམ།།

lumé kyab kyi nyingpo rinchen sum

The Three Jewels, unfailing heart essence of refuge,

སླ་མ་ཡི་དམ་མཁའ་འགྲོ་ཆོས་སྟོང་དང་།།

lama yidam khandro chökyong dang

The guru, yidam, dākinī, and Dharma protectors,

འཇམ་དབྱངས་སྟུལ་པའི་རྣམ་རལ་ས་སྐྱ་པ།།

jamyang trülpe namröl sakyapa

Sachen Kunga Nyingpo, emanation of Mañjughoṣa,

འཇིག་རྟེན་མགོན་པོ་དྲུག་ཆེན་ཅེ་ཅེ་འཆང་།།

jigten gönpö ngorchen dorjé chang

Ngorchen Vajradhara, protector of the world,

གསང་འཛིན་མངའ་བདག་ཚར་ཆེན་ཆོས་ཀྱི་ཅེ།།

sang dzin ngadak tsarchen chö kyi jé

Lord of the Dharma, Tsarchen, sovereign holder of secrets,

འཁོར་ལོ་འུ་མགོན་པོ་ཐར་ཕྱེད་ཅེ་ཅེ་འཆང་།།

khorlō gönpö tartsé dorjé chang

Tartse Vajradhara, protector of the maṇḍala,

འཇམ་དབྱངས་སྒྲ་མ་མཁུན་བཟེའི་དབང་པོ་སོགས།

jamyang lama khyentsé wangpo sok

Jamyang Lama Khyentse Wangpo, and so on—

སྐྱབས་གནས་དཀོན་མཆོག་གྱུ་མཆོའི་ཆོགས་རྣམས་ཀྱན།

kyabné könchok gyatsö tsok nam kün

The entire assembly of the ocean of refuge, the Three Jewels—

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

nying né bö do yeshé chen gyi zik

I call to you from the depths of my heart; please look upon me with your eyes of wisdom!

བདག་དང་མཁའ་མཉམ་སེམས་ཅན་མ་ལུས་ཀྱན།

dak dang kha nyam semchen ma lü kün

May I and all sentient beings, as infinite as space,

འདི་ཕྱིར་བར་དོའི་གནས་སྐབས་ཐམས་ཅད་དུ།

di chir bardö nekab tamché du

In this life, the next, and in the intermediate state,

འབྲལ་མེད་བྱགས་རྩེ་ཆེན་པོས་རྩེ་སུ་བྱུངས།

dralmé tugjé chenpö jesu zung

Be held by your inseparable, great compassion.

སྲིད་ལས་ངས་འབྱུང་གྱུ་བར་བྱིན་གྱིས་སྣོབས།

si lé ngejung kyewar jin gyi lob

Grant your blessings so that renunciation grows within us.

སྦྱོན་འཇུག་བྱང་སེམས་འབྱོངས་པར་བྱིན་གྱིས་སྣོབས།

mön juk jangsem jongpar jin gyi lob

Grant your blessings so that we accomplish the bodhicitta of aspiration and application.

སྦྱོས་བྲལ་ལྟ་བུ་རྟོགས་པར་བྱིན་གྱིས་སྣོབས།

trödral tawa togpar jin gyi lob

Grant your blessings so that we realize the view free of conceptual elaborations.

དབང་བཞིས་རང་རྒྱུད་སྤྲིན་པར་བྱིན་གྱིས་སྒྲོབས།

wang zhi rang gyü minpar jin gyi lob

Grant your blessings so that the four empowerments ripen our minds.

དམ་ཚིག་སྡོམ་པ་དག་པར་བྱིན་གྱིས་སྒྲོབས།

damtsik dompa dagpar jin gyi lob

Grant your blessings so that we keep our samayas and vows pure.

འཁོར་འདས་དབྱེར་མེད་འཆར་བར་བྱིན་གྱིས་སྒྲོབས།

khor dé yermé charwar jin gyi lob

Grant your blessings so that the indivisibility of saṃsāra and nirvāṇa becomes apparent.

བསྐྱེད་རིམ་གསལ་སྣང་འབྲུག་པར་བྱིན་གྱིས་སྒྲོབས།

kyerim sal nang drubpar jin gyi lob

Grant your blessings so that we attain the vivid presence of the generation stage.

རྫོགས་རིམ་ཡེ་ཤེས་སྐྱེ་བར་བྱིན་གྱིས་སྒྲོབས།

dzogrim yeshé kyewar jin gyi lob

Grant your blessings so that the primordial wisdom of the completion stage arises. [497]

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

nyur du namkhyen tobpar jin gyi lob

Grant your blessings so that we quickly attain omniscience.

གནས་སྐབས་སུ་ཡང་དམ་ཚཱ་སྐྱབ་པའི་གོགས།

nekab su yang damchö drubpé gek

In the meantime, may obstacles to practicing the sublime Dharma,

ཕྱི་ནང་གསང་བའི་འགལ་རྒྱུན་ཀུན་ནི་ཞིང་།

chi nang sangwé galkyen kün zhi zhing

And all outer, inner, and secret adversities be pacified.

མཐུན་རྒྱུན་མ་ལུས་ཕུན་སུམ་རྫོགས་པ་ཡིས།

tünkyen ma lü pünsum tsogpa yi

Through the abundance of favorable conditions,

རང་གཞན་དོན་གཉིས་འགྲུབ་པའི་བྲལ་ཤིས་རྩེ་ལ།

rang zhen dōn nyi drubpé tashi tsöl

Let all be auspicious for accomplishing the twofold aim, the benefit of myself and others.

This was uttered by Jamyang Khyentse Wangpo at the request of the spiritual teacher Jampa Tenzin.² May it be meaningful! Sarvadā kalyāṇaṃ bhavatu.

NOTES

1. The details of all these lineage masters were kindly clarified by Khenpo Choying Lhundrub.
2. As clarified by Khenpo Choying Lhundrub, here Jampa Tenzin refers to Tartse Khenchen Jampa Kunga Tenzin, a teacher of Jamyang Khyentse Wangpo mentioned at the beginning of the prayer.

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GLOSSARY

bodhicitta of aspiration and application

སྒྲོན་འདུག་བྱང་སེམས། • *smon 'jug byang sems*

The two aspects of awakening mind (*bodhicitta*): commonly understood to refer respectively to the intention to achieve awakening for all beings and the active application of that intention.

completion stage

རྫོགས་རིམ། • *rdzogs rim* • saṃpannakrama

The second of the two stages of Vajrayāna practice focused on the dissolution of a visualized tantric maṇḍala and its deities, and on the yogic practices of the channels, wind, and essences.

ḍākinī

མཁའ་འགྲོ། • *mkha' 'gro* • ḍākinī

In the context of the Vajrayāna teachings, ḍākinīs are embodiments of enlightened wisdom, or female practitioners who have attained accomplishment through the tantric path. The term is also used to refer to the feminine principle viewed from an enlightened perspective.

Dharma protectors

ཆོས་སྐྱོང་། • *chos skyong* • dharmapāla

A class of beings pledged to guard the buddhas' teachings and to protect those who uphold them. They can be either worldly beings tamed by buddhas, realized masters of the past, or emanations of buddhas and bodhisattvas.

four empowerments

དབང་བཞི། • *dbang bzhi*

The four tantric initiations: the vase empowerment, the secret empowerment, the knowledge-wisdom empowerment, and the word empowerment.

generation stage

བསྐྱེད་རིམ། • *bskyed rim* • utpattikrama

The first of the two stages of Vajrayāna practice in which a practitioner transforms their ordinary perceptions through the visualization of the maṇḍala and deities and recitation of mantras.

intermediate state

བར་དོ། • *bar do* • antarabhava

This term generally refers to the transitional state between one situation and the next, such as the interval between death in one life and birth in another. There are several classifications of bardo. The four bardos are: (1) the bardo of this life; (2) the bardo of dying; (3) the bardo of dharmatā or reality; (4) the bardo of becoming. The six bardos include the four above, plus (5) the bardo of dreams, and (6) the bardo of meditation. Each of these states presents unique opportunities for attaining liberation.

Lord of the Dharma Tsarchen

ཚེ་རེ་ཆོས་ཀྱི་རྒྱལ། • *tshar chen chos kyi rje*

Tsarchen Losal Gyatso (1502–1566) was the founder of the Tsarpa branch of the Sakya school in Tibet.

Mañjughoṣa

འཇམ་དབྱངས། • *'jam dbyangs* • mañjughoṣa

An epithet of Mañjuśrī, the bodhisattva of wisdom.

Ngorchen Vajradhara

ངོ་རེ་ཆོན་རྟེན་འཆར། • *ngor chen rdo rje 'chang*

Ngorchen Kunga Zangpo (1382–1456) was a key figure in the Sakya tradition, who established Ngor Evam Chöden Monastery (ngor e waM chos ldan) in 1429.

protector of the world

འཇིག་རྟེན་མགོན་པོ། • *'jig rten mgon po* • lokanātha

A reference to Avalokiteśvara.

samaya

དམ་ཚིག། • *dam tshig* • samaya

The commitments and observances upheld by practitioners of Vajrayāna.

sovereign holder of secrets

གསང་འཛིན་མངའ་བདག། • *gsang 'dzin mnga' bdag*

A reference to Vajrapāṇi. The holders of secrets (*gsang 'dzin*) are practitioners who have received and maintain the esoteric tantric teachings and empowerments.

Tartse Vajradhara

ཐར་རྩེ་རྟེན་འཆར། • *thar rtse rdo rje 'chang*

Tartse Khenchen Jampa Kunga Tenzin (1776–1862) was the forty-seventh abbot of Ngor Evam Chöden Monastery and a teacher of Jamyang Khyentse Wangpo. He was also a nephew of Tartse Khenpo Namkha Chimé (1765–1820), the previous incarnation of a teacher of Jamyang Khyentse.

Three Jewels

འཇིག་རྒྱུ་གསུམ། • *rin chen gsum* • triratna

The Buddha, Dharma, and Saṅgha.

Three Roots

ཚུ་གསུམ། • *rtsa gsum*

Guru, deva, and ḍākinī. The guru is the root of blessings, the deva (tantric deity) is the root of accomplishment, and the ḍākinī is the root of activity.

twofold aim

དོན་གཉིས། • *don gnyis*

The two benefits are the benefit of oneself and the benefit of others.

yidam

ཡི་དམ། • *yi dam* • iṣṭādevatā

A saṃbhogakāya form with whom a practitioner has a particular affinity, on the basis of which they can engage in the generation and completion stages of tantric practice.