

༄༅། །ལྷ་ལུང་གསུང་སྤྱལ་གྱིས་ཁྱས་པའི་གསོལ་འདེབས་སྒྲོ་ཀ་
གཅིག

A Single Verse of Supplication Requested by Lhalung Sungtrul

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

lba lung gsung sprul gyis zbus pa'i gsol 'debs sh+lo ka gcig

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Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This short supplication to Khyentse Wangpo, composed by the master himself, was written at the request of Kunzang Tenpe Nyima, the eighth sungtrul, or speech incarnation, of the Bhutanese tertön Pema Lingpa (1450–1521).

The centuries-old Tibetan tradition of composing *söldob*, or supplication prayers, is a moving example of heartfelt and poetic Tibetan writing. These prayers are usually addressed to enlightened figures, such as buddhas, bodhisattvas, deities or renowned masters. While many supplications are composed by disciples out of reverence for their teachers, sometimes such prayers are also written by the masters themselves at the request of devoted students, so that the prayer can also be imbued with the blessings of the author.

In the first two lines of this prayer, Khyentse Wangpo reflects the name he used as treasure revealer, Pema Ösal Do Ngak Lingpa. He also identifies himself as the sovereign of the seven transmissions, the seven types of teaching transmissions that comprise such a large segment of his life's work and have been preserved in his Kabab Dun corpus.

ལྷ་ལྷུང་གསུང་སྤྱལ་གྱིས་ཁྱས་པའི་གསོལ་འདེབས་ལྟོ་ཀ་གཅིག

A Single Verse of Supplication Requested by Lhalung Sungtrul

པདྨས་བྱིན་བརྒྱབས་བཀའ་བབས་བདུན་གྱི་བདག།

pemé jin lab ka bab dün gyi dak

Blessed by *Padmasambhava*, you are the sovereign of the seven transmissions,

འོད་གསལ་སྤིང་པོ་མདོ་སྤྲུགས་སྤིང་པའི་སྤྲེས།།

ö sal nying po do ngak ling pé dé

The essence of *luminosity*, the great *revealer of Sūtra and Tantra*.¹

བྱང་ཆུབ་བར་དུ་འབྲལ་མེད་རྩིས་བཟུང་ནས།།

jang chub bar du dral mé jé zung né

Until awakening, hold me with your loving kindness without separation,

སྤྲུགས་ཡིད་གཅིག་ཏུ་འདྲེས་པར་བྱིན་གྱིས་སྦྲོབས།།

tuk yi chik tu dré par jin gyi lob

And bless me so that our minds may merge as one.

So as not to ignore the insistent request of the lord of refuge and vajradhara Sungtrul Kunzang Tenpe Nyima Palzangpo, this was offered by Pema Ösal Do Ngak Lingpa while in his presence. May the gurus and the buddhas and their heirs bless this prayer so that it is meaningful!

NOTES

1. Here, Khyentse Wangpo engages in a play on words by using terms (in italics) that mirror the literal meaning of Pema Ösal Do Ngak Lingpa, the name he commonly used when revealing treasure texts.

GLOSSARY

lord of refuge

སྐུབས་མགོན། • *skyabs mgon*

An honorific title for high lamas.

Pema Ösal Do Ngak Lingpa

པདྨ་འོད་གསལ་མདོ་སྔགས་གླིང་པ། • *pad+ma 'od gsal mdo sngags gling pa*

Epithet of Jamyang Khyentse Wangpo.

revealer

གླིང་པ། • *gling pa*

Literally “sanctuary one,” this term is commonly used for great tertöns.

seven transmissions

བཀའ་བབས་བདུན། • *bka' babs bdun*

These consist of (1) oral transmissions (*bka' ma*), (2) earth treasures (*sa gter*), (3) rediscovered treasures (*yang gter*), (4) mind treasures (*dgongs gter*), (5) recollections (*rjes dran*), (6) pure visions (*dag snang*), and (7) aural lineages (*snyan brgyud*).

Sungtrul Kunzang Tenpe Nyima

གསུང་སྤྱུལ་ཀུན་བཟང་བསྟན་པའི་ཉི་མ། • *gsung sprul kun bzang bstan pa'i nyi ma*

Also known as Kunzang Dechen Dorje (kun bzang bde chen rdo rje, 1843–1891), the eighth speech incarnation of the great Bhutanese tertön Pema Lingpa. Kunzang Tenpe Nyima was born in the religious family of Tamzhing in Bumthang, Bhutan, and installed at a young age as a tulku at Lhalung Monastery in southern Tibet. [BDRC P2707](#).

vajradhara

རྫོགས་འཆང་། • *rdo rje 'chang*

Based on the dharmakāya buddha Vajradhara, this title signifies a realized tantric practitioner.