

༄༅། །འདྲུ་ཚ་ཕན་བདེས་ཞུས་པོར་སྤུལ་བའི་གསོལ་འདེབས་
མཐའ་ཡས་ཤེས་བྱ་མ།

**Infinite Knowables:
A Supplication Offered at the Request of
Jutsa Pende**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

'ju tsha phan bdes zhus ngor stsal ba'i gsol 'debs mtha' yas shes bya ma

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This text is considered a *söldeb*, translated here as “supplication,” one of the most inspiring genres widespread among Tibetan Buddhist masters. Such supplications may be addressed to enlightened Buddhist figures like the Buddha or bodhisattvas, or to the personal tutelary deity. The contents of these supplications may vary from one to the next. 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. On the other hand, spiritual practices and theoretical doctrines can be organized and integrated within the lines of supplication. Some are short, while others are of considerable length. One of the famous supplications, a revealed treasure text, is the *Seven-Line Prayer to Guru Rinpoche*.

Most supplications are written in verse form. This could be because they are intended to be included in one's daily prayers. Furthermore, while many supplications are written by admiring disciples on their own initiative, it is not uncommon for teachers to compose them to themselves, at the request of others. An example of the latter is the supplication translated here. Written by Jamyang Khyentse Wangpo to highlight his own spiritual qualities, this text was requested by his teacher Jutsa Pende Zangpo.

Despite its brevity, consisting of three verses comprising four lines each, the text is rich in terms of its contents. The author interspersed segments of his own name in the four lines of the first verse and thus identified himself as Mañjuśrī and as a vajra holder (*vajradhara*), a highly regarded tantric practitioner.

The second verse lists two types of beneficial activities associated with enlightened beings. The benefits accrued for oneself are achieved through hearing, reflection, and meditation: hearing in the sense of acquiring knowledge about the truths of our existence as revealed by the Buddha (i.e., impermanence, suffering, and a lack of inherent self), reflection on these truths through deep and subtle examination resulting

in nuanced understanding, and integrating these insights and reflections through meditative practices. The benefits for others are expressed through three activities that the Buddhist tradition associates with learned and wise ones: exposition, debate, and composition. Also mentioned are the three key practices of the three Buddhist vehicles: the renunciation of the root vehicle, the bodhicitta of the greater vehicle (Mahāyāna), and the initiations and liberating instructions of the Vajrayāna. These are presented as being embodied by the author himself.

The last verse is a dedication of the merit gathered through the supplication for the flourishing of the stainless teachings of the victorious ones, praying for the long life of the holder of these teachings and a multiplication of the benefits and peace.

མཐའ་ཡས་ཤེས་བྱ་མ།

Infinite Knowables

མཐའ་ཡས་ཤེས་བྱ་ཀུན་གཟིགས་འཇམ་པའི་དབྱངས་།

tayé sheja künzik jumpé chang

Gentle-voiced (Jamyang) and seeing all infinite knowables,

མཚུངས་མེད་མཁྱེན་བརྩེའི་གཏིར་ཆེན་རྒྱལ་བའི་སྲས་།

tsungmé khyentsé terchen gyalwé sé

Great treasury of unequalled wisdom and love (Khyentse), heir of the Buddha,

མཁས་ཤིང་གྲུབ་པའི་དབང་པོ་དོན་འཛིན་།

khé shing drubpe wangpo dorjé dzin

Lord (Wangpo) of learnedness and realization, vajra holder,

གཙུག་ལག་སྤྲུལ་བའི་ཉི་མར་གསེལ་བ་འདེབས་།

tsuglak mawé nyimar sölwa deb

Sun Who Teaches the Sciences—to you I pray.

ཚུལ་གནས་གསུམ་བསམ་སྒྲེམ་པའི་མཐར་མོན་ཅིང་།

tsül né sen sam gompé tarsön ching

Through perfected hearing, reflection, and meditation, abiding in discipline;

ལྡན་ཆེན་འཆད་རྩོད་རྩོམ་པའི་ཐིན་ལས་དང་།

labchen ché tsö tso mpé triné dang

Through the magnificent activities of exposition, debate, and composition;

ངེས་འབྱུང་བྱང་སེམས་སློན་གྲོལ་ནལ་འབྱོར་གྱིས།།

ngejung jangsem mindröl naljor gyi

And through renunciation, bodhicitta, ripening and liberating practices, and union,

རང་གཞན་དོན་གཉིས་མཛད་ལ་གསོལ་བ་འདེབས།།

rang zhen dön nyi dze la sölwa deb

You engage in the two benefits for oneself and others—I supplicate to you.

དེ་ལྟར་གསོལ་བ་བཏབ་པའི་བྱིན་རླབས་གྱིས།།

detar sölwa tabpé jinlab kyi

Through the blessing of supplicating thus,

རྒྱལ་བསྟན་འི་མེད་ཕྱགས་བཅུར་རྒྱས་པ་དང་།།

gyalten drimé chok chur gyepa dang

May the stainless teaching of the victorious ones flourish in the ten directions,

བསྟན་འཛིན་མཆོག་ནམས་བསྐྱལ་བརྒྱར་འཆོ་གཞེས་ཤིང་།།

tenzin chok nam kal gyar tsozhé shing

May the supreme holders of the teachings live for hundreds of eons,

ཕན་བདེའི་དགེ་མཚན་འཕེལ་བའི་བྲལ་ཤིས་སྟུལ།།

pendé getsen pelwé tashi tsöl

And may you grant the auspiciousness of increasing the virtuous signs of benefits and happiness. [312]

At the behest of Pende Zangpo,¹ who offered me an auspicious silk scarf, I, Jamyang Khyentse Wangpo, one who is free of activities, wrote down whatever came to mind. May it become virtuous and auspicious.

NOTES

1. This figure was particularly important for Jamyang Khyentse Wangpo: “From Phan bde bzang po he also received most of the Vajrāvalī empowerments, and instructions for black Mañjuśrī, the planetary deities and red Yamāntaka” (Kongtrül, *The Life of Jamyang Khyentsé Wangpo*, 81).

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GLOSSARY

bodhicitta

བྱང་སེམས། • *byang sems* • bodhicitta

The altruistic motivation to attain awakening for the sake of all sentient beings.

composition

རྩོམ། • *rtsom*

Producing written works clarifying the teachings.

debate

རྩོད། • *rtsod*

Engaging in a reasoned analysis of views.

exposition

འཆད། • *'chad*

Teaching the Dharma.

gentle-voiced

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

Part of Jamyang Khyentse Wangpo's name, and also the name of the bodhisattva of wisdom.

hearing

གསེད། • *gsan* • śruta

Listening to the teachings.

holders of the teachings

བསྟན་འཛིན། • *bstan 'dzin*

Practitioners and learned ones who uphold and spread the Dharma.

Lord

དབང་པོ། • *dbang po*

In the Buddhist context, the word “lord” reflects both power (like that possessed by the Hindu deity Indra) and being sovereign over the self (specifically one’s faculties). Here it is used as an epithet for Jamyang Khyentse Wangpo.

meditation

སྒོམ། • *sgom* • *bhāvanā*

Cultivation, familiarization, concentration, and so forth, depending upon the context.

Pende Zangpo

ཕན་བདེ་བཟང་པོ། • *phan bde bzang po*

This teacher, likely connected to the Ngor tradition and specifically the Pende (*phan bde*) house, gave empowerments to Khyentse Wangpo.

reflection

བསམ། • *bsam* • *cintā*

Deeper contemplation on the significance of the content that one has heard.

renunciation

ངེས་འབྱུང་། • *nges 'byung*

The realization of the lack of the essence of cyclic existence through contemplation of its limitations.

ripening and liberating

སྒྱིན་གྲོལ། • *smin grol*

The ripening and liberating practices are to be understood as a comprehensive aspect of tantra, including initiations or empowerments and the associated practices.

Sun Who Teaches the Sciences

གཙུག་ལག་སྒྲུབ་པའི་ཉི་མ། • *gtsug lag smra ba'i nyi ma*

An alternate name of Jamyang Khyentse Wangpo.

teaching of the victorious ones

རྒྱལ་བསྐྱེད། • *rgyal bstan*

Buddhist doctrines and teachings.

union

རྣལ་འབྱེད། • *rnal 'byor* • *yoga*

Literally, “being yoked to.” In the Vajrayāna context, yoga refers to the esoteric practice of tantra.

wisdom and love

མཆོད་པའི་བློ། • *mkhyen brtse*

Part of Jamyang Khyentse Wangpo’s name. The qualities of wisdom and compassion are often taught as being like the two wings of a bird, both of which are needed to fly.