

༄༅། །རྗེ་ཉིད་གྱི་གསོལ་འདེབས་འཇམ་པའི་དབྱངས་སོགས་
གཅིག་བསྟུས།

A Supplication to the Master Himself: The Embodiment of Mañjughoṣa and Others

Jamyang Khyentse Wangpo and Jamgön Kongtrul Lodrö Taye



KHYENTSE VISION
PROJECT

rje nyid kyi gsol 'debs 'jam pa'i dbyangs sogs gcig bsdus

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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 supplication (*söldeb*), one of the most inspiring genres widespread among the writings of Tibetan Buddhist authors and masters. Supplications can be addressed to enlightened Buddhist figures such as 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 supplicated. Closely connected to the *söldeb* genre are the *töpa* and *lama gyangbö* genres—songs of praise to the guru and prayers that call to the lama from afar.

Supplications may be written by devoted disciples on their own initiative or composed at the request of others. On occasion, as is the case here, the author composes the prayer to himself, praising their own learning and spiritual realization. In a poetic manner, the author also plays with his own name, incorporating each part—Jamyang, Khyentse, and Wangpo, respectively—in the contents of the first three lines of the prayer.

Two of the most famous and widely used examples of self-authored supplications—the *Shejama* and the *Migtsema*—were written by and addressed to Sakya Paṇḍita Kunga Gyaltsen (1182–1251) and Tsongkhapa Lobzang 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 Jamyang Khyentse Rinpoche) have also written short supplications toward themselves at the request of others.

Most supplications, including this one, are written in verse, possibly due to the intention that they be integrated into daily prayers. While supplications are of various

lengths, the one translated here is brief. Finally, it is important to point out that this supplication was authored by two different people. The first stanza was composed by Jamyang Khyentse Wangpo himself, while the second stanza was appended to it by his close spiritual companion Jamgön Kongtrul Lodrö Taye. The colophon indicates that this was done after the death of Khyentse Wangpo, and it was meant as supplication for his swift rebirth.¹

རྗེ་ཉིད་ཀྱི་གསོལ་འདེབས།

A Supplication to the Master Himself

འཇམ་པའི་དབྱངས་སོགས་སྤྲས་བཅས་རྒྱལ་ཀུན་གྱི།

jampé yang sok sé ché gyal kün gyi

To the glorious learned and realized master,

མཁྱེན་བརྟེན་པའི་ཡེ་ཤེས་གཅིག་བསྟུས་པ།

khyentsé nüpé yeshé chik düpa

The sole embodiment of the wisdom of knowledge, love, and power

མཁས་བླ་པ་དབང་པོ་དཔལ་ལྷན་སྤྲུལ་པ།

khedrub wangpo palden lama la

Of all the buddhas along with their descendants, Mañjughoṣa and others,

སྤིང་ནས་གསོལ་བ་འདེབས་སོ་ཐུགས་རྗེས་བྱངས།

nying né sölwa depso tugjé zung

From my heart I pray—look upon me with compassion!

ཆོས་ཀྱི་དབྱིངས་ལས་སྤུལ་པའི་སྦྲར་བཞེངས་རྣམས།

chökyi yinglé trülpé kur zheng nam

Arising as physical emanations from the dharmadhātu,

བར་ཆད་བདུད་ཀྱི་གཡུལ་ལས་རྣམ་པར་རྒྱལ།

barché dü kyi yülé nampar gyal

Victorious in battle against hordes of obstacle-causing demons,

དོ་རྒྱུ་གྱི་རོ་བོ་འཕྲོ་གཞུང་ནས།

dorjé sum gyi ngowor tsozhé né

And living in the essence of the three vajras,

བསྟན་འགྲོའི་དོན་ཆེན་བསྐྱབ་པར་མཛད་དུ་གསོལ།

tendrö dön chen drubpar dzé du söl

May you accomplish great benefit for the teachings and sentient beings!

*Added to the original self-authored supplication in one stanza is an additional verse by Lodrö Taye
—a supplication for a swift return. May it be virtuous.*

NOTES

1. It should be noted that the title of this text, found in the index of the Collected Works (Kabum) as *A Supplication to the Master Himself: Mañjughoṣa and Others*, was amended slightly by including “embodiment” (*gcig bsdus*), found in the first sentence of the composition, in order to provide fuller context and to differentiate it from other texts in the collection with a similar name.

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GLOSSARY

learning and realization

མཁའ་གྲུབ། • *mkhas grub*

This term signifies that the primary vision of Buddhist practice is directed toward the dual goal of being deeply learned and embodying that learning in one's being. It also has the connotation of being an upholder of the Buddhadharma in two ways: holding the scriptural Dharma through being learned and the Dharma of realization through embodying it in one's life.

Mañjughoṣa

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

Another name for Mañjuśrī, the bodhisattva of wisdom.

self-authored

ཞལ་གསུངས། • *zhal gsungs*

In the context of a supplication, this means that the prayer is directed to its author.

three vajras

རྫོག་གསུམ། • *rdo rje gsum*

Symbolic of enlightened body, speech, and mind. Alternatively, in Atiśa's teaching of the "three vajras," they are presented as the "vajra of no dissuasion," the "vajra of no shame," and the "vajra of pure wisdom."