

༥ །བཙུག་ལྷན་འདས་རྡོ་རྗེ་མི་འབྲུག་པའི་སྒྲ་མ་བརྒྱད་པའི་
གསོལ་འདེབས་བྱིན་རྒྱལ་སྒྲུང་བ།

**Light of Blessings:
A Prayer to the Lamas of the Lineage of
Bhagavān Vajra Akṣobhya**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

bcom ldan 'das rdo rje mi 'khrugs pa'i bla ma brgyud pa'i gsol 'debs byin rlabs snang ba

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

In the Collected Works of Jamyang Khyentse Wangpo, this lineage prayer follows directly after a concise *sādhana* of Akṣobhya,¹ *Dispelling the Darkness of the Two Obscurations*, suggesting that it was meant to be included with that text. In a sequential manner, it proceeds to identify and pay homage to thirty-seven luminaries—from both India and Tibet—who promulgated that tantric practice.

The *sādhana* itself belongs to the Action (Caryā) class of tantra, as noted in a similar prayer to the Akṣobhya transmission lineage authored by the Twenty-Seventh Sakya Trizin, Jamyang Ame Zhab Ngawang Kunga Sönam, in the seventeenth century.² While these two lineage prayers match almost entirely in terms of whom they laud, slight variations in the names they cite provide helpful clues in confirming the identity of many of the more obscure individuals. Given the Sakya provenance of the aforementioned prayer, it is also possible that Khyentse Wangpo may have referred to it when composing the one translated here.

In terms of the content of the prayer itself, it begins by honoring the bodhisattva Mañjuśrī. It continues by mentioning a string of Indian masters including famous philosophers, translators, and siddhas. Next follows a sequence of early Tibetan masters, in particular ones that were linked to Atīśa around the eleventh century. The lineage holders of the Akṣobhya *sādhana* over the next few hundred years belong to various schools, reflecting the ecumenical nature of that period. And then, after the fourteenth century, Khyentse Wangpo's focus shifts to luminaries of the Sakya tradition. Taken as a whole, this collection of individuals is quite heterogenous.

Although one would here expect the inclusion of Jetāri³ in the list—after all, he was one of Atīśa's instructors and the author of an important *sādhana* of Akṣobhya—it appears to have been common convention to omit him. For example, he is absent in the record of primary instructors of Atīśa given in *The Blue Annals* of Gö Lotsāwa, only appearing in a secondary list of fourteen “other teachers.”⁴ In the colophon of

Dispelling the Darkness of the Two Obscurations, however, Khyentse Wangpo breaks from this tradition, noting that he based his composition on Jetāri's sādhana (which is very similar to the three contemporaneous sādhanas by Atīśa found in the Tengyur, containing many identical phrases). For this reason, it was deemed important here to include a note on Jetāri as well.

བྱིན་ལྷ་བས་སྣང་བ།

Light of Blessings

བྱབ་པའི་དབང་པོ་རྗེ་བཙུན་འཇམ་པའི་དབྱངས།།

tub pé wang po jé tsün jam pé yang
Lord of Sages, Venerable Mañjuśrī,

ཡེ་ཤེས་སྟིང་པོ་ཡེ་ཤེས་ཞི་བའི་ཞབས།།

yé shé nying po yé shé zhi wé zhab
Jñānagarbha, Jñānaśāntipāda, [241]

སངས་རྒྱས་ཞི་བ་སངས་རྒྱས་གསང་བ་དང་།།

sang gyé zhi wa sang gyé sang wa dang
Buddhaśānta, Buddhaguhya,

ཀུ་སྒྲ་ལི་པ་ནུམས་ལ་གསོལ་བ་འདེབས།།

ku sa li pa nam la söl wa deb
Kusālipa⁵—to you I pray!

ཀུ་སྒྲ་ལི་པ་རྩུང་བ་གསེར་གླིང་པ།།

ku sa li pa chung wa ser ling pa
Kusālipa the Younger,⁶ Serlingpa,

དི་པཎ་ཀ་ར་གོ་མི་སྒོམ་ཆེན་དང་།།

di pam ka ra go mi gom chen dang
Atīśa Dīpaṃkāra, Gomi Gomchen,⁷

ཉྱེན་གྱི་གཉགས་ཉྱེན་གྲགས་པའི་མཚན།
jna na shri nyak tön drak pé tsen
Jñānaśrī,⁸ Nyagtön Dragpe Tsen,⁹

ཆོས་ཀྱི་རྒྱལ་མཚན་རྣམས་ལ་གསོལ་བ་འདེབས།
chö kyi gyal tsen nam la söl wa deb
Chökyi Gyaltsen¹⁰—to you I pray!

རིན་ཆེན་འོད་ཟེར་གློ་ཆེན་སངས་རྒྱས་སྲས།
rin chen ö zer lo chen sang gyé sé
Rinchen Özer, Lochen Sangye Se,¹¹

ཡེ་ཤེས་མགོན་པོ་སང་གི་རྒྱལ་མཚན་དང་།
yé shé gön po seng gé gyal tsen dang
Yeshe Gönpö, Senge Gyaltsen,

ཤེས་རབ་དོན་ལོ་ཆེན་མ་ཉི་ཤྱི།
shé rab dor jé lo chen ma ni shri
Sherab Dorje, Lochen Maniśrī,

ས་བཟང་འཕགས་པ་རྣམས་ལ་གསོལ་བ་འདེབས།
sa zang pak pa nam la söl wa deb
Sabzang Pagpa—to you I pray!

དོར་ཆེན་དོན་ཅེ་འཆང་དང་མུས་པ་ཅེ།
ngor chen dor jé chang dang mü pa jé
Ngorchen Dorje Chang and Mupa Je,

རྒྱལ་ཚབ་དམ་པ་ཡོངས་འཛིན་དགོན་མཆོག་འཕེལ།
gyal tsab dam pa yong dzin kön chok pel
Gyaltsab Dampa, Yongzin Könchok Pel,

ས་སྐུ་ལོ་རྒྱ་དགོན་མཆོག་ལྷན་གྲུབ་ཞབས།
sa kya lo tsa kön chok lhün drub zhab
Sakya Lotsāwa, Könchok Lhundrub,

ཤེས་རབ་རྒྱལ་མཚན་རྣམས་ལ་གསོལ་བ་འདེབས།
shé rab gyal tsen nam la söl wa deb
Sherab Gyaltsen¹²—to you I pray!

ནམ་མཁའ་དཔལ་བཟང་རྒྱལ་སྒྲོལ།
nam kha pal zang ratnarta siddha
Namkha Palzang,¹³ Ratnārthasiddha,

ཤེས་རབ་འབྱུང་གནས་ཡེ་ཤེས་བཟང་པོ་དཔལ།
shé rab jung né yé shé zang po pal
Sherab Jungne, Yeshe Zangpo Pal,

སངས་རྒྱལ་པུན་ཚོགས་བསོད་ནམས་དཔལ་ལྡན་དང་།
sang gyé pün tsok sö nam pal den dang
Sangye Puntsok, Sönam Palden,¹⁴

ནམ་མཁའ་བསམ་འབྱུང་རྣམས་ལ་གསོལ་བ་འདེབས།
nam kha sam drub nam la söl wa deb
Namkha Samdrub—to you I pray!

ཀུན་དགའ་ལྷོ་གོས་ནམ་མཁའ་འཆི་མེད་དང་།
kün ga lo drö nam kha chi mé dang
Kunga Lodrö, Namkha Chimé,

རིགས་ཀུན་ཁྱབ་བདག་ཀུན་དགའ་བསྟན་འཛིན་སོགས།
rik kün khyab dak kün ga ten dzin sok
The All-Pervading Lord¹⁵ Kunga Tenzin, and so on,

དངོས་དང་བརྒྱད་པའི་སླ་མ་མཆོག་རྣམས་ལ།
ngö dang gyü pé la ma chok nam la
And all the supreme direct lineage masters—to you I pray

མི་ཕྱེད་སྦྱིང་ནས་གུས་པས་གསོལ་བ་འདེབས།
mi ché nying né gü pé söl wa deb
With undivided and heartfelt devotion!

ངེས་འབྱུང་བྱང་ཆུབ་སེམས་ཀྱིས་རྒྱུད་སྦྱངས་ཏེ།
ngé jung jang chub sem kyí gyü jang té
Having trained one's mind in renunciation and bodhicitta,

ཚོགས་གཉིས་ལས་འབྱུངས་བཙུང་ལྡན་མི་འབྲུགས་པའི།
tsok nyi lé trung chom den mi truk pé
The Bhagavān Akṣobhya is born from the two accumulations.

མཚན་བཅས་མཚན་མེད་ཏིང་འཛིན་མཐར་ཕྱིན་ནས།

tsen ché tsen mé ting dzin tar chin né

May we swiftly gain the wisdom of omniscience [242]

ཐམས་ཅད་གཟིགས་པའི་ཡེ་ཤེས་ལྷུར་ཐོབ་ཤོག།

tam ché zik pé yé shé nyur tob shok

By perfecting the samādhis with concepts and without conceptualization of the deity.

This prayer was composed by Jamyang Khyentse Wangpo. May there be virtue.

NOTES

1. *Dispelling the Darkness of the Two Obscurations: A Brief and Clear Sādhana of the Bhagavān Vajra Akṣobhya* (bcom ldan 'das rdo rje mi 'khrugs pa'i sgrub thabs nyung gsal snying por dril ba sgrub gnyis mun sel; Kabum 2014, vol. 11, 237.1–241.5).
2. For more on Jamyang Ame Zhab Ngawang Kunga Sönam ('jam mgon a myes zhabs ngag dbang kun dga' bsod nams, 1597–1659), see [Treasury of Lives](#). The specification that this is a Caryā tantra is noted specifically in *chos kyi rje dpal ldan bla ma dam pa rnams las dam pa'i chos ji ltar thob pa'i tshul legs par bshad pa zab rgyas chos kun gsal ba'i nyin byed las sprul pa'i sku spyan nga chos kyi spyan ldan gyis rjes su bzung ba'i tshul gyi sarga*, A8. See [Sakya Research Centre](#).
3. Jetāri (also Jitāri or Guhyajitāri; dgra las rnam rgyal or dgra las rgyal ba gsang ba, tenth/eleventh century) was a teacher of Atiśa (Halkias, *Luminous Bliss*, 275n17; Chatto-padhyaya, *Atiśa and Tibet*, 67–68). See [BDRC P4CZ10568](#).
4. Chattopadhyaya, *Atiśa and Tibet*, 68.
5. Kusālipa (eleventh century), also known as Kuśalipa, was a mendicant scholar and contemporary of Atiśa, as both were students of Nāropa (Dowman, *Masters of Mahāmudrā*, 146). Alternatively, one finds the name Kusālipa belonging to a contemporaneous Indian yoginī who practiced Guhyasamāja in the tradition of Jñānapāda (Dhonthog Rinpoche, *The Sakya School of Tibetan Buddhism*, 115); although it is unlikely that she is the one supplicated here, given the above reference to Jñānapāda and the tantric context, she is worth mentioning.
6. The lesser-known Kusālipa the Younger (eleventh century), also known as Kuśali, is included by Gö Lotsāwa in the list of the “fourteen other” teachers of Atiśa Dīpaṃkāra (Chattopadhyaya, *Atiśa and Tibet*, 68).
7. Gomi Gomchen (go mi sgom chen, eleventh century) was a student of Atiśa, from whom he received in particular the Sarvadurgatipariśodhana (Toh. 483/485), a yogatantra used in rituals for the dead. See Jamgön Kongtrul, *The Treasury of Knowledge*, 274; [84000](#).
8. According to Jamgön Ame Zhab, this is not the pramāṇa scholar Jñānaśrīmītra (fl. 975–1025) but an individual named Kyinor Jñāna (skyi nor dz+nyA na).
9. While historical data on Nyagtön Dragpe Tsen (gnyags ston grags pa'i mtshan) is lacking, Jamgön Ame Zhab identifies him as Nyagdem Buba (snyags ldem bu ba).
10. While the name Chökyi Gyaltzen is not uncommon in the history of Tibet, it has not been possible to identify who is mentioned here, given the time period suggested by the chronological order of the list.

11. Lochen Sangye Se (glo chen sangs rgyas sras, b. thirteenth century) is also known as Jimpa Lochen ('jims pa blo chen; see [BDRC P1064](#)). The difference in the Tibetan spelling of Lochen is clarified by a gloss on the name in the lineage prayer of Jamgön Ame Zhab: yul glo bo pa mtshan dngos sangs rgyas sras.
12. Dagchen Sherab Gyaltzen (bdag chen shes rab rgyal mtshan, 1436/1439–1494/1465, 1486) was either the Twentieth or Twenty-First Sakya Trizin (see [Treasury of Lives](#)). It is worth noting that Sherab Gyaltzen appears out of sequence in this prayer and is not included in that of Jamgön Ame Zhab.
13. Jamgön Ame Zhab helpfully glosses Namkha Palzang as being from Tartse (*thar rtse nas*), thereby avoiding possible confusion that he was the roughly contemporaneous Drukpa Kagyu abbot of Ralung Monastery, who had the same name. Tartsene Namkha Palzang (*thar rtse nas nam mkha' dpal bzang*, 1532–1602) himself worked on recording various historical lineages. He also appears just before Jamgön Ame Zhab in the transmission line of the Nagpo Hevajra cycle. See Sobisch, *Hevajra and Lam 'bras Literature*, 81.
14. Sönam Palden (bsod nams dpal ldan, fourteenth century) falls out of chronological order in the list but is identified as a Sakya lama. See [Sakya Research Centre](#).
15. Rigkun Khyabdak (rigs kun khyab bdag) is an epithet for Vajradhara, which literally means “the lord who pervades all the five buddha families” (see Bell, *The Dalai Lama*, 247n70). Kunga Tenzin (1776–1862) was the forty-seventh abbot of Ngor Monastery. See [Sakya Research Centre](#).

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GLOSSARY

Akṣobhya

མི་འཁྲུགས་པ། • *mi 'kbrugs pa*

Literally, “The Immovable One,” Akṣobhya is one of the five wisdom buddhas, the lord of the eastern pure land Abhirati.

All-Pervading Lord

རིགས་ཀུན་ཁྱེད་པཎ་པ། • *rigs kun khyab bdag*

Literally, “The Lord Who Pervades All Families.” An epithet of Vajradhara.

Atīśa Dīpaṃkāra

དྲི་པཎ་ཀའ་ར། • *dI paM kA ra*

The Bengali scholar Atīśa Dīpaṃkāra Śrījñāna (c. 980–1054) was critical in the dissemination and reformation of Mahāyāna and Vajrayāna in Tibet.

Buddhaguhyā

སངས་རྒྱས་གསང་བ། • *sangs rgyas gsang ba*

The dating of Buddhaguhyā is problematic. According to Gö Lotsāwa (*The Blue Annals*, 372), he and Buddhaśānta were contemporaries. Other anecdotal accounts describe their shared travels and realization of siddhis. However, he is also reported to have been invited to Tibet by King Trisong Detsen in the eighth century. See [Treasury of Lives](#).

Buddhaśānta

སངས་རྒྱས་ཞི་བ། • *sangs rgyas zhi ba*

Buddhaśānta (sixth century) translated nearly a dozen texts into Chinese, including Vasubandhu’s *Daśabhūmikasūtrāśāstra*.

Dharmakīrti

ཆོས་ཀྱི་གྲགས་པ། • *chos kyi grags pa*

Dharmakīrti of Suvarṇadvīpa (b. tenth century), known as Serlingpa (gser gling pa) in Tibet, was Atīśa’s teacher, instructing him in mind-training (*blo sbyong*) for at least a decade. See [Rigpa Shedra](#).

Gyaltsab Dampa

རྒྱལ་ཚབ་དམ་པ། • *rgyal tshab dam pa*

The Nineteenth Sakya Trizin Gyaltsab Dampa Kunga Wangchuk (rgyal tshab dam pa kun dga' dbang phyug, 1418 –1462) was known for his focus on the Lamdre teachings. See [Sakya Research Centre](#); [Treasury of Lives](#).

Jñānagarbha

ཡེ་ཤེས་སྡིང་པོ། • *ye shes snying po*

Jñānagarbha (eighth century) was a Nālandā philosopher who integrated Yogācāra aspects into the tradition of Svatantrika-Madhyamaka.

Jñānaśāntipāda

ཡེ་ཤེས་ཞི་བའི་ཞབས། • *ye shes zhi ba'i zhab*

Jñānapāda (fl. c. 770–820), also known as Buddhajñāna, was the founder of the early exegetical school of the *Guhyasamājatantra*.

Könchok Lhundrub

དཀོན་མཆོག་ལུང་གུབ། • *dkon mchog lhun grub*

Könchok Lhundrub (dkon mchog lhun grub, 1497–1557) was the tenth abbot of Ngor.

Kunga Lodrö

ཀུན་དགའ་བློ་གྲོས། • *kun dga' blo gros*

Kunga Lodrö (kun dga' blo gros, 1729–1783) was the Thirty-First Sakya Trizin. See [Treasury of Lives](#).

Kunga Tenzin

ཀུན་དགའ་བསྟན་འཛིན། • *kun dga' bstan 'dzin*

1776–1862, forty-seventh abbot of Ngor.

Kusālipa

ཀུ་སྒྲ་ལི་པ། • *ku sa li pa*

Kusālipa (eleventh century), also known as Kuśalipa, was a mendicant scholar and contemporary of Atiśa, as both were students of Nāropa (Dowman, *Masters of Mahāmudrā*, 146). Alternatively, one finds the name Kusālipa belonging to a contemporaneous Indian yoginī who practiced Guhyasamāja in the tradition of Jñānapāda (Dhongthog Rinpoche, *The Sakya School of Tibetan Buddhism*, 115); although it is unlikely that she is the one supplicated here, given the above reference to Jñānapāda and the tantric context, she is worth mentioning.

Lochen Mañisrī

ལོ་ཆེན་མ་ཉི་སྟེར། • *lo chen ma Ni sbrI*

Lochen Mañisrī (1349/59–1423/33), also known as Drigung Lotsawa Norbu Palkyi Yeshe ('bri gung lo tsA ba nor bu dpal gyi ye shes), was a Sanskrit scholar and translator who held the “other emptiness” (*gzhan stong*) view and spread the Kālacakra teachings of the Jonang tradition. See [Sakya Research Centre](#).

Sangye Puntsok

སངས་ཀྱིས་ཕུན་ཚོགས། • *sangs rgyas phun tshogs*

Sangye Puntsok (1649–1705) was the twenty-fifth abbot of Ngor Monastery. See [Sakya Research Centre](#).

Senge Gyaltsen

སེང་གེ་རྒྱལ་མཚན། • *seng ge rgyal mtshan*

Senge Gyaltsen (seng ge rgyal mtshan, fourteenth–fifteenth century), a Kadam and Sakya lineage holder held by some to be a reincarnation of Dromtön Gyalwe Jungne (1005–1064), was important in the transmission of the *Kālacakratāntra* for the emerging Geluk school.

Serlingpa

གསེར་གླིང་པ། • *gser gling pa*

b. tenth century

Sherab Dorje

ཤེས་རབ་རོ་རྩེ། • *shes rab rdo rje*

Khenchen Sherab Dorje (mkhan chen shes rab rdo rje, fourteenth century), a student of Dampa Sonam Gyaltsen (1312–1375), was famed as a Sakya scribe and biographer. See [Treasury of Lives](#); [BDRC P3205](#).

Sherab Gyaltsen

ཤེས་རབ་རྒྱལ་མཚན། • *shes rab rgyal mtshan*

1436/1439–1494/1465, 1486, Twentieth or Twenty-First Sakya Trizin.

Sherab Jungne

ཤེས་རབ་འབྲུང་གནས། • *shes rab 'byung gnas*

The Sakya lama Sherab Jungne (shes rab 'byung gnas) was active in the second half of the fifteenth century. See [Sakya Research Centre](#).

Sönam Palden

བསོད་ནམས་དཔལ་ལྷན། • *bsod nams dpal ldan*

fourteenth century

Yeshe Gönpö

ཡེ་ཤེས་མགོན་པོ། • *ye shes mgon po*

The Sakya scholar Yeshe Gönpö (thirteenth c.) is referred to as Dewachenpa (bde ba can pa) by Jamgön Ame Zhab.

Yeshe Zangpo Pal

ཡེ་ཤེས་བཟང་པོ་དཔལ། • *ye shes bzang po dpal*

The fifteenth-century nobleman and patron Zhizom Rinchen Dönyö (bzhi 'dzom rin chen don yod) is identified as Yeshe Zangpo Pal (ye shes bzang po dpal) in *The Blue Annals*. See [Sakya Research Centre](#).

Yongzin Könchok Pel

ཡོངས་འཛིན་དགོན་མཆོག་འཕེལ། • *yongs 'dzin dkon mchog 'phel*

Yongzin Könchok Pel (yongs 'dzin dkon mchog 'phel, 1445–1514) was the seventh abbot of Ngor. See [Treasury of Lives](#).