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**Seeds of Faith:
A Prayer to Sublime Beings**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

’yul dam pa rnam la gsol ba ’debs pa dad pa’i sa bon

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TRANSLATOR'S INTRODUCTION

This brief supplication prayer inspires faith by expressing devotion to all the major lineages of Buddhist study and practice in India and Tibet. The unbiased, ecumenical attitude reflected here accords with the spirit of Rimé, or the nonsectarian movement, of which Jamyang Khyentse Wangpo was a leading figure. Structured into classic four-line stanzas, the verses offer praise in the manner of supplication.

The prayer begins by paying homage to the enlightened bodies (kāyas) of buddhahood, and then moves from the buddhas, principal bodhisattvas, and Padmasambhava, supplicating the arhats, paṇḍitas, and yogis of India. The lineages of Buddhist practice in Tibet are then praised, followed by the major traditions of Buddhist study, as well as practice lineages such as Zhije (pacification) and Chö (severing). The root lama is supplicated and blessings are requested for qualities such as renunciation, devotion, compassion, and bodhicitta. Finally, there is a supplication that by means of empowerment, blessings may ripen with realization of the fruition of the path.

དད་པའི་ས་བོན།

Seeds of Faith

Homage to the gurus.

The culmination of relinquishment and realization is peace, the dharmadhātu;
The blazing glory of the major and minor marks, saṃbhogakāyas of great bliss;
The dance of nirmāṇakāyas, in harmony with the temperaments of beings to be
tamed—

I supplicate the ocean of guides of the three kāyas!

Fourth lamp of the fortunate eon, crown of the Śākyas,¹
Ajita,² Mañjuśrī, Vajrapāṇi,
Avalokiteśvara, Lake-Born Vajra, and so on—
I supplicate the victors and their heirs!

The sixteen arhats, seven patriarchs,³
Six ornaments,⁴ three ācāryas,⁵ eight awareness-holders,⁶
Eighty-four mighty yogis, and so on—
I supplicate the learned and accomplished masters of the noble land of India!

Nyingmapas, founders of the teachings in the Land of Snows,
Sakyapas, propagators of the entirety of the teachings,
Kadampas, source of myriads of teachers—
I supplicate the virtuous guides and their lineages!

Kagyupas, with the direct path of peerless accomplishment,
Butön and Dölpopa, masters of profound and vast classes of tantra,
Tsongkhapa, Mañjughoṣa incarnate, Sun of the Dharma—

I supplicate the lineage holders and their disciples!

Likewise, the lineages of pramāṇa, Vinaya, Abhidharma, Prajñāpāramitā, [283]

Madhyamaka, pacification, severing, and so on—

I supplicate the great holders of the teachings of scripture and realization

Based on knowledge and accomplishment!

In particular, all the masters of the successive lineages,

From the supreme teacher⁷ until now,

Combined in the form unifying all of their wisdom—

I supplicate at the feet of my root teacher!

Thus, by the power of supplicating with unshakeable devotion,

With renunciation for cyclic existence, without being attached to peace and bliss,

Through love, compassion, and the twofold bodhicitta—

Please grant your blessings to engage in bodhisattva conduct!

May I bring disciplined study, reflection, and meditation to completion,

Ripen my mindstream through empowerment, and keep samaya commitments

completely pure!

Grant your blessings to accomplish the timeless wisdom of unity

Of the paths of training and no more training arising from the two stages!⁸

May this supplication by Jamyang Khyentse Wangpo, whose pure perception toward the teachings of all traditions without bias has fully blossomed, be virtuous and excellent! May it be virtuous!

NOTES

1. This refers to Śākyamuni, the fourth buddha of the current age.
2. Maitreya, the future buddha.
3. Mahākaśyapa, Ānanda, Śāṇavāsika, Upagupta, Dhītika, Kṛṣṇa, and Sudarśana.
4. Nāgārjuna, Āryadeva, Asaṅga, Vasubhandu, Dignāga, and Dharmakīrti.
5. Śāntarakṣita, Jñānagarbha, and Kamalaśīla.
6. Mañjuśrimitra, Nāgārjuna, Hūṃkāra, Vimālamitra, Prabhāhasti, Dhanasaṃskṛta, Śāntigarbha, and Guhyacandra.
7. Śākyamuni Buddha.
8. This means the development and completion stages of tantric practice (*bskyed rim dang rdzogs rim*).

GLOSSARY

Ajita

མ་ཕམ། • *ma pham*

Maitreya, the future buddha.

Avalokiteśvara

སྤྱན་རས་གཟིགས་དབང་། • *spyān ras gzigs dbang*

Avalokiteśvara is the bodhisattva of compassion.

Butön

བུ་སྟོན། • *bu ston*

Butön Rinchen Drub (bu ston rin chen grub, 1290–1364) was the eleventh abbot of Shalu (zhwa lu) monastery, an important Sakya center of learning. He is perhaps Tibet’s most celebrated historian.

dharmadhātu

ཆོས་དབྱིངས། • *chos dbyings*

Basic space of phenomena.

disciplined

ཚུལ་གནས། • *tshul gnas*

To be engaged in something in a disciplined way.

Dölpopa

དོལ་པོ་པ། • *dol po pa*

Dölpopa Sherab Gyaltzen (dol po pa shes rab rgyal mtshan, 1292–1361) was a founding figure of the Jonang lineage and a prolific proponent of the Zhentong (*gzhan stong*, or “other emptiness”) view.

Lake-Born Vajra

མཚོ་སྐྱེས་རྡོ་རྗེ། • *mtsho skyes rdo rje* • padmavajra

Epithet for Padmasambhava.

Mañjuśrī

འཇམ་པ་འི་དབྱངས། • *'jam pa'i dbyangs*

The bodhisattva of intellectual acumen and wisdom.

pacification

ཞི་བྱེད། • *zhi byed*

Zhije is a tantric practice introduced by Padampa Sangye (pha dam pa sangs rgyas, eleventh century), which focuses on the pacification of suffering.

path of no more training

མི་སྦྱོབ་པ་འི་ལམ། • *mi slob pa'i lam* • *aśaikṣa mārga*

The path of no more training is the final of five paths of the bodhisattva, comprising realization through the three enlightened bodies.

severing

གཅོད། • *gcod*

Chö is also a tantric practice taught by Padampa Sangye (pha dam pa sangs rgyas, eleventh century) and furthered by Machik Labdrön (ma cig lab sgron, 1055–1149/53), which focuses on severing attachment to the sense of self and takes adversity as the path.

Tsongkhapa

ཙོང་ཁ་པ། • *tsong kha pa*

Tsongkhapa (tsong kha pa, 1357–1419), regarded by tradition as an incarnation of Mañjuśrī, was key in the formation of the Geluk school.

Vajrapāṇi

བྱག་ན་རྡོ་རྗེ། • *phyag na rdo rje*

Lord of Secrets.