

༄༅། །གསོལ་འདེབས་སྒྲིན་ལམ་མདོར་བསྟུས་བདུད་རྩིའི་སྒྲིང་པོ།

**Essence of Amṛta:
A Concise Supplication and Aspiration
Prayer**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

B91

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This prayer invokes the blessings of Jamyang Khyentse Wangpo along with four illustrious masters present during his lifetime. These figures were connected to him and each other as guru, disciple, or both. In order of mention, they are the Fourteenth Karmapa Tegchok Dorje, Jamgön Kongtrul Lodrö Taye, Chokgyur Dechen Zhigpo Lingpa, and the seventh Palyul throne holder, Gyatrul Pema Do Ngak Tenzin.

Khyentse Wangpo, Kongtrul Lodrö Taye, and Chokgyur Lingpa were all extremely close, becoming known as *khyen kong chok sum*—the trinity of Khyentse, Kongtrul, and Chokling. They would often, for example, work together to reveal, decode, arrange, and provide commentary on termas. All three of these masters were also especially close to the Fourteenth Karmapa, who was a guru of Khyentse Wangpo and appointed Kongtrul Lodrö Taye as his Dharma heir. He was present on multiple occasions during Chokgyur Lingpa's terma revelations and incorporated rituals from the Chokling Tersar into the Tsurpu calendar. In turn, Chokgyur Lingpa is known for his prophetic visionary experience of twenty-one Karmapas. The Fifteenth Karmapa Khakhyab Dorje, following Khyentse Wangpo and Kongtrul Lodrö Taye, would become a major lineage holder of the Chokling Tersar. Pema Do Ngak Tenzin received teachings from both Khyentse Wangpo and Chokgyur Lingpa and the vows of a fully ordained monk from the Ninth Situ and Kongtrul Lodrö Taye. He also had the wood blocks of the Nyingma Kama carved at Khyentse Wangpo's behest.

This text is an abbreviated version of a longer work entitled *Stairway of Excellent Conduct*,¹ which immediately precedes it in the Khyentse Kabum.

བདུད་ཅི་རི་སྒྲིང་པོ།

Essence of Amṛta

དཔལ་ལྷན་སངས་རྒྱལ་ཀུན་དངོས་ཀླུ་པ།

palden sangyé kün ngö karmapa

Embodiment of all glorious buddhas, the Karmapa,

རྒྱལ་སྐུ་ཐུབ་སྒྲོ་གྲོས་མཐའ་ཡས་ལྷེ།

gyalsé tuwo lodrö tayé dé

Foremost heir of the victors, Lodrö Taye De,

ཨོ་རྒྱན་དངོས་ཤྱོན་མཆོག་གྱུར་བདེ་ཆེན་གླིང་།

orgyen ngö jön chokgyur dechen ling

Orgyen in person, Chokgyur Dechen Lingpa,

པུ་རྩེ་མདོ་སྤྲལ་བ་སྤྲུལ་འཛིན་སྤུལ་པའི་སྐུ།

pemé do ngak tendzin trülpe ku

Emanation who upholds the sūtra and mantra teachings of Padma, Pema Do Ngak
Tenzin,

འཇམ་དབྱངས་སླ་མ་མཁྱེན་བཟྱེ་དབང་པོ་སོགས།

jamyang lama khyentsé wangpo sok

Guru Mañjughoṣa, Khyentse Wangpo,²

ཕྱོགས་དུས་སྐབས་གནས་རྒྱ་མཆོའི་ཆོག་སྐྱུ་རྣམས་ལ།

chok dü kyabné gyatsö tsok nam la

And assembled ocean-like sources of refuge throughout all directions and times—

གུས་པས་གསོལ་འདེབས་ཕྱག་འཆོལ་མཆོད་པ་འབུལ།།

güpe söldeb chagtsal chöpa bül

With reverence I supplicate you, prostrate, and make offerings;

དྲིག་ལུང་ཀུན་བཤགས་དགེའ་རྗེས་ཡི་རང་།།

dik tung kün shak gé la jé yi rang

Confess all misdeeds and downfalls; and rejoice in virtue.

ཆོས་འཁོར་བསྐྱར་བཞིན་བསྐྱལ་བརྒྱར་བཞུགས་གསོལ་འདེབས།།

chökhör kor zhin kal gyar zhuk söldeb

I beseech you to remain for a hundred eons, turning the wheel of Dharma,

བསོད་ནམས་དངོས་ཀྱང་ཆུབ་སྤྱིང་པོར་བསྲོ།།

sönam ngö kün jangchub nyingpor ngo

And all merit I dedicate to the heart of awakening.

དགེ་བ་འདི་ཡིས་བདག་གཞན་ཡིད་ཅན་ཀུན།།

gewa di yi dak zhen yichen kün

By this virtue, may I and all other beings

ཚེ་འདིར་ཚེ་རིང་ནད་མེད་ཆོས་སྤྱོད་འཕེལ།།

tsé dir tsering nemé chöchö pel

In this life have longevity and freedom from sickness, and may our Dharma practice flourish.

ཕྱི་མར་བདེ་བ་ཅན་གྱི་ཞིང་སྤྱོད་ནས།།

chimar dewachen gyi zhing kyé né

In the next, taking birth in the realm of Sukhāvati,

ལྷ་མ་འོད་དཔག་མེད་པས་རྗེས་སུ་བཟུང་།།

lama öpagmepé jé su zung

May we be cared for by guru Amitābha,

ཚོགས་རྫོགས་སེམས་ཅན་ཡོངས་སྤྱིན་ཞིང་ཀུན་སྦྱངས།།

tsok dzok semchen yong min zhing kün jang

Complete the accumulations, fully ripen beings, purify all buddha realms,

ཐམས་ཅད་གཟིགས་པའི་གོ་འཕང་མུར་ཐོབ་ཤོག།

tamché zigpé gopang nyur tob shok

And swiftly attain the level of omniscience.

བཀྲ་ཤིས་གང་ཞིག་དཔལ་ལྷན་སྒྲ་མ་ཡི།།

tashi gang zhik palden lama yi

How auspicious! Through these virtuous deeds,

བྱིན་རྒྱབས་བདུད་ཅིའི་སྒྲ་བས་དག་བྱས་པས།།

jinlab dütsi nangwé gé jepé

Inspired by the light of the nectar-like blessings of the glorious guru,

བུབ་བསྟན་པོ་སྒྲོ་མཚོག་ཏུ་རྒྱས་པ་དང་།།

tub ten pemo chok tu gyepa dang

May the lotus of the Sage's teachings fully blossom [295]

འཛིག་རྟེན་བདེ་ལེགས་ཆེན་པོས་བྱས་པར་ཤོག།

jigten delek chenpö khyabpar shok

And a wealth of joy and goodness permeate the world.

This was composed in a concise fashion as a daily recitation for the faithful. Siddhir astu.³

NOTES

1. Jamyang Khyentse Wangpo, *Stairway of Excellent Conduct* (KVP B90).
2. Lines four and five are written in a style common in Tibetan prayers, which plays on the rich meaning present in Tibetan Buddhist names: “upholds the sūtra and mantra teachings of Padma” is a play on Pema (Padma) Do (Sūtra) Ngak (Mantra) Ten (Teachings) Zin (Upholder), while “Guru Mañjughoṣa, Khyentse Wangpo” simply expands upon Jamyang (Mañjughoṣa) Khyentse Wangpo. This approach is strongly adhered to in the initial five verses of *Stairway of Excellent Conduct* (the long version of *Essence of Amṛta*), but is only minimally replicated here. For this reason, the italicized style employed in the translation of *Stairway* has been avoided.
3. “May there be accomplishment!”

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GLOSSARY

Chokgyur Dechen Zhigpo Lingpa

མཚོག་གླུར་བདེ་ཆེན་ཞིག་པོ་གླིང་པ། མཚོག་གླུར་བདེ་ཆེན་གླིང་པ། མཚོག་གླུར་གླིང་པ། • *mchog gyur bde chen zhig po gling pa; mchog gyur bde chen gling; mchog gyur gling pa*

Chokgyur Dechen Lingpa (1829–1870) was the primary treasure revealer of the Chokling Tersar, the New Treasures of Chokgyur Lingpa. He was said to be the last of the hundred major tertöns, and like Jamyang Khyentse Wangpo, he was a holder of the Seven Transmissions. He also shared an extremely close, mutual guru-disciple relationship with Khyentse Wangpo and is considered the rebirth of prince Murub Tsenpo (mu rub btсан po), the second son of the Dharma king Trisong Deutsen (khri strong lde'u btсан), the latter of whom is held to be a previous incarnation of Khyentse Wangpo. Along with Jamgön Kongtrul Lodrö Taye, they formed what became known as *khyen kong chok sum*—the trinity of Khyentse, Kongtrul, and Chokling—with Chokgyur Lingpa often revealing termas in collaboration with the other two masters.

Fifteenth Karmapa Khakhyab Dorje

ཀུན་པ་མཁའ་ཁྱམ་རྡོ་རྗེ། • *karma pa mkha' khyab rdo rje*

Karmapa Kakhyab Dorje (1870–1921) was a student of both Jamgön Kongtrul Lodrö Taye and Jamyang Khyentse Wangpo, as well as a lineage holder of the Chokling Tersar (New Treasures of Chokgyur Lingpa) and a treasure revealer in his own right. He is said to have recited the six-syllable mantra of Avalokiteśvara at birth and, unlike all preceding Karmapas, chose to live as a lay yogi. His children included the Second Jamgön Kongtrul, Palden Khyentse Özer (1904–1952).

Fourteenth Karmapa Tegchok Dorje

ཀུན་པ་ཐེག་མཚོག་རྡོ་རྗེ། • *karma pa theg mchog rdo rje*

Karmapa Tegchok Dorje (1798–1868) was an important guru of Jamyang Khyentse Wangpo. He was also close to Jamgön Kongtrul Lodrö Taye and Chokgyur Dechen Lingpa.

Jamgön Kongtrul Lodrö Taye

འཇམ་གཞིན་ཀོང་སྤུལ་སྒྲོ་བློ་མཐའ་ཡས། སྒྲོ་བློ་མཐའ་ཡས། • *'jam mgon kong sprul blo gros mtha' yas; blo gros mtha' yas*

Jamgön Kongtrul Lodrö Taye (1813–1899) was an extraordinary nonsectarian (Rimé) master renowned, amongst many celebrated activities, for compiling the Five Great Treasuries. He was also considered the rebirth of the great translator Vairocana. Along with Jamyang Khyentse Wangpo and Chokgyur Lingpa, with whom he shared extremely close mutual guru-disciple relationships, he formed part of the *khyen kong chok sum*—the trinity of Khyentse, Kongtrul, and Chokling.

Karmapa

ཀར་པ། • *karma pa*

The title ascribed to the succession of incarnations, beginning with the First Karmapa Dusum Khyenpa (karma pa 01 dus gsum mkhyen pa, 1110–1193), who acted as the head of the Karma Kagyu lineage. The Tibetan phenomenon of the tulku system is said to have originated with the recognition of the Second Karmapa, Karma Pakši (karma pak+Shi, 1204–1283), as the rebirth of Karmapa Dusum Khyenpa, based on instructions written by the latter before passing away. The Karmapas are also considered to be emanations of Avalokiteśvara.

Nyingma Kama

རྟིང་མ་བཀའ་མ། • *nying ma bka' ma*

The oral transmission teachings of the Nyingma tradition, passed down in an unbroken lineage after being brought to Tibet by Indian adepts like Padmasambhava and Vimalamitra.

Orgyen

ཨ་རྒྱལ། • *orgyan* • oḍḍiyāna

A common epithet for Guru Rinpoche, Padmākara, meaning (the one from) Oḍḍiyāna, Padmākara's legendary birthplace that is often described as the land of the ḍākinīs. The historical Oḍḍiyāna is commonly understood to have been located in the Swat Valley of Pakistan; however, the renowned Nyingmapa yogin Chatral Rinpoche (bya bral sangs rgyas rdo rje, 1913–2015) has also identified Ujjain, in Madhya Pradesh, India, with Orgyen, or Oḍḍiyāna.

Pema Do Ngak Tenzin

རྒྱལ་སྤུལ་པ་སྐུ་མཛད་སྤུགས་བསྟན་འཛིན། སྤུལ་མཛད་སྤུགས་བསྟན་འཛིན། • *rgya sprul pad+ma mdo sngags bstan 'dzin; pad+ma mdo sngags bstan 'dzin*

Pema Do Ngak Tenzin (1830–1891) was the seventh throne holder of Palyul Monastery and regarded as the reincarnation of the first throne holder, Kunzang Sherab (kun bzang shes rab, 1636–1699).

seven-branch practice

ཡན་ལག་བདུན་པ། • *yan lag bdun pa*

The seven-branch practice consists of prostrations, offerings, confession, rejoicing, the request to turn the wheel of Dharma, the supplication to not pass beyond sorrow (i.e., to not enter nirvāṇa), and the dedication of virtue to complete awakening.

Sukhāvātī

བདེ་ཅན། བདེ་བ་ཅན། • *bde can; bde ba can* • sukhāvātī

Sukhāvātī (the "Realm of Bliss," or Dewachen in Tibetan translation) is the pure land of Buddha Amitābha that, due to his blessings and aspirations, is particularly accessible for ordinary beings.

Tsurpu

མཚུར་ཕུ། • *mtshur phu*

The historic seat of the Karmapas and the Karma Kagyu lineage is located about forty miles northwest of Lhasa, Tibet. It was founded in 1189 by the First Karmapa Dusum Khyenpa (karma pa 01 dus gsum mkhyen pa, 1110–1193).