

༄༅། །པདྨ་འོད་གསལ།

The Lotus of Clear Light

Selected Writings in Praise of Pema Ösal Do Ngak Lingpa

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT



pad+ma 'od gsal

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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INTRODUCTION

O sun of Mañjuśrī's knowledge, you rose in the world
As an embodiment of great love and compassion.
Glorious one, supreme lord of scholarship, discipline, and accomplishment,
I pray from the bottom of my heart—bless me!

Jamyang Khyentse Wangpo is the very heart of the Khyentse lineage. He is the wellspring from which countless Dharma treasures and teachings have emerged and flourished. His awakened activities are as vast as the sky itself.

As the holder of the seven transmissions of the Buddha's teachings, Khyentse Wangpo is celebrated for his erudition, monastic discipline, and realization. As regent of Padmasambhava's treasure revelations, he is renowned as the tertön Pema Ösal Do Ngak Lingpa.

Throughout his life, Khyentse Wangpo nurtured all traditions of Buddhism, ensuring their preservation for generations to come. In this way, his rays of compassion have shined upon all beings throughout the world.

Khyentse Wangpo's vision continues to this day, and Khyentse Vision Project is but one expression of his infinite wisdom. This project to translate Khyentse Wangpo's writings into numerous languages was conceived by his emanation Tsangpa Lhayi Metok, together with his disciple Dolma Sermo.

This small selection of writings includes prayers and praises to Jamyang Khyentse Wangpo, composed by the master himself. The compilation also comprises several accounts of the master's life stories and previous incarnations, as well as a guru yoga that invokes his blessings and realization.

May this collection serve as a means for beings to connect with the Khyentse lineage and the enlightened mind of Pema Ösal Do Ngak Lingpa.

༄༅། །ཚ་བའི་སྤྲུ་མ་ལ་གསོལ་འདེབས་སྟོ་ཀ་གཅིག།

A Supplication to the Root Guru in a Single Verse

Guru of the deepest kindness, embodying all sources of refuge,
With unwavering and fervent longing, I supplicate you—
Throughout this life, future lives, and the states in-between, look upon me with
compassion,
And bless me that both thought and deed fall in harmony with the Dharma.

༄༅། །འཇམ་དབྱངས་མཁའ་བསྐྱེད་དབང་པོ་ལ་གསོལ་འདེབས།

A Prayer to Jamyang Khyentse Wangpo

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

jam pé yang sok sé ché gyal kün gyi

Single embodiment of the wisdom, love, and spiritual power

མཁའ་བསྐྱེད་ལྷ་སྤུམ་གཅིག་ཏུ་བསྐྱུས་པའི་དངོས།།

khyen tsé nü sum chik tu dü pé ngö

Of all the victorious ones and their heirs, Mañjughoṣa and the rest,

མཁས་གྲུབ་དབང་པོ་དཔལ་ལྷན་སྤྲེལ་ལ།།

khé drub wang po pal den la ma la

Glorious guru, lord among learned and accomplished masters,

གསོལ་བ་འདེབས་སོ་ཐུགས་རྗེའི་སྦྱོན་གྱིས་གཟིགས།།

söl wa deb so tuk jé chen gyi zik

To you I pray—look upon me with eyes of compassion!

འདི་ཕྱི་བར་དོའི་སྤྱད་བསྐྱེད་ཞི་བ་དང་།།

di chi bar dö duk ngal zhi wa dang

Pacify ^[496] the sufferings of this life, the next, and the bardo state!

ཆོ་བསོད་དཔལ་འབྱོར་མཐུན་རྒྱུན་ལེགས་ཆོགས་རྒྱས།།

tsé sö pal jor tün kyen lek tsok gyé

Increase longevity, merit, prosperity, favorable circumstances, and everything positive!

འབྲེལ་ཚད་འགྲོ་ཀླན་བདེ་ཅན་ཞིང་ཁམས་སུ།།

drel tsé dro kün dé chen zhing kham su

And may all beings connected with you

བྱང་ཆུབ་གོ་འཕང་ཐོབ་པར་བྱིན་གྱིས་རྒྱབས།།

jang chub go pang tob par jin gyi lob

Through your blessings attain the level of enlightenment in the pure land of
Sukhāvatī!

*Khyentse Wangpo himself wrote this prayer in response to the entreaties of the faithful.
Virtue!*

༄༅། །འདྲ་ཚེ་ཕན་བདེས་ཞུས་པོར་སྤྱལ་བའི་གསོལ་འདེབས་
མཐའ་ཡས་ཤེས་བྱ་མ།

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

Gentle-voiced (Jamyang) and seeing all infinite knowables,
Great treasury of unequalled wisdom and love (Khyentse), heir of the Buddha,
Lord (Wangpo) of learnedness and realization, vajra holder,
Sun Who Teaches the Sciences—to you I pray.

Through perfected hearing, reflection, and meditation, abiding in discipline;
Through the magnificent activities of exposition, debate, and composition;
And through renunciation, bodhicitta, ripening and liberating practices, and
union,

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

Through the blessing of supplicating thus,
May the stainless teaching of the victorious ones flourish in the ten directions,
May the supreme holders of the teachings live for hundreds of eons,
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.

༄༅། །སྐྱེ་མ་ལ་གསོལ་བ་འདེབས་པ་ཞལ་གདམས་དང་འབྲེལ་བ།

Supplication to the Guru Combined with Words of Advice

*Namaḥ śrīmāṃ gurubhyaḥ!*¹

You have unified the pristine wisdom of the knowledge, love, and power
Of the victors of the ten directions and their descendants,
And in order to guide beings have manifested in the form of the supreme spiritual
friend.

To the glorious master, I supplicate!

Recognizing your body as the essence of the Saṅgha,
The secret of your speech as the essence of the sublime Dharma,
Your mind as the essence of the Buddha, and your enlightened qualities and
activities as the essence of the ḍākinīs and dharmapālas,
I call out to you wholeheartedly—please gaze upon me with your eyes of
compassion!

O Lord! I and every single being bereft of protection
Cannot conceive of another refuge than you.
Thus, exalted guru, please grant your blessings
That we may be inseparable from now until attaining the heart of enlightenment!

Recalling the freedoms and riches difficult to find, the uncertainty of the time of
death,
Knowing the three realms of saṃsāra to be a mass of suffering,
Becoming habituated to adopting and discarding² karma and fruition in the proper
manner, through all of these,
Please bless me that I may become well trained in the common preliminaries!

By knowing the guru and the Three Jewels to be the undecieving refuge,
Bringing forth loving-kindness, compassion, and the two *bodhicittas*,
Gathering the accumulations, purifying obscurations, and having devotion to the
guru,

Please bless me that I may become well trained in the special preliminaries!

All phenomena of saṃsāra and nirvāṇa are imputations of the mind.
Mind itself is free from the elaborations of arising, ceasing, and abiding.
Please bless me that I may experience the pristine wisdom
Of unobstructed clear awareness from within the sphere of non-elaboration!

Through the yoga of union of and *vipāśyanā*,
The state of equipoise unmoved by the wind of imagination,³
And not being separated from the essence of experience in post-meditation,
Please bless me that I may obtain the supreme accomplishment in this life!

In brief, please bless me that I may always act in accord with the Dharma,
That no signs of obstacles may ever arise,
And that having completed the Dharma activities of listening, contemplating, and
meditating,
May the two benefits be spontaneously accomplished!

This prayer, Supplication to the Guru Combined with Words of Advice, was composed by the vagabond Jamyang Khyentse for earnest seekers on the first day of the waxing moon in the month of Phālguna⁴ of the Water Mouse year (1852) as it came to his mind.

༄༅། །སྐུ་ཀུན་ཡེ་ཤེས་གཅིག་བསྐྱུས།

An Amazing Line of Incarnations

Mañjuśrimitra and the Dharma king Trisong, those treasures of knowledge,
United the wisdom of all the victorious ones.

I pray to you, who appeared as the many manifestations
Of their body, speech, mind, qualities, and activity.

Vimala,¹ who has obtained the deathless rainbow body,
Jetsun Dragpa, Rechung Dorje Drak,
Vanaratna, and Tsöndru Zangpo,
I pray to your amazing line of incarnations.

As the omniscient Dharma king Longchenpa,
Khyentse Wangchuk, the one called Namkha,² and so on,
Through the play of a magical net suitable to the needs of beings,
You spread the teachings without partiality—I pray to you.

Now born into the noble family of the learned and accomplished,
Your wisdom is limitless, and you have perfected renunciation and bodhicitta.
Your morality is pure, and your listening, reflection, and cultivation are complete.
I pray to you, praised as supreme in every way.

The lama, the highest deity, accepted you,
And the threefold wheel of your enlightened [359] activity is astonishing.
Khyentse Wangpo, you are Mañjughoṣa in person;
As I recall your life, I pray to you from the depth of my heart.

Your three secrets rest in the indestructible vajra teachings.
You unceasingly spin the vast and profound wheel of Dharma.
Your noble work for beings' benefit and happiness reaching the ends of space,

Please increase the good fortune of the doctrine and beings!

When you, protector, at the foot of the bodhi tree,
Display the attainment of complete awakening,
Even though we have been born since the beginning in saṃsāra,
May everything be auspicious for the two benefits to be naturally accomplished!

With this weak memory of mine, I forget even most of the activities I have performed in this life, and so there is not much hope for me to recall my past lives, hidden from sight. Nevertheless, by relying on the scriptures of profound treasures, and by following the statements of realized beings, in accordance with the earnest request that was made by the spiritual friend Lama Kunga Gyatso, I, Jamyang Khyentse Wangpo, who is free from activity, composed this out of pure intentions.³ May it bring benefit! Maṅgalaṃ! Virtue!

༄༅། །ཀུན་མཁྱེན་སྤྲུལ་མ་འཇམ་དབྱངས་མཁྱེན་བརྩེའི་དབང་པོའི་
འཇུངས་རབས་རགས་བསྐྱུས་ཀྱི་གསོལ་འདེབས་ངོ་མཚར་དཔལ་སྦྱིད།

Generating Wonder and Glory:
A Supplication to the Successive Lives of the
Omniscient Guru Jamyang Khyentse Wangpo,
Arranged in a Rough Summary

Homage to the guru!

Primordial wisdom treasury of the victors and their heirs,
Fathering fully fledged buddhas in all times and dimensions,
Compassionately guiding all beings who pervade the entirety of space,
Blessed One, Mañjuśrīghoṣa, I supplicate you!

Comprehending all phenomena with your outstanding, supreme wisdom,
Lord of the Ati teachings, Mañjuśrīmitra;
Attainer of the vajra body, always present for the sake of beings,
Vimalamitra—I supplicate at your feet.

Great charioteer drawing the sun of the teachings to the Land of Snows,
Gentle protector, Trisong Deutsen;
Custodian of the compendium of teachings, who benefits everyone you meet,
Gyalse Lhaje Chogdrub Gyalpo—I supplicate at your feet.

Supreme heart son of Dīpaṃkara, Lord Amitābha, [381]
Nagtso Tsultrim Gyalwa;

Emanation of Avalokiteśvara and glory of the teachings and beings in the Land of
Snows,
Gyalwe Jungne—I supplicate at your feet.

Wheel-wielding monarch of the ocean of amazing treasure revealers,
Sovereign Nyangral Nyima Özer;
Milarepa's heart son who himself departed to Khecara,¹
Rechung Dorje Dragpa—I supplicate at your feet.

Called the monastic physician throughout the Land of Snows,
Propheized by the victors, unequalled Gampopa;
Crown ornament of all vajra holders in Tibet,
Dragpa Gyaltsen—I supplicate at your feet.

Speech emanation of the Dharma king, lord of the eighteen treasure caches,
Tamer of beings, Guru Chökyi Wangchuk; [382]
Dharma king, sole protector of all beings in the three realms,
Lodrö Gyaltsen—I supplicate at your feet.

Turning the unsurpassable wheel of the teachings of the effortless vehicle,
Samantabhadra, Drime Özer;
Holding the treasures of the inconceivable Magical Net,
Yarje Orgyen Lingpa—I supplicate you.

Omniscient sovereign of the Kadam teachings,
Whose enlightened activities pervade all of space, Gendun Drubpa;
Cared for by Śavaripa and possessing the supreme accomplishment,
Mahāpaṇḍita Vanaratna—I supplicate you.

Source for the ocean of the classes of tantras,
Lord of wisdom and realization, Khyenrab Chöje of Shalu;
Demonstrating magical displays for the benefit of others across the entire world,
Mahāsiddha Tangtong Gyalpo—I supplicate you.

Most outstanding holder of the Explication for Disciples² in Tibet,
Mañjuśrīghoṣa in person, Khyentse Wangchuk;
Protector from the dangers within existence for those who hear your name,
Supreme scholar and adept, Pema Wangi Gyalpo—I supplicate you.

Holder of knowledge mantra, also known as Tuden Wangpö De,
Tashi Tobgyal Khandro Yongdrub Tsai;
Guardian protector of the Land of Snows during the end of the age of strife,
Ngawang Lobzang Gyatso—I supplicate you.

Twelfth reincarnation of Gyalse Lhaje,
Speech emanation of Orgyen, great treasure revealer, Chöje Lingpa; [383]
Khenchen Evampa possessing wisdom, love, and power,
Jampa Namkha Chimé—I supplicate you.

Perfecting the dynamic display of the wisdom mind,
Propagating the Ati teachings in all directions, Jigme Lingpa;
Incomparable lord of the wheel possessing the seven transmissions,
Jamyang Khyentse Wangpo—I supplicate you.

By the power of this supplication of undivided, single-pointed devotion,
May supreme and excellent beings
Care for me in all my lives to come,
And may I accomplish the two benefits of self and other through vast deeds!

Protector, when you have actualized complete buddhahood,
May I be among the first to be born in the assembly of your retinue!
Moreover, may I hold all gateways of Dharma, spreading the teachings in a hundred
directions,
And be inseparably united in buddhahood with you!

May your teachings shine like the light of day,
And may the excellent stream of your enlightened activities flow to the edges of
existence!
May even the phrase “degeneration of the world” never be heard,
And may a new golden age of virtue and goodness pervade in every direction!

*Upon the request and gift bestowed by the great holder of the teachings of the glorious
Evampa, the Dharma lord Kunga Jamyang of Ngari, the vajra student of the omniscient and
precious lama Lodrö Tayepe De, wrote this supplication prayer on an auspicious day in the
first half of the Month of Miracles at the great Dzongsar Tashi Lhatse Religious College.*

May virtue and goodness increase!

༄༅། །འཇམ་དབྱངས་མཁུན་བཟེད་དབང་པོའི་རྣམ་ཐར་གསལ་འདེབས་དད་པའི་ས་བོན།

The Seed of Faith: A Supplication Based on the Life and Liberation of Jamyang Khyentse Wangpo

ན་མོ་གུ་རུ་བྱུང་།

na mo gu ru bhya

*Namo gurubhyah.*¹

འཇམ་དབྱངས་མཁུན་པའི་ཉི་མ་འཛིག་རྟེན་ན།།

jam yang khyen pé nyi ma jik ten na

O sun of *Mañjuśrī's* knowledge, you rose in the world

བཟེ་ཆེན་སྟིང་རྗེའི་གཟུགས་སུ་ཡོངས་ཤར་བ།།

tsé chen nying jé zuk su yong shar wa

As an embodiment of great love and compassion.

དཔལ་ལྷན་མཁས་བརྩན་གྲུབ་པའི་དབང་པོ་མཆོག།

pal den khé tsün drub pé wang po chok

Glorious one, supreme *lord* of scholarship, discipline, and accomplishment,

སྟིང་ནས་གསལ་བ་འདེབས་སོ་བྱིན་གྱིས་རྫོབས།།

nying né söl wa deb so jin gyi lob

I pray from the bottom of my heart—bless me!²

བསོད་ནམས་ཡེ་ཤེས་རྒྱ་གཉེར་ལས་བྱུང་བའི།

sö nam yé shé chu ter lé jung wé

O youthful moon of the victorious ones' children,

རྒྱལ་བའི་སྤྲུལ་གྱི་རྒྱ་བ་གཞོན་ནུ་ནི།

gyal wé sé kyi da wa zhön nu ni

You rose from the ocean of merit and wisdom.

གང་དུ་འཆར་བས་བསྟན་དང་འབྲོ་བ་ལ།

gang du char wé ten dang dro wa la

Wherever you shine, you grant the nectar of the welfare

ཕན་བདེའི་བདུད་རྩི་སྤྱན་དེར་གསོལ་བ་འདེབས།

pen dé dü tsi jin der söl wa deb

Of beings and the teachings—to you I pray!

དམ་པའི་རིགས་ཀྱི་ས་བོན་ལས་འབྱུངས་པའི།

dam pé rik kyi sa bön lé trung pé

As soon as you took birth from the seed of sublime lineage,

མཚན་དཔེའི་དཔག་བསམ་ཐོག་མར་གསལ་བ་ནས།

tsen pé pak sam tok mar sal wa né

The major and minor marks were evident on the wish-fulfilling tree of your body.

ཡོན་ཏན་མེ་ཏོག་འཛུམ་པས་དག་བྱས་པའི།

yön ten mé tok dzum pé gé jé pé

As the flowers of your enlightened qualities bloomed, your virtuous activity

ངོ་མཚར་མཚུངས་པ་མེད་དེར་གསོལ་བ་འདེབས།

ngo tsar tsung pa mé der söl wa deb

Became extraordinary and beyond compare—to you I pray!

གཞན་ལ་ཕན་པར་འདོད་པའི་ལྷག་བསམ་དང་།

zhen la pen par dö pé lhak sam dang

You are innately endowed with praiseworthy qualities,

རིག་ཚུལ་དུ་མར་འཇུག་པའི་སྒོ་གྲོས་སོགས།།

ga tsül du mar juk pé lo drö sok

Such as magnanimity, the wish to benefit others,

བསུགས་འོས་ཡོན་ཏན་ལྷན་སྦྲིས་ཉིད་གྱུར་པས།།

ngak ö yön ten lhen kyé nyi gyur pé

And intelligence that you apply to numerous sciences,

དཔྱོད་ལྡན་དགེས་པ་བསྐྱེད་ལ་གསོལ་བ་འདེབས།།

chö den gyé pa kyé la söl wa deb

Thus delighting the sages—to you I pray!

སྒྲ་སྟན་སྤེབ་སྦྱོར་གསོ་བ་རིག་པས་མཆོན།།

dra nyen deb jor so ba rik pé tsön

Your broad vision fathoms the many fields of knowledge,

གཞུག་ལག་དུ་མར་གཟེགས་པའི་སྦྱན་ཡངས་ཤིང་།།

tsuk lak du mar zik pé chen yang shing

Such as grammar, poetry, prosody, and medicine.

མདོ་དང་སྒྲགས་གྱི་ངེས་གསང་ཟབ་མོ་ལ།།

do dang ngak kyi ngé sang zab mo la

You have the virtuous propensity to engage

འཇུག་པའི་བག་ཆགས་དགེ་དེར་གསོལ་བ་འདེབས།།

juk pé bak chak gé der söl wa deb

With the profound, definitive secrets of Sūtra and Tantra—to you I pray!

ཁྱད་པར་མཁས་བརྩན་དངོས་གྲུབ་བརྟེན་པ་ཡི།།

khyé par khé tsün ngö drub nyé pa yi

In particular, having sat at the feet of innumerable teachers [293]

ཡོངས་སུ་འཛིན་པ་གངས་མེད་ཞབས་བརྟེན་ནས།།

yong su dzin pa drang mé shyab ten né

Who possess scholarship, discipline, and accomplishment,

མང་དུ་ཐོས་དང་བསམ་པ་སྒྱུར་བ་ཡི།།

mang du tö dang sam pa jor ba yi

You have surveyed both your own and others' systems³

རང་གཞན་གཞུང་ལུགས་མཐོང་ལ་གསོལ་བ་འདེབས།།

rang zhen zhung luk tong la söl wa deb

With your extensive learning, reflection, and practice—to you I pray!

བཤད་དང་སྒྲུབ་པའི་ལུགས་བཟང་འཛིན་པ་ཡི།།

shé dang drub pé luk zang dzin pa yi

Through patiently upholding the different traditions without conflating them,

རིས་མེད་བསྟན་ལ་དག་པའི་སྣང་བ་དང་།།

ri mé ten la dak pé nang wa dang

And through your pure perception of the teachings,

སོ་སོའི་བཞེད་སྟོལ་མ་འདྲིས་འཛིན་བཟོད་པས།།

so sö zhé söl ma dré dzin zö pé

You grasped the excellent traditions of exposition and practice without bias,

སྒྲུབ་པའི་ཉི་མར་གྱུར་དེར་གསོལ་བ་འདེབས།།

ma wé nyi mar gyur der söl wa deb

And became the Sun of Speech—to you I pray!

རྒྱུད་སྡེ་བཞི་ཡི་ཡི་དམ་དུ་མ་ཡི།།

gyü dé zhi yi yi dam du ma yi

Through your irreproachable confidence in explaining and composing

བསྟེན་ཅིང་སྒྲུབ་པའི་དམ་བཅའ་བརྟན་པ་དང་།།

nyen ching drub pé dam cha ten pa dang

And your steadfast commitment to approach and accomplish

འཆད་དང་རྩོམ་པའི་སྟོབས་པ་མ་སྤྲད་པས།།

ché dang tsom pé pob pa ma mé pé

The numerous tutelary deities of the four classes of Tantra,

རང་གཞན་དོན་གཉིས་སྒྲུབ་ལ་གསོལ་བ་འདེབས།།

rang zhen dön nyi drub la söl wa deb

You accomplish the twofold benefit of self and others—to you I pray!

རྟག་ཏུ་ནམ་འཆི་ཆ་མེད་བློ་ཤེས་དང་།།

tak tu nam chi cha mé dren shé dang

Continuously calling to mind the uncertainty of the time of death,

སྒྲིང་ནས་གཞན་ཕན་བསམ་པ་བཟང་པོ་དང་།།

nying né zhen pen sam pa zang po dang

Your heart's only wish is to help others.

སྒྲ་མ་དགོན་མཆོག་བཀའ་བློ་ཁོ་ན་ལས།།

la ma kön chok ka drin kho na lé

You place your trust in nothing but the kindness

གཞན་ལ་རེ་བ་མེད་དེར་གསོལ་བ་འདེབས།།

zhen la ré wa mé der söl wa deb

Of the guru and the Three Jewels—to you I pray!

གང་དུ་གནས་ཀྱང་རྟོ་སྤང་འཁོན་འཛིན་སྤངས།།

gang du né kyang ngo sung khön dzin pang

Wherever you are, you are free from pretense and spite.

སུ་དང་འགྲོགས་ཀྱང་ཆགས་སྤང་རྟོག་པ་བྲལ།།

su dang drok kyang chak dang tok pa dral

Whoever you meet, you are free from thoughts of attachment and aversion.

ཕྱོགས་ལྷུང་མེད་པ་གཞུ་བའི་སྒྲོ་གྲོས་ཀྱིས།།

gé lhung mé pa zu wö lo drö kyi

Through intelligence that is impartial and free of prejudice,

རང་གཞན་ཕན་བདེར་སྒྱུར་ལ་གསོལ་བ་འདེབས།།

rang zhen pen der jor la söl wa deb

You bring welfare to yourself and others—to you I pray!

བརྗོད་བྲལ་གནས་ལུགས་རྟོགས་པའི་ལྷ་བ་དང་།།

jö dral né luk tok pé ta wa dang

You have gained the firm confidence to unite

མདོ་དང་སྒྲགས་ཀྱི་འདུལ་བའི་སྒྲོན་པ་དག།

do dang ngak kyi dül wé chö pa dak

As the immediate cause of the path to enlightenment

བུང་འབྲེལ་བྱང་ཚུབ་ལས་ཀྱི་ཉེ་རྒྱ་བ།།

zung drel jang chub lam gyi nyé gyu ru

The view that realizes the ineffable natural state

དེས་པ་བརྟན་པོ་རྟེན་དེར་གསོལ་བ་འདེབས།།

ngé pa ten po nyé der söl wa deb

And the disciplined pure conduct of Sūtra and Tantra—to you I pray!

ད་དྲུང་ཇི་སྲིད་འཆོ་ཞིང་གཞེས་པའི་བར།།

da dung ji si tso zhing zhé pé bar

Throughout your life,

དཔེན་པའི་གནས་སྤྱ་རང་སེམས་འདུལ་བ་དང་།།

en pé né su rang sem dül wa dang

Aside from actions to benefit the teachings and beings,

བསྟན་འགྲོར་ཕན་དེས་བྱ་བ་མ་གཏོགས་པའི།།

ten dror pen ngé ja wa ma tok pé

You have remained in isolated places, taming your mind

འདུ་འཛིའི་སྒྲོས་པ་བཅད་དེར་གསོལ་བ་འདེབས།།

du dzi trö pa ché der söl ba deb

And cutting off complicated distractions—to you I pray!

མདོར་ན་ཡོན་ཏན་དོས་ནས་རྒྱལ་ཀླན་དང་།།

dor na yön ten ngö né gyal kün dang

In brief, your enlightened qualities ^[294] are indistinguishable from those of all the victorious ones,

དེའི་མེད་བཀའ་བློ་སྒྲིལ་ཆེས་ལྷག་པའི།

yer mé ka drin go né ché lhak pé

But your kindness is unparalleled.

དམ་པའི་རྣམ་ཐར་ཡིད་ལ་བློ་བཞིན་བྱ།

dam pé nam tar yi la dren zhin du

Bringing to mind your sublime life and liberation,

སྙིང་ནས་གསོལ་བ་འདེབས་སོ་བྱིན་གྱིས་སྒྲོབས།

nying né söl wa deb so jin gyi lob

I pray from the bottom of my heart—bless me!

དལ་འབྱོར་རྟེན་དཀའ་ནམ་འཆི་ཆ་མེད་བླ།

dal jor nyé ka nam chi cha mé dren

May I remember the difficulty of attaining the freedoms and advantages,⁴ the uncertainty of the time of death,

ལས་འབྲས་བསྐྱེ་མེད་འཁོར་བར་ངེས་འབྱུང་འཆར།

lé dré lu mé khor war ngé jung char

And the unerring law of karma and its results, so that renunciation for cyclic existence arises.

བྱང་ཆུབ་སེམས་འབྱོངས་བདེན་འཛིན་མདུད་པ་ཞིག།

jang chub sem jong den dzin dü pa zhik

Bless me that I may train in bodhicitta, dissolve the knot of grasping at inherent existence,

ཆོས་བརྒྱད་རྩུན་ཕྱག་རྒྱུ་པར་བྱིན་གྱིས་སྒྲོབས།

chö gyé dzün puk dib par jin gyi lob

And collapse the false shelter of the eight worldly concerns!

སྣང་གྲགས་རིགས་གསུམ་སྒྲ་མའི་གསང་གསུམ་དང་།

nang drak rik sum la mé sang sum dang

Bless me so that through the nectar of devotion alone,

དེའི་མེད་མོས་གསུ་ཁོ་ནའི་བདུད་རྩི་ཡིས།

yer mé mö gü kho né dü tsi yi

Appearances, sounds, and awareness⁵ may be indistinguishable from the guru's

three secrets,

ཉམས་རྟོགས་པ་ད་དཀར་མཆོག་ཏུ་རྒྱས་པ་དང་།

nyam tok pé kar chok tu gyé pa dang

The white lotuses of experience and realization may fully blossom,

ཟུང་འཇུག་འབྲས་བུ་ཐོབ་པར་བྱིན་གྱིས་སྒྲེབས།

zung yuk dré bu tob par jin gyi lob

And the fruit of union may be attained!

At the request of two people—namely, the yogi Mati Śrīmām, who is cared for by the sovereign Vajra Lady, and Samanta Dharmesvara, who made requests with white scarves—for the sake of amusement, Jamyang Khyentse Wangpo playfully wrote whatever came to mind at his retreat in Jangchub Chöling.⁶ Even so, most of the qualities described are pure exaggeration and he does not actually possess them.

༄༅། །སྤྲུལ་སྤྲུལ་འབྱོར་ཡེ་ཤེས་མཆོག་སྤྱོད།

The Bestower of Supreme Wisdom: A Guru Yoga

Homage to the guru!

I. Prologue

Once you have purified your mind stream through renunciation and precious bodhicitta, you should take devotion toward the guru as the heart of the path. Single-pointedly cultivating this profound yoga is the ultimate, swift path of the great secret Vajrayāna.

II. Guru Yoga

To put this into practice in a very concise way, there are the three parts: preliminaries, the main practice, and the conclusion.

A. Preliminaries

The first is:

བདག་གཞན་མཁའ་ཁྱབ་འགྲོ་བ་མ་ལུས་ཀྱི།

dak zhen kha khyab dro wa ma lü kün

To liberate myself and others—all beings throughout space without exception—

སྤྱད་བསྐྱེད་སྤྱིད་པའི་མཆོག་ལས་བསྐྱེད་བྱའི་བྱིར།

duk ngal si pé tso lé dral jé chir

From the suffering of the ocean of saṃsāra,

སྤྲུལ་དཀོན་མཆོག་གསུམ་ལ་སྤྲུལ་མཆིའིང་།

la ma kön chok sum la kyab chi zhing

I take refuge in the guru and the Three Jewels,

ཟབ་མོ་ནི་རྣལ་འབྱོར་བསྐྱེད་པར་སེམས་བསྐྱེད་དོ།

zab mö nal jor gom par sem kyé do

And generate the mind of enlightenment to cultivate this profound yoga. [226]

Recite this three times or as often as possible, training the mind.

B. Main Practice

The second has four sections.

1. VISUALIZATION

First, visualize the basis for the accumulations.

OM ŚŪNYATĀJÑĀNA VAJRASVABHĀVA ĀTMAKO 'HAM

སྟོང་བཅུད་གཟུང་འཛིན་མི་དམིགས་སྟོང་པའི་ངང་།

nö chü zung dzin mi mik tong pé ngang

Within the state of emptiness, there is no world or beings, nor subject or object, to be perceived.

ཟབ་གསལ་གཉིས་མེད་ཡེ་ཤེས་གཅིག་པུའི་འཕྲུལ།

zab sal nyi mé yé shé chik pü trül

There is only the display of wisdom—profound, luminous, and nondual.

སྲིད་ཞིའི་ཉ་སས་འགྱུར་དུ་མར་འཆར་བ་ལས།

si zhi nyam gyur du mar char wa lé

From the arising of the various experiences of saṃsāra and nirvāṇa,

གནས་ཡུལ་ཅིར་སྤང་དག་པ་རབ་འབྱུངས་ཞིང་།

né yül chir nang dak pa rab jam zhing

Whatever places appear are infinite pure realms.

འོག་མིན་གསང་ཆེན་དོ་རྗེའི་པོ་བླང་དབུས།

ok min sang chen dor jé po drang ü

At the center of the great secret vajra palace of Akaniṣṭha,

མདུན་གྱི་ནམ་མཁར་ཡིད་འཕྲོག་མཆོད་སྒྲིན་གྱིས།

dün gyi nam khar yi trok chö trin gyi

In the sky before me, amidst clouds of enchanting offerings,

མཛོན་པར་དགྱིགས་པའི་རིན་ཆེན་སང་གའི་ཁྲི།

ngön par trik pé rin chen seng gé tri

Is a jeweled lion throne.

དར་ཟབ་འབོལ་བཟེགས་དྲུང་སྒྲིག་གདན་གྱི་སྟེང་།།

dar zab bōl tsek ngur mik den gyi teng

On a saffron-colored mat atop a pile of silken cushions

རིགས་ཀྱན་ཁྱབ་བདག་སུམ་ལྷན་དོ་རྩེ་འཛིན།།

rik kün khyab dak sum den dor jé dzin

Is the vajradhara who upholds the three vows, the universal sovereign of the
enlightened families,

འཇམ་དབྱངས་སྒྲ་མ་མཁྱེན་བཟེའི་དབང་པོ་ནི།།

jam yang la ma khyen tsé wang po ni

Guru Mañjuśrī, Khyentse Wangpo.

དཀར་དམར་མདངས་ལྷན་གཟི་བརྗིད་དཔལ་དྲུ་འབར།།

kar mar dang den zi ji pal du bar

He has a rosy-white complexion, radiating splendor.

ཞལ་རས་རྒྱས་ཤིང་སྤྱན་ཟུང་རྒྱུ་ལ་འཁྱེལ།།

zhal ré gyé shing chen zung dum la khyil

His face is replete, with beautifully rounded eyes.

ཕྱག་གཡས་མཚོག་སྤྱིན་ཕྱག་རྒྱས་སྐལ་བཟང་ལ།།

chak yé chok jin chak gyé kal zang la

In the mudrā of supreme generosity, his right hand

དངོས་གྲུབ་མཚོག་སྟུལ་དོ་རྩེ་ཆེ་བུམ་འཛིན།།

ngö drub chok tsöl dor jé tsé bum dzin

Bears a vajra and a longevity vase that grants supreme siddhis to the fortunate ones.

གཡོན་པས་མཉམ་གཞག་ཤེས་རབ་རིལ་བུ་དང་།།

yön pé nyam zhak shé rab dril bu dang

His left hand, in the gesture of meditative equipoise, bears the bell of wisdom

སྒྲིགས་བམ་བསྐྱམས་པས་མཐའ་ཡས་ཆོས་ཚུལ་སྟོན།།

lek bam nam pé ta yé chö tsül tön

And a volume of scripture that teaches the infinite modes of Dharma.

སྐྱུ་ལ་ཆོས་གོས་རྣམ་གསུམ་མཛེས་པར་བཞུགས།།

ku la chö gö nam sum dzé par lub

His body is elegantly clothed in the three Dharma robes

སྡེ་སྒྲོན་རབ་འབྱམས་འཛིན་པའི་པར་ཁྱ་གསེལ།།

dé nō rab jam dzin pé pan zhu söl

And he wears the hat of a paṇḍita¹ who has mastered countless scriptures.

ཞབས་བྱང་དོ་རྩེའི་སྦྱེལ་ཁྱུང་བྱང་པོར་བཞུགས།།

zhab zung dor jé kyil krung drang por zhuk

He sits straight, with his two legs in the vajra posture.

མཆོག་གསུམ་རོ་བོ་ཙ་གསུམ་རྒྱ་མཆོའི་བདག།

chok sum ngo wo tsa sum gya tsö dak

He is the essence of the Three Jewels and lord of the ocean of the Three Roots. [227]

སྐུ་གསུམ་དབྱེར་མེད་རིགས་བརྒྱའི་འཁོར་ལོས་སྐྱུར།།

ku sum yer mé rik gyé khor lö gyur

He is inseparable from the three kāyas and turns the wheel of the hundred families.²

བློན་པས་སྲིད་ཞིའི་འཛིགས་པ་འཕྲོག་མཛད་པ།།

dren pé si zhi jik pa trok dzé pa

Just the thought of him dispels all fears of saṃsāra and nirvāṇa

སྐྱབས་ཀྱན་འདུས་པའི་རོ་བོར་ལྷམ་མེར་གསེལ།།

kyab kün dü pé ngo wor lham mer sal

And he vividly appears as the embodiment of all refuges.

2. SEVEN-LIMBED PRACTICE

Second, practice the seven limbs, which encapsulate the key points of the three aspects of accumulation, purification, and enrichment.

སྐྱབས་གནས་ཀྱན་འདུས་དཔལ་ལྷན་སྤྲུལ་མ་ལ།།

kyab né kün dü pal den la ma la

To the glorious guru who embodies all sources of refuge,

བདག་དང་མཁའ་མཉམ་འགྲོ་བ་མ་ལུས་ཀྱན།།

dak dang kha nyam dro wa ma lü kün

I and all beings without exception throughout space

སྒོ་གསུམ་གྲུས་པ་ཆེན་པོས་ཕྱག་འཆོལ་ཞིང་།།

go sum gü pa chen pö chak tsal zhing

With great respect offer prostrations with our three doors.

ལུས་དང་ལོངས་སྤྱོད་ཀྱན་བཟང་མཚོད་སྤྲིན་འབུལ།།

lü dang long chö kün zang chö drin bül

We present our body, wealth, and cloudbanks of Samantabhadra offerings.

ཆོ་རབས་བསགས་པའི་སྤྲིག་ལྷུང་སྤྱིང་ནས་བཤགས།།

tsé rab sak pé dik tung nying né shak

We wholeheartedly confess our faults and transgressions accumulated over lifetimes.

བྱང་ཚུབ་སྤྱོད་མཆོག་རྒྱ་མཚོར་རྗེས་ཡི་རངས།།

jang chub chö chok gya tsor jé yi rang

We rejoice in ocean-like supreme bodhisattva conduct.

ཆོས་འཁོར་བསྐྱར་བཞིན་རྟག་ཏུ་བསྐྱབས་གསོལ་འདེབས།།

chö khor kor zhin tak tu zhuk söl deb

We supplicate you to always remain, turning the wheel of Dharma,

དག་ཆོག་གསུང་འགྲོ་ཀྱན་རྣམ་མཁུན་ཐོབ་ཕྱིར་བསྟོ།།

gé tsok dro kün nam khyen tob chir ngo

And we dedicate the accumulated merit so that all beings attain omniscience.

This is to be combined with prostrations, as is suitable. If you wish, offer a maṇḍala.

3. SUPPLICATION

Third, fervently pray.

འཇམ་པའི་དབྱངས་སོགས་སྤྲུལ་བཅས་རྒྱལ་ཀྱན་གྱི།།

jam pé yang sok sé ché gyal kün gyi

To the glorious lama, *lord* of scholars and siddhas,

མཁུན་བཤེ་རུས་པའི་ཡེ་ཤེས་གཅིག་བསྐྱུས་པ།།

khyen tsé nü pé yé shé chik dü pa

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

མཁས་སྐུབ་དབང་པོ་དཔལ་ལྷན་སྒྲུ་མ་ལ།།

khé drub wang po pal den la ma la

Of all the victors along with their heirs, *Mañjughoṣa* and others—

སྤྱིང་ནས་གསོལ་བ་འདེབས་སོ་བྱིན་གྱིས་སྒྲོབས།།

nying né söl wa deb so jin gyi lob

From the depths of my heart I pray, grant your blessings!³

Recite this as much as possible, as well as other prayers you know.

If you wish, also recite the name mantra:

ཨོཾ་ཀུ་རུ་མཎྜུ་གྱོ་ཤ་སར་སིདྱི་ཧུཎྜེ།

om ah guru manydzu gho sha sarwa siddhi hung

OM ĀḤ GURU MAÑJUGHOŚA SARVA SIDDHI HŪṂ

4. REMAINING IN MEDITATIVE EQUIPOISE

Fourth, having received the empowerment, merge your mind with the guru's and rest in meditative equipoise. [228]

ལ་མེ་ནེ་སུམ་དོར་འཇུ་སུམ་ལས།།

la mé né sum dor jé dru sum lé

From the three vajra syllables at the three places of the guru,

འོད་ཟེར་བདུད་རྩི་མ་དང་ཅིག་ཅར་བྱུང་།།

ö zer dü tsi rim dang chik char jung

Rays of light and nectar issue forth, first separately and then simultaneously,

རང་གི་གནས་གསུམ་ཞུགས་ཤིང་ཐིམ་པ་ཡིས།།

rang gi né sum zhuk shing tim pa yi

Entering and dissolving into my three places.

དབང་བསྐྱར་སྤྱིབ་སྤྱདས་སྤྱིན་གྲོལ་དངས་གྲུབ་ཐོབ།།

wang kur drib jang min drol ngö drub tob

Thus the empowerments are bestowed, obscurations are purified, and the accomplishments of maturation and liberation are attained.

མཐར་ནི་ལྷ་མ་འོད་ལྷ་རང་ལ་ཐིམ།།

tar ni la ma ö zhu rang la tim

Finally, the guru melts into light and dissolves into me.

སྤྱགས་ཡིད་གཅིག་འདྲེས་དགོངས་པའི་སྤུལ་ཆེན་རྫོགས།།

tuk yi chik dré gong pé tsal chen dzok

The guru's mind and my own mind merge as one, and the creative power of realization is perfected.

དུས་གསུམ་རྟོག་པས་མ་བསྐྱད་གཞུག་མའི་ངང་།།

dü sum tok pé ma lé nyuk mé ngang

Unstained by the thoughts of the three times, in the state of the innate nature

ལྷོ་འདས་འོད་གསལ་ཚེས་སྐྱའི་རང་ཞལ་བཟླ།།

lo dé ö sal chö kü rang zhal ta

I behold the true face of the luminous dharmakāya beyond conception.

Reciting these words, keep their meaning in mind and settle in meditative equipoise.

C. Conclusion

The third part is the conclusion. When you arise from your meditation session, say:

དགེ་བ་འདི་ཡིས་བདག་སོགས་ཡིད་ཅན་ཀུན།།

gé wa di yi dak sok yi chen kün

Through this virtue, may all sentient beings, myself and others,

འཁོར་ལོའི་མགོན་པོས་འབྲལ་མེད་རྗེས་བརྒྱུད་ནས།།

khör lö gön pö dral mé jé zung né

Never be separated from the lord of the maṇḍala and always be under his care,

དད་དང་མོས་གུས་དམ་ཚིག་རྣམ་དག་པས།།

dé dang mö gü dam tsik nam dak pé

And by having pure faith, devotion, and samaya,

རྗེ་བརྩན་སྤྱོད་མའི་གོ་འཕང་ལྷུར་ཐོབ་ཤོག།

jé tsün la mé go pang nyur tob shok

May we quickly attain the state of the noble guru!

In this manner, conclude by dedicating merit and making aspirations. Know that appearances, sound, and thought are the three secrets of the guru. In this way, take the great seal of devotion as the path. Never separate from this perspective, and spend time engaging in virtuous actions, such as the ten Dharma activities.

Karma Vijaya, the paṇḍita from the South who has accomplished mastery of discernment regarding the views of numerous sciences, exhorted from afar with great earnestness that I write something like this. Thus, this was composed by the servant Khyentse Wangpo, who delights the guru Mañjuḥṣa.

*Sarvadā suśreyas siddhir astu.*⁴

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).
2. “Homage to the glorious masters!”
3. *blang dor* refers to discerning what is suitable to adopt and to discard on one’s path of practice and conduct.
4. *kun rtogs* is generally translated as “conceptualization” or “mental fabrication” (see glossary entry) and it is not common to render it as “imagination”; however, here, I chose this translation as it encompasses the mental activity of elaborating on the narrative sustained by constant appraisal of the information received through sensorial perception and the ensuing tendencies of analyzing (*dpyod pa*), fixating (*gzung ba*), and grasping (*’dzin pa*) to the initial object even when this object is no longer apparent.
5. There is debate regarding whether this refers to the second or eleventh month of the Tibetan lunar calendar.
6. Emended to Vimala.
7. “Namkha” is a reference to a name of Jigme Lingpa: Longchen Namkhe Naljor, “Yogi of the Expanse of Space.”
8. Emended to *lhag bsam*.
9. Khacara (*mkha’ spyod*) is, first and foremost, a highly purified experience connected with spiritual accomplishments (*dnegos grub, siddhi*) in Buddhist tantra. It is a manifestation in which one’s realization is a completely pure realm. Endowed with eight qualities, such as subtlety of form, the higher classification of Khacara is an utterly pure realm where one can further train on the path. Associated with the realm of form, the god realm, and the human realm, this lesser state can be reached through meditative abilities or by yakṣī or siddha guides. For further reading on the topic, see Jamgön Kongtrül, “*Journey and Goal*,” 346–48.
10. The Explication for Disciples teachings refer to the Lamdre (Paths and Results) esoteric instructions of the Sakya school. See Stearns, *Taking the Result as the Path* (Library of Tibetan Classics) 2–3.
11. “Homage to the guru.”

12. This stanza integrates parts of Khyentse Wangpo's name, which are marked by italics in the translation.
13. While *rang gzhan* commonly differentiates between Buddhist and non-Buddhist traditions, here the term likely refers to different traditions of Buddhism in Tibet. This is supported by the ecumenical tone of the text, reflecting Khyentse Wangpo's larger work, and the explicit reference to Rimé in the next stanza.
14. That is, precious human rebirth.
15. Although all three editions have *snang grags rigs gsum*, this phrase is more commonly found as *snang grags rig gsum*, corresponding to *lha sngags chos sku'i ngang* and the three places of the guru.
16. There are numerous monasteries with the name Jangchub Chöling. However, none of these are specifically mentioned as a place where Khyentse Wangpo stayed, and the reference here to this place as a retreat or hermitage suggests a more private setting. Note that he mentions this Jangchub Chöling only one other time in the Kabab Dun; see *The Essence of Nectar: Graduated Stages of the Path* (B1574).
17. Although both the 1977 and 2014 editions have *zhu*, this appears to be an error and the translation here reads the text as *zhva*.
18. The topic of the hundred families is understood differently, depending on factors like lineage, tantric cycles, etc. According to an explanation given by Gorampa (*gsung rab dgongs gsal*, 249), this topic is related to the *Hevajratantra* in terms of the ground, the path as two stages, and the resultant state.
19. In this stanza, Khyentse Wangpo engages in a play on words, using terms (represented in italics) that mirror the meaning of his name.
20. "May there always be superbly excellent accomplishment!"