

༥ །གངས་ཅན་བསྐྱན་པའི་སྲོལ་འབྱེད་ཆེན་པོ་ཉེར་ལྔ་ལ་  
གསོལ་འདེབས་དད་པའི་མེ་ཏོག་རབ་ཏུ་རྒྱས་པ།

The Fully Blossomed Flower of Faith:  
A Prayer to the Twenty-Five Founders of  
the Buddha's Teachings in Tibet

Jamyang Khyentse Wangpo



KHYENTSE VISION  
PROJECT

*gangs can bstan pa'i srol 'byed chen po nyer lnga la gsol 'debs dad pa'i me tog rab tu rgyas pa*

B86

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Jamyang Khyentse Wangpo

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## INTRODUCTION

Inspired by a vision he had in a dream, Jamyang Khyentse Wangpo composed this nonsectarian prayer to twenty-five of the most important figures in Tibetan Buddhism, including five pioneers from each of the five major Tibetan traditions: Nyingma, Sakya, Kagyu, Kadam, and Geluk. This group of twenty-five individuals differs from traditional lists of the same number, such as Padmasambhava's twenty-five greatest disciples who lived in the eighth century, or the twenty-five *dākinīs* who attained rainbow body during that period. The founders mentioned here span a much larger historical period, dating from the eighth to the seventeenth centuries. Particularly significant is the equal attention given by Khyentse Wangpo to each of the five major schools, reflecting his larger view of nonsectarianism; this is even explicitly mentioned in the colophon.

དད་པའི་མེ་ཏོག་རབ་ཏུ་རྒྱས་པ།

## The Fully Blossomed Flower of Faith

ཅུ་གསུམ་ཀུན་འདུས་སློབ་དཔོན་པདྨ་འབྲུང་།།

tsa sum kün dü lo pön pema jung

Padmasambhava, embodiment of all gurus, devas, and ḍākinīs,

མཁན་ཆེན་ཞི་འཚོ་ཚས་རྒྱལ་གྱི་སྲོང་ལབས།།

khen chen zhi tso chö gyal tri song zhab

Great Khenpo Śāntarakṣita and Dharma King Trisong Detsen,

གུན་པས་ཆེན་སངས་རྒྱས་ཉང་སྟོན་ཉིམ་འོད།།

nub chen sang gyé nyang tön nyi ma ö

Nubchen Sangye Yeshe and Nyangral Nyima Özer—

བཀའ་གཏེར་ཤིང་ཏྲ་ལ་གསོལ་བ་འདེབས།།

ka ter shing ta nga la söl wa deb

To you, the five pioneers of the kama and terma, we pray!<sup>1</sup>

དོ་རྗེ་འཆང་དངོས་སླ་ཆེན་སྟིང་པོའི་ལབས།།

dor jé chang ngö la chen nying pö zhab

Sachen Kunga Nyingpo, who is Vajradhara in person,

བསོད་ནམས་ཕྱེ་མོ་བྲག་པ་རྒྱལ་མཚན་དང་།།

sö nam tsé mo drak pa gyal tsen dang

Sönam Tsemo and Dragpa Gyaltzen, [284]

ས་སྐྱུ་པཎ་ཆེན་འཕགས་པ་རིན་པོ་ཆེ།།  
sa kya pen chen pak pa rin po ché  
Sakya Paṇḍita and Chögyal Pagpa—

རྗེ་བཙུན་གོང་མ་ལྷ་ལ་གསོལ་བ་འདེབས།།  
jé tsün gong ma nga la söl wa deb  
To you, the five founders of the Sakya order, we pray!

དགུའམ་མཛད་དོ་རྗེ་མར་སྟོན་སློ་གོས་ཞབས།།  
gyé dzé dor jé mar tön lo drö zhab  
Marpa Lodrö, who is one with Hevajra,<sup>2</sup>

མི་ལ་རས་ཆེན་མཉམ་མེད་སྐམ་པོ་པ།།  
mi la ré chen nyam mé gam po pa  
Great Milarepa and peerless Gampopa,

དུས་གསུམ་མཁྱེན་པ་འགྲོ་མགོན་བསོད་ནམས་གྲགས།།  
dü sum khyen pa dro gön sö nam drak  
Karmapa Dusum Khyenpa and Sönam Dragpa, protector of beings—

བཀའ་བརྒྱུད་གོང་མ་ལྷ་ལ་གསོལ་བ་འདེབས།།  
ka gyü gong ma nga la söl wa deb  
To you, the five founders of the Kagyu tradition, we pray!

འོད་དཔག་མེད་མགོན་དཔལ་ལྷན་མར་མེ་མཛད།།  
ö pak mé gön pal den mar mé dzé  
Glorious Dīpaṃkara, the same as Buddha Amitābha,

རྒྱལ་བའི་འབྲུང་གནས་སྐུན་སྲུ་ཚུལ་ཁྲིམས་འབར།།  
gyal wé jung né chen nga tsül trim bar  
Dromtön Gyalwe Jungne and Chenga Tsultrim Bar,

རིན་ཆེན་གསལ་དང་གཞོན་ཅུ་རྒྱལ་མཚན་ཞབས།།  
rin chen sal dang zhön nu gyal tsen zhab  
Rinchen Sal and Shönu Gyaltzen—

བཀའ་བཀའ་མས་བཤེས་གཉེན་ལྷ་ལ་གསོལ་བ་འདེབས།།  
ka dam shé nyen nga la söl wa deb  
To you, the Kadampas' five great spiritual guides, we pray!

བརྟན་པའི་འཁོར་ལོ་ཇི་བཙུན་ཙོང་ཁ་པ།

ten pé khor lo jé tsün tsong kha pa

Venerable Tsongkhapa, who turned the wheel of the Buddha's teachings,

རྒྱལ་ཚབ་ཚོས་ཇི་མཁས་གྲུབ་དགེ་ལེགས་དཔལ།

gyal tsab chö jé khé drub gé lek pal

The Lord of Dharma Gyaltsab and Khedrub Gelek Pal,

དགེ་འདུན་གྲུབ་པ་པཎ་ཚེན་ཚོས་ཀྱི་རྒྱལ།

gé dün drub pa pan chen chö kyi gyal

Gendun Drubpa and Panchen Chökyi Gyaltsen—

འཇམ་མགོན་ཡབ་སྲས་ལྷ་ལ་གསོལ་བ་འདེབས།

jam gön yab sé nga la söl wa deb

To you five, the emanation of Mañjuśrī<sup>3</sup> and his heirs, we pray!

དེ་ལྟར་གསོལ་བ་བཏབ་པའི་བྱིན་རླབས་ཀྱིས།

dé tar söl wa tab pé jin lab kyi

Through the blessing of our reciting this prayer,

བདག་སོགས་ཚེ་རིང་ནད་མེད་ཚོས་བཞིན་སྲོད།

dak sok tsé ring né mé chö zhin chö

May we and all others enjoy a long life, without illness, and may our lives be meaningful and one with the Dharma!

ཡོངས་འཛིན་བཤེས་གཉེན་མཚོག་གིས་ཇི་སྲོད་བརྒྱུད་ནས།

yong dzin shé nyen chok gi jé zung né

By following these supreme spiritual guides, masters of all the traditions,

སྙུང་དུ་བྱུང་རྒྱུ་མོ་འཕང་ཐོབ་པར་ཤོག །

nyur du jang chub go pang tob par shok

May we quickly attain the perfect state of enlightenment!

རིས་མེད་བླུ་བ་བསྟན་འཛིན་པའི་དམ་པ་རྣམས།

ri mé tub ten dzin pé dam pa nam

May those noble ones who uphold the nonpartisan teachings of the Buddha

བསྐྱལ་བརྒྱུ་ཞབས་བརྟན་འཕྲིན་ལས་ཕྱོགས་བཅུར་འཕེལ།

kal gyar zhab ten trin lé chok chur pel

Live for hundreds of eons, and may their activities increase in all directions!

དགེ་འདུན་སྡེ་དང་བཤད་སྐྱབ་བསྟན་པ་རྒྱས།།

gé dūn dé dang shé drub ten pa gyé

May the Saṅgha increase, and may the study and practice of the Buddha's teachings spread and grow!

ས་གསུམ་བཀྲ་ཤིས་སྤང་བས་བྱུང་གྱུར་ཅིག །

sa sum ta shi nang wé khyab gyur chik

May the three realms be flooded with the sunlight of auspiciousness!

*Inspired by a vision [285] in a dream, the yogi Mañjughoṣa, one who is completely devoted to the nonsectarian teachings of the Buddha, composed this prayer to the great pioneers of the teachings in the land of Tibet. May virtue abound!*



## NOTES

1. In the Nyingma context here, *kama* (*bka' ma*)—the unbroken line of oral transmission from the historical past—refers to the line going back to Padmasambhava and especially to the Higher Yoga Tantras.
2. This refers to Marpa's special connection with the Hevajra cycle, which he transmitted to his disciple Ngok Chöku Dorje (1036–1097).
3. This refers to Tsongkhapa.

# GLOSSARY

## Chenga Tsultrim Bar

སྤྱན་སྲུ་ཚུལ་ལྷིམ་མ་འབར། • *spyan snga tshul kbrims 'bar*

Chenga Tsultrim Bar (1038–1103) was among the primary disciples of Dromtön Gyalwa Jungne and founders of the first Kadampa monasteries.

## Chögyal Phagpa

འགྲོ་མགོན་ཆོས་རྒྱལ་འཕགས་པ། • *'gro mgon chos rgyal 'phags pa*

Chögyal Pagpa (1235–1280) was the fifth Sakya patriarch and an important disseminator of Vajrayāna to Kublai Khan and the Mongol Empire.

## Dīpaṃkara

མར་མེ་མཛད། • *mar me mdzad*

The Indian Atiśa Dīpaṃkara Śrījñāna (982–1054) spent the last years of his life strengthening the Dharma in Tibet, teaching Lamrim and clarifying tantra after its decline in the ninth and tenth centuries.

## Dragpa Gyaltzen

གྲགས་པ་རྒྱལ་མཚན། • *grags pa rgyal mtshan*

Dragpa Gyaltzen (1147–1216) was the third Sakya patriarch and a teacher of Sakya Paṇḍita.

## Dromtön Gyalwa Jungne

འབྲོ་སྲོ་སྤྱན་རྒྱལ་བ་འབྲུང་གནས། • *'brom ston rgyal ba 'byung gnas*

Dromtön Gyalwa Jungne (1004–1064) followed his teacher Atiśa in placing a focus on ethics in tantric practice. He also made important revisions to existing translations in Tibet, such as that of the Aṣṭasāhasrikāprajñāpāramitāsūtra.

### Dusum Khyenpa

དུས་གསུམ་མཚེན་པ། • *dus gsum mkhyen pa*

Dusum Khyenpa (1110–1193) was the first Karmapa, receiving from Śākyaśrībhadrā the title of “the one of buddha activity” (karma pa), as prophesied in the Samādhirājasūtra.

### Gampopa

གཤམ་པོ་པ། • *gam po pa*

Sönām Rinchen (1079–1153)—also known as Gampopa—was responsible for codifying the Mahāmudrā teachings of his master and combining them with the Kadampa Lamrim to establish the educational basis of the Kagyu path.

### Gendun Drubpa

དགེ་འདུན་གྲུབ་པ། • *dge 'dun grub pa*

The first Dalai Lama Gendun Drubpa (1391–1474) received teachings directly from Tsongkhapa.

### Gyaltsab Je

རྒྱལ་ཚབ་རྗེ། • *rgyal tshab rje*

Gyaltsab Je (1364–1432), the first Ganden Tripa throne holder, was among the primary disciples of Tsongkhapa and a renowned teacher.

### kama

བཀའ་མ། • *bka' ma*

Oral transmission line of teachings.

### Khedrub Gelek Palzang

མཁའ་སྐྱབ་དགེ་ལེགས་དཔལ་བཟང་། • *mkhas grub dge legs dpal bzang*

Khedrub Gelek Palzang (1385–1438), the first Panchen Lama, was among the primary disciples of Tsongkhapa and a renowned teacher.

### Marpa Lodrö

མར་སྟོན་བློ་འགྲོ་མ། • *mar ston blo 'gros*

The famous translator Marpa Lodrö (1012–1097) was the forefather of the major Kagyu traditions, receiving and translating teachings from the Indian siddhas Maitrīpa and Nāropa.

### Milarepa

མི་ལ་རས་པ། • *mi la ras pa*

The celebrated yogi Milarepa (1052–1135) and his life story inspired the Kagyu tradition.

### Nubchen Sangye Yeshe

གནུབས་ཚེན་སངས་རྒྱས་ཡེ་ཤེས། • *gnubs chen sangs rgyas ye shes*

Nubchen Sangye Yeshe (ninth century) was one of the twenty-five disciples of Padmasambhava. During the “Dark Period” before the second promulgation of

Buddhism in Tibet, he was a key figure in the transmission of the kama (bka' ma)—the unbroken line of oral transmission from the historical past.

### Nyangral Nyima Özer

ཉང་རལ་ཉི་མ་འོད་ཟེང། • *nyang ral nyi ma 'od zer*

Nyangral Nyima Özer (1124–1192) was an early treasure revealer. Of his revelations, perhaps the most famous is the Mañi Kabum (ma ñi bka' 'bum), a collection that focuses on Avalokiteśvara.

### Padmasambhava

པདྨ་འབྲུག། • *pad+ma 'byung*

Padmasambhava (eighth century) was undisputedly one of the most important figures of Buddhism in Tibet, overcoming obstacles both mundane and supernatural with his powers of realization (siddhis).

### Panchen Chökyi Gyaltzen

པཎ་ཆེན་ཆོས་ཀྱི་རྒྱལ་མཚན། • *paN chen chos kyi rgyal mtshan*

Chökyi Gyaltzen (1570–1662), the first to formally hold the title of Panchen Lama but regarded as the fourth in that line, was a close colleague of the Great Fifth Dalai Lama and a seminal figure in the Geluk school.

### Rinchen Sal

རིན་ཆེན་གསལ། • *rin chen gsal*

Potowa Rinchen Sal Chogle Namgyal (1027–1105) was among the primary disciples of Dromtön Gyalwa Jungne and founders of the first Kadampa monasteries.

### Sachen Kunga Nyingpo

ས་ཆེན་ཀུན་དགའ་སྟིང་པོ། • *sa chen kun dga' snying po*

Also referred to as the Great Lama (bla chen), Sachen Kunga Nyingpo (1092–1158) was the first Sakya throne holder.

### Sakya Paṇḍita

ས་སྐྱ་པཎ་ཆེན། • *sa skya paN chen*

Sakya Paṇḍita (1182–1251) was the fourth Sakya patriarch and an eminent scholar, held to be an emanation of Mañjuśrī.

### Śāntarakṣita

ཞི་འཚོ། • *zhi 'tsho*

The great Indian philosopher Śāntarakṣita (725–788), also known as Khenpo Bodhisattva, significantly furthered the adoption of Buddhism in Tibetan. He taught a form of Madhyamaka that integrated the thought of Nāgārjuna with the logic and epistemology of Dignāga and Dharmakīrti as well as Yogācāra.

### Shönu Gyaltzen

གཞོན་ནུ་རྒྱལ་མཚན། • *gzhon nu rgyal mtshan*

Puchungwa Shönu Gyaltzen (1031–1106) was among the primary disciples of Dromtön Gyalwa Jungne and founders of the first Kadampa monasteries.

### Sönam Dragpa

བསོད་ནམས་གྲགས་པ། • *bsod nams grags pa*

The regent Sönam Dragpa (1359–1408), also known as “the fortunate king,” had a reign that was especially prosperous; as one of the scions of the Pakmodru dynasty, he was also abbot of Tsetang (rtse thang) Monastery in Central Tibet.

### Sönam Tsemo

སོད་ནམས་རྩེ་མོ། • *sod nams rtse mo*

Sönam Tsemo (1142–1182), the next Sakya patriarch, gave the first Lamdre teachings.

### Trisong Detsen

ཁྲི་སྲོང་ལྷེ་བཙན། • *kbri srong lde btsan*

King Trisong Detsen (742–797) both sponsored the spread of Buddhism in Tibet and was himself a devoted disciple of Padmasambhava.

### Tsongkhapa

ཙོང་ཁ་པ། • *tsong kha pa*

Also known as Je Rinpoche, “the man from Tsongkha” (1357–1419) is especially known for his profound understanding of Prāsaṅgika Madhyamaka and his delineation of the paths of sūtra and tantra.