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The Ten Directions and Four Times: Oral Instructions in Block-Print Script

Jamyang Khyentse Wangpo



KHYENTSE VISION
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phyogs bcu dus bzhi'i dbu can gyi zhal gdams

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INTRODUCTION

This brief supplication prayer is an exuberant and evocative expression of devotional aspects of the Vajrayāna path. It was written in *uchen* block-print script, which is more formal than the more common and quicker “headless” *ume* script.

This prayer is most likely a supplication to the great treasure-revealer Chokgyur Lingpa, a contemporary and collaborator of Jamyang Khyentse Wangpo. Structured in the form of classic four-line stanzas, the prayer begins with a call to the lama to see the student with eyes of wisdom. The supplication moves on to include the classic preliminary practices of refuge, offering, and confession, followed by a request for the supreme siddhi of awakening. There is then an invocation for the lama to reside in the bindu of the student’s heart and mingle their awakened mind with the student’s ordinary mind. This teaching, along with the title of the work referring to the four times, suggests that the prayer should be understood in terms of the view of Dzogchen.¹

Supportive and obstructive conditions are mentioned, and a connection is made between virtuous deeds and the fulfillment of enlightened intent. The pure land known as the Lotus-Covered Realm and its chief bodhisattva Lotus Essence, connected to a pure vision Jamyang Khyentse Wangpo had after the passing of the *tertön* Chokgyur Lingpa,² are invoked as part of a wish to guide all beings. The supplication ends with auspicious aspirations for the lama, disciples, the teachings, and the kingdom in general.

ཕྱོགས་བཅུ་དུས་བཞི།

The Ten Directions and Four Times

*Namo guru Vajrasattvāya.*³

To the very essence of the body, speech, mind, qualities, and activity of the buddhas
and bodhisattvas of the ten directions and four times,
The embodiment of all objects of refuge, great treasure-revealing vajra holder,⁴
I call out to you from the bottom of my heart—
Please gaze upon me with eyes of wisdom!

With unwavering devotion, I prostrate and take refuge.
I offer my body, possessions, and accumulated virtues without concern for results.
[251] As I openly confess all the downfalls of my vows and samaya commitments,
Please grant the complete and unobscured supreme siddhi!

For all us lineage holders and disciples,
O protector, there is no other refuge than you.
Always dwell in the bindu⁵ in the center of our hearts,
And please bestow the great blessing that your realized mind and our minds are
mingled as one!

In the near term, may obstacles to accomplishing the sublime Dharma be pacified!
May all supportive conditions without exception be excellent!
And by all the pure virtuous deeds that exist,
O protector, may your enlightened intent be completely perfected!

Ultimately, in the Lotus-Covered Realm
As the chief bodhisattva Lotus Essence,⁶
Please grant your blessings that our minds, as teacher and assembly,
Become indivisible and that we may guide all beings equal to space!

Lama, embodiment of all the conquerors, care for us!
Heir of the victorious ones, may your lotus feet be secure for a hundred eons!
May the enlightened activity of stainless study and practice flourish throughout the
kingdom!
May there be auspicious goodness in all the land!

As encouraged by a series of precious requests by the prophesized emanated dākinī, this joyful servant of the Lake-Born Guru, Jamyang Khyentse Wangpo, composed this supplication from the bottom of his heart. O lamas, buddhas, and bodhisattvas, please grant your blessings that it be accomplished just as requested!

NOTES

1. Temporality in Buddhism is commonly described in terms of the “three times.” As a comparison to this text, Jamyang Khyentse Wangpo uses it in a prayer with an otherwise almost identical title (*phyogs bcu dus gsum zhes pa'i dbu can gyi gsol 'debs*). In the Dzogchen tradition, however, one finds an enumeration of “four times” (*dus bzhi*), with the “timeless time” of mind itself being added to past, present, and future; see Yao, “Four-Dimensional Time in Dzogchen and Heidegger,” 515–20. In this way, the title offers a lens into the view of this prayer.
2. When the great treasure-revealer (*gter ston*) Chokgyur Lingpa (mchog gyur gling pa, 1829–1870) passed away, Jamyang Khyentse Wangpo had a vision of him appearing as the bodhisattva Lotus Essence (*byang sems pad+ma'i myu gu*) in a pure land called the Lotus-Covered Realm (*nub phyogs zhing khamas pad+mas khebs pa*) cosmologically situated in the west, next to Sukhāvātī. Jamyang Khyentse Wangpo then received empowerments and transmissions from the bodhisattva. See Guru Padmasambhava et al., *The Great Tertön*, 309; Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, 848 ff.
3. “Homage to the guru Vajrasattva.”
4. The epithet *dorje chang* (*rdo rje 'chang*) is often used as a reference to one’s root lama.
5. Worth noting is the use of the term *thig le* here, which can be understood in its Dzogchen meaning, especially given the context of a supplication to the *tertön* Chokgyur Lingpa.
6. This verse is most likely a reference to Chokgyur Lingpa.

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