Jetsün Jampe Yang kyi Tödrup

Clouds of Offerings to Delight the Gentle Protector
A Sadhana based on the Praise to Glorious Mañjushri

by Jamyang Khyentse Wangpo

Khyentse Vision Project
KHYENTSE FOUNDATION

We are pleased to share
Clouds of Offering to Delight the Gentle Protector,
a sadhana translated into English by Dolma Gunther,
to mark the auspicious launch of the
Khyentse Vision Project.

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Lineage Prayer

Jampalyang tang dorjé tsöncha bumtrak sumpa ngok loché
To Mañjushri, Vajrāśatra, Trilakṣa Śthirapāla the great translator from Ngok,

Rinchen drakdang changchub drakpa chößeng tsöndrü sengé shab
Rinchen Drakpa, Changchub Drakpa, Chökyi Sengé and Tsondru Sengé,

Tarma sengé jampal dorjé tartsul sōnam gyaltsen pel
To Tarma Sengé, Jampel Dorjé and the glorious Dartsul Sonam Gyaltsen,

Rinchen sengé butön yabsé trashi rinchen ngorchen je
Father and son Rinchen Senge and Butön, Tashi Rinchen, and the great lord of Ngor,

Drakgyal lekjun kūngā sōnam kūnchok lhundrub buddhé tser
To Drakgyal, Lekjun, Kunga Sonam, Konchok Lhundrup and the one named Buddha,
Namkha palzang namkha sangyé söchok rinchen gyaṃsto tang

Choklé namgyal kunga lhundrup legpé jungné kunlō shab

Tenpé nyima jampal shònnu ngawang dórje rinchen tang

Dorjé ziji lodrö thayé trinlé jampé jungné sok

Ngøgyu palden lamé tsokla miché gûpé sôltab tû

Jamgön ngakpé norbû gyumang tésùm sormô kulwa lé

Nékab chinang rigshung gyamtsor lodrô nangwa gyépa tang

Tartuk sishi’i talé dépé kunkhyen yeshé tobijin lob

This lineage prayer was composed by Mañjugosha (Jamyang Khyentse Wangpo) to accompany the sadhana based on the praise.

The supplementary verses were added by Vajra Jnana.

Shubam.
Namo Guru Mañjugeshwara

Those intelligent ones who wish to bring to perfection stainless wisdom, the very root of all qualities of the higher realms and of ultimate happiness, should practise the sadhana based on "The Praise to the Glory, the Wisdom and the Excellent Qualities of Mañjushri" composed by the accomplished master Vajrashastra (Dorje Tsoncha). Start by receiving an authorisation from the lips of an authentic teacher who is a holder of the lineage, and then by giving rise to intense renunciation and great compassion, undertake the progressive stages of this practice.

The practice is divided into three parts: preliminaries, main practice and conclusion.

The preliminaries - Refuge and Bodhichitta.

Recite three times:

Dasok drokun changchub partu lama choksum kyapsu nyen
I and all beings, until we reach enlightenment, will follow the Lama and the Three Jewels as our refuge.

Shendön dzogné sangyé thobchir jampal tödrub nyamlang tů
In order to attain perfect Buddhahood for the sake of others, I will practise the sadhana of the Praise of Mañjushri.

Yichen dewa gyurché tangden dungel gyurché kun tang dral
By this means, may sentient beings have happiness and the cause of happiness and be free from suffering and the cause of suffering.

Dungel mepé detang midral tangnyom ngangla négyur chig
May they never separate from the happiness that is free from all suffering and may they remain in the state of great equanimity.

The main practice: visualisation and recitation.

Om svabhava shuddha sarva dharma svabhava shuddho hang

Ditar ngökun dadang pungpo namrik tröpa lédé kyang
All phenomena are beyond the constructions of self, aggregates, and the conceptual mind,
Tenching draljung nangcha gagmê gyumê tsulla nyomjuk shin

Yet viewing, in a state of absorption, the unceasing dependent arising of appearances as a magical display,

Rang gi nésum om ah hung tang nying ù dateng dhi yig lé

At our three centres are the syllables Om, Ah, Hung, and at the centre of our heart upon a moon-disc, is the syllable Dhih.

Tröpé ökyi jampel shonnu yeshé sempa chendrang te

From them, rays of light stream forth which invite the wisdom deity, the youthful Mañjushri.

Dunkyi namkhar pédé tenla gyé pé tsulkyi shugpa ni

He appears in the sky in front of us, as a sixteen-year-old youth, joyfully seated upon a lotus and a moon-disc.

Gurgum dangchen gyényi langtsor tsenpé'i zijin chogtu bar,

He is a saffron hue, adorned with the major and minor marks, resplendent and supremely majestic.

Naknum utra zurpu ngaden nyengong utpal chunpô dzé

His gleaming black hair is gathered in five bunches and his ears are beautified with bouquets of blue lotuses.

Chayé yeshé raldri charshing yönpe sherchin legbam nam

In his right hand, he wields the sword of wisdom, and in his left, he holds a volume of the Prajñāparamita.

Natsok tartang rinchen gyentre shabnyi dorjé kyiitrung shug

Adorned with precious gems and multi-coloured silk raiments, he is seated in the adamantine posture.

Nesum drusum tug ù dateng dhi yig marser barwé tsen

His three centres are marked with the three syllables and upon a moon disc in the centre of his heart, the orange syllable Dhih blazes with light.
Lar yang ötrö wanglha chendrang yeshé dutsi wangkur wé

It again emanates light rays inviting the deities, who empower Mañjushri with the nectar of primordial wisdom.

Kugang dripdak mikyö urgyen gupé töching söltab thü

As it fills his body, all our obscurations are purified, and he is crowned by Akshobya.

Thugsok nyilé tópè tsigta ngakyi trengwa parmé trò

From the syllable in Mañjushri’s heart, the words of the praise and mantra garlands stream forth continuously.

Nyinmor ché pé ötar selwa dagi nyingü timpé mō

Like the brilliant rays of the morning sun, they dissolve into our heart,

Mishé munpa tada selné khyentsé nüpé nangwa yi

Dispelling all darkness of ignorance with the light of his wisdom, love, and power.

Rigtang tsewé pemo rabgyé jamgön gompa tópar gyur

This causes the lotus of our wisdom and love to blossom, and we reach the level of Mañjushri, the gentle protector.

Visualising in this way, recite the following praise three times:

Praise to Mañjushri

Kangi lodrō dribyi trindral nyitar namdak rabsel wé

You whose wisdom is like the pure brilliance of a sun, free from the clouds of the two obscuring veils,

Jinyé tönkun jishin zigchir nyikyi tugkar legbam dzin

You hold to your heart the book of transcendental wisdom, for you see the nature of everything as it is.

Kangdak sipé tsönrar marig muntum dungal gyi zirwê

All those who are caught in the prison of existence, clouded by the darkness of ignorance and afflicted with suffering,
Drotsog kunla puchik tartse yenlak drukchu'i yangden sung
You love each one as an only child. Your voice is mellifluous with the sixty qualities.

Druktar cherdrok nyönmong nyilong lékyi chadrok dröldzé ching
With a clashing bolt of thunder like the roar of a dragon, you wake us from the slumber of our conflicting emotions, and free us from the chains of karma.

Marig munsal dungal nyugu jinyé chödze raldri nam
Dispelling the darkness of ignorance, your sword cuts cleanly through the root of all suffering.

Döné dakching sachü tarsön yönten ludzok gyalse tuwo'i ku
Pure from the beginning, the ten grounds traversed, all qualities perfected, the foremost of the bodhisattva sons,

Chudrak chutang chunyi gyentré dalo'i munsal jampeyang la rabtu dū
Adorned with the hundred and twelve signs of Buddhahood - to you who drives away the darkness of my mind, Mañjushri, I bow down with all my heart.

Repeat the mantra twenty-one times:

Om a ra pa tsa na dhi

Although there are texts in which the mantra is followed by the syllables Hum Svaha, in most of the earliest texts this appears to be spurious. Recite the praise 3 times and the mantra 21 times after each praise. Then repeat this cycle 3 times. Alternatively, you can recite the praise 7 or 21 times, after which you should recite the mantra as much as you can. This should suffice for the purpose of daily practice. However, if the goal is to complete a concentrated, in-depth practice to accomplish Mañjushri, (as it is explained in an ancient commentary on the benefits of the practice) one should proceed with the sadhana as described, until the praises have been recited 70,000 times and until the mantra has been recited from 500,000 to 700,000 times.
Conclusion.
After reciting the praise three times, continue with:

Tseden mawé nyima khyö kyi khyenrab tugjé özer gyi
Oh loving Sun of Speech, with the luminous rays of your perfect wisdom and compassion,

Dalo'i nyönmong sheja nyomjug timuk munpa rabsal ne
Please utterly dispel from our minds the dark clouds of ignorance and the obscuring emotional and cognitive veils.

Leksung katang gongdral tenchö shungluk jishin tokpa yi
Help us to correctly understand the excellent words of the Buddhas, their commentaries and treatises,

Lodö'i pobpé nangwa kyéne kunkhyen tobpar dzétu söl
And by awakening in us the brilliant courage of our intelligence, make us attain perfect Buddhahood!

Pray one-pointedly for such wishes to be fulfilled and then either dissolve the front deity into you or consider that the deity is beyond conceptual reference. Then rest for as long as possible in the union of Shamatha and Vipassana that brings confident understanding of the non-self of oneself and phenomena.

When you arise from this state, recite:

Gewa diyi tsoknyi jorwé damé dönla selnang top
By the merit of having combined the two accumulations may we attain the clear understanding of selflessness,

Tetü trödral jampal yéshé pakló ngönsum nyidu tong
And through the power of that, recognise the supreme wisdom mind of Mañjushri, free from elaboration.

Kuntak lhenkyé nyönmong nampang dorjé tabu tingdzin gyi
May we dispel both conceptual and innate ignorance and the afflicting emotions, and with vajra-like concentration,

Shejé drippa chache tarché deshek sherab tobpar sho
Eradicate cognitive obscurations of every kind, attaining the wisdom of the Sugatas!
With these dedication and aspiration prayers and others, engage in your ordinary activities. Between sessions, too, give meaning to your actions by not parting from the essence of compassion and its nature of emptiness. Practise with exertion in this way, and it is certain that before long you will attain the wisdom body of Mañjushri beyond the extremes of existence and peace.

This sadhana was composed by the monk who has listened extensively, Jamyang Khyentse Wangpo, with the intention of benefiting both myself and others, by condensing the essential meaning of all the ancient texts. It was written down by the Lord Lama Ananda Mañjughosha.

May this be the cause for all beings to master the wisdom of the four kinds of perfect knowledge!

Sarvada kalyanam bhavantu