

༄༅། །ཇི་བཙུན་དོ་རྗེ་པག་མོའི་རྣམ་ཐར་གསོལ་འདེབས་
ལམ་རིམ་གྱི་སློན་ལམ་དང་བཅས་པ་གྱི་རྣམས་བདུད་རྩིའི་ཆར་འབབས།

**Rainfall of Blessing Amṛta:
An Homage to the Life and Liberation of
Jetsun Dorje Pagmo Combined with an
Aspiration for the Stages of the Path**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

*rje btsun rdo rje phag mo'i rnam thar gsol 'debs lam rim gyi smon lam dang bcas pa byin rlabs bdud
rtsi'i char 'bebs*

B148

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This short poem is an homage to the life of the Ninth Samding Dorje Pagmo, Lobzang Chöying Dechen Tsomo, one of the most well-known female masters of the nineteenth century. The poem also serves as a prayer and aspiration for the stages of the path (lamrim). It notably begins with a translation of the first verse into Sanskrit as well as an explanation of the meter, which identifies each syllable as long or short. For ease of understanding, an image of the original text is included at the start of the translation.¹

In terms of its progression, the poem first highlights Chöying Dechen Tsomo's status as an emanation of Prajñāpāramitā, the mother of all buddhas, as well as her lineage and family. It then describes her practice of each of the six perfections in a manner that blends biographical description and instruction on the path. At its close, the poem turns from prayer to petition, requesting her blessings, and concludes with a benediction.

Khyentse Wangpo describes Samding Rinpoche as one of his main teachers for the Bodong tradition. This lineage was founded by Bodong Pañchen Chogle Namgyal, who was the teacher of the First Samding Dorje Pagmo, Chökyi Drönma. While there is no indication of the year of its composition, Khyentse Wangpo does tell us that it was during one of his journeys to central Tibet, which occurred during 1840 to 1843 and 1848 to 1851.

བྱིན་རླབས་བདུད་རྩི་ཆར་འབབས།

Rainfall of Blessing Amṛta

Scheme of meter in four metrical feet. Long syllables are represented by a rippling line and short syllables by a straight line.

Chandajagatānāmasya vidhedātbhutva prastāre.

The meter is *jagatī*. The metrical tabulation is as follows:

ma[-gaṇa²] sa ta ra ma sa ta ra
l-l-l³ s-s-l l-l-s l-s-l l-l-l s-s-l l-l-s l-s-l
dharmodhā | tu nija | prajñāpa | rāmitā || vailāli | tya mahā | saukhyaṃ saṃ |
bhogatā ||

ma sa ta ra ma sa ta ra
l-l-l s-s-l l-l-s l-s-l l-l-l s-s-l l-l-s l-s-l
maṇḍalyā | bhijatā | vailāḍā | mātrikā || dhyeṣāṇaṃ | vibhuva | jra syava | stri
hiyaṃ ||

Dharmadhātu, unembellished Prajñāpāramitā, [389]

Due to the play of your sambhogakāya, great bliss,

You birth an ocean of maṇḍalas and are mother of appearances.

All-Pervasive Vajra Queen—I pray to you. (1)

Protectress who teaches in myriad forms,

Dancing out a garland of emanations—a display for all who need taming.

Even still, you remain steadfast in the natural wisdom body

In the great pure land of Akaniṣṭha—I pray to you. (2)

Sole mother of all victors,
Manifesting as Chökyi Drönme and all her successors—
Superior ones, the pinnacle of all who uphold
The eminent and glorious Compendium of Suchness—I pray to you. (3)

You who are the same as them, born in the place called Wealth of Accomplishment,
The divine city of Lhasa in the central land of Ü,
In the exalted line of Denma Tsemang, an eye for the world,
You are the one true refuge for beings, guardian of the teachings⁴ in this degenerate
age—I pray to you. (4)

You in whom, due to an ocean of two accumulations,
The moonstones of the marks have arisen,
And from the mere dawning of those marks comes nectar-like qualities
That relieve the torment of beings—I pray to you. (5)

You who strums a many-stringed lute,
The guru and chosen deity prophesied
With a song that gladdens the hearts of beings far and wide,
“This truly is Jetsun Dorje Pagmo!”—I pray to you. (6)

You who entered the jeweled palace of the Buddha’s teaching
With the regent of Padmapāṇi, [390]
At the age of nine, your lotus feet
Were installed on the throne of your past incarnations—I pray to you. (7)

You who received the complete extent
Of the heart essence of the omniscient Jigme Dragpa
From the all-seeing Trinle Lhundrub
And the great learned and accomplished Rigdzin Namgyal—I pray to you. (8)

You who heard from various teachers
A variety of systems for engaging the stainless Dharma,
By analyzing their words and meaning in an unmistakable way,
You perfected the wisdom that comes from contemplation—I pray to you. (9)

You who, having heard and analyzed these teachings,
Did not confuse their essence with their words,
But instead, applied them as methods for taming your own mind,
Reaching an exceptionally noble state—I pray to you. (10)

You who practiced in isolated places
The common gradual path and the two stages as a profound single point,

From which blossomed the white lotus flowers
Of genuine renunciation, bodhicitta, and realization of the view—I pray to you.
(11)

You whose vast jewel clouds of constant generosity
Cause a continuous rainfall of material wealth, freedom from fear, and Dharma,⁵
And who takes away torment and trouble from limitless beings
In their current circumstances and forever—I pray to you. (12)

You whose conduct has never transgressed
The three sets of vows you took,
Who accumulates virtue, and benefits others endlessly, [391]
Embodying the perfection of conduct—I pray to you. (13)

You who are unperturbed by those who mean you harm,
Singularly joyful in undergoing hardship for the Dharma,
Fearlessly facing the profundity of emptiness,
In whom patience is perfected—I pray to you. (14)

You whose focus is the benefit of limitless beings,
Who engages in all supreme deeds,
Who is dauntless in accomplishing the benefit of others,
And in whom effort is perfected—I pray to you. (15)

You in whom worldly concentration
Is joined with a light that discerns the ultimate,⁶
And who attained the joyful concentration of the tathāgatas
As well as the wisdom of the noble ones—I pray to you. (16)⁷

You who sees all at once
The conventional, illusory dependent arising,
And the ultimate, freedom from conceptual proliferation,
You attained profound wisdom and have never tired of helping others—I pray to
you. (17)

You who successfully increased the community of monastics,
Restored and built new representations of enlightened body, speech, and mind,
Sent out vast clouds of offerings toward them all,
Along with your other deeds—a tidal wave of enlightened activity—I pray to you.
(18)

You who served and honored superior beings,
Such as the all-seeing Pañchen Tenpe Nyima,

And who to others, those of middle or lower capacity,
You rained down a shower of desirable things—I pray to you. (19)

You who are generous to the disciples you gather,⁸
Taming them with pleasant words, [392] and telling them what they need to hear,
And whose actions are in accordance with the things you teach to them,
Thereby bestowing endless benefit and joy—I pray to you. (20)

You who produced disciples that uphold the Dharma
Taught by the peerless Omniscient One and his disciples
And whose numerous students practice the essential meaning,⁹
Thereby spreading the Dharma through their teaching or their practice¹⁰—I pray to
you. (21)

You who are without any arrogance or pride,
Even when four great rulers
Who govern Tibet and Greater Tibet
Bow down to you though they wear royal crowns—I pray to you. (22)

You who took steps to keep your qualities hidden,
Recognizing the eight worldly concerns are delusive,
Showering all unbiased teachers with praise,
While your own qualities are inconceivable—I pray to you. (23)

You who remain steadfast in mahāmudrā,
The profound luminosity of the connate arising from especially profound
instructions,
While all your ordinary appearances dawn
As deities, mantra, and great pristine wisdom—I pray to you. (24)

You who bound within the central channel the movements of channels, winds, and
drops,
Not clinging to experiences of bliss, luminosity, and nonconceptuality,
You manifested meditative stabilization that has the supreme of all aspects,
And thereby achieved supreme attainment¹¹—I pray to you. (25)

You who are, beyond the furthest limit of thought and expression,
Definitively the mother of all victors,
While awakened as the essence of the Vajra Queen
For the sake of leading beings, manifest liberation [393] in accordance with their
needs—I pray to you. (26)

When we pray from the heart like this, recalling the life
Of the precious guru in whom we gather all sources of refuge,
Bless us and all beings to be constantly cared for
By spiritual friends of the supreme vehicle. (27)

Freedoms and endowments are difficult to find and the time of death is uncertain—
Seeing unfavorable rebirths and suffering, we should cultivate renunciation.
Bless us to take up the initial path, adopting positive conduct and avoiding what is
negative
In accordance with the laws of cause and effect, thereby attaining a favorable
rebirth. (28)

Observing that the cycling of the three realms is like a blazing fire,
With the intention that we must find relief,
Bless us to take up the intermediate path of one's own liberation,
Adopting the positive and avoiding the negative based on the Noble One's four
truths. (29)

To repay the kindness of mother sentient beings,
Bless us to carry the weight of tremendous compassion and kindness¹²
And master the two types of awakening mind.
This is the great path that achieves omniscience! (30)

On the basis of the four ripening empowerments and their vows,
May we purify ourselves and so attain the four *kāyas*.
This is the swift path for the supreme among beings.
Bless us to attain the full extent of both stages! (31)

Further, until the ultimate goal is attained,
May we pacify all impediments.
Expanding faith, wisdom, vitality, merit, prosperity, and so forth,
Bless us with extensive ^[394] positive circumstances and prosperity! (32)

In brief, supreme guru with unequalled kindness,
May you remain one hundred eons, turning the wheel of Dharma!
Having taken myself and others under your care until our enlightenment,
May there be the auspiciousness of naturally arriving at the two kinds of benefit!
(33)

This is based on the life story of venerable Lobzang Chöying Dechen Tsomo, a manifestation of the Victorious Mother, the Vajra Queen, as it was perceived by her common disciples. After being requested by the vajra disciples of the Jetsun, the yogi Padmāyurindra and the lecturer Vāgindraśāsanadhara, one after the other, with flower-like silken scarves, I composed

this prayer with some praise and an appended aspiration for the stages of the path in a state of completely pure faith, without constraining it by the application of poetics and synonymity, and in a way that is very easy to understand. I, Jamyang Khyentse Wangpo, a monk who roams the land, wrote this down in glorious Samding, an abode where ḍākinīs gather, on an auspicious day during the bright half of the sixth month. May this supplication become a cause for the blessings of the Jetsun Lama's wisdom vision to enter the mind streams of all beings!

NOTES

1. The text also gives a Sanskrit title for this work: *Adhiṣṭhānāmṛtānāṃ varṣaṇanāma bhaṭṭārakāvajravārāhivimokṣādhyeṣaṇā sapaṭhakramapraṇidhi cāsti*.
2. These types of trimeter (*tshogs; gaṇa*) correspond to English poetic conventions as follows: ma = molossus, sa = anapest, ta = antibachus, ra = cretic. See Kongtrul, *Treasury of Knowledge*, 370–72; see also Epperson, *Kālidāsa in Tibet*, for a general discussion of Tibetan traditions of Sanskritic poetry.
3. *l* is “long;” *s* is “short.”
4. I translate *skyabs* here twice, to reflect two senses: as a “refuge” in regard to beings and as a “guardian” of the teachings. I thank Christian Bernert for this suggestion.
5. This refers, in a condensed way, to the three ways a bodhisattva can practice generosity: aiding beings materially, offering them protection, and teaching the Dharma.
6. “Worldly concentration” refers to *śamatha*, which is common to Buddhists and non-Buddhists. Concentration must be united with insight (*vipaśyanā*) in order for it to cause progress on the path to liberation.
7. This may be a reference to the first bodhisattva ground, called “joyful” (*rab tu dga’ ba; pramuditā*).
8. This verse describes the four ways of gathering disciples (*bsdu ba’i dngos po bzhi*): generosity, pleasant speech, acting in accordance with the needs of beings, and acting in accord with one’s own teachings.
9. In this context, *snying po’i don* refers to a specific Mahāmudrā instruction given by the Mahāsiddha Saraha.
10. This indicates two orientations a teacher could take: those who primarily give formal teachings and others who teach by focusing on practice.
11. This verse refers specifically to practices in the completion stage (*rdzogs rim*) of Highest Yoga Tantra.
12. The extraordinary compassion and kindness of a bodhisattva who strives to achieve buddhahood and lead all beings out of suffering.

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GLOSSARY

Akaniṣṭha

འོག་མིན། • *'og min* • akaniṣṭha

Literally, “None Higher.” This can refer to the highest level of the form realm (rūpadhātu), or to a buddha field.

Bodong Pañchen Chogle Namgyal

བོ་དོང་པཎ་ཆེན་ཕྱོགས་ལས་རྣམ་རྒྱལ། • *bo dong paN chen phyogs las rnam rgyal*

Bodong Pañchen Chogle Namgyal (1376–1451) was the author of the Compendium of Suchness and founder of the Bodong lineage.

Chökyi Drönme

ཚོས་ཀྱི་སྣོན་མེ། • *chos kyi sgron me*

Chökyi Drönme (1422–1455/67), Princess of Mangyul Gungtang, who was fully ordained by Chogle Namgyal. She was the main consort of Tangtong Gyalpo and considered an incarnation of Machik Labdrön and an emanation of Vajravārāhi (Dorje Pagmo). First of the Samding Dorje Pagmos.

Compendium of Suchness

དེ་ཉིད་འདུས་པ། • *de nyid 'dus pa*

Glorious Compendium of Suchness (*dpal de kho na nyid 'dus pa*). The 137-volume collected works of Bodong, and the centerpiece of the Bodong lineage.

concentration

བསམ་གཏན། • *bsam gtan* • samādhi; dhyāna

General term for meditative concentration of both Buddhist and non-Buddhist varieties.

Denma Tsemang

ལྷན་མ་རྩེ་མང། • *ldan ma rtse mang*

A disciple of both Padmasambhava and Śāntarakṣita, he translated texts under the guidance of both masters. He also contributed to the formation of Tibetan calligraphy and is known for his skill as a scribe as well as a translator.

dharmadhātu

ཚོས་དབྱིངས། • *chos dbyings* • dharmadhātu

The expanse of space, a synonym of emptiness or empty-awareness. Also, a synonym for the ultimate truth and the nature of reality.

Dorje Pagmo

དོར་ཇེ་ཕག་མོ། • *rdo rje phag mo* • vajravārāhī

Influential form of Vajrayoginī with a sow's head (*phag mo*) protruding from either the top or the right side of the head.

eye for the world

འཇིག་རྟེན་མིག་གཅིག། • *'jig rten mig gcig*

Poetic term for a translator.

four kāyas

སྐུ་བཞི། • *sku bzhi*

Along with the three *kāyas*—nirmāṇa, saṃbhoga, and dharma—some traditions add a fourth, the *svabhāvikakāya* (*ngo bo nyid sku*, “essential body”).

Greater Tibet

བོད་ཚེན། • *bod chen*

Four sections of Tibet: Ü, Tsang, Amdo, and Kham.

jagatī

རྩ་གཞི། • *dza ga tI* • jagatī

One of the major ancient meters of Sanskrit prosody.

jetsun

རྗེ་བཙུན། • *rje btsun* • bhaṭṭa, bhaṭṭā, bhaṭṭāraka, bhaṭṭārakā

Honorific title for an accomplished teacher and/or practitioner.

Jigme Dragpa

འཇིགས་མེད་གྲགས་པ། • *'jigs med grags pa*

Alternative name for Bodong Paṅchen Chogle Namgyal.

Lobzang Chöying Dechen Tsomo

བློ་བཟང་ཚོས་དབྱིངས་བདེ་ཚེན་མཚོ་མོ། • *blo bzang chos dbyings bde chen mtsho mo*

Ninth Samding Dorje Pagmo (d. 1843/1848), a well-known female master of the Bodong lineage and teacher of Jamyang Khyentse Wangpo.

mahāmudrā

ཕྱག་རྒྱ། • *phyag rgya* • mahāmudrā

Variiously used as a general term for meditation traditions and for very specific lineages, teachings, and practices.

maṅḍala

དཀྱིལ་འཁོར། • *dkyil 'khor* • maṅḍala

Often associated with a diagram of an enlightened deity and retinue, or to actual deities and their retinues.

marks

མཚན་དཔེ། • *mtshan dpe* • lakṣaṇavyañjana

Thirty-two major and eighty minor marks of an enlightened being.

Padmāyurindra

པདྨ་ཡུ་རིང་རྒྱ། • *pad+ma A yurIn+dra*

This is most likely a Sanskrit translation of Pema Tsewang. Āyurindra means “Lord of life.”

Pal Samding

དཔལ་བསམ་སྡིངས། • *dpal bsam sdings*

Samding Monastery, seat of the Samding Dorje Pagmo incarnation lineage. Located about one hundred-sixty kilometers southwest of Lhasa.

Pañchen Tenpe Nyima

པཎ་ཚེན་བསྟན་པའི་ཉི་མ། • *paN chen bstan pa'i nyi ma*

Seventh Pañchen Lama (1782–1853).

poetics

སྟན་རག། • *snyan ngag* • kāvyā; ālaṃkārasāstra

One of the “five sciences” of Indian and Tibetan learning, which includes the study of meters along with poetic devices. The other four sciences are grammar, reasoning, crafts, and the “inner science” of Dharma.

Prajñāpāramitā

ཤེས་རབ་པ་ལོ་ཕྱིན། • *shes rab pha rol phyin* • prajñāpāramitā

This refers to both the sixth perfection—the perfection of wisdom—and to the goddess who is its personification.

Regent of Padmapāṇi

ཕྱག་ན་པོ་སློའི་རྒྱལ་ཚབ། • *phyag na pad+mo'i rgyal tshab*

Pañchen Lama. Padmapāṇi is the Dalai Lama, whose “regent” is the Pañchen Lama.

Rigdzin Namgyal

རིག་འཛིན་རྣམ་རྒྱལ། • *rig 'dzin rnam rgyal*

Lineage holder of Bodong and a teacher of the Ninth Samding Dorje Pagmo.

sambhogakāya

ལོངས་སྐྱེ། • *longs sku* • sambhogakāya

One of the three (or four) types of enlightened bodies in Mahāyāna Buddhism. This form can be engaged with by advanced practitioners/bodhisattvas.

three sets of vows

སྡོམ་གསུམ། • *sdom gsum*

Lay or monastic vows, bodhisattva vows, and tantric vows.

Trinle Lhundrub

སྤོན་ལས་ལྷུན་གུབ། • *phrin las lhun grub*

Lineage holder of Bodong and a teacher of the Ninth Samding Dorje Pagmo.

two accumulations

ཚོགས་གཉིས། • *tshogs gnyis* • sambhāradvaya

Accumulations of merit and wisdom needed to progress on the bodhisattva path.

two stages

རིམ་གཉིས། • *rim gnyis* • dvikrama

Stages of tantric meditation: generation stage (*bskyed rim*; *utpattikrama*) and completion stage (*rdzogs rim*; *sampannakrama*).

Vāgindraśāsanadhara

ལྷ་གི་རྒྱ་ལུ་ས་ན་ཏྲ། • *wA gin+dra shA sa na dha ra*

Vāgindraśāsanadhāra translates to “Lord of Speech, Holder of the Teachings” and is also most likely a Sanskrit translation of the student’s Tibetan name.

Vajra Queen

དོར་ཇེ་བཙུན་མོ། • *rdo rje btsun mo*

Epithet for Dorje Pagmo—the goddess, the Samding Dorje Pagmo incarnations, and Chöying Dechen Tsomo.

wealth of accomplishment

གྲུབ་པའི་ནོར་འཛིན། • *grub pa'i nor 'dzin* • siddhavasudhā

“Bearer of wealth” is a poetic synonym for the earth. Khyentse Wangpo stipulates that “wealth” refers to accomplishing the Dharma.