

༄༅། །ཐེ་བཙུན་དོ་ཐེ་པག་མོའི་རྣམ་ཐར་གསོལ་འདེབས་ལམ་རིམ་གྱི་
སློན་ལམ་དང་བཅས་པ་བྱིན་རླབས་བདུད་རྩི་ཆར་འབེབས།

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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RAINFALL OF BLESSING AMṚTA

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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.

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 Paṇchen 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་སྒྲ་བས་བདུད་ཚིའི་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.

Cchandajagatānāmasya vidhedātbhutva prastāre.

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

ma[-gaṇa¹]sataramasatara

l-l-l² s-s-l-l-l-sl-s-l-l-ls-s-l-l-l-sl-s-l

dharmodhā | tu nija | prajñāpa | rāmitā || vailāli | tya mahā | saukhyaṃ saṃ |
bhogatā ||

masataramasatara

l-l-ls-s-l-l-l-s l-s-l l-l-l s-s-l l-l-s l-s-l

maṇḍalyā | bhijatā | vailaḍā | mātrikā || dhyeṣāṇaṃ | vibhuva | jra syava | stri hiyaṃ
||

I pray to the dharmadhātu, unembellished Prajñāpāramitā. [389]

Due to the play of your sambhogakāya, great bliss,

You birth an ocean of maṇḍalas and are the mother of the manifest,

The leader who pervades all buddha families. (1)

I pray to you, 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. (2)

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

I pray to you who are the same as them, born in the place called the wealth of
accomplishment,
The divine city 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 teachings³ in this
degenerate age! (4)

I pray to you in whom due to an ocean of two accumulations
The moonstones of the marks have arisen.
From the slightest dawning of those marks comes nectar qualities
That relieve the torment of beings. (5)

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

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

I pray to 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 Rigzin Namgyal. (8)

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

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

I pray to 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. (11)

I pray to you whose vast jewel clouds of constant generosity
Cause a continuous rainfall of material wealth, freedom from fear, and Dharma.⁴
You take away torment and trouble from limitless beings
In their current circumstances and forever more. (12)

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

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

I pray to 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. (15)

I pray to you in whom worldly concentration
Is joined with a light that discerns the ultimate.⁵
You attained the joyful concentration of the tathāgatas
As well as the wisdom of the noble ones. (16)⁶

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

I pray to you who successfully grew 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 other deeds—a tidal wave of enlightened activity. (18)

I pray to you who served and honored superior beings,
Such as the all-seeing Paṇchen Tenpe Nyima.
To others, those of middle or lower capacity,
You rain down a shower of desirable things. (19)

I pray to you who are generous to the disciples you gather,⁷
Who tames them with pleasant words, [392] who tells 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. (20)

I pray to you who produced disciples that uphold the Dharma
Taught by the peerless omniscient one and his disciples⁸
And whose numerous students practice the essential meaning,⁹
Thereby spreading the Dharma through their teaching or their practice.¹⁰ (21)

I pray to 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. (22)

I pray to you who took steps to keep your qualities hidden,
Recognizing the eight worldly concerns that are false to be false,
While showering all unbiased teachers with praise,
And whose qualities are inconceivable! (23)

I pray to 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. (24)

I pray to you who bound within the central channel the movements of channels,
winds, and drops.
Not clinging to experiences of bliss, luminosity, and nonconceptuality
Manifests meditative stabilization that has the supreme of all aspects—
Thereby you achieved supreme attainment.¹¹ (25)

I pray to 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. (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 uncertain—
Seeing bad 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 blaze,
With the intention that we must find relief,
Bless us to take up the intermediate path of one's own liberation,
Adopting good and avoiding bad 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 sum, 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)

NOTES

1. These types of trimeter (*tshogs gaṇa*) correspond to English poetic conventions as follows: ma = molossus, sa = anapest, ta = antibachius, ra = cretic. For further information, see Kongtrul (*Treasury of Knowledge*, 370–72); see also Epperson, *Kālidāsa in Tibet*, for a more general discussion of Tibetan traditions of Sanskritic poetry.
2. l is “long;” s is “short.”
3. 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.
4. 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.
5. “Worldly concentration” refers to *śamatha*, which is common to Buddhists and non-Buddhists. Concentration must be united with insight (*vipaśyana*) in order for it to cause progress on the path to liberation.
6. This may be a reference to the first bodhisattva ground, called “joyful” (*rab tu dga’ ba; pramuditā*).
7. 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.
8. “Omniscient One” likely refers to the Paṇchen Lama and “disciples” to the Dalai Lamas, for whom he was a teacher. The Seventh Paṇchen Lama was tutor to four successive Dalai Lamas (ninth through twelfth), all of whom were notably short lived.
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 buddhafield.

Bodong Paṇchen Chogle Namgyal

བོ་དོང་པཎ་ཅན་ཆོག་ལམ་རྒྱལ། • *bo dong paN chen phyogs las rnam rgyal*

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

Chökyi Drönme

ཆོས་ཀྱི་སྒྲོན་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 Vajravārahī (Dorje Pagmo). First of the Samding Dorje Pagmos.

Compendium of Suchness

འཇུག་ཆོས་ཀྱི་མཐོང་པོ་དཔེ་སྟོན་འདུས་པ། • *de nyid 'dus pa*

Glorious Compendium of Suchness (*dpal de kho nan yid '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

ཆོས་དབྱིངས། • *chos dbyings*

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

རྡོ་རྗེ་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་ཆེན། • *bod chen*

Four sections of Tibet: Ü, Tsang, Amdo, and Kham. This could also refer to the greater Tibetan cultural sphere, which could also include areas of northern Nepal, Sikkim, Bhutan, and northwest India.

jagatī

| •

One of the major ancient meters of Sanskrit prosody.

jetsun

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

Honorific title for an accomplished teacher and/or practitioner.

Jigme Dragpa

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

Alternative name for Bodong Paṇchen Chogle Namgyal.

Lobzang Chöying Dechen Tsomo

བློ་བཟང་ཆོས་དབྱིངས་བདེ་ཆེན་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

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

maṇḍala

དཀྱིལ་འཁོར། • *dkyil 'khor*

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

marks

མཚན་དཔེ། • *mtshan dpe* • lakṣaṇa

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

Padma Āyurindra

པདྨ་ཡུལྱིངྱ། • *pad+ma AyurIn+dra*

Student of Jamyang Khyentse Wangpo. 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.

Paṇchen Tenpe Nyima

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

Seventh Paṇchen Lama (1782–1853).

poetics

སྟན་ངག། • *snyan ngag* • kāvya; ālaṃkaraśāstra

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་པའི་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.

Rabjam Mawa Vāgindraśāsanadhāra

རབ་འབྱམས་སྐུ་བ་ལྷ་གི་རྩེ་ལྡན་མ་ལ་དྲུ་གི་ཤ་ས་འ་དྲུ་ར། • *rab 'byams smra ba wA gin+dra shA san a dhA ra*

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

Regent of Padmapaṇi

ཕྱག་ན་པདོའི་རྒྱལ་ཙམ། • *phyag na padmo'i rgyal tshab*

Paṇchen Lama. Padmapaṇi is the Dalai Lama, whose “regent” is the Paṇchen Lama.

Rigzin Namgyal

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

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

sambhogakāya

ཁྲོང་སྤྱ། • *klong sku*

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

Tenpe Nyima

བསྟན་པའི་ཉི་མ། • *bstan pa'i nyi ma*

The seventh Paṇchen Lama (1782–1853).

three sets of vows

སྟོན་གསུམ། • *sdom gsum*

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

Trinle Lhundrub

ཐིན་ལས་ལྷུན་གྲུབ། • *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*).

Vajra Queen

རོ་རྩེ་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.