

༄༅། །དཔལ་ལྷན་སྒྲ་མ་རྩེ་རྩེ་གསུམ་དང་དབྱེར་མེད་པ་ལ་
གསོལ་བ་འདེབས་པ་རྩེ་རྩེ་སྒྲ་ཡེ་ཤེས་བྱིན་འབེབས།

**A Downpour of Wisdom Blessings:
A Vajra Song Supplicating the Glorious
Guru Inseparable from the Three Vajras**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

dpal ldan bla ma rdo rje gsum dang dbyer med pa la gsol ba 'debs pa rdo rje'i glu ye shes byin 'bebs

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This heartfelt supplication to the guru is in the form of a vajra song. Through devotional praise, Jamyang Khyentse Wangpo skillfully explains the physiology of human beings as it is presented in the tradition of Highest Yoga Tantra and the view of nonduality as it is understood in Madhyamaka philosophy. Expressed with fervent devotion, this is a profound prayer to the guru for attainment of the enlightened dimensions of buddhahood, the three kāyas.

A Downpour of Wisdom Blessings is an example of a traditional presentation of teachings on the ground, path, and result. Through this lens, tantric physiology and nonduality can be viewed as essential aspects of the teachings on the two truths, and from this perspective, intense devotion is utilized as the path which results in the attainment of the three kāyas. Khyentse Wangpo presents many of the core practices of Buddhism, extolling their virtues and emphasizing their importance in relation to the different stages of the path. In this way, he inspires readers to progress along the path and to make strong aspirations to reach the very pinnacle—the rainbow body—in this lifetime.

This work was composed for a fortunate novice named Tenzin Palbar, who belonged to the family line of the famous Nyingma adept Melong Dorje.

ཡེ་ཤེས་བྱིན་འབབས།

A Downpour of Wisdom Blessings

ཨ་ཧྲོ།

aho

Aho!

སྤྱི་བོ་བདེ་ཆེན་འཁོར་ལོ་འི་གཞལ་ཡས་ཀྱི་དབུས་ན།།

chiwo dechen khorlō zhal yé kyi ü na

In the center of the mansion of the great bliss cakra at my crown

དཔལ་ལྷན་སྐྱེས་སྤྱི་ཡི་རྡོ་རྗེ་དེ་བཞུགས་ཡོད།།

palden lama ku yi dorjé dé zhuk yö

Resides the glorious guru, the vajra body.

སྤྱང་སྟོང་དབྱེར་མེད་ངང་ནས་གསལ་བ་རང་འདེབས་སོ།།

nang tong yermé ngang né sölwa rang deb so

From the state of inseparable appearance-emptiness I pray,

ལུས་སྤྱང་སྤྱུལ་སྤྱར་དག་པར་བྱིན་གྱིས་རང་སྟོབས་ཤིག།

lū nang tülkur dagpar jin gyi rang lob shik

Grant your blessings so my physical body may be purified as the enlightened emanation body!

མགིན་པ་ལོངས་སྤྱོད་འཁོར་ལོའི་དྲོ་ཡི་དབུས་ན།

drinpa longchö khorlō pemo yi ü na

In the center of the lotus of the enjoyment cakra at my throat

དཔལ་ལྷན་སྒྲ་མ་གསུང་གི་རྩི་དེ་བཞུགས་ཡོད།

palden lama sung gi dorjé dé zhuk yö

Resides the glorious guru, vajra speech.

གྲགས་སྟོང་དབྱེར་མེད་ངང་ནས་གསོལ་བ་རང་འདེབས་སོ།

drak tong yermé ngang né sölwa rang deb so

From the state of inseparable sound-emptiness I pray,

རླུང་སྤྲགས་ལོངས་སྤྱོད་རྒྱུགས་པར་བྱིན་གྱིས་རང་སྦྱོབས་ཤིག།

lung ngak longkur dzogpar jin gyi rang lob shik

Grant your blessings so my breath and speech may be perfected as the enjoyment body!

[15]

སྟིང་ག་ཆོས་ཀྱི་འཁོར་ལོའི་ཚུ་སྤྱོད་ཀྱི་དབུས་ན།

nyinga chö kyi khorlō chukyé kyi ü na

In the center of the lotus of the Dharma cakra at my heart

དཔལ་ལྷན་སྒྲ་མ་གསུང་གི་རྩི་དེ་བཞུགས་ཡོད།

palden lama tuk kyi dorjé dé zhuk yö

Resides the glorious guru, vajra mind.

རིག་སྟོང་དབྱེར་མེད་ངང་ནས་གསོལ་བ་རང་འདེབས་སོ།

rik tong yermé ngang né sölwa rang deb so

From the state of inseparable awareness-emptiness I pray,

རྩོག་ཆོགས་ཆོས་སྤྱོད་སྤྲིན་པར་བྱིན་གྱིས་རང་སྦྱོབས་ཤིག།

tok tsok chökur minpar jin gyi rang lob shik

Grant your blessings so all my conceptual thoughts may be ripened as the truth body!

རང་སྤྲང་རྣམ་པར་དག་པའི་ཡེ་ཤེས་ཀྱི་གྲོང་ན།

rangnang nampar dagpé yeshé kyi long na

In the expanse of the primordial wisdom of utterly pure natural appearances

སྐྱུ་བས་ཀྱན་འདུས་ཞལ་རིན་ཆེན་སྒྲ་མ་དེ་བཅུགས་ཡོད།།

kyab kün dü zhal drinchen lama dé zhuk yö

Resides the guru, the face of great kindness, the embodiment of all sources of refuge.

ཕྱེ་གཅིག་གསུམ་པའི་ཡིད་ཀྱིས་གསོལ་བ་རང་འདེབས་སོ།།

tsechik güpé yi kyi sölwa rang deb so

With a mind of single-pointed devotion I pray,

དུས་གསུམ་འདུ་འབྲལ་མེད་པར་བྱིན་གྱིས་རང་སློབས་ཤིག།

dü sum dudral mepar jin gyi rang lob shik

Grant your blessings so I may never be separated from you throughout the three times!

ཚུལ་ཁྲིམས་རྣམ་པར་དག་པ་ཡོན་ཏན་གྱི་ཞིང་ས།།

tsültrim nampar dagpa yönten gyi zhingsa

Pure ethics are the field of enlightened qualities.

རེས་འབྱུང་བྱང་ཚུབ་སེམས་གཉིས་དམ་ཚེས་ཀྱི་སྡིང་པོ།།

ngejung jangchub sem nyi damchö kyi nyingpo

Renunciation and twofold bodhicitta are the essence of the Dharma.

ཐོས་བསམ་པ་མཐར་སོན་པ་ཉམས་ལེན་གྱི་འཇུག་སྒོ།།

tö sam patar sönpa nyam len gyi juk go

The consummation of hearing and reflection is the entrance door to practice.

ཕྱེ་གཅིག་ཟབ་དོན་བསྒྲུལ་པ་དོན་ལྡན་གྱི་བགྱི་བ།།

tsechik zab dön gompa dönden gyi gyiwa

Single-pointed meditation on the profound meaning is the action that encompasses the goal.

སྒྲོང་སྲིད་ལྷ་སྐྱུར་ཤར་བ་ཡེ་ཤེས་ཀྱི་རོལ་མོ།།

nangsi lhakur sharwa yeshé kyi rölmo

The dawning of the whole universe as the body of the deity is the play of pristine wisdom.

ཙ་ལུང་དབུ་མར་ཐིམ་པ་གསང་ཆེན་གྱི་ཐུར་ལམ།།

tsa lung umar timpa sang chen gyi nyurlam

The dissolving of the nāḍīs and prāṇa in the central channel is the swift path of the great secret.

ཀ་དག་བསམ་བཤོད་བྲལ་བ་གནས་ལུགས་ཀྱི་མཐར་ཐུག།

kadak samjö dralwa neluk kyi tartuk

Primordial purity, beyond thoughts and words, is the ultimate way of abiding.

ལྷན་བྱུང་སྣང་བཞིའི་ཉམས་ལེན་བྱེད་པར་གྱི་གསེང་ལམ།།

lhündrub nang zhi nyamlen khyepar gyi senglam

The practice of the spontaneously perfect four visions is the special direct path.

ཅེ་གཅིག་རྒྱུད་ལ་བསྟར་བའི་སྐལ་བཟང་གི་སྣང་བས།།

tsechik gyü la tarwé kalzang gi nangwé

Through the manifest excellent fortune of single-pointedly applying these to my mindstream,

གཟུང་འཛིན་འབྲུལ་པའི་སྤྲུལ་པ་ཚོས་དབྱིངས་སུ་ཐིམ་ནས།།

zungdzin trülpé münpa chöying su tim né

With the darkness of dualistic delusions dissolving in the dharmadhātu,

འཕོ་ཆེན་འཇམ་ལུས་རྩི་རྒྱའི་གོ་འཕང་ལ་རོལ་པའི།།

pochen jalü dorjé gopang la rölpe

I make aspirations to accomplish in this very life

རོ་མཆར་ཆེ་འདིར་འབྲུབ་པའི་སྤྲོན་ལམ་ཞིག་ཞུའོ།།

ngotsar tsé dir drubpe mönlam zhik zhu'o

The wondrous display of attaining the vajra rainbow body of great transference! [16]

This was composed by Khyentse Wangpo to gladden the heart of the novice Tenzin Palbar, who comes from the family of Melong Dorje, the crown ornament of ten million mahāsiddhas.

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GLOSSARY

central channel

ཙ་དབུ་མ། • *rtsa dbu ma* • madhyānāḍī, avadhūtī

The most important of the body's subtle channels, the central channel runs along the spine and is the main pathway for the flow of the subtle energy winds and drops utilized in tantric practice.

Dharma cakra

ཆོས་ཀྱི་འཁོར་ལོ། • *chos kyi 'khor lo* • dharmacakra

In tantric language, the center of channels at the heart is associated with special joy and the purification of the vital essences of the mind. It has eight branches.

emanation body

སྤྱུལ་སྒྲུ། • *sprul sku* • nirmāṇakāya

One of the two form aspects (*rūpakāya*) of a buddha. Nirmāṇakāya forms can appear in any shape or form and are visible to ordinary beings.

enjoyment body

འོངས་སྒྲུ། • *longs sku* • saṃbhogakāya

The enlightened body bedecked with minor and major marks is possessed by fully enlightened buddhas and bodhisattvas on the tenth stage.

enjoyment cakra

འོངས་སྤྱོད་འཁོར་ལོ། • *longs spyod 'khor lo* • saṃbhogacakra

The center of the channels at the throat is described in terms of enjoyment, since the sixty different tastes are experienced here. It has sixteen spokes.

four visions

སྣང་བཞི། • *snang bzhi*

The four visionary experiences of *tögal* practice: (1) the vision of the direct perception of reality (*chos nyid mngon sum gyi snang ba*), (2) the vision of ever-increasing meditative experiences (*nyams gong 'phel ba'i snang ba*), (3) the vision of the culmination of awareness

(*rig pa tshad phebs kyi snang ba*), and (4) the vision of exhaustion into reality (*chos nyid du zad pa'i snang ba*).

great bliss cakra

བདེ་ཆེན་འཁོར་ལོ། • *bde chen 'khor lo* • mahāsukhacakra

Shaped like a wheel with spokes and a hub, this cakra located at the crown has thirty-two spokes. It is described in terms of “great bliss” because the basis of that—the HAM syllable—is found there.

great secret

གསང་ཆེན། • *gsang chen*

A term used for tantric teaching in general and Highest Yoga Tantra (*anuttarayogatantra*) teaching in particular.

lotus

ཆུ་སྐྱེས། • *chu skyes* • ambuja

Literally, “water-born.” Synonymous with the lotus, this refers to aquatic plants in the Nelumbonaceae family.

Melong Dorje

མེ་ལོང་རྡོ་རྗེ། • *me long rdo rje*

Melong Dorje was a famous Nyingma adept whose disciples included Zhönu Gyälpo (gzhon nu rgyal po, 1266–1343), also known as Kumārārāja, one of the main teachers of Longchenpa.

nāḍī

རྩ། • *rtsa* • nāḍī

According to the physiology of the tradition of Highest Yoga Tantra, the nāḍīs are the subtle energy channels in which flows the wind of prāṇa.

prāṇa

རྩུང་། • *rlung* • prāṇa

Wind, breath, or life force that flows through the subtle channels of the energy body.

primordial purity

ཀ་དག། • *ka dag*

This Dzogchen term means the innately pure nature of our mind.

primordial wisdom

ཡེ་ཤེས། • *ye shes* • jñāna

Generally, this term refers to the nonconceptual wisdom of an awakened being. Depending on the context, however, it can have a wide range of meanings, from the luminous awareness primordially present in the mind stream of all beings to the specific kinds of wisdom of the path to the resultant, nonconceptual wisdom of a buddha.

rainbow body of great transference

འཕོ་ཆེན་འཇའ་ལུས། • *'pho chen 'ja' lus*

The transformation of the physical body into rays of rainbow light at the moment of death.

spontaneously perfect

ལྷན་བྱུང། • *lhun grub*

The view of great perfection that the enlightened qualities are innately present in the nature of the mind.

three vajras

རྫོང་གསུམ། • *rdo rje gsum*

Symbolic of enlightened body, speech, and mind. Alternatively, in Atiśa's teaching of the "three vajras," they are presented as the "vajra of no dissuasion," the "vajra of no shame," and the "vajra of pure wisdom."

truth body

ཆོས་སྤྱ ་ *chos sku* • dharmakāya

The dharmakāya refers to the perfectly accomplished wisdom mind of a buddha, free of the two veils of mental afflictions and cognitive obscurations. The term is often mentioned in tandem with the rūpakāya, or two types of form bodies, which are the physical manifestation of a buddha.

vajra body

སྤྱ་རྫོང་། • *sku rdo rje* • kāyavajra

In tantric language, this is the wisdom aspect of the enlightened body, which is associated with joy and the purification of the channels, winds, and essences of the ordinary body.

vajra mind

ཐུགས་རྫོང་། • *thugs rdo rje* • cittavajra

In tantric language, the enlightened aspect of the mind.

vajra song

རྫོང་གླུ། • *rdo rje glu*

A freestyle form of teaching inspired by the Indian dohā tradition.

vajra speech

གསུང་རྫོང་། • *gsung rdo rje* • vāgvajra

In tantric language, this is the wisdom aspect of enlightened speech, associated with supreme joy and the purification of the essences and winds that cause confused speech.

whole universe

སྣང་སྤྱི། • *snang srid*

Literally, all that appears and exists, comprising the phenomenal world of animate and inanimate objects.