

༄༅། །གནས་མཆོག་དཔལ་སྤངས་དེ་མི་ཀོ་ར་ལྷ་འབྲེན་ཆེན་  
བྲག་གི་གསོལ་འདེབས་སྒྲོན་ལམ་དང་བཅས་པ་དོན་གཉིས་ལྷན་གྱུབ།

**Spontaneous Fulfillment of the Twofold  
Benefit: A Supplication and Aspiration  
Prayer to the Supreme Site of Palpung  
Devīkoṭa, Tsādra Rinchen Drak**

Jamyang Khyentse Wangpo



KHYENTSE VISION  
PROJECT

*gnas mchog dpal spungs de wi ko Ta tsA 'dra rin chen brag gi gsol 'debs smon lam dang bcas pa don gnyis lhun  
grub*

B181

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Translated by Oriane Lavolé of Samye Translations. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project. May it support the flourishing of the traditions of the three family lords, Jamyang Khyentse Wangpo, Jamgön Kongtrul Lodrö Taye, and Chokgyur Dechen Zhikpo Lingpa!

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**Khyentse Vision Project:** Translating the Works of  
Jamyang Khyentse Wangpo

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# TRANSLATOR'S INTRODUCTION

Jamyang Khyentse Wangpo addresses this short supplication to Tsādra Rinchen Drak (Tsāri or Cāritra-Like Jewel Cliff), the site of Jamgön Kongtrul's hermitage above Palpung Monastery. Tsādra was recognized by Khyentse Wangpo, Jamgön Kongtrul, and Chokgyur Lingpa as the third embodiment of Devikoṭa and Cāritra,<sup>1</sup> and part of the Cakrasaṃvara maṇḍala.<sup>2</sup>

In this text, Khyentse Wangpo briefly extolls the sacred nature of the site before praying to it for favorable circumstances for temporary happiness and the ultimate bliss of awakening. Khyentse Wangpo addresses the site of Tsādra as one would a deity, asking for all the blessings and boons commonly requested in supplications to masters and deities, illustrating the importance of sacred ground in Tibetan Buddhist views and practices.

Chokgyur Lingpa's opening of the site in 1859, a Sheep year, was the official recognition of Tsādra's sacred identity.<sup>3</sup> The opening was commemorated in following Sheep years by religious celebrations and the composition of guides, invitations, and supplications by Khyentse Wangpo and Jamgön Kongtrul.<sup>4</sup> The present supplication, written in the Sheep year of 1871, was part of those commemorations.



དོན་གཉིས་ལྷན་སྒྲུབ།

## Spontaneous Fulfillment of the Twofold Benefit

True palace of Cakrasaṃvara, the Universal Lord,  
Supreme site of Cāritra, with the four modes of liberation,  
And Devikoṭa, inseparable from these—  
I pray to this support and all that it supports!<sup>5</sup>

Until I and all others reach the seat of awakening,  
Bless us that we may be rid of all hindrances to our Dharma practice,  
That our supportive longevity, merit, wealth, and wisdom grow,  
And that we gain mastery over mind and appearances!

In particular, bless us that the turmoil of these times be pacified,  
Such as trouble from evil barbarians, illness, famine,<sup>6</sup> and strife;  
That the rains be timely and crops and cattle abound;  
And that the world be nurtured with benefit and happiness!

Bless us that all beings may cultivate faith, renunciation, and bodhicitta,  
And that, by relying on the profound practices of ripening and liberation,  
They actualize, in the stages of training and no-more-training,  
The wisdom body of unity<sup>7</sup> in this very life! [434]

I pray, please bring us good fortune that all the holders of the teachings live long,  
The fourfold patrons of the teachings prosper,  
The teachings of study and practice spread everywhere always,  
And virtue and goodness flourish throughout the three planes!

*In response to ardent requests, Khyentse Wangpo Pema Ösal Do Ngak Lingpa, a subject who delights the Lake-Born Guru, wrote this supplication on the first day of the waxing part of the sixth lunar month in the female Iron Sheep year (June 18, 1871). May there be virtuous goodness!*

## NOTES

1. Zangpo, *Sacred Ground*, 135.
2. The first embodiments were sacred goddess sites (*pīṭhas*) in North Bengal (Yokochi, “The Development of Śaivism in Koṭīvarṣa, North Bengal,” 295) and Odisha (White, *Kiss of the Yogini*, 165), respectively. The second embodiment of these two sites was the sacred mountain of Tsāri, Mount Dagpa Shelri, which with Mount Kailash and Labchi Gang constitute the three main power places of the Cakrasaṃvara maṇḍala in Tibet (Zangpo, *Sacred Ground*, 107–09).
3. Zangpo, *Sacred Ground*, 136–37.
4. Zangpo, *Sacred Ground*, 232.
5. The support and supported refer to the maṇḍala (manifest as the physical place) and its deities, respectively.
6. Choosing the reading from the 1919 and 1977–80 recensions, which contain the common phrase *nad mug* (“illness and famine”) rather than *nad mun* (“illness and darkness”) as in the 2014 recension (Kabum 1919, 187a; Kabum 1977–80, 431; and Kabum 2014, 433).
7. These are two successive stages in the ultimate accomplishment of buddhahood: the wisdom body of unity in the stage of training, and the wisdom body of unity in the stage of no-more-training.



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# GLOSSARY

## **bodhicitta**

བྱང་སེམས། • *byang sems* • bodhicitta

The compassionate wish to attain awakening for the benefit of all beings.

## **Cakrasaṃvara**

འཁོར་ལོ་སྟོང་པ། • *'khor lo sdom pa* • cakrasaṃvara

Main deity of the Cakrasaṃvara cycle, whose root text is a yoginī tantra dating back to the eighth to ninth centuries, and upon which much of the sacred geography of Tibet is based.

## **Cāritra**

ཙ་རི་ཏྭ། • *tsā ri tra* • cāritra

Name of a sacred site in Odisha, India, which is part of the Cakrasaṃvara maṇḍala. Tsādra is thought to embody the combination of both Cāritra and another Indic site, Devīkoṭa.

## **Devīkoṭa**

དེ་ལྷི་ཀོ་ཏ། • *de wI ko Ta* • devīkoṭa

Name of a sacred site in North Bengal (current-day Bangladesh), which is part of the Cakrasaṃvara maṇḍala. Tsādra is thought to embody the combination of both Devīkoṭa and another Indic site, Cāritra.

## **faith**

དད་པ། • *dad pa*

There are three or four kinds of faith: inspired, longing, trusting, and sometimes also unshakable faith.

## **four modes of liberation**

གྲོལ་བ་བཞི། • *grol ba bzhi*

These are the four modes of liberation without meditation, namely, liberation upon seeing, hearing, touching, and tasting.

### **fourfold patrons of the teachings**

བསྟན་པའི་སྤྱིན་བདག་སྡེ་བཞི། • *bstan pa'i sbyin bdag sde bzhi*

Four types of patrons of the teachings.

### **renunciation**

ངེས་འབྱུང་། • *nges 'byung* • *niryāṇa, niryāta*

Literally, “resolute departure,” renunciation in the Buddhist context refers to the determination to achieve liberation from cyclic existence.

### **ripening and liberation**

སྒྲིན་གྲོལ། • *smin grol*

Vajrayāna term referring to the ripening empowerments and liberating instructions upon which tantric practice is based.

### **seat of awakening**

བྱང་ཚུབ་སྒྲིང་པོ། • *byang chub snying po* • *bodhimaṇḍa*

Seat or platform of awakening. This refers to the spot under the bodhi tree on which the Buddha was sitting when he reached awakening, and where all future wheel-turning buddhas are predicted to attain awakening as well.

### **three planes**

ས་གསུམ། • *sa gsum* • *bhūmitraya*

The three planes are the celestial, terrestrial, and subterranean planes of existence.

### **Universal Lord**

ཁྱབ་བདག་ • *khyab bdag* • *vibhu*

Literally, “all-pervading sovereign,” this is an epithet of buddhas.