

༄༅། །ཇི་བཙུན་འངམ་པའི་དབངས་ཀྱི་བསྟོད་སྐྱབ་ཟབ་མོའི་
སྒྲ་མ་བརྒྱད་པའི་གསོལ་འདེབས་སྟོ་གྲོས་སྒྲུང་སྟེར།

Supplication to the Lineage Gurus for the
Profound Sādhana of
The Praise to Noble Mañjuśrī That Bestows
Lucid Intelligence

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

rje btsun 'jam pa'i dbyangs kyi bstod sgrub zab mo'i bla ma brgyud pa'i gsol 'debs blo gros snang ster

B617

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

Composed to accompany the sādhana of *The Praise to Noble Mañjuśrī* titled *Clouds of Offerings to Delight the Gentle Protector*,¹ this lineage prayer pays homage to the erudite Buddhist masters who have transmitted *The Praise* across the centuries. The bodhisattva of wisdom, Mañjuśrī himself, is the first to be exalted, followed by Vajraśastra, the Indian author of *The Praise*. Next to be praised is Trilakṣa Sthirapāla, a pandit who specialized in the Prajñāpāramitā cycle, and then Ngok Lotsāwa, the famous Tibetan translator who visited him. The text continues by praising another thirty Tibetan masters, both famous and lesser known, who are renowned for their scholarship and spiritual accomplishments. The prayer features luminaries from a wide range of traditions, from the Kadam to the Sakya and the Nyingma to the Jonang, as well as the Drukpa Kagyu, Drigung Kagyu, Tropu Kagyu, and Shangpa Kagyu. The text appeals to these masters to grant their blessings so that the practitioner's own intellect and wisdom may increase.

བརྒྱུད་འདེབས་སྒོ་གྲོས་སྣང་སྟེར།

A Lineage Supplication That Bestows Lucid Intelligence

འཇམ་དཔལ་དབྱངས་དང་རྩྭ་མཚོན་ཆ་འབུམ་ཕྱག་གསུམ་པ་རྟོག་ལོ་ཆེ།

jam pal yang dang dor jé tsön cha bum trak sum pa ngok lo ché

To Mañjuśrī, Vajrasastra, Trilakṣa Sthirapāla, the great Ngok Lotsāwa,²

རིན་ཆེན་གྲགས་དང་བྱང་ཚུབ་གྲགས་པ་ཆོས་སེང་བཙོན་འབྲས་སེང་གཉི་ཞབས།

rin chen drak dang jang chub drak pa chö seng tsön drü seng gé zhab

Rinchen Dragpa,³ Jangchub Dragpa, Chökyi Senge, and the eminent Tsöndru Senge;

དར་མ་སེང་གཉི་འཇམ་དཔལ་རྩྭ་དར་ཚུལ་བསོད་ནམས་རྒྱལ་མཚན་དཔལ།

dar ma seng gé jam pal dor jé dar tsül sö nam gyal tsen pal

To Darma Senge, Jampal Dorje,⁴ Darma Tsultrim, and the glorious Sönam Gyalsen,

རིན་ཆེན་སེང་གཉི་བུ་སྟོན་ཡབ་སྲས་བཀྲ་ཤིས་རིན་ཆེན་རྩྭ་ཆེན་རྩེ།

rin chen seng gé bu tön yab sé tra shi rin chen ngor chen jé

Rinchen Senge, Butön,⁵ and the spiritual father and son, Tashi Rinchen and the master Ngorchén;

གྲགས་རྒྱལ་ལེགས་འབྱུང་ཀུན་དགའ་བསོད་ནམས་དཀོན་མཆོག་ལྷན་གྱུབ་སངས་རྒྱལ་སེང་གཉི། བུ་རྟེན་མཚན།

drak gyal lek jung kün ga sö nam kön chok lhün drub sang gyé seng gé buddhé tsen

To Dragpa Gyalsen, Legjung,⁶ Kunga Sönam, Könchok Lhundrub, and Sangye Senge, who possessed the marks of a buddha,⁷

ནམ་མཁའ་དཔལ་བཟང་ནམ་མཁའ་སངས་རྒྱས་བསོད་མཆོག་རིན་ཆེན་རྒྱ་མཚོ་དང་།
nam kha pal zang nam kha sang gyé sö chok rin chen gya tso dang
Namkha Palzang, Namkha Sangye, Sönam Chogden, and Rinchen Gyatso;

ཕྱོགས་ལས་རྣམ་རྒྱལ་ཀུན་དགའ་ལྷུན་གྲུབ་ལེགས་པའི་འབྲུང་གནས་ཀུན་སྒྲིའི་ཞབས།
chok lé nam gyal kün ga lhün drub lek pé jung né kün lö zhab
To Chogle Namgyal, Kunga Lhundrub, Legpe Jungne,⁸ and the eminent Kunga Lodrö,

བསྟན་པའི་ཉི་མ་འཇམ་དཔལ་གཞོན་ནུ་དག་དབང་རྩེ་རིན་ཆེན་དང་།
ten pé nyi ma jam pal zhön nu ngak wang dor jé rin chen dang
Tenpe Nyima⁹ and the youthful Mañjuśrī Ngawang Dorje Rinchen,¹⁰

རྩེ་གཟི་བརྒྱུད་སྒྲོ་གྲོས་མཐའ་ཡས་ཕྱིན་ལས་བྱམས་པའི་འབྲུང་གནས་ལ་སོགས།
dor jé zi ji lo drö ta yé trin lé jam pé jung né la sok
Dorje Ziji, Lodrö Taye, Trinle Jampa Jungne, and others—

དངོས་བརྒྱུད་དཔལ་ལྷན་སྒྲོ་མའི་ཆོག་ལ་མི་ཕྱིད་གྲུས་པས་གསོལ་བཏབ་མཐུས།
ngö gyü pal den la mé tsok la mi ché gü pé sol tab tü
I pray with unwavering devotion to all the glorious masters of the sublime lineage.

འཇམ་མགོན་བསྐྱུགས་པའི་རྩྭ་བུའི་རྒྱུད་མངས་དད་གསུམ་སེར་མོས་བསྐྱུལ་བ་ལས།
jam gön ngak pé nor bü gyü mang dé sum sor mö kul wa lé
Through this invocation, by my fingers of threefold faith upon a jeweled lute,¹¹ in
praise of Mañjuśrī, the gentle protector,

གནས་སྐབས་ཕྱི་ནང་རིག་གཞུང་རྒྱ་མཚོར་སྒྲོ་གྲོས་སྣང་བ་རྒྱས་པ་དང་།
né kab chi nang rik zhung gya tsor lo drö nang wa gyé pa dang
Grant your blessings here and now so that lucid intelligence regarding the ocean of the
outer and inner fields of knowledge may increase,

མཐར་ཐུག་སྲིད་ཞིའི་མཐའ་ལས་འདས་པའི་ཀུན་མཁྱེན་ཡེ་ཤེས་འཕྲོ་བྱིན་སྒྲོ་བས།
tar tuk si zhi ta lé dé pé kün khyen yé shé tob jin lob
And I may ultimately attain omniscient wisdom beyond the extremes of saṃsāra and
nirvāṇa!

This was composed by Jamyang Khyentse Wangpo. [297]

NOTES

1. *rje btsun 'jam pa'i dbyangs kyi bstod sgrub 'jam dgon dgyes pa'i mchod sprin*. [Clouds of Offerings to Delight the Gentle Protector](#).
2. Ngok Lotsāwa Loden Sherab (rngog blo ldan shes rab, 1059–1109) translated *The Praise* into Tibetan. *The Blue Annals* (deb ther sngon po) reports that the great Kadampa translator Ngok Lotsāwa Loden Sherab (rngog blo ldan shes rab, 1059–1109) visited Trilakṣa Sthirapāla in India with a retinue of 300 monks to receive teachings on the Prajñāpāramitā. See Roerich, *The Blue Annals*, 345.
3. Here, Jamyang Khyentse Wangpo uses the personal name of Bari Lotsāwa, Rinchen Dragpa.
4. See Gareth Sparham, “A Note on Gnyal zhig 'Jam pa'i rdo rje,” 19–26.
5. Rinchen Senge Palzang taught translators and ordained Butön. See Ruegg, *The Life of Buton Rin po che*, 41–42n3.
6. The Duchö Labrang (dus mchod bla brang), one of four dynastic houses (fourteenth century) of Sakya Monastery and the root of the present-day Sakya lineages, was founded by Zangpo Pal (bzang po dpal, 1261–1323) and then furthered by his family. Mentioned here are his son Dagchen Kunga Legjung and his grandson Dragpa Gyaltsen. See Acharya, “Short Biographies of Three Tibetan Lamas and Their Activities in Sikkim,” 44n2.
7. The Dzongsar 2014 edition of the Kabum adds this additional name in a note. Given his name Sangye Senge, he is likely the individual to whom the following epithet (buddha'i mtshan) applies.
8. Nesarwa Kunga Legpe Jungne belonged to the Shangpa Kagyu tradition but also received a second full ordination in the Sakya Pandita lineage from Kunga Lhundrub. See Jackson, “Preserving Endangered Ordination Traditions in the Sakya School,” 298.
9. Jetsunma Chimé Tenpe Nyima (rje btsun ma 'chi med bstan pa'i nyi ma, b. 1756) was a highly regarded female lineage master of the Sakya Vajrayoginī lineage and other profound dharma. Widely regarded as her emanation, Jamyang Khyentse Wangpo himself asserted that she was Vajrayogini in person. She had many students throughout her remarkably long life. See [Treasury of Lives](#).
10. See Penny-Dimri, “The Lineage of His Holiness Sakya Trizin Ngawang Kunga,” 76.

11. In personal communication with the translator, Jigme Khyentse Rinpoche explained that it is through one's threefold faith, combined with *The Praise*, that Mañjuśrī is invoked. Therefore, whereas in this metaphor the lute is *The Praise*, the fingers of faith create music (i.e., the result) by strumming it.

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GLOSSARY

Butön

བུ་སྟོན། • *bu ston*

Butön Rinchen Drub (1290–1364) was the famous codifier of the Tibetan canon and abbot of Shalu (zhwa lu) Monastery.

Chogle Namgyal

ཕྱོགས་ལས་རྣམ་རྒྱལ། • *phyogs las rnam rgyal*

The Sakya teacher Chogle Namgyal (seventeenth century) was the teacher of Morchen Kunga Lhundrub (rmor chen kun dga' lhun grub, 1654–1726). See [BDRC](#).

Chökyi Senge

ཆོས་ཀྱི་སང་གེ། • *chos kyi seng ge*

Chapa Chökyi Senge (1109–1169) was an important Kadampa scholar of Svātantrika Madhyamaka and epistemology, and abbot of the great monastic seat of Sangpu Ne'u Tok. He studied with Gya Marwa Jangchub Drak.

Darma Senge

དར་མ་སང་གེ། • *dar ma seng ge*

Önre Darma Senge (1177–1237) was a respected Drukpa Kagyupa yogi who would become the second throne holder of Ralung Monastery.

Darma Tsultrim

སྔ་དར་མ་ཚུལ་བྲིམ་པ། • *snga dar ma tshul khrims*

Chenga Darma Tsultrim (twelfth–thirteenth century) was a Drikung Kagyupa scholar and scribe. See [Treasury of Lives](#).

Dorje Ziji

རྡོ་རྗེ་གཟི་བརྗིད། • *rdo rje gzi brjid*

An epithet for Jamyang Khyentse Wangpo used in secret initiatory contexts.

Dragpa Gyaltsen

གྲགས་པ་རྒྱལ་མཚན། • *grags pa rgyal mtshan*

Dragpa Gyaltsen (1336–1376) was the grandson of the famous Sakyapa Zangpo Pal (bzang po dpa, 1261–1323).

Jampal Dorje

འཇམ་དཔལ་རྡོ་རྗེ། • *'jam dpal rdo rje*

Nyal Zhik Jampe Dorje (c. 1200) was a renowned scholar of the Prajñāpāramitā cycle and abbot of Sangpu's Lingtö College.

Jangchub Dragpa

བྱང་ཚུབ་གྲགས། • *byang chub grags*

Gya Marwa Jangchub Drak (1095–1135) was a student of Bari Lotsāwa and a prominent Kadampa scholar in his own right, focusing on Pramāṇa and Madhyamaka.

Könchok Lhundrub

དཀོན་མཆོག་ལྷུན་གུབ། • *dkon mchog lhun grub*

The Sakyapa Könchok Lhundrub (1497–1557), the tenth abbot of Ngor, was known for being particularly learned. See [Treasury of Lives](#).

Kunga Lhundrub

ཀུན་དགའ་ལྷུན་གུབ། • *kun dga' lhun grub*

Morchen Kunga Lhundrub (1654–1726) was a student of the Sakya teacher Chogle Namgyal (phyogs las rnam rgyal, seventeenth century).

Kunga Lodrö

ཀུན་དགའ་བློ་གྲོས། • *kun dga' blo gros*

Ngawang Kunga Lodrö (1729–1783), the thirty-first holder of the Sakya throne, was a prolific writer, particularly regarding the Lobshe (slob bshad) instructions on Lamdre. See [Treasury of Lives](#).

Kunga Sönam

ཀུན་དགའ་བསོད་ནམས། • *kun dga' bsod nams*

Sakya Lotsāwa Jampe Dorje (sa skya lo tsA ba 'jam pa'i rdo rje, 1485–1533), also known as Jamyang Kunga Sönam, was the twenty-second holder of the Sakya throne. See [Treasury of Lives](#).

Legjung

ལེགས་འབྱུང་། • *legs 'byung*

Dagchen Kunga Legjung (1308–1336) was the son of the famous Sakyapa Zangpo Pal (bzang po dpa, 1261–1323).

Legpe Jungne

ཀུན་དགའ་ལེགས་པའི་འབྱུང་གནས། • *kun dga' legs pa'i 'byung gnas*

Nesarwa Kunga Legpe Jungne (1704–1760), a student of Jigme Lingpa ('jigs med gling pa, 1729–1798), belonged to the Shangpa Kagyu tradition.

Lodrö Taye

ཀོང་སྤྱུལ་བློ་གྲོས་མཐའ་ཡེས། • *kong sprul blo gros mtha' yas*

Jamgön Kongtrul Lodrö Taye (1813–1899) was Jamyang Khyentse Wangpo's renowned collaborator in the Rimé tradition. See [Treasury of Lives](#).

Mañjuśrī

འཇམ་དཔལ་དབྱངས། • *'jam dpal dbyangs* • mañjuśrī

The bodhisattva of wisdom.

Namkha Palzang

ནམ་མཁའ་དཔལ་བཟང་། • *nam mkha' dpal bzang*

Drangti Panchen Namkha Palzang (1535–1602) was the thirteenth abbot of Ngor.

Namkha Sangye

ནམ་མཁའ་སངས་རྒྱལ། • *nam mkha' sangs rgyas*

Namkha Sangye (seventeenth century) was the seventeenth abbot of Ngor.

Ngawang Dorje Rinchen

ངག་དབང་རྡོ་རྗེ་རིན་ཆེན། • *ngag dbang rdo rje rin chen*

Ngawang Dorje Rinchen (1819–1867), the thirty-fourth holder of the Sakya throne and teacher of Jamyang Khyentse Wangpo, was believed to be an emanation of Mañjuśrī, like his forefathers in the Khön lineage.

Ngok Lotsāwa Loden Sherab

ངོག་བློ་ལྡན་ཤེས་རབ། • *rngog blo ldan shes rab*

Ngok Lotsāwa (1059–1109) was a great Kadampa translator who visited India.

Ngorchen

ངོར་ཆེན། • *ngor chen*

Ngorchen Kunga Zangpo, also known as “the son,” was an important figure in the Sakya tradition who established the Ngor Ewam Chöden Monastery. See [Treasury of Lives](#).

outer and inner fields of knowledge

ཕྱི་ནང་རིག་པ། • *phyi nang rig*

Generally, the outer and inner fields of knowledge refer to knowledge of non-Buddhist and Buddhist subjects. More specifically, the former includes four types (logic, medicine, the visual arts, and grammar), while the latter is related to the Dharma.

Rinchen Dragpa

རིན་ཆེན་གྲགས་པ། • *rin chen grags pa*

Also known as Bari Lotsāwa, Rinchen Dragpa (1040–1111) was the second throne holder of the Sakya tradition. See [Tibetan Buddhist Encyclopedia](#).

Rinchen Gyatso

རིན་ཆེན་རྒྱ་མཚོ། • *rin chen rgya mtsho*

Kunga Rinchen Gyatso (seventeenth century) was renowned for his great intelligence; for example, he was said to have been able to memorize texts at a prodigious rate (eighteen folios per day). He became the abbot of Tagden Damchö Ling Monastery when his teacher,

the great Jonangpa scholar Tāranātha, passed away. He stewarded the Jonang tradition until the monastery became Geluk under the Fifth Dalai Lama. See [Treasury of Lives](#).

Rinchen Senge

རིན་ཆེན་སེང་གེ • *rin chen seng ge*

The great Tropu Kagyupa (khro phu bka' brgyud) khenpo and abbot Rinchen Senge Palzang (thirteenth century) was famed for training translators.

Sangye Senge

སངས་རྒྱས་སེང་གེ • *sangs rgyas seng ge*

Sangye Senge (1504–1569) was the eleventh abbot of Ngor. See [Treasury of Lives](#).

Sönam Chogden

བསོད་ནམས་མཆོག་ལྷན། • *bsod nams mchog ldan*

In biographies, Gönpö Sönam Chogden (1603–1659) is noted as a teacher of Terdak Lingpa (gter bdag gling pa) but also a key Sakya figure in the transmission of the Prajñāpāramitā cycle.

Sönam Gyaltsen

བསོད་ནམས་རྒྱལ་མཚན། • *bsod nams rgyal mtshan*

Lama Dampa Sönam Gyaltsen (1312–1375), the fourteenth holder of the Sakya throne and a member of the Khön family, was one of the most prominent scholars of his day and a teacher to such great lamas as Tsongkhapa and Longchenpa. See [Treasury of Lives](#).

Tashi Rinchen

བཀྲ་ཤིས་རིན་ཆེན། • *bkra shis rin chen*

Tashi Rinchen (fourteenth century), known as “the spiritual father,” transmitted nearly the entirety of Butön’s collected writings to “the son” Ngorchen Kunga Zangpo (ngor chen kun dga’ bzang po, 1382–1456).

Tenpe Nyima

བསྟན་པའི་ཉི་མ། • *bstan pa'i nyi ma*

Jetsunma Chimé Tenpe Nyima (b. 1756) was a rare female master in the Sakya Vajrayoginī lineage. She lived to be quite old and had many students, and she was widely regarded as an emanation of Vajrayoginī. See [Treasury of Lives](#).

The Praise to Mañjuśrī

རྗེ་བརྩམས་པའི་དབྱངས་ཀྱི་བསྟོད། • *rje btsun 'jam pa'i dbyangs kyi bstod*

Attributed to Vajraśāstra (Vajrāyudha) or the students of the abbot Śrī Jñāna Guṇaphala, and translated into Tibetan by Ngok Lotsāwa, this popular prayer is recited to gain blessings of wisdom from the bodhisattva Mañjuśrī.

threefold faith

དད་པ་གསུམ། • *dad pa gsum*

The three types of faith are vivid faith, eager faith, and confident faith.

Trilakṣa Sthirapāla

འབྲུམ་ཐྱག་གསུམ་པ། • *'bum phrag gsum pa* • trilakṣa sthirapāla

Trilakṣa Sthirapāla was considered a great Indian paṇḍita who taught on the Prajñāpāramitā cycle at Vikramaśīla.

Trinle Jampa Jungne

ཐྲིན་ལས་བྱམས་པ་འབྲུང་གནས། • *phrin las byams pa 'byung gnas*

Jedrung Trinle Jampa Jungne (1856–1922) was a direct student of Jamyang Khyentse Wangpo. Although trained in the Taglung Kagyu and Nyingma traditions, he was a Rimé master in his own right.

Tsöndru Senge

བརྩོན་འགྲུས་སང་གེ། • *brtson 'grus seng ge*

The scholar Tsöndru Senge (1186–1247), later abbot of the Nyingma Nyemdo Monastery in Dranang, got his name “The Lion of Mañjuśrī’s Speech” through his fierce prowess in debates. See [Treasury of Lives](#).

Vajrasastra

རྩོམ་མཚན་ཆ། • *rdo rje mtsbon cha* • vajrasastra

Vajrasastra, the author of The Praise to Mañjuśrī, was also known as Varmavajra (rdo rje go cha) and Vajrāyudha.