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གསོལ་བ་འདེབས་པ་བྱིན་རྒྱབས་སྤྲིན་ཕུང།

Cloudbanks of Blessings:
A Supplication to the Oceanlike Assemblies
of the Three Roots and Dharma Protectors

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

rtsa gsum chos srung rgya mtsbo'i tshogs la gsol ba 'debs pa byin rlabs sprin phung

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INTRODUCTION

Cloudbanks of Blessings is a supplication by Jamyang Khyentse Wangpo, traditionally employed as a lineage prayer for the cycle known as the Combined Practice of the Three Roots (Tsasum Drildrub). Beyond its inspiring beauty, this prayer is noteworthy for its detailed invocation of the early Nyingma lineages of the Great Perfection and other tantras.

The Tsasum Drildrub is a terma, or spiritual treasure text, discovered in the eleventh century by Sangye Lama, who is generally regarded as the first Nyingma treasure revealer. Over time, the original transmission lineage of the Tsasum Drildrub disappeared, and its texts were lost. Centuries later, however, this text was revealed anew as a *yangter* (“rediscovered treasure”) by Jamyang Khyentse Wangpo. It appears in both the Khyentse Wangpo Kabum and Kabab Dun collections. It also figures in the Precious Treasury of Rediscovered Teachings (Rinchen Terdzö),¹ the massive collection of spiritual treasures compiled by Khyentse Wangpo’s close associate, Jamgön Kongtrul Lodrö Taye.

Within this collection, it occupies a unique place. The Rinchen Terdzö consists of 200 volumes of treasure teachings and includes 1,121 initiations. It has been said that a lama who does only the Tsasum Drildrub retreat as preparation will then be qualified to give the transmission of the entire Rinchen Terdzö cycle.²

བྱིན་རྒྱལ་ས་སྤྱིན་ཕུང་།

Cloudbanks of Blessings

Namo guru deva ḍākinī gaṇebhyaḥ.

Samantabhadra, Vajradhara, Great Glacial Lake of the five families,³
The twelve illustrious teachers⁴ of great renown and so on,
Mind transmission lineage of the all-pervasive victorious ones—
To you I pray: bestow blessings and accomplishments!

Vajrapāṇi,⁵ Prahevajra,⁶ Mañjuśrīmitra,⁷ Śrī Siṃha,⁸
Jñānasūtra,⁹ the twenty-one learned ones,¹⁰ and so on:
Gurus of the mind, space, and secret instruction sections of the symbolic
transmission lineage—
To you I pray: bestow blessings and accomplishments!

The bodhisattvas of the three families¹¹ and the five exemplars of their kind,¹²
King Jaḥ,¹³ Sukhodyotaka,¹⁴ and so on:
Hundred-thousand-fold assembly of anuyoga masters—
To you I pray: bestow blessings and accomplishments!

Līlāvajra,¹⁵ Buddhaguhya,¹⁶
The ḍākinī Karmesvarī,¹⁷ the eight vidyādhara,¹⁸ and so on,
All great charioteers of the tantra and sādhana sections¹⁹—
To you I pray: bestow blessings and accomplishments!

Adepts of esoteric mantra of kriyā, upa, and yoga,²⁰
And foremost ornaments of Jambudvīpa, along with your wondrous disciples,

Supreme lamps illuminating the Buddha's teachings—
To you I pray: bestow blessings and accomplishments!

Tötrengtsal,²¹ all-pervading lord of the ocean of the three roots,
Eight supreme aspects,²² twelve manifestations,²³ and so on,
The wheel of the inconceivable net of the miraculous—
To you I pray: bestow blessings and accomplishments!

Vimalamitra,²⁴ Mahāpaṇḍita Bodhisattva,²⁵
The Dharma kings—father and sons,²⁶ Vairotsana, Tsogyal and so on,
Emanated lord and subjects, assemblies of translators and scholars—
To you I pray: bestow blessings and accomplishments!

So, Zur, Nub, and Nyang,²⁷ along with the ocean of treasure revealers,
Sovereigns of the Dharma of transmitted scriptures,²⁸ revealed treasures,²⁹ and pure
vision,
Learned accomplished ones throughout the three times, appearing one after
another—

To you I pray: bestow blessings and accomplishments!

Especially the wisdom form, embodied presence of all refuges,
Appearing to those to be tamed in the manner of a sublime spiritual friend,
Root guru of incomparable kindness—
To you I pray: bestow blessings and accomplishments!

Vajrasattva, deities of the Great Assemblage³⁰ and the Magical Net,³¹
The nine glorious herukas,³² the five and three families,³³ and so on,
Assemblies of yidam deities of the six classes of tantra³⁴—
To you I pray: bestow blessings and accomplishments!

Pinnacle of the Śākya, supreme guide of beings in this fortunate eon,
Perfect Buddha, guide throughout the ten directions and four times,
Limitlessly appearing in emanated forms appropriate for those to be tamed—
To you I pray: bestow blessings and accomplishments!

Encompassing the truth of cessation and the path,
Peaceful, desireless, and uncompounded amṛta—
Ocean-like scriptures of the successive nine vehicles³⁵—
To you I pray: bestow blessings and accomplishments!

Ajita,³⁶ Mañjuḥṣa,³⁷ Vajrapāni, Lokeśvara,³⁸
Samantabhadra and so on—heroic beings of the Mahāyāna,

Śrāvakas and pratyekabuddhas—exalted saṅghas all—
To you I pray: bestow blessings and accomplishments!

Vīras and yoginīs of the three abodes,³⁹
Vajra Dharma protectors, wealth deities, and treasure keepers,
Ocean-like assemblies of boundless objects of refuge—
To you I pray: bestow blessings and accomplishments!

I supplicate the precious Triple Gem!
Bestow your blessings, assemblies of vidyādhara gurus!
Bestow accomplishments, peaceful and wrathful yidam deities!
Dispel all obstacles, ḍākinīs and Dharma protectors!

Fervently remembering you, from the depths of my heart
I bow down and make offerings with one-pointed devotion.
With faith I take refuge and pledge myself as your servant.
I beseech you: from now on, protect and care for me with your compassion.

Having thoroughly purified my being of the two obscurations⁴⁰ and their habitual
tendencies,
Increase my lifespan, merit, splendor, wealth, experiences, realization, and wisdom.
Ripening and liberating the beings of those to be tamed throughout space,
Bless me to perfect the activities of all buddhas.

Grant your blessings that all the non-sectarian holy lamps of the Buddha's
teachings
May remain firm, turning the wheel of Dharma for hundreds of eons,
And that the schools of the saṅgha and the splendor of the teachings of exposition
and practice
May flourish and spread in all directions.

Pacify the decline of the world and the beings of this degenerate age.
Naturally increase wellbeing and the wealth of Dharma.
Having entered the quintessential doorway of the supreme vehicle,
Grant your blessings that all may accomplish the state of the four kāyas.⁴¹

Until that is attained, in all lifetimes
May I never be separated from the mind of enlightenment.
May I gain mastery of the ocean of bodhisattva deeds.
Grant your blessings that I may establish benefit and bliss for myself and others.

In short, from now until attaining the mind of enlightenment,
May all of you objects of refuge, personifying omniscience and compassion,

Ever guide me, bless me,
And grant auspiciousness in which the virtuous goodness of saṃsāra and nirvāṇa
increases.

*Emphasizing the tradition of the vajra vehicle of the early translations, this supplication was
offered by Khyentse Wangpo, a joyful servant of Guru Padma.*

Sarva suśreya siddhi bhavatu!

NOTES

1. <https://rtz.tsadra.org/index.php/Terdzo-NGA-017>.
2. Dzongsar Khyentse Rinpoche. Transcript of Tsasum Drildub retreat, Santa Cruz, 1990.
3. <http://www.lotsawahouse.org/tibetan-masters/sera-khandro/excellent-path-of-devotion>. The five buddha families are the families of Vairocana, Akṣobhya, Ratnasambhava, Amitābha, and Amoghasiddhi. Vairocana is at the center when the five are depicted together. Glacial Lake (*gang chen tsho / gangs chen mtsho*) is an epithet of Vairocana and refers to the Buddhist cosmological presentation of existence as issuing forth from the scented water that flows from the bodies of these buddhas, manifesting the pure realms and all universes. This is what can be understood as the sambhogakāya, or the enjoyment nature body, which is the wisdom manifestation of the primordial ground of enlightenment as buddhas, pure lands, and various wisdom appearances. For a more extensive explanation, see Jamgön Kongtrul, *Myriad Worlds*, 103.
4. The twelve buddhas who appeared in the worlds of gods and humans to turn the Dharma wheel of the natural Great Perfection: (1) Youth of Inconceivable Sublime Light, (2) Youth of Immutable Light, (3) Gentle Splendour Protector, (4) Youth of Playful Grace, (5) Vajradhara the Sixth, (6) Great Powerful Warrior Youth, (7) Wrathful Sage King, (8) Sublime Golden Light, (9) Lovingly Playful Wisdom, (10) Kaśyapa the Elder, (11) Truly Perfected Father King, and (12) Śākyamuni. See Nyoshul Khenpo, *Marvelous Garland of Rare Gems*, 32–36; Kunsang, *Wellsprings of the Great Perfection*, 114–20, 370–81.
5. *gsang bdag*, an epithet of Vajrapāṇi.
6. More commonly known as Garab Dorje (dga' rab rdo rje), the Tibetan translation of this Sanskrit name. Born in Uḍḍiyāṇa, he received all the tantras, scriptures, and oral instructions of Atiyoga from Vajrasattva and Vajrapāṇi in person and became the first human vidyādhara in the Atiyoga lineage. Having reached the state of complete enlightenment through the effortless Great Perfection, he transmitted the teachings to his retinue of exceptional beings. Mañjuśrīmitra is regarded as his chief disciple. Padmasambhava is said to have received the transmission of the Dzogchen tantras directly from Garab Dorje's wisdom form.

7. One of the eight vidyādhara of India, the chief disciple of Prahevajra and later the guru of Śrī Siṃha and Padmasambhava.
8. Chief disciple and successor of Mañjuśrīmitra in the lineage of Atiyoga. He was born in the city of Shokyam in Khotan. Śrī Siṃha's disciples included four outstanding masters: Jñānasūtra, Vimalamitra, Padmasambhava, and the Tibetan translator Vairotsana.
9. An Indian master of the Atiyoga lineage who was a disciple of Śrī Siṃha and a close Dharma friend and later teacher of Vimalamitra.
10. Twenty-one learned masters of the mind section of Atiyoga, from Prahevajra to Vairotsana. See Kunsang, *Wellsprings of the Great Perfection*, 362–68.
11. Mañjuśrī, lord of the Tathāgata family; Avalokiteśvara, lord of the Padma family; and Vajrapāṇi, lord of the Vajra family. See Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, 452–53.
12. The different kinds of beings who received the first Anuyoga teachings in this world include: the deva Yaśasvī Varapāla, the nāga king Takṣaka, the yakṣa Ulkā mukha, the rakṣasa Matyaupāyika, and the human vidyādhara Vimalakīrti the Licchavi. See Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, 454–55.
13. King Jaḥ received the lineage of Anuyoga directly from Vajrapāṇi as well as from Vimalakīrti the Licchavi. See Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, 485–87.
14. Dewa Seldze (bde ba gsal mdzad), also known as the brahmin Prakāśālamkāra; an early Anuyoga lineage holder. See Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, 489, 607, 609.
15. Gegpa Dorje (sgeg pa rdo rje), an early lineage master of Mahāyoga and particularly of the cycle of the Magical Net. See Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, 463–64.
16. Sangye Sangwa (sangs rgyas gsang ba), an early lineage master of Mahāyoga and the Magical Net and a student of Lilāvajra. See Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, 464–66.
17. Lekyi Wangmo (las kyī dbang mo), the ḍākinī who transmitted the eight Mahāyoga sādhana teachings to the eight vidyādhara. The eight sādhana teachings were transmitted from Buddha Samantabhadra to Bodhisattva Vajradharma and then entrusted to Ḍākinī Karmesvarī, who guarded them concealed in the Blissful Tower Stūpa in the Cool Grove Charnel Ground near Bodhgaya. Taking eight caskets, each containing a principal sādhana, from the stūpa, she dispensed them to the eight vidyādhara. See Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, 482–83.
18. Mañjuśrīmitra (Yamāntaka–Body); Nāgārjuna (Hayagrīva–Speech); Hūṃkara (Viśudha / Śrī Heruka–Mind); Vimalamitra (Mahottara–Qualities); Prabhāhasti and Padmasambhava (Vajrakīla–Activity); Dhanasaṃskṛita (Mātaraḥ–the deity of calling and dispatching); Rambuguhya (Lokastotrapūja–worldly deities of offering and praise); Śantigarbha (Vajramantrabhīru–worldly deities of wrathful mantras). See Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, 475–82.
19. The two divisions of Mahāyoga: the class of tantra and the class of means for attainment. See Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, 462.
20. The three outer tantras.

21. “Skull Garland Powerful One” (thod ’phreng rtsal), a secret name of Guru Rinpoche, Padmasambhava.
22. (1) Guru Oḍḍiyāṇa Vajradhara, (2) Guru Śākya Senge (Lion of the Śākyas), (3) Guru Padma Gyalpo (the Lotus King), (4) Guru Padmākara (the Lotus-Born), (5) Guru Loden Chogse (Desiring Supreme Intelligence), (6) Guru Nyima Özer (Ray of Sun), (7) Guru Dorje Drolö, and (8) Guru Senge Dradok (the Lion’s Roar).
23. According to the *thugs sgrub bar chad kun sel* of Chokgyur Lingpa and Jamyang Khyentse Wangpo: (1) Vidyādhara Rakṣa Tötrenge, (2) Vidyādhara Lion of Speech, (3) Vidyādhara Victorious Lineage Holder, (4) Vidyādhara Eminent Person, (5) Vidyādhara Slayer of Demons, (6) Vidyādhara Great Magician, (7) Vidyādhara Supreme Ornament of Jambudvīpa, (8) Vidyādhara Lotus-Born, (9) Vidyādhara Especially Noble, (10) Vidyādhara Vajra Wrath, (11) Vidyādhara Guide to the Fortunate, and (12) Vidyādhara Great Bliss King. See Dilgo Khyentse, *Brilliant Moon*, 340.
24. Drime Shényen (dri med bshes gnyen), the eighth-century Kashmiri scholar and master who was invited to Tibet by King Trisong Detsen. Vimalamitra is regarded as one of the three main forefathers for establishing the Atiyoga teachings in Tibet, especially the instruction section.
25. Śāntarakṣita (725–788).
26. King Trisong Detsen (r. 755–804) and his heirs.
27. The clans through which the Nyingma distant lineage of transmitted scriptures was handed down. Their main protagonists are So Yeshe Wangchuk (so ye shes dbang phyug), Zur Śākya Jungne (zur shākya ’byung gnas, 1002–1062), Nubchen Sangye Yeshe (gnub chen sangs rgyas ye shes, b. 844) and Nyangral Nyima Özer (nyang ral nyi ma ’od zer, 1124–1192). See Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, 601–49.
28. kama (*bka’ ma*).
29. terma (*gter ma*): earth, mind, pure vision, aural, recollected, and rediscovered spiritual treasures.
30. *’dus pa’i mdo*; Scripture of the Great Assemblage, a principal tantra of Anuyoga.
31. *Tantra of the Magical Net* (*Mayajalamabātāntravajra*; *rgyud kyi rgyal po chen po sgyu ’phrul ’drwa ba*), a collection of tantric scriptures belonging chiefly to Mahāyoga.
32. The eight sādhanas of the *bka’ brgyad*, plus the cycle of *bla ma rig ’dzin*.
33. The five buddha families of the higher tantras are the Buddha, Vajra, Ratna, Padma and Karma families. The three buddha families of Kriya tantra are the Buddha, Padma, and Vajra families.
34. Kriya, Caryā, Yoga, Mahāyoga, Anuyoga, and Atiyoga.
35. The Śrāvaka, Pratyekabuddha, and Bodhisattva vehicles, plus the six tantric vehicles mentioned in the previous note.
36. An epithet of Maitreya.
37. An epithet of Mañjuśrī.
38. An epithet of Avalokiteśvara.
39. The subterranean world of nāgas, the earthly world of humans, and the celestial world of gods.

40. Emotional obscurations and cognitive obscurations.
41. Nirmāṇakāya, sambhogakāya, dharmakāya, and svabhāvikakāya.

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- Tantra of the Magical Net (Mayajalamahātantraraja; rgyud kyi rgyal po chen po sgyu 'phrul 'drwa ba)*. Toh. 466.