

༄༅། །ཇི་བཙུན་འཇམ་པའི་དབྱངས་ཀྱི་བསྟོན་སྐབ་ཟབ་མོའི་
སྣ་མ་བརྒྱད་པའི་གསོལ་འདེབས་སློ་གྲོས་སྣང་སྟེང་།

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

Kabum, vol. 10 (tha), 295.6–297.1, Dzongsar 2014.

Translated by Dolma Gunther under the guidance of Jigme Khyentse Rinpoche, 2020. Notes identifying the lineage masters were added by Arne Schelling and Albion M. Butters. Previously published by Khyentse Foundation. Edited for Khyentse Vision Project, 2022.

First published 2022

Khyentse Vision Project: Translating the collected works of
Jamyang Khyentse Wangpo

This work is licensed under a [Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License](https://creativecommons.org/licenses/by-nc-nd/4.0/).

CONTENTS

INTRODUCTION	iv
SUPPLICATION FOR THE PROFOUND SĀDHANA OF <i>THE PRAISE TO NOBLE MAÑJUŚRĪ</i>	1
NOTES	4
BIBLIOGRAPHY	7

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 Vajraśāstra, 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.

རྗེ་བཙུན་འཇམ་པའི་དབྱངས་ཀྱི་བསྟོན་སྐབ་ཟབ་མོའི་གསོལ་འདེབས།

Supplication for the Profound Sādhana of *The Praise to Noble Mañjuśrī*

འཇམ་དཔལ་དབྱངས་དང་རྗེ་མཚན་ཆ་འབྲུམ་ཐུག་གསུམ་པ་རྗོལ་ཆེ། །

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

To Mañjuśrī, Vajrasāstra,² Trilakṣa Sthirapāla,³ the great Ngok Lotsāwa,⁴

རིན་ཆེན་གྲགས་དང་བྱང་ཚུབ་གྲགས་པ་ཚོས་སེང་བཙུན་འབྲུམ་སེང་གའི་ཞབས། །

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

Rinchen Dragpa,⁵ Jangchub Dragpa,⁶ Chökyi Senge,⁷ and the eminent Tsöndru Senge;⁸

དར་མ་སེང་གའི་འཇམ་དཔལ་རྗེ་རྗེ་དར་ཚུལ་བསོད་ནམས་རྒྱལ་མཚན་དཔལ། །

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

To Darma Senge,⁹ Jampal Dorje,¹⁰ Darma Tsultrim,¹¹ and the glorious Sönam Gyaltzen,¹²

རིན་ཆེན་སེང་གའི་བུ་སྟོན་ཡབ་སྲས་བཀའ་ཤིས་རིན་ཆེན་འཇམ་ཆེན་རྗེ། །

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

Rinchen Senge, Butön,¹³ and the spiritual father and son, Tashi Rinchen and the master Ngorchen;¹⁴

གྲགས་ཀྱི་ལེགས་འབྱུང་ཀུན་དགའ་བསོད་ནམས་དཀོན་མཆོག་ལྷན་སྲུབ་སངས་རྒྱལ་སང་གེ་བུ་རྣམས་
མཚན། །

drak gyal lek jung kün ga sö nam kön chok lhün drub sang gyé seng gé buddhé tsen
To Dragpa Gyaltsen, Legpe Jungne,¹⁵ Kunga Sönam,¹⁶ Könchok Lhundrub,¹⁷ and
Sangye Senge, who possessed the marks of a buddha,¹⁸

ནམ་མཁའ་དཔལ་བཟང་ནམ་མཁའ་སངས་རྒྱལ་བསོད་མཚན་རིན་ཆེན་རྒྱ་མཚོ་དང་། །
nam kha pal zang nam kha sang gyé sö chok rin chen gya tso dang

Namkha Palzang,¹⁹ Namkha Sangye,²⁰ Sönam Chogden,²¹ and Rinchen Gyatso,²²

ཚྱོགས་ལས་རྣམ་ཀྱི་ཀུན་དགའ་ལྷན་སྲུབ་ལེགས་པའི་འབྱུང་གནས་ཀུན་སློབ་ཞབས། །
chok lé nam gyal kün ga lhün drub lek pé jung né kün lö zhab

To Chogle Namgyal, Kunga Lhundrub,²³ Legpe Jungne,²⁴ and the eminent Kunga
Lodro,²⁵

བསྟན་པའི་ཉིམ་འཇམ་དཔལ་གཞོན་རྒྱ་དག་དབང་རྗེ་རིན་ཆེན་དང་། །
ten pé nyi ma jam pal zhön nu ngak wang dor jé rin chen dang

Tenpe Nyima²⁶ and the youthful Mañjuśrī Ngawang Dorje Rinchen,²⁷

རྗེ་རྗེ་གཟི་བརྗེད་སློ་གྲོས་མཐའ་ཡས་མིན་ལས་བྱམས་པའི་འབྱུང་གནས་ལ་སོགས། །
dor jé zi ji lo drö ta yé trin lé jam pé jung né la sok

Dorje Ziji,²⁸ Lodro Taye,²⁹ Trinle Jampa Jungne,³⁰ and others—

དངོས་བརྒྱད་དཔལ་ལྷན་སྲུབ་མའི་ཚོགས་ལ་མི་བྱེད་གུས་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་བསྟན་པའི་ནོར་བུའི་རྒྱུད་མངས་དད་གསུམ་སོར་མོས་བསྐྱེད་བའམས། །
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,³¹ in
praise of Mañjuśrī, the gentle protector,

གནས་སྐབས་བྱི་ནང་རིག་གཞུང་རྒྱ་མཚོ་རློ་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་འཕྲོབ་བྱིན་རྫོབས། །

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.
2. Vajrasāstra (rdo rje mtshon cha), the author of *The Praise to Mañjuśrī*, was also known as Varmavajra (rdo rje go cha) and Vajrayudha. See <https://library.bdrc.io/show/bdr:P-4CZ15479>.
3. Trilakṣa Sthirapāla was considered a great Indian paṇḍita who taught on the Prajñāpāramitā at Vikramaśīla.
4. 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.
5. Here, Jamyang Khyentse Wangpo uses the personal name of Bari Lotsāwa, Rinchen Dragpa (rin chen grags pa, 1040–1111), the second throne holder of the Sakya tradition. See http://www.tibetanbuddhistencyclopedia.com/en/index.php?title=Bari_Lotsawa.
6. Gya Marwa Jangchub Drak (gya dmar ba byang chub grags, 1095–1135) was a student of Bari Lotsāwa and a prominent Kadampa scholar in his own right, focusing on Pramāṇa and Madhyamaka. See https://www.rigpawiki.org/index.php?title=Gyamarwa_Changchub_Drak.
7. Chapa Chökyi Senge (cha pa chos kyi seng ge, 1109–1169), an important Kadampa scholar of Svātantrika Madhyamaka and epistemology, and abbot of the great monastic seat of Sangpu Ne'u Tok, studied with Gya Marwa Jangchub Drak. See https://www.rigpawiki.org/index.php?title=Chapa_Ch%C3%B6kyi_Senge%C3%A9.
8. The scholar Tsöndru Senge (brtson 'grus seng ge, 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 <https://treasuryoflives.org/biographies/view/Tsöndru-Senge/6134>.
9. Önre Darma Senge (dbon ras dar ma seng ge, 1177–1237) was a respected Drugpa Kagyupa yogi who would become the second throne holder of Ralung Monastery. See <https://treasuryoflives.org/biographies/view/Wonre-Darma-Senge/11898>.

10. Nyal Zhik Jampe Dorje (gnyal zhig 'jam pa'i rdo rje, c. 1200) was a renowned scholar of the Prajñāpāramitā cycle and abbot of Sangpu's Lingtö College. See Gareth Sparham, "A Note on Gnyal zhig 'Jam pa'i rdo rje," 19–26.
11. Chenga Darma Tsultrim (spyang snga dar ma tshul khirms, twelfth–thirteenth century) was a Drigung Kagyupa scholar and scribe. See <https://treasuryoflives.org/biographies/view/spyang-snga-dar-ma-tshul-khirms/13429>.
12. Lama Dampa Sönam Gyaltzen (bla ma dam pa bsod nams rgyal mtshan, 1312–1375), the fourteenth holder of the Sakya throne and 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 <https://treasuryoflives.org/biographies/view/Lama-Dampa-Sonam-Gyeltzen-Pelzangpo/2491>.
13. The great Tropu Kagyu (khro phu bka' brgyud) khenpo and abbot Rinchen Senge Palzang (rin chen seng ge dpal bzang, thirteenth century) taught translators and ordained Butön Rinchen Drub (bu ston rin chen grub, 1290–1364), the famous codifier of the Tibetan canon and abbot of Shalu (zhwa lu) Monastery. See Ruegg, *The Life of Bu ston Rin po che*, 41–42, n. 3; <https://treasuryoflives.org/biographies/view/Buton-Rinchen-Drub/2845>.
14. Tashi Rinchen (bkra shis rin chen, fourteenth century), "the spiritual father," transmitted nearly the entirety of Butön's collected writings to Ngorchen Kunga Zangpo (ngor chen kun dga' bzang po, 1382–1456). Known as "the son," he was an important figure in the Sakya tradition who established the Ngor Ewam Chöden Monastery. See <https://treasuryoflives.org/biographies/view/Ngorchen-Kunga-Zangpo/2387>.
15. 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 dpa, 1261–1323) and then furthered by his family. Mentioned here are his son Dagchen Kunga Legjung (bdag chen kun dga' legs 'byung, 1308–1336) and his grandson Dragpa Gyaltzen (grags pa rgyal mtshan, 1336–1376). See Acharya, "Short Biographies of Three Tibetan Lamas and Their Activities in Sikim," 44, n. 2.
16. Sakya Lotsāwa Jampe Dorje (sa skya lo tsā ba 'jam pa'i rdo rje, 1485–1533), also known as Jamyang Kunga Sönam ('jam dbyangs kun dga' bsod nams), was the twenty-second holder of the Sakya throne. See <https://treasuryoflives.org/biographies/view/Sakya-Lotsawa-Jampai-Dorje/7064>.
17. The Sakyapa Könchok Lhundrub (dkon mchog lhun grub, 1497–1557), the tenth abbot of Ngor, was known for being particularly learned. See <https://treasuryoflives.org/biographies/view/The-Tenth-Ngor-Khenchen-Konchok-Lhundrub/P783>.
18. The Dzongsar 2014 edition of the Kabum adds as a note this additional name. Sangye Senge (sang s rgyas seng ge, 1504–1569) was the eleventh abbot of Ngor. See <https://treasuryoflives.org/zh/paintings/view/Sangye-Sengge/13>. Given his name, he is likely the individual to whom the following epithet (buddha'i mtshan) applies.
19. Drangti Panchen Namkha Palzang (brang ti pañ chen nam mkha' dpal bzang, 1535–1602) was the thirteenth abbot of Ngor.
20. Namkha Sangye (nam mkha' sangs rgyas, seventeenth century) was the seventeenth abbot of Ngor.
21. In biographies, Gönpö Sönam Chogden (mgon po bsod nams mchog ldan, 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. See <https://www.tbrc.org/#!rid=P3256>.

22. Kunga Rinchen Gyatso (kun dga' rin chen rgya mtsho, 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 <https://treasuryoflives.org/biographies/view/Kunga-Rinchen-Gyatso/4150>.
23. The Sakya teacher Chogle Namgyal (phyogs las rnam rgyal, seventeenth century) was the teacher of Morchen Kunga Lhundrub (rmor chen kun dga' lhun grub, 1654–1726). See <http://purl.bdrc.io/resource/P3055>.
24. Nesarwa Kunga Legpe Jungne (gnas gsar ba kun dga' legs pa'i 'byung gnas, 1704–1760), a student of Jigme Lingpa ('jigs med gling pa, 1729–1798), belonged to the Shangpa Kagyu tradition but also received a second full ordination in the Sakya Pandita lineage from Kunga Lhundrub. See https://rywiki.tsadra.org/index.php/Shangpa_Lineages_Outline; Jackson, “Preserving Endangered Ordination Traditions in the Sakya School,” 298.
25. Ngawang Kunga Lodrö (ngag dbang kun dga' blo gros, 1729–1783), the thirty-first holder of the Sakya throne, was a prolific writer, particularly regarding the Lobshe (slob bshad) instructions on Lamdre. See <https://treasuryoflives.org/biographies/view/Thirty-First-Sakya-Tridzin-Ngawang-Kunga-Lodro/10742>.
26. Jetsunma Chimé Tenpe Nyima (rje btsun ma 'chi med bstan pa'i nyi ma, b. 1756) is the only female master in the Sakya Vajrayoginī lineage. She lived to be quite old and had many students, and was widely regarded as an emanation of Vajrayoginī. <https://treasuryoflives.org/biographies/view/Chime-Tenpai-Nyima/11866>.
27. Ngawang Dorje Rinchen (ngag dbang rdo rje rin chen, 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. See Penny-Dimri, “The Lineage of His Holiness Sakya Trizin Ngawang Kunga,” 76.
28. This is the secret initiatory name of Jamyang Khyentse Wangpo himself. See <https://library.bdrc.io/show/bdr:P258>.
29. Jamgön Kongtrul Lodrö Taye ('jam mgon kong sprul blo gros mtha' yas, 1813–1899) was Jamyang Khyentse Wangpo's renowned collaborator in the Rimé tradition. See <https://treasuryoflives.org/biographies/view/Jamgon-Kongtrul-Lodro-Taye/4358>.
30. Jedrung Trinle Jampa Jungne (rje drung phrin las byams pa 'byung gnas, 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.
31. 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.

BIBLIOGRAPHY

- Acharya, Tsultsem Gyatso. “Short Biographies of Three Tibetan Lamas and Their Activities in Sikkim: Sakya Trichen (Sa skya gong ma sgröl ma pho brang).” Translated into the English by Carl Yamamoto. *Bulletin of Tibetology*, 42, no. 1–2: 31–63.
- Cabezón, José Ignacio, and Penpā Dorjee. *Sera Monastery*. Somerville, MA: Wisdom Publications, 2019.
- Jackson, David. “Preserving Endangered Ordination Traditions in the Sakya School.” In *Dignity & Discipline: Reviving Full Ordination for Buddhist Nuns*, edited by Thea Mohr and Jampa Tsedroen, 211–16. Somerville, MA: Wisdom Publications, 2010.
- Penny-Dimri, Sandra. “The Lineage of His Holiness Sakya Trizin Ngawang Kunga.” *The Tibet Journal* 20, no. 4 (Winter 1995): 64–92.
- Roerich, George N. *The Blue Annals*, second edition. Delhi: Motilal Banarsidass, 1976.
- Ruegg, Seyfort D., trans., *The Life of Bu ston Rin po che. With the Tibetan Text of the Bu ston rnam thar*. Serie Orientale Roma XXXIV. Roma: Istituto Italiano Per il Medio ed Estremo Oriente, 1966.
- Sparham, Gareth. “A Note on Gnyal zhig ’Jam pa’i rdo rje, the Author of a Handwritten Sher phyin Commentary from about 1200.” *The Tibet Journal* 21, no. 1 (1996): 19–26.
- Tendzin, Konchog (Matthieu Ricard). CHRONOLOGY: Small Chronological Compendium of Indian and Tibetan Buddhist Masters. http://tibetanbuddhistencyclopedia.com/en/index.php/Small_chronological_compendium_of_various_masters.