

༄ །རྗེ་བཙུན་འཇམ་པའི་དབྱངས་ཀྱི་བསྟོད་སྐབ་ཟབ་མོ་
ཉམས་སྤེལ་ལེན་ཚུལ་འཇམ་མགོན་དབྱེས་པའི་མཚོད་སྟོན།

Clouds of Offerings to Delight the Gentle
Protector: How to Practice the Profound
Sādhana of *The Praise to Noble Mañjuśrī*

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

rje btsun 'jam pa'i dbyangs kyi bstod sgrub zab mo nyams su len tshul 'jam mgon dgyes pa'i mchod sprin

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Jamyang Khyentse Wangpo

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INTRODUCTION

This short sādhana, which is also found in the *Compendium of All Sādhana*,¹ is a meditation guide to the *Glorious Wisdom's Excellent Qualities*,² also known as *The Praise to Mañjuśrī*.³ According to the sixteenth-century Jonangpa scholar Tāranātha, this celebrated praise, which makes up the heart of the sādhana, was composed by the ācārya Vajraśāstra. Alternatively, there is a story that it was authored by five hundred paṇḍitas in India.⁴ In this case, the scholars were asked by their abbot, Śrī Jñāna Guṇaphala,⁵ to compose a praise to Mañjuśrī, and through the blessings of the bodhisattva their compositions were identical. According to a variant history of the work, ninety-nine out of a hundred mahāsiddhas came up with *The Praise*, while the remaining one wrote a slightly different text, which is called *The Celestial Expanse of the Object of Knowledge*⁶ and said to be quite rare.⁷

Regarding the structure of the sādhana, Jamyang Khyentse Wangpo first advises practitioners to take refuge and generate bodhicitta as the preliminary to the main meditation, which consists of generating the visualization of Mañjuśrī. After this, Jamyang Khyentse Wangpo inserts *The Praise to Mañjuśrī* and provides directions on the recitation of the accompanying mantra. In conclusion, the practitioner is instructed to recite dedication prayers, wishing that through this practice all sentient beings may recognize the supreme wisdom mind of Mañjuśrī.

འཇམ་མགོན་དབྱེས་པའི་མཚོད་སྤྲིན།

Clouds of Offerings to Delight the Gentle Protector

Namo guru Mañjughoṣāya!

Those intelligent ones who wish to bring to perfection stainless wisdom, the very root of all qualities of the higher realms and of ultimate happiness, should practice the sādhana based on The Praise to Mañjuśrī: Glorious Wisdom’s Excellent Qualities, composed by the accomplished master Vajraśāstra.⁸

Start by receiving authorization from an authentic teacher who is a holder of the lineage, and then, giving rise [292] to intense renunciation and great compassion, undertake the progressive stages of this practice. The sādhana is divided into three parts: preliminaries, main practice, and conclusion.

First, take refuge and generate the mind of enlightenment:

བདག་མོགས་འགྲོ་ཀུན་བྱང་ཚུབ་བར་དུ་སྤྲིན་མ་མཚོག་གསུམ་སྐྱབས་སུ་བསྟེན། །

dag sok dro kün jang chub bar du la ma chok sum kyab su nyen

I and all beings, until we reach enlightenment, will follow the lama and the Three Jewels as our refuge.

གཞན་དོན་རྗེས་པའི་སངས་རྒྱས་ཐོབ་ཕྱིར་འཇམ་དཔལ་བསྟོད་སྐྱབ་ཉམས་སྦང་མཐུས། །

zhen dön dzog pé sang gyé tob chir jam pal tö drub nyam lang tü

In order to attain perfect buddhahood for the sake of others, I will practice the sādhana of *The Praise to Mañjuśrī*.

ཡི་ཅན་དེ་བ་རྒྱུར་བཅས་དང་ལྡན་སྤྱད་བསྐྱེད་རྒྱུར་བཅས་ཀྱི་དང་བཟུལ། །

yi chen dé wa gyur ché dang den duk ngal gyur ché kün dang dral

By this means, may sentient beings have happiness and the causes of happiness and be free from suffering and the causes of suffering.

སྤྱད་བསྐྱེད་མེད་པའི་བདེ་དང་མི་འབྲལ་བ་ཏང་སྣོ་མས་ངང་ལ་གནས་གྱུར་ཅིག །

duk ngal mé pé dé dang mi dral tang nyom ngang la né gyur chik

May they never separate from the happiness that is free from all suffering, and may they abide in the state of great equanimity.

Recite three times.

The Main Practice: Visualization and Recitation

ཨོ་སྤ་སྤྱུ་བ་ཤུག་མཐོ་སྤྱུ་སྤྱུ་སྤྱུ་བ་ཤུག་མཐོ།

om svabhawa shuddha sarva dharma svabhawa shuddho hang

OM SVABHĀVA ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO 'HAM⁹

འདི་ཏྟར་དངོས་ཀྱི་ར་བཟག་དང་ཕུང་པོ་རྣམ་རིག་སྣོ་ས་པ་ལས་འདས་ཀྱང་། །

di tar ngö kün dak dang pung po nam rik trö pa lé dé kyang

All phenomena are beyond the constructions of self, aggregates, and the conceptual mind.

རྟེན་ཅིང་འབྲེལ་འབྱུང་སྤང་ཆ་འགག་མེད་སྤྱུ་མའི་ཚུལ་ལ་སྣོ་མས་འཇུག་བཞིན། །

ten ching drel jung nang cha gak mé gyu mé tsül la nyom juk zhin

From the state of absorption, the unceasing dependent arising of appearances manifests as a magical display,

རང་གི་གནས་གསུམ་ཨོ་ཨུ་ཧཱུྃ་དང་སྣོ་དུས་ལྷོ་སྤྱུ་ཡི་ག་ལས། །

rang gi né sum om ah hung dang nying ü da teng dhih yik lé

At my three centers are the syllables OM AH HUM, and in the middle of my heart, upon a moon disc, is the syllable DHĪḤ.

འཕྲོས་པའི་འོད་གྱིས་འཇམ་དཔལ་གཞོན་ལྷོ་ཡེ་ཤེས་སེམས་དཔའ་སྤྱན་རླངས་ཏེ། །

trö pé ö kyi jam pal zhön nu yé shé sem pa chen drang té

From these, rays of light stream forth, inviting the wisdom deity, the youthful Mañjuśrī.

མདུན་གྱི་ནམ་མཁར་པད་ལྗེ་འོད་གདན་ལ་དགེ་སྒྲིབ་པའི་ཚུལ་གྱིས་བཞུགས་པ་ནི། །

dün kyi nam khar pé dé den la gyé pé tsül kyi zhuk pa ni

He appears in the sky in front as a sixteen-year-old youth, joyfully seated upon a lotus and moon disc.

གུར་གུམ་དང་ཅན་ཅན་གྱི་ལང་ཚོར་མཚན་དཔེའི་གཟི་བྱིན་མཚོག་ཏུ་འབར། །

gur gum dang chen gyé nyi lang tsor tsen pé zi jin chok tu bar

Adorned with the major and minor marks, resplendent and supremely majestic, his skin is the color of saffron.

གནག་སྐུ་དབུ་སྐྱ་ཟུར་ཕུད་ལྗེ་ལྷན་སྒྲིབ་གོང་ལྷན་ལྷན་པོ་མཚོས། །

nak num u tra zur pü nga den nyen gong utpal chün pö dzé

His gleaming black hair is gathered in five bunches and his ears are beautified with bouquets of blue utpala flowers.

ཕྱག་གཡས་ཡེ་ཤེས་རལ་གྱི་འཕྱར་ཞིང་གཡོན་པས་ཤེར་ཕྱིན་སྒྲིགས་བམ་བསྐྱམས། །

chak yé yé shé ral dri char zhing yön pé sher chin lek bam nam

In his right hand he wields the sword of wisdom, and in his left he holds a volume of the *Prajñāpāramitā*. [293]

སྐྱ་ཚོགས་དར་དང་རིན་ཆེན་རྒྱན་སྐྱས་ཞབས་གཉིས་དོ་རྩེའི་སྐྱིལ་ཁུང་བཞུགས། །

na tsok dar dang rin chen gyen tré zhab nyi dor jé kyil trung zhuk

Adorned with precious gems and multicolored silk raiments, he is seated in the vajra posture.

གནས་གསུམ་འབྲུ་གསུམ་གསུམ་དབུ་སྐྱ་སྟེང་རྗེ་ཡིག་དམར་མེར་འབར་བས་མཚན། །

né sum dru sum tuk ü da teng dhil yik mar ser bar wé tsen

His three centers are marked with the three syllables, and upon a moon disc in the center of his heart, an orange syllable DHṬḤ blazes with light.

སྐྱར་ཡང་འོད་འཕྲོས་དབང་ལྷ་སྐྱུ་ངངས་ཡེ་ཤེས་བདུད་རྩིས་དབང་བསྐྱར་བས། །

lar yang ö trö wang lha chen drang yé shé dü tsi wang kur wé

It emanates light rays, inviting the deities who empower Mañjuśrī with the nectar of primordial wisdom.

སྐྱ་གང་སྐྱིབ་དག་མི་བསྐྱོད་དབུར་བརྒྱན་གུས་པས་བསྐྱོད་ཅིང་གསོལ་བ་ཏུ་མཐུས། །

ku gang drib dak mi kyö ur gyen gü pé tö ching sol tab tü

As it fills his body, all obscurations are purified, and he is crowned by Akṣobhya. Through the power of praising Mañjuśrī and praying with devotion,

ལུགས་སྲོག་ཉིད་ལས་བསྐྱོད་པའི་ཚིག་དང་སྲུགས་ཀྱི་ཕྱིང་བ་བར་མེད་འཕྲོས། །

tuk sok nyi lé tö pé tsik dang ngak kyi treng wa bar mé trö

The words of *The Praise* and mantra garlands stream forth continuously from the syllable in his heart.

ཉིན་མོར་བྱེད་པའི་འོད་ལྷན་གསལ་བ་བདག་གི་སྣིང་དབུས་ཐིམ་པའི་མོད། །

nyin mor jé pé ö tar sal wa dak gi nying ü tim pé mö

Like the brilliant rays of the morning sun, they dissolve into my heart,

མི་ཤེས་སུན་པ་མཐའ་དག་བསལ་ནས་མཁྱེན་བརྗེ་རུས་པའི་སྣང་བ་ཡིས། །

mi shé mün pa ta dak sal né khyen tsé nü pé nang wa yi

Dispelling all the darkness of ignorance with the light of his knowledge, love, and power.

རིག་དང་བརྗེ་བའི་བསྐྱོད་རབ་རྒྱས་འཇམ་མགོན་གོ་འཕང་ཐོབ་པར་གྱུར། །

rik dang tsé wé pemo rab gyé jam gön go pang tob par gyur

This causes the lotus of my awareness and love to blossom, and I attain the level of Mañjuśrī, the gentle protector.

Visualizing in this way, recite The Praise to Mañjuśrī three times:

གང་གི་སློ་བྱོས་སྣྲིབ་གཉིས་སྣྲིན་བྲལ་ཉིལྟར་རྣམ་དག་རབ་གསལ་བས། །

gang gi lo drö drib nyi trin dral nyi tar nam dak rab sal wé

You, whose intelligence is pure and brilliant like the sun, freed from the clouds of the two obscuring veils,

ཇི་སྟེད་དོན་ཀུན་ཇི་བཞིན་གཟིགས་ཕྱིར་ཉིད་ཀྱི་སྲུགས་ཀར་སློགས་བམ་འཛིན། །

ji nyé dön kün ji zhin zik chir nyi kyi tuk kar lek bam dzin

Hold at your heart a volume of the *Prajñāpāramitā*, for you see the nature of everything as it is.

གང་དག་སྲིད་པའི་བཙོན་རར་མ་རིག་སུན་འཕུམས་སྤུག་བསྐྱལ་གྱིས་གཟིར་བའི། །

gang dak si pé tsön rar ma rik mün tum duk ngal gyi zir wé

All those who are caught in the prison of existence, clouded by the darkness of ignorance and afflicted with suffering,

འགོ་ཚོགས་ཀུན་ལ་སུ་གཅིག་ལྟར་བརྗེ་ཡན་ལག་སུག་བཅུའི་དབུངས་ལྡན་གསུང། །

dro tsok kün la bu chik tar tsé yen lak druk chü yang den sung

You love each one as an only child. Your voice is mellifluous with the sixty qualities.

འབྲུག་ལྟར་ཆེར་སྒྲོགས་ཉོན་མོངས་གཉིད་སྲོང་ལས་ཀྱི་ལྷགས་སྒྲོག་འགོལ་མཛད་ཅིང་། །
druk tar cher drok nyön mong nyi long lé kyi chak drok drol dzé ching

With a clap of thunder like the roar of a dragon, you wake us from the slumber of our conflicting emotions and free us from the chains of karma.

མ་རིག་སྤུན་སེལ་སྤུག་བསྐྱེད་སྤུ་གུ་ཇི་སྟེད་གཅོད་མཛད་རལ་གྱི་བསྐྱམས། །
ma rik mün sel duk ngal nyu gu ji nyé chö dzé ral dri nam

Dispelling the darkness of ignorance, your sword cuts [294] cleanly through the root of all suffering.

གདོད་ནས་དག་ཅིང་ས་བཅུ་ཉི་མཐར་སོན་ཡོན་ཏན་ལུས་རྫོགས་རྒྱལ་སྐུ་ལྷན་ལྷོ་བོའི་སྐུ། །
dö né dak ching sa chü tar sön yön ten lü dzok gyal sé tu wö ku

Pure from the beginning, with the ten bhūmis traversed and all qualities perfected, the foremost heir of the conquerors,

བཅུ་གསལ་བཅུ་དང་བཅུ་གཉིས་རྒྱན་སྐུས་བདག་སློའི་སྤུན་སེལ་འཇམ་པའི་དབྱངས་ལ་རབ་ཏུ་འདུད། །
chu trak chu dang chu nyi gyen tré dak lö mün sel jam pé yang la rab tu dü

Adorned with the hundred and twelve signs of buddhahood—to you, who drive away the darkness of my mind, Mañjuśrī, I bow down with all my heart!

Repeat the mantra twenty-one times.

ཨོཾ་ཀཾ་རཾ་ཙཾ་ཧྱི།

om a ra pa tsa na dhīh

OM A RA PA TSA NA DHĪH¹⁰

Furthermore, The Praise can accordingly be recited in a ninefold way.¹¹ Alternatively, you can recite The Praise seven or twenty-one times, after which you should recite the mantra as much as you can. This should suffice for the purpose of daily practice. However, if the goal is to complete a concentrated, in-depth practice to accomplish Mañjuśrī, an ancient commentary on the benefits of the practice explains that one should proceed with the sādhana as described until The Praise has been recited 70,000 times and the mantra has been recited 500,000 to 700,000 times.

After reciting The Praise three times, conclude as follows:

བཅེ་ལྷན་སྐུ་བའི་ཉི་མ་ལྟོད་ཀྱི་མཁྱེན་རབ་ལུགས་རྗེའི་འོད་ཟེར་གྱིས། །
tsé den ma wé nyi ma khyö kyi khyen rab tuk jé ö zer gyi

O loving Sun of Speech, with the luminous rays of your perfect knowledge and compassion,

བདག་སློའི་ཉོན་མོངས་ཤེས་བྱ་སྣོམས་འཇུག་གཏི་མུག་སྤྲོ་བ་རབ་བསལ་ནས། །

dak lö nyön mong shé ja nyom juk ti muk mün pa rab sal né

Please utterly dispel from my mind the dark clouds of ignorance and the obscuring emotional and cognitive veils.

ལེགས་གསུང་བཀའ་དང་དགོངས་འགྲེལ་བསྟན་བཅོས་གཞུང་ལུགས་ཇི་བཞིན་རྟོགས་པ་ཡི། །

lek sung ka dang gong drel ten chö zhung luk ji zhin tok pa yi

Help me to correctly understand the excellent words of the buddhas, their commentaries, and their treatises,

སློ་བྲོས་སྤོབས་པའི་སྣང་བ་བསྐྱེད་ནས་ཀུན་མཁྱེན་ཐོབ་པར་མཛད་དུ་གསོལ། །

lo drö pob pé nang wa kyé né kün khyen tob par dzé du sol

And having awakened in me lucid and undaunted intelligence, help me to attain omniscience!

Pray one-pointedly for such wishes to be fulfilled, and then either dissolve the deity in front into you or consider that the deity is beyond conceptual reference. Then rest for as long as possible in the union of śamatha and vipaśyanā that brings lucid intelligence regarding the selflessness of oneself and phenomena.

When you arise from this state, recite:

དགེ་བ་འདི་ཡིས་ཚོགས་གཉིས་སྦྱར་བས་བདག་མེད་དོན་ལ་གསལ་སྣང་ཐོབ། །

gé wa di yi tsok nyi jor wé dak mé dön la sal nang tob

By the merit of having combined the two accumulations and through the power of attaining the clear perception of selflessness,

དེ་མཐུས་སློབ་བྲལ་འཇམ་དཔལ་ཡེ་ཤེས་འཕགས་སློབ་མཛོན་སྤུངས་ཉིད་དུ་མཐོང། །

dé tü trö dral jam pal yé shé pak lö ngön sum nyi du tong

May I directly recognize the supreme wisdom mind of Mañjuśrī, free from elaboration!

ཀུན་བརྟགས་ལྷན་སྦྱོས་ཉོན་མོངས་རྣམ་སྤངས་དེ་རྗེས་བྱའི་ཉིང་འཛིན་གྱིས། །

kün tak lhen kyé nyön mong nam pang do jé ta bü ting dzin gyi

By dispelling both conceptual and innate ignorance and the afflictive emotions, with vajra-like concentration,

ཤེས་བྱའི་སྤོབས་པ་ཆ་བཅས་མཐར་བྱས་བདེ་གཤེགས་ཤེས་རབ་ཐོབ་པར་ཤོག །

shé jé drib pa cha ché tar jé dé shek shé rab tob par shok

May I eradicate cognitive obscurations of every kind and attain the wisdom of the sugatas!

Once you have dedicated your merit, made aspiration prayers, and so on, engage in your ordinary activities. Between sessions, give meaning to your actions by not parting from the essence of compassion and its nature as emptiness. Practice with exertion in this way and it is certain that, before long, you will attain the wisdom body of Mañjuśrī, beyond the extremes of existence and cessation.

This sādhana was composed by the monk who has listened extensively, Jamyang Khyentse Wangpo, with the intention of benefiting both himself and others, by condensing the essential meaning of all the ancient texts. It was written down by the Dharma master and lama Ānanda Mañjughoṣa. May this be the cause for all beings to master the wisdom of the four kinds of perfect knowledge!

NOTES

1. *sgrub thabs kun btus*. <http://purl.bdrclibrary.org/resource/MW23681>.
2. *dpal ye shes yon tan bzang po*. http://purl.bdrclibrary.org/resource/MW23703_2711.
3. For a further explanation by Jamyang Khyentse Wangpo on this work, see *A Commentary on the Glorious Excellent Wisdom Qualities, Praise of Mañjuśrī*.
4. Chimpa and Chattopadhyaya, *Tāranātha's History of Buddhism in India*, 267.
5. The Sanskrit title of the text, *Śrijñānagunaphalanāmastuti*, is based on this abbot's name.
6. *shes bya mkha' dbyings ma*.
7. This version of the creation of the text was shared in a teaching by Geshe Rapten in 1975 (see <http://teachingsfromtibet.com/2017/05/31/praise-to-manjusri/>).
8. Little is known about the Indian paṇḍita Vajraśāstra (rdo rje mtshon cha), also known as Varmavajra (rdo rje go cha); this alternative name appears more accurate than Vajrayudha, which is also sometimes found within this text. See <https://library.bdrclibrary.org/show/bdr:P4CZ15479>.
9. This can be translated as “OM. Everything is naturally pure; I am naturally pure.”
10. Here the 2014 Dzongsar edition adds a note: “Although HŪM SVĀHĀ sometimes appears at the end, in most cases this pertains to early texts, where it is generally the style.” As the bīja of Akṣobhya—representing the immovable and unfluctuating indivisibility of method and wisdom—HŪM is often found as the concluding seed syllable of mantras; see Gyatso, *Kindness, Clarity, and Insight*, 117. Furthermore, early Buddhist dhāraṇīs that would later be integrated in Mahāyāna texts can end in svāhā; even further back, the word svāhā is appended like a seed syllable to Vedic oblations, lending an extra blessing (literally, “well spoken,” according to Monier-Williams’s *Sanskrit-English Dictionary*) at the exact moment the priest makes the offering to the deity.
11. In practice, this means reciting *The Praise* three times and the mantra twenty-one times afterwards, and then repeating this cycle three times.

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