Cloudbanks of Blessings: A Guru Yoga

BY DO KHYENTSE YESHE DORJE
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Translated by Tib Shelf
Homage to Samantabhadra, mother of the victorious ones! What follows is the guru yoga that relies upon the divine consort Losal Wangmo.

Emaho! In my pure perception, in the space above my crown, Is a pure realm, marvelous and beautifully arranged. In its center

Sengtri pema nyida tsekpe teng: Kadrin sumden losal wangmo dang
Upon a lion throne, lotus, sun, and moon, Is she who is endowed with the three kindnesses—Losal Wangmo;

Dorje pakmo yerme zhi dzum dang: Kundok kar mar zhalchik chak nyi pa
Indivisible from Vajravārāhi, she smiles, peaceful and radiant. Her form is white, red [tinged], with one face and two arms.

Nyamzhak teng na dütsi bhenda nams: Utra tortsuk lhakme kugyab kheb
These are [in the mudrā of] meditative equipoise and hold a nectar-filled bhāṇḍha.
Her hair is tied in a [473] topknot, with the rest flowing down her back.

Her torso is draped in silk, while she wears a lower garment and ornaments of bone. Her natural radiance of primordial wisdom and compassion radiates as light rays.

She sits with both legs crossed, [symbolizing] method and wisdom.

Shining brightly, embodying the very spirit of all united buddhas,

Indivisible from the father, glorious Heruka,

Dharma protectors, and oath-bound guardians amass [474] like clouds.

Invitation and Request to Remain:
rabjam chok chü zhing na zhukpa yi: tsa sum yeshe lhatso shek su söl
Those who dwell in the manifold realms of the ten directions
Request the presence of the assemblies of the Three Roots and primordial wisdom deities!

dak la tukje tsewar gong ne kyang: jin gyi lab shing gye par zhuk su söl
Lovingly think of me with compassion, as well as
Grant me your inspiration, and please remain here joyfully!

benza samaya dza tishta lhen
Vajra Samaya Tiṣṭha Lhen

The Seven Branches:

lama yumchen lhacham trulpe ku: dak lü dül nye drangden gü chak tsal
Lama, Great Mother, spiritual consort and emanation,
I respectfully prostrate to you with a multitude of my bodies equal to the number of atoms.

kunzang chi nang sangwe chöpa bül: tserab lekyi diktung töl lo shak
[Like] Samantabhadra, I present the outer, inner, and secret offerings.
I confess my misdeeds and downfalls of every proceeding existence.

lamé changchub chok tu semkye do: dakzhen gela jesu yi rang ngo
I generate the mind intent upon supreme, unsurpassable enlightenment.
I rejoice in my own and others' virtue.
I request you to turn the wheel of Dharma for the sake of beings.
Mother, please do not pass into nirvāṇa, but remain here.

I dedicate this virtue for the benefit of all sentient beings, who have been my mothers.

Kyema! Jetsunma, whose kindness is uninterrupted,
First, you pull [us] from the mire of saṃsāra.

Then, you teach the paths of creation [475] and completion. 
Lastly, you display as the unborn dharma-kāya.

There is no one else whom we can place our hopes upon!
Tears stream as we remember your kindness.

With sincere devotion, we offer prayers to you!
Look upon us compassionately, Precious One!

The strong force of our negative karma, 
Keeps us shackled in chains of subject-object fixation.

If we cannot assertively break free from these entanglements, 
Guide us away from them with your compassionate blessings.

With the mandala of your great blissful body 
Bestow blessing upon the bodies of yogis.

With the powerful truthful words of your Brahma-like voice, 
Grant potent blessings to practitioners' voices!

With the radiant primordial wisdom of your completely pure mind, 
Generate realization in the minds of your children!

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1 Recte: ngag; 2009, 475.3: ngang; 2015, 244.13: ngag.
May the three doors be matured and liberated, and
May the wisdom-heart-continuum be transferred!

om ah guru jnana daki siddhi hung
OM AH GURU JÑANA DĀKĪNI SIDDHI HŪM

Exert yourself in the recitations of this supplication like a flowing river. For the devoted, blessings are swift as lightning; there is no doubt that the actual face of dharmata will be seen. At the end of the session, receive the four empowerments in the following manner.

lamé ku le ngaden özer tro: rang gi ne ngar timpe drib zhi dak
Light rays of the five colors radiate from [476] the body of the lama. By dissolving into my five places, the four obscurations are purified—

wang zhi dzok shing dorje zhi ru min: ku nga lhündrub dre zang ngöngyur zhung
The four empowerments are complete, and the four vajras are matured. The five kāyas are spontaneously accomplished, and the excellent fruition is actualized.

rangnyi ö mar tinkle ja gong tsam: karda che zhin lamé tukkar pō
As red bindu about the size of an egg, I am
Ejected, like a shooting star, into the heart of the lama.

mögü tob kyi tuk yi chik tu dre: kadak rigpa lamé zhal tong shok
Through the power of devotion, my mind and her wisdom mix as one. May I see the face of the lama, primordially pure awareness!

After the mixing of minds, while in the radiance of the view, dedicate and make aspirations.

Through the dedication of this virtue, may beings, equal to space, who have been my parents, be freed from the fiery pits of endless samsāra!

May their mental continua be saturated with emptiness and bodhicitta, and may they obtain the level of lamas and dakinis.

From now on, until I and others attain enlightenment, may we don the unchanging vajra armor of devotion and perfectly serve [the lama] in the three pleasing ways. Until the benefit of those in the realms of sentient beings is completed,

May we who serve the lama as messengers of enlightened activity, who have bodhicitta, [477] be enriched by the glory of our diligence
At the insistent behest of Özema, daughter of the chief local god of Zhagdra,  
And the supplication of the faithful attendant Ösal Nyingpo,  
At the center of the great sacred place of Gyalmo Mudo,  
Tragtung Lekyi Dorje composed  
“Cloudbanks of Blessings: A Guru Yoga that Relies  
Upon Losal Drölma,” master  
Of the secret treasury of the Dharma and perfecter of creation and completion,  
An undeluded primordial wisdom dakini who is the emanation of  
The Guru’s divine consort, Mandara.  
Virtue!

During meditative equipoise, all phenomena do not truly exist whatsoever, not even a mere appearance—it is like the center of space. During post-meditation, even though there are mere appearances, one should realize that, like a dream and like an illusion, they do not truly exist.
BIBLIOGRAPHY:

