

༄༅། །འཇམ་དབྱངས་དཀར་པོ་མ་ཉི་ལུགས་ཀྱི་སྒྲུབ་ཐབས་
ཤིན་ཏུ་བསྐྱེས་པ་བདུན་ཅིའི་ཡང་སྟེང་།

**Quintessence of Nectar:
A Very Concise Sādhana of White Mañjuśrī
According to the Tradition of Mati**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

'jam dbyangs dkar po ma ti lugs kyi sgrub thabs shin tu bsdus pa bdud rtsi'i yang snying

B605

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CONTENTS

EDITOR'S INTRODUCTION	1
QUINTESSENCE OF NECTAR	3
NOTES	7
BIBLIOGRAPHY	9
GLOSSARY	11

EDITOR'S INTRODUCTION

This succinct practice of Mañjuśrī centers on purifying obscurations and increasing the clarity of intelligence. The text is based on a short sādhana by the eighth-century Indian master Vilāsavajra, who is celebrated as the author of a detailed commentary¹ on the tantra *Chanting the Names of Mañjuśrī*. Both that commentary and the sādhana, which was Jamyang Khyentse Wangpo's source material for this text, are found in the Tengyur, the Tibetan canonical collection of translations comprising the works of eminent Indian Buddhist masters. This is one of many examples of the way Khyentse Wangpo adapted and clarified material from different traditions, framing it in a form that is inspiring and easy to apply.

In this brief sādhana, one visualizes oneself as white Mañjuśrī. Through the power of mantra recitation, offering, and praise, the ignorance of mistaken understanding is dispelled, and clarity arises "like the sun in a cloudless sky."

བདུད་ཅིའི་ཡང་སྒྲིང་།

Quintessence of Nectar

Namo Guru Mañjughoṣāya

Should you wish to meditate on White Mañjuśrī, begin with the generic verses on taking refuge and cultivating bodhicitta.

ཨོ་སྐ་ལྷ་མ་ཤུག་སཐ་སྐ་ལྷ་མ་ཤུག་ཀྱི།

om sobhawa shuddha sarwa dharma sobhawa shuddho hang

OM SVABHĀVAŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVAŚUDDHO 'HAM

སྟང་པའི་ངང་ལས་པའི་པའི་ཨ་དཀར་ལས།།

tongpé ngang lé bam pam a kar lé

Out of emptiness, the syllables BAM, PAM, and a white A [238]

རྒྱ་མཚོའི་སྟང་དུ་པདྨ་ཟེ་བའི་གདན།།

gyatsö teng du pema dawé den

Transform into a lotus flower and a moon cushion resting upon a lake.

དེ་སྟང་རང་སེམས་ཨ་དཀར་ཉིད་གྱུར་ལས།།

dé teng rangsem a kar nyi gyur lé

My mind appears as a radiant white A upon this seat.

འོད་འཕྲོས་འཕགས་མཚན་འབྲོ་ཀུན་སྒྲིབ་གཉིས་སྦྱངས།།

ötrö pak chö dro kün drib nyi jang

It emanates light, which serves as an offering to the awakened ones and purifies the twofold obscurations of all beings.

ཚུར་འདུས་ཡོངས་གྱུར་བདག་ཉིད་འཇམ་པའི་དབྱངས།།

tsur dü yong gyur daknyi jampeyang

The light returns and dissolves into me, whereby I transform into Mañjughoṣa.

ཞལ་གཅིག་ཕྱག་གཉིས་མཚོག་སྒྱིན་ལྷུང་ལ་བསྐྱམས།།

zhal chik chak nyi chok jin utpal nam

I have one face and two hands—the right in the gesture of supreme generosity and the left holding the stem of an utpala.

དོ་རྗེའི་སྒྱུལ་གྱང་འོད་ཟེར་རབ་འཕྲོ་བ།།

dorjé kyiltrung özer rab tröwa

Seated in the vajra posture, I am radiant

དར་དཀར་ན་བཟའ་རིན་ཆེན་རྒྱན་གྱིས་སྤྲས།།

darkar naza rinchen gyen gyi tré

And dressed in white silken clothing and jeweled ornaments.

སྟོན་ཟླའི་མདོག་ཅན་བརྒྱད་གཉིས་ལང་ཚོ་ལྷན།།

tön dé dokchen gyé nyi langtso den

I am a youth of sixteen years, the color of the autumn moon.

སྙིང་དབུས་ཟླ་བའི་འཁོར་ལོ་རྩྱའི་བས་རྒྱལ་པའི།།

nying ü dawé khorlo tsib drukpé

At the center of my heart is a moon-colored wheel with six spokes.

ཏྲེ་བར་ཨ་དང་རྩྱའི་བས་རྒྱལ་སྤྲུགས་ཀྱིས་མཚན།།

téwar a dang tsib druk ngak kyi tsen

The syllable A stands at its hub, and the six syllables of the mantra each stand on a spoke tip.

འཁོར་ལོ་གཡས་དང་ཡིག་འབྲུག་ལོན་འཁོར་བས།།

khorlo yé dang yikdru yön khorwé

The wheel turns clockwise, and the mantra counterclockwise,

སྒྲིབ་དག་ལྷོ་གྲོས་སྤང་བ་རྒྱས་པར་གྱུར།།

drib dak lodrö nangwa gyepar gyur

Radiating light that purifies obscurations and causes intelligence to increase.

ཨོཾ་ཨྲ་ཀྲེ་དེ་ན་མམ་

om wakyé dam namah

OM VĀKYEDAM NAMAḤ

Repeat the mantra as much as you can. At the conclusion, make offerings with:

ཨོཾ་ཨྲ་མ་མཛུ་ཤྱི་ཨྲ་ཁྱྱི་པ་ཏི་པུཤེ་ཏུ་པེ་ཨ་ལོ་གེ་གཞུ་ནི་མི་དུ་ཤུ་པ་དྲི་ཚེ་སྤྲ་

om aya manjushri argham padyam pushpé dhupé aloké gandhé naiwedye shabda
pratitsa soha

OM ĀRYAMAÑJUŚRĪ ARGHAM PĀDYAM PUṢPE DHŪPE ĀLOKE GANDHE NAIVIDYE
ŚABDA PRATĪCCHA SVĀHĀ

And, joining your palms together, repeat the following praise and prayer:

ངོ་བོ་མ་ནོར་ཚས་ཉིད་རབ་མ་བྱེན་ཅིང་།

ngowo ma nor chönyi rab khyen ching

Without error you know the essential nature, dharmatā,

རྣམ་པ་མ་ལུས་ཚས་ཅན་ལྔ་དང་གཟིགས།

nampa malü chöchen lhang nger zik

And clearly perceive the multiplicity, all phenomena without exception.

སྤྱགས་རྗེ་ཆེ་དང་ཐབས་ཚུལ་དཔག་མེད་ཀྱིས།

tukjé ché dang tabtsül pakmé kyi

With great compassion and infinite means,

སྲིད་མཚོ་མཐའ་ཡས་སྐྱབ་ལ་བྱག་འཛལ་ལོ།

si tsota yé kyob la chak tsal lo

You protect the vast ocean of existence; homage to you!

འཇམ་དབྱངས་མགོན་ཐོད་གུས་པས་རྗེས་དྲན་ནིང་།

jamyang gön khyö güpé jedren zhing

Protector Mañjughoṣa, by the power of my devoted recollection,

སྒོ་མ་བཞུས་ལེགས་མཚན་མཛོད་པར་བསྟོད་པའི་མཐུས།

gomdé lek chö ngönpar töpé tü

Meditation, mantra repetition, fine offerings, and praise,

ལྷོ་ངན་མ་རིག་འཐིབས་པོའི་ཚླགས་རྣམས་ཀྱང།།

lo ngen marik tibpö tsok nam kün

May the dense clouds of my wrong thinking and ignorance

སྤྱིན་མེད་ཉི་ཤར་ཇི་བཞིན་དྲངས་པར་མཛོད།།

trin mé nyi shar jizhin dang par dzö

Be dispelled to bring clarity, like the sun rising in a cloudless sky. [239]

འདི་བསྐྱབས་པ་ལས་བྱུང་བའི་དགོ་ཚླགས་ཀྱིས།།

di drubpa lé jungwé gé tsok kyi

By the virtue gathered through this practice,

འགོ་ཀུན་འཇམ་དབྱངས་གོ་འཕང་ལྷུར་ཐོབ་ནས།།

dro kün jamyang gopang nyur tob né

May all beings swiftly attain the level of Mañjughoṣa;

སྤྱིད་དང་ཞི་བའི་ལེགས་བྱས་སྣང་བ་ཡིས།།

si dang zhiwé lek jé nangwa yi

And then, through the light of good actions in both saṃsāra and nirvāṇa,

ཕན་བདེའི་སྤོ་རྒྱས་པའི་བྲག་ཤིས་ཤོག།

pen dé pemo gyepé tashi shok

May the lotus of benefit and well-being bloom with auspiciousness.

Thinking this may benefit a few interested persons, I, Jamyang Khyentse Wangpo, took an Indian text² by Ācārya Vilāsavajra as a basis and elaborated slightly upon it. Siddhir astu!

NOTES

1. Vilāsavajra (Mati), *An Extensive Commentary on* The Recitation of the Names of Mañjuśrī *called* Perceiving the Meaning of Name-Mantras, Toh 2533.
2. Vilāsavajra (Mati), *A Sādhana of Ārya Mañjuśrī*, Toh 2717.

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- Vilāsavajra (Mati). *A Sādhana of Ārya Mañjuśrī* (*Āryamañjuśrīsādhana, 'phags pa 'jam dpal gyi sgrub pa'i thabs*). [Toh 2717](#).

GLOSSARY

Chanting the Names of Mañjuśrī

འཇམ་དཔལ་མཚན་བརྗོད། • *'jam dpal mtsban brjod* • mañjuśrīnāmasaṃgīti

An important tantric text in which Buddha Śākyamuni himself praises Mañjuśrī as the embodiment of the primordial wisdom of all the buddhas in 160 verses, along with mantra recitation.

dharmatā

ཚས་ཉིད། • *chos nyid* • dharmatā

This describes the fundamental nature of phenomena. When applied to the mind, it implies buddha nature, luminous and empty, which is the mind's essence.

Mañjughoṣa

འཇམ་དབྱངས། • *'jam dbyangs* • mañjughoṣa

“Gentle-Voiced One.” Another name for Mañjuśrī, the bodhisattva of wisdom.

Mañjuśrī

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

The embodiment of the wisdom of the buddhas. One of the eight great bodhisattvas.

Mati

མ་ཏི། • *ma ti* • mati

Mati Pañchen Gegpe Dorje, the eighth century Indian master who wrote commentaries on *Chanting the Names of Mañjuśrī* and the *Guhyaagarbha Tantra*. Also known as Vilāsavajra and Lilāvajra.

nirvāṇa

ཞི་བ། • *zhi ba* • nirvāṇa

The definitive freedom from suffering and its causes. The Tibetan term literally means “peace.”

phenomena

ཚོས་ཅན། • *chos can* • dharmin

A thing possessed of properties; a conditioned object.

samsāra

འཁོར་བ། • *'khor ba* • saṃsāra

The state of cyclic existence, conditioned by afflicted mental states and past actions, characterized by suffering in a continuous cycle of life, death, and rebirth.

twofold obscurations

སྒྲིབ་པ་གཉིས། • *sgrib pa gnyis* • āvaraṇadvaya

The obscuration of mental afflictions, and the more subtle cognitive obscurations that prevent complete enlightenment.

utpala

ལྷ་པལ། • *ut+pal* • utpala

A Sanskrit term for flowers belonging to the *Nymphaea* genus (“water lilies”) in general, or the blue water lily. Often translated as “blue lotus.”

vajra posture

རྩེ་རི་སྒྲིལ་ཁུང་། • *rdo rje'i skyil krung* • vajraparyāṅka

Seated, fully cross-legged posture, where the back of the feet are placed on the thighs of the opposite legs. Also called “lotus posture.”

Vilāsavajra

སྒྲེག་པའི་རྩེ་རི། • *sgreg pa'i rdo rje* • vilāsavajra

The eighth century Indian master who wrote commentaries on *Chanting the Names of Mañjuśrī* and the *Guhyaagarbha Tantra*. Also known as Matipa, or Mati Paṇchen Gegpe Dorje. Gegpe Dorje is the Tibetan translation of his other name, Līlāvajra.