

༄༅། །འཕགས་པ་འཇམ་དཔལ་གྱི་མཚན་ཡང་དག་པར་བརྗོད་པའི་
རྒྱད་ཀྱི་བཏགས་ཐབས་ཡེ་ཤེས་གྲུབ་སྟེར།

Wisdom's Bestowal:
A Method for the Recitation of the Tantra
Chanting the Names of Mañjuśrī

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text includes Vajrayāna content. Please be aware that some Vajrayāna texts may only be fully understood and appreciated through receiving the necessary empowerments, transmissions, or practice instructions from a qualified teacher.

'phags pa 'jam dpal gyi mtshan yang dag par brjod pa'i rgyud kyi bklag thabs ye shes grub ster

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EDITOR'S INTRODUCTION

This text proposes several methods for reciting *Chanting the Names of Mañjuśrī* (*Mañjuśrīnāmasaṃgīti*), a praise of the various appellations of Mañjuśrī, the embodiment of the wisdom of all buddhas. The tantra, also known as *The King of All Tantras* and *Net of Magical Manifestation of Mañjuśrī*, was originally taught by Buddha Śākyamuni in answer to the request of Vajrapāṇi, and its recitation grants one great attainment and protection.

Practiced by all Tibetan Buddhist schools, *Chanting the Names of Mañjuśrī*¹ is particularly connected with the Hevajra, Guhyagarbha, and Kālacakra tantras. It consists of 160–169 stanzas, depending on the edition. The text still exists in Sanskrit, and was translated into Tibetan by the great Rinchen Zangpo in the ninth century. The Tibetan Tengyur contains twenty-six of its Indian commentaries.

Jamyang Khyentse Wangpo's presentation proposes additional prayers and practices to be said before and after the root text of *Chanting the Names of Mañjuśrī*, with specific instructions and variations suited to four different kinds of practitioners. Khyentse Wangpo explains in the colophon that he based this work on a text by the great Sakya progenitor Jetsun Dragpa Gyaltsen. The different methods for reciting the tantra are already to be found in Dragpa Gyaltsen's thirteenth-century text. Khyentse Wangpo brings it to life for contemporary practitioners with an eloquent poetic liturgy and clear instructions. This is an example of how he was able to faithfully interpret the essence of the teachings from a vast variety of teachers and lineages and make them meaningful for us.

ཡེ་ཤེས་གྲུབ་སྟེར།

Wisdom's Bestowal

*Namo guru jñānakāyāya.*²

Four instructions can be followed to accumulate recitations of the tantra Chanting the Names of Noble Mañjuśrī.

I. Recitation as a Praise to Mañjuśrī's Formidable Qualities

Beginners who do not practice the profound yoga, and even practitioners of the profound yoga taking breaks between sessions, who wish to recite the tantra as a praise to Mañjuśrī's formidable qualities, should begin by giving rise to a sense of faith, renunciation, and twofold bodhicitta while reciting the following verse three times in order to take refuge and generate bodhicitta.

ལྷ་མ་སངས་རྒྱལ་ཆོས་ཆོག་ལ།།

lama sangyé chö tsok la

Until enlightenment I take refuge

གུར་རྒྱལ་བར་དུ་སྐྱབས་སུ་མཆི།།

jangchub bardu kyab su chi

In the Guru, Buddha, Dharma, and Saṅgha.

གཞན་དོན་རྩོགས་གུར་འཕྲོབ་བྱེད་ཕྱིར།།

zhen dön dzok jang tob jé chir

To achieve perfect awakening for others,

ཟབ་མའི་རྒྱུད་སྡེ་བཀྲག་པར་བགྱི།

zabmō gyüdé lagpar gyi

I shall recite this profound tantra.

Then:

རང་མདུན་ནམ་མཁར་ཡིད་འཕྲོག་པའི།

rangdün namkhar yi trogpé

Noble and exalted Mañjuśrī

མཆོད་སྤྱིན་རྒྱ་མཚོ་འཁྲིགས་པའི་དབུས།

chö trin gyatso trigpé ü

Appears instantly in the sky before me,

པད་ཟེའི་གདན་ལ་སྐད་ཅིག་གིས།

pé dé den la ké chik gi

Seated upon a lotus and moon

རྗེ་བཙུན་འཕགས་པ་འཇམ་པའི་དབྱངས།

jetsün pagpa jampeyang

Amid cloudbanks of ravishing offerings.

སྐྱུ་མདོག་གསེར་གྱི་ལྷན་པོ་ནི།

ku dok ser gyi lhünpo ni

He shines as brilliant as a mountain of gold

མཚམས་སྤྱིན་གསར་པས་འཁྱུད་བཞིན་མཛེས།

tsamtrin sarpé khyü zhin dzé

Rising above the clouds of dawn.

ཞི་འཇུག་བརྒྱུད་གཉིས་ལང་ཚོའི་དཔལ།

zhi dzum gyé nyi langtsö pal

With a gentle smile, he is the very epitome of youth,

རོ་མཚར་མཚན་དཔེའི་ཕུང་པོར་འབར།

ngotsar tsenpé pungpor bar

A sixteen-year-old blazing with all the major and minor marks.

ཞལ་གཅིག་ཕྱག་བཞིའི་དང་པོ་གཉིས།

zhal chik chak zhi dangpo nyi

He has one face and four arms; his first pair of hands [310]

ཤེས་རབ་རལ་གྱི་སྒྲིགས་བམ་དང་།

sherab raldri lekbam dang

Hold the sword of wisdom and a book,

འོག་མས་ཐབས་ཤེས་མཉམ་གཞུ་བ་སྒྲུམས།

ogmé tabshé dazhu nam

While the other pair

ཐཱ་བའི་རྒྱལ་ཡོལ་ལ་བརྟེན་ནས།

dawé gyab yöl la ten né

Hold the bow of method and the arrow of wisdom.

ཞབས་གཉིས་དྲོའི་སྦྱིལ་ཁྱུང་བཞུགས།

zhab nyi dorjé kyiltrung zhuk

Seated in the lotus posture, he rests his back against a moon disc.

སྤྱ་ཚོགས་དར་གྱི་ཤམ་ཐབས་དང་།

natsok dar gyi shamtab dang

He wears a lower robe of variegated silks

རིན་ཆེན་རྒྱན་གྱིས་རྩམ་པར་བརྒྱན།

rinchen gyen gyi nampar gyen

And is adorned with the finest jewels.

བྱུར་ཕུད་ལྷན་ལར་གནས་པའི།

zurpü utpalar nepé

Above his topknot, upon a blue lotus,

མི་བསྐྱོད་རིགས་ཀྱི་བདག་པོར་བཅས།

mi kyö rik kyi dagpor ché

Sits Akṣobhya, the lord of the family.

མཁའ་ལམ་དབང་པོའི་གཞུ་ལྟ་བུ།

khalam wangpö zhu tabu

This empty yet apparent kāya of wisdom

སྒྲོང་རྩེ་བྱང་འཇུག་ཡེ་ཤེས་སྒྱུ།
nang tong zungjuk yeshé ku
Appears clear and vivid—

མངོན་སྲུང་བཞིན་དུ་གསལ་བར་གྱུར།
ngönsum zhindu salwar gyur
Like a rainbow in the sky.

ཨི་མ་སངས་རྒྱས་བྱང་མེས་དང་།
é ma sangyé jangsem dang
O wonder! Mañjuśrī, you have no equivalent

ཉན་ཐོས་རང་རྒྱལ་ཚད་སྒྲོལ་སོགས།
nyentö rangyal tsangwang sok
Among buddhas, bodhisattvas,

སྲིད་ཞིའི་ཉམས་འགྱུར་རི་སྟེང་ཀུན།
si zhi nyamgyur jinyé kün
Śrāvakas, and pratyekabuddhas,

འཇམ་པའི་དཔལ་ལས་གཞན་མིན་ཕྱིར།
jampé pal lé zhen min chir
In the appearance of saṃsāra and of nirvāṇa.

མཐའ་ཡས་ཤེས་བྱའི་རྗེས་སོང་བའི།
tayé shejé jesongwé
Brahmā and Indra—the greatest of gods—are not your equal!

མཚན་དང་སྒྱུ་ཡི་བཀོད་པ་དང་།
tsen dang ku yi köpa dang
The names and kāyas that you display

ཡོན་ཏན་མཁའ་དང་སྟོམས་འཇུག་པར།
yönten kha dang nyom jugpar
In accordance with the infinite array of knowables,

མི་བྱེད་མཚན་ཏུ་གྲས་པའི་སྟོས།
mi ché chogtu güpé lö
As well as your qualities, cannot be contained within the vastness of the sky;

ངག་གི་ནོར་བུའི་ཏུང་ར།

ngak gi norbu tambura

They fill my mind with the greatest, incontrovertible devotion.

ཡེ་ཤེས་ལུས་ཅན་འཇམ་དཔལ་གྱི།

yeshé lüchen jampal gyi

So, with a voice that resounds with the gentle beauty of a tāmḃūrā,

རྡོ་རྗེའི་མཚན་དོན་ཡང་དག་པར།

dorjé tsendön yangdagpar

I sing the adamantine names of the embodiment of pure wisdom.

བརྗོད་པའི་གདངས་སུ་འཕོས་པ་ཡིས།

jöpé dang su pöpa yi

When the liturgy of your adamantine names is set to melody,

མཁྱེན་བརྗེ་རྣམས་པའི་རྒྱད་བསྐྱལ་བས།

khyentsé nüpé gyü kulwé

The qualities of your knowledge, love, and power are invoked,

སྤྱགས་རྗེའི་འོད་ཟེར་དཔག་ཡས་པ།

tugjé özer pak yepa

Causing compassion's brilliance

ས་གསུམ་ཁྱབ་པར་རབ་ཏུ་འཕྲོས།

sa sum khyabpar rabtu trö

To fully illuminate the entire threefold world.

བདག་དང་ཡིད་ཅན་ཐམས་ཅད་གྱིས།

dak dang yichen tamché kyi

This recitation banishes the darkness of the two obscurations

ཐོག་མེད་ནས་བསགས་སྤྱིག་ལྷུང་དང་།

togmé né sak digtung dang

And eliminates the negativity and downfalls

སྤྱིབ་གཉིས་ལྷན་པ་ཀུན་བསལ་ནས།

drib nyi münpa kün sal né

Gathered by both myself and all others since beginningless time.

ཇི་ལྟ་ཇི་སྟེང་ཤེས་བྱ་ལ།།

jita jinyé sheja la

It causes the lotus blossom of supreme intelligence to bloom, [311]

ལོ་ཆོག་པོ་ལྷོ་གྱེས་པར་གྱུར།།

lochok pemo gyepar gyur

Awakening the two knowledges of ultimate reality and of all that can be known.

With your mind single pointed in devotion, recite this most regal of tantras as many times as you can.

To elaborate a little, you can recite the following:

ཨོ་སར་རྣམ་ཐྱ་བ་སྤྱ་ཐ་བེ་ཤུ་བཟླ་ཨ་ཨ་ཨ།

om sarwa dharma bhawa sobhawa bishuddha benza a a am ah

OM [SARVADHARMĀBHĀVA SVABHĀVA VIŚUDDHAVAJRA A Ā AM AH

པ་ཀྲི་ཏི་པ་རི་ཤུ་རྣམ་ཐྱ་ཡ་དུ་ཏ་སར་ཏ་ཐྱ་ག་ཏ་རྣྟ་ན་ཀྲ་ཡ་མུ་ཤྱི་པ་རི་ཤུ་རྣམ་ཐྱ་ཡ་དུ་ཡེ་ཏི་ཨ་ཨ།

prakṛti parishuddha sarwa dharma yad uta sarwa tathagata jnanakaya manjushri pari
shuddhitam upadayeti a ah

PRAKṚTIPARIŚUDDHĀḤ SARVADHARMĀḤ YADUTA SARVATATHĀGATA

JÑĀNAKĀYASYA³ MAÑJUŚRĪ PARISUDDHITĀM UPĀDĀYETI A ĀḤ

སར་ཏ་ཐྱ་ག་ཏ་ཤྱི་ད་ཡ་ཏ་ར་ཏ་ར།

sarwa tathagata hridaya hara hara

SARVATATHĀGATA HṚDAYA HARA HARA

ཨོ་ཧུྱ་ཧྱི་ག་བན་རྣྟ་ན་མུ་རྟི། ཨུ་གྱི་ཤྱ་ར། མ་རྩ་ཨུ་ཅ། སར་རྣམ་ཐྱ་ག་ག་རྣ་མ་ལ་སྤྱ་པ་རི་ཤུ་རྣམ་ཐྱ་དུ་རྣྟ་ན་ག་ལྟོ་ཨ།

om hung hrim bhagawan jnanamurti wāgishwara mahawatsa sarwadharma
gaganamala supariśuddha dharmadhātu jnanagarbha ah

OM HŪṂ HRĪṂ⁴ BHAGAVAN JÑĀNAMŪRTI VĀGĪŚVARA MAHĀVĀCA SARVADHARMA

GAGANĀMALA SUPARIŚUDDHA DHARMADHĀTU JÑĀNAGARBHA ĀḤ]⁵

or any other mantra you deem appropriate, for to do so is said to be virtuous. Whichever you choose, at its conclusion continue with:

དངོས་དང་ཡིད་ལས་བྱུང་བ་ཡི།།

ngö dang yi lé jungwa yi

Samantabhadra's infinite clouds of the finest of offerings,

ཀུན་བབས་མཚན་པའི་སྤྲིན་རྒྱ་མཚོས།

künzang chöpe trin gyatsö

Both actually arranged and mentally conjured,

སྤྲིན་པ་མཐར་བྱས་དེ་སྤྲིན་དུ།

sipa tarjé dé si du

Completely fill the whole of existence—

འཇམ་དཔལ་གཞོན་ནུ་མཉེས་གྱུར་ཅིག།

jampal zhönu nyé gyur chik

May they please you, ever-youthful Mañjuśrī!

Offer with:

ཨོ་ཨྲཱ་མུ་ཤྲི་ཨྲྀ་པ་ཏི་པུའུ་རྩུ་པེ་ཨྲ་ལེ་ཀེ་གཞུ་ནི་ཤིབ་ཤུ་པ་ཏི་ཚེ་སྤྱེ་པ།

om aya manjushri argham padyam pushpé dhupé aloké gandhé naiwidya shabda
pratitsa swaha

OM ĀRYA MAÑJUŚRĪ ARGHAM PĀDYAM PUṢPE DHŪPE ĀLOKE GANDHE NAIVEDYE
ŚABDA PRATĪCCHA SVĀHĀ

Supplicate with:

སྤྲེའི་བཙལ་རྒྱལ་ཐམ་ཅན་ཀྱི།

seché gyalwa tamché kyi

Homage to you, Mañjuśrī,

ཡེ་ཤེས་པུང་པོ་གཅིག་བསྟུས་པ།

yeshé pungpo chik düpa

Sole embodiment of the wisdom

སྤྲིན་ནི་ཀུན་གྱི་དཔལ་གྱུར་པའི།

si zhi kün gyi pal gyurpé

Of all buddhas and bodhisattvas.

འཇམ་པའི་དབྱངས་ལ་ཕྱག་འཚལ་ལོ།

jampeyang la chak tsal lo

You bring glory and splendor to all saṃsāra and nirvāṇa.

མགོན་པོ་བྱོད་གྱི་རྩི་མཚན།

gönpo khyö kyi dorjé tsen

Protector, with the perfect recitation

ཡང་དག་བརྗོད་པས་རབ་བསྐྱུགས་བདག།

yangdak jöpe rab ngak dak

Of your adamantine names I have praised you fully—

དང་ནས་བྱང་ཆུབ་སྡིང་པོའི་བར།

deng né jangchub nyingpö bar

From this moment onward, until my awakening,

དགེས་བཞིན་རྗེས་སུ་གཟུང་བར་མཛོད།

gyézhin jesu zungwar dzö

Please hold me in your care with joy.

གནས་སྐབས་ཚུལ་གནས་ཐོས་བསམ་དང་།

nekab tsulné tösam dang

Bless me so that, right now,

སྒོམ་པའི་སྒོ་གོས་རབ་རྒྱས་ཤིང་།

gompé lodrö rabgyé shing

The wisdoms of study, contemplation, and meditation may blossom fully,

འཆད་ཚོད་ཚོམ་ལ་མཚུངས་མེད་པའི།

ché tsö tsom la tsungmepé

So that I become a sun of speech,

སྤྲ་བའི་ཉི་མར་བྱིན་གྱིས་སྒྲོབས།

mawé nyimar jin gyi lob

Unrivalled in teaching, debate, and composition.

མཐར་ཐུག་ཤེས་དང་ཤེས་བྱ་ཀུན།

tartuk shé dang sheja kün

Ultimately, may I achieve the indestructible wisdom kāya

མི་བྱེད་ཡི་ཤེས་སྐྱེ་ཐོབ་ནས།

miché yeshé ku tobné

That knows all knowledge and all knowables,

འགོ་རྣམས་འཇམ་དཔལ་གཞོན་ཅུ་ཡི།

dro nam jampal zhönu yi

To lead all beings

གོ་འཕང་མཚན་ལ་འགོད་གུར་ཅིག།

gopang chok la gö gyur chik

To the supreme state of the ever-youthful Mañjuśrī.

Conclude your practice with the following and other suitable prayers and dedications:

གཞོན་ནས་སྤྱོས་བྲལ་འཇམ་པའི་དཔལ།

zö né trödral jampé pal

Mañjuśrī, ever free from elaboration, [312]

རྟེན་འབྱུང་སྙུ་མའི་ངང་ཚུལ་གྱིས།

tenjung gyumé ngangtsül gyi

Your wisdom form,

སྣང་ཆར་ཤར་བའི་ཡེ་ཤེས་པ།

nangchar sharwé yeshepa

Appearing in the illusory manner of dependent arising,

རང་བཞིན་ཚོས་ཀྱི་དབྱིངས་སུ་གཤེགས།

rangzhin chö kyi ying su shek

Returns to the natural dharmadhātu.

འདི་བསྐྱབས་པ་ལས་བྱུང་བ་ཡི།

di drubpa lé jungwa yi

By the power of whatever merit

དགེ་བ་བདག་གིས་གང་ཐོབ་པ།

gewa dak gi gang tob pa

I have created through this practice,

དེས་ནི་སྐྱེ་བོ་ཐམས་ཅད་ཀྱིས།

dé ni kyewo tamché kyi

May all beings

བདེ་གཤེགས་ཤེས་རབ་ཐོབ་པར་ཤོག།

deshek sherab tobpar shok

Attain the wisdom of the sugatas.

II. Recitation as Secret Mantra by Uniting with Mañjuśrī's Nature

Another method is as follows. Begin with the preliminaries of refuge and bodhicitta, and then recite:

ཨོཾ་སྐྱ་བྱ་མ་ཤུལ་སྐྱ་བྱ་སྐྱ་ཤུལ་སྐྱ་མ་ཤུལ་ཨོཾ་།

om sobhawa shuddha sarwa dharma sobhawa shuddho ham

OM SVABHĀVAŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVAŚUDDHO 'HAM

Then recite the above prayer starting from “From within emptiness, I instantly appear as Ārya Jetsun Mañjuśrī seated in the sky...” down to “appears clear and vivid—like a rainbow in the sky.”

ཐུག་ཀར་དཔེ་ཀུལ་མོར་སྟེང་།།

tuk kar dawé kyilkhor teng

Upon a moon maṇḍala at my heart

སྟེ་མེད་དོན་མཚན་ཨ་ཀར་པོ།།

kyé mé dön tsön a karmo

Appears the symbol of the unborn, a white A.

དེ་ལས་དོར་ཅིང་ཚིག་གི་རྒྱུ།།

dé lé dorjé tsik gi gyü

From it flows the tantra of vajra words

རྟེན་འབྱུང་སྒྲ་བརྟན་ཏུ་བྱེད་ཚུལ།།

tenjung dranyen tabü tsül

Dependently arising like an echo.

སྟེ་མ་ཅོད་ཉིད་ནས་སྟེ་འགགས་སོགས།།

kyé tsamnyi né kyé gak sok

From the moment it arises, without fixation

སྟོས་པའི་མཚན་མ་མ་དམིགས་པ།།

tröpé tsenma ma migpa

On elaborated characteristics such as arising or ceasing,

ཟབ་གསལ་གཉིས་མེད་ཡེ་ཤེས་སྒྲུ།

zab sal nyimé yeshé ku

I will recite it,

རྗེས་སུ་དྲན་པའི་ངང་ནས་བསྒྲགས།

jésu drenpé ngang né lak

The indivisible depth and clarity of the wisdom kāya.

Thereafter, make your prayers and dedications, such as: “By the power of all possible merit...” and engage in the post-meditative activities.

འདི་བསྐྱབས་པ་ལས་བྱུང་བ་ཡི།

di drubpa lé jungwa yi

By the power of whatever merit

དགེ་བ་བདག་གིས་གང་ཐོབ་པ།

gewa dak gi gang tobpa

I have created through this practice,

དེས་ནི་སྤྱོ་བོ་ཐམས་ཅད་ཀྱིས།

dé ni kyewo tamché kyi

May all beings

བདེ་གཤེགས་ཤེས་རབ་ཐོབ་པར་ཤོག།

deshek sherab tobpar shok

Attain the wisdom of the sugatas.

III. Recitation as Secret Mantra by Maintaining the Yidam's Vajra Pride

You can also meditate upon the above while maintaining divine pride and visualizing yourself as your yidam deity. [313] Any deity is suitable, but if the deity is a wrathful one, replace the abovementioned moon maṇḍala with a sun maṇḍala. Apart from that, the practice is no different from the practice described above.

IV. Recitation Abiding in Selflessness

Should you wish to practice in an unelaborate, nonconceptual way, begin with the practices of refuge and bodhicitta, then recite the tantra without any deviation from

selflessness, never forgetting that all phenomena are dreamlike and all sounds are echoes. Then dedicate the merit and so on.

To essentialize all these approaches in a brief recitation practice, begin with the preliminary practices of refuge, bodhicitta, and so forth. Instantly visualize yourself as the deity in the way it is described in the yoga of Mañjuśrī. Then imagine the deity Mañjuśrī before you, and recite the tantra as a praise to his formidable qualities.

Never forget that your form appears like a rainbow, your speech is like an echo, and that your mind is like space—beyond any and all elaboration.

At the conclusion of the recitation, make the offerings, praises, prayers, and so on.

The source of these practices is a text composed by Jetsun Rinpoche Dragpa Gyaltsen⁶ that he added when giving the oral transmission of the tantra. Also, in the praise according to the “Fourth Wheel,” it says: “Although there are individual names and their meanings, [314] clearly focus upon Mañjuśrī’s wisdom kāya,” “Meditate (on yourself as the deity) with single-pointed mind,” “Have strong aspiration” (for his exceptional qualities), and “Settle your mind in suchness” (selflessness). This indicates that each of these approaches should be taught one after the other.

Those who exert themselves constantly in this practice will receive the blessing of the buddhas and bodhisattvas; they will become courageous and be able to influence the śrāvakas and pratyekyabuddhas. The gods of the world and beyond the world will protect them. In all future lifetimes, no unfavorable conditions will come to them; they will know no fear, will always gather favorable conditions, and have excellent memory, intelligence, ethics, concentration, and so on. They will obtain inconceivable qualities, which will not deteriorate but increase, and they will swiftly awaken to the state of perfect buddhahood.

This is an indication of the inconceivable merits to be gained through the recitation of this tantra. Keeping in mind the enormous benefits mentioned in the sections praising its benefits, the wise should make a single-pointed endeavor to recite just this tantra.

To fulfill the needs of both myself and others, I, Jamyang Khyentse Wangpo, a renunciant who has heard much, set this down clearly, based on the writings of Jetsun Rinpoche Dragpa Gyaltsen, with some additional help from the various sayings and notes of Jamgön Sakya Paṇḍita. May it prove virtuous!

Om svasti.

སྤྲུལ་བཅས་ཀྱིས་བའི་ཡེ་ཤེས་སྐྱེ་ཅན་འཇམ་དཔལ་མཆོན་དོན་བརྗོད་པའི་དབྱངས།

sé ché gyalwé yeshé ku chen jampal tsen dön jö pé yang

Mañjuśrī is the embodiment of the wisdom of the Victor and his heirs. The melodious chant of his names

རྒྱུད་སྡེ་རྒྱ་མཚོའི་སྤྱིང་པོར་ཡོངས་སྤང་ལེགས་གསུང་སྤར་དུ་བསྐྱབས་པའི་དགེས།།

gyüidé gyatsö nyingpor yong nang lek sungpar du drub pé gé

Is the essence of the ocean of tantras manifesting in excellent words. Through
the merit of printing them,

བསྟན་འཛིན་ཞབས་བརྟན་བསྟན་པ་དར་རྒྱས་སྤྱིན་བདག་སྡེ་བཞིའི་དཔལ་འབྱོར་འཕེལ།།

tendzin zhabten tenpa dargyé jindak dé zhi paljor pel

May the life of every holder of the teachings be long, the teachings spread and
flourish, the four kinds of benefactors see their wealth increase,

འགྲོ་ཀུན་ཕན་བདེའི་དགའ་སྟོན་དར་བབས་ཀུན་མཁྱེན་གོ་འཕང་མུར་ཐོབ་ཤོག།

dro kün pendé gatön dar bab künkhyen gopang nyur tob shok

And all beings swiftly attain the state of omniscience, spreading the joyous
feast of benefit and happiness.

*This verse was written by the practitioner of virtue Jamyang Khyentse Wangpo. May it
be virtuous!*⁷

NOTES

1. *Chanting the Names of Mañjuśrī* (*Mañjuśrīnāmasaṃgīti*; 'jam dpal mtshan brjod).
2. Homage to the guru, the wisdom body!
3. The genitive ending *-asya* “of” is missing in the Tibetan source text.
4. Mantra inserted with reference to Vilāsavajra’s commentary on *Chanting the Names of Mañjuśrī* ('phags pa mtshan yang dag par brjod pa'i rgya cher 'grel pa mtshan gsang sngags kyi don du rnam par lta ba).
5. Mantra inserted with reference to Vilāsavajra’s commentary on Chanting the Names of Mañjuśrī ('phags pa mtshan yang dag par brjod pa'i rgya cher 'grel pa mtshan gsang sngags kyi don du rnam par lta ba).
6. Jetsun Dragpa Gyaltsen’s *Method for Chanting the Names* (*mtshan brjod 'don thabs*) provides an outline of this practice, which Jamyang Khyentse Wangpo elaborates with this liturgy.
7. This final verse comes from a series of supplications, thangka inscriptions, and colophons entitled *yang gsol 'debs dang zhal thang rgyab byang par byang sogs le tshan sbrel ba* (p. 317.3–5) in Jamyang Khyentse Wangpo’s Kabum (*mkhyen brtse'i dbang po'i bka' 'bum*). It seems that Khyentse Wangpo arranged for the carving of woodblocks and/or printing of the *Mañjuśrīnāmasaṃgīti* and then wrote this verse to be appended to the end of the newly produced edition.

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GLOSSARY

adamantine

རྡོ་རྗེ། • *rdo rje* • vajra

A symbol of emptiness and transcendent qualities such as indestructibility and changelessness.

Akṣobhya

མི་བསྐྱོད་པ། • *mi bskyod pa* • akṣobhya

Literally, “The Unshakable One.” Of the five wisdom buddhas, Akṣobhya is the buddha of the Vajra family of the eastern pure land of Abhirati.

Brahmā

ཐངས་ཀྱི། • *tshangs* • brahmā

The supreme god of the form realms who is believed by some to be the creator of the world.

dependent arising

རྟེན་འབྱུང་། • *rten 'byung* • pratīyasamutpāda

Core teaching of the Buddha describing the dependent nature of all phenomena and indicating their lack of inherent existence.

dharmadhātu

ཚོས་ཀྱི་དབྱིངས། • *chos kyi dbyings* • dharmadhātu

The ultimate and space-like nature of everything. Synonymous with suchness and emptiness.

divine pride

ལྷའི་དར་བྱུང་། • *lha'i nga rgyal*

The confidence of being the deity, sometimes rendered as “vajra pride.”

four kinds of benefactors

སྤྱན་བདག་སྡེ་བཞི། • *sbyin bdag sde bzhi*

Four types of patrons of the teachings: (1) royal patrons (*rgyal po'i sde*), (2) ministerial patrons (*blon po'i sde*), (3) merchant patrons (*tshong dpon gyi sde*), and (4) common patrons (*dmangs kyī sde*).

free from elaboration

སྤྱོད་བྲལ། • *spros bral* • niṣprapañca

The state free from all conceptual fabrications and ideas, due to seeing the ultimate nature of reality.

Guhyagarbha

གཡང་བ་སྟོང་པོ། • *gsang ba snying po* • guhyagarbha

Also known as *Secret Essence Tantra* or *Tantra of the Web of Magical Illusion*. The main tantra of Mahāyoga.

Hevajra

ཀྱེ་རྡོ་རྗེ། དབྱེས་པ་རྡོ་རྗེ། • *kye rdo rje, dgyes pa rdo rje* • hevajra

One of the main yidams in the Sakya and Kagyu lineages, connected with the *Hevajra Tantra*.

Indra

དབང་། • *dbang* • indra

Also known as Śakra (brgya byin). The ruler of the Heaven of the Thirty-Three at the top of Mount Sumeru.

Jamgön Sakya Paṇḍita

འཇམ་མགོན་ཆེན་པོ་པཎ་ཌི་ཏ། • *'jam mgon sa skya paN+Di ta*

Sakya Paṇḍita Kunga Gyaltsen (1182–1251) was the fourth of the five founding masters of the Sakya tradition and an eminent scholar, held to be an emanation of Mañjuśrī.

Jetsun

རྗེ་བཙུན། • *rje btsun*

Honorific title. Literally, “Venerable Lord.”

Jetsun Rinpoche Dragpa Gyaltsen

རྗེ་བཙུན་རིན་པོ་ཆེ་གྲགས་པ་རྒྱལ་མཚན། • *rje btsun rin po che grags pa rgyal mtshan*

Dragpa Gyaltsen (1147–1216) was the third of the five founding masters of the Sakya tradition and the main teacher of his nephew Sakya Paṇḍita.

Kālacakra

དུས་ཀྱི་འཁོར་ལོ། • *dus kyī 'khor lo* • kālacakra

One of the main tantras practiced in the Sarma, or New Tradition, schools, also famous for its elaborate explanation of cosmology.

kāya of wisdom

ཡེ་ཤེས་སྤྱོད་ཡེ་ཤེས་ཀྱི་སྤྱོད། • *ye shes sku, ye shes kyī sku* • jñānakāya

An enlightened emanation that embodies the wisdom of all buddhas. This term can also specifically refer to Mañjuśrī.

knowledge, love, and power

མཁྱེན་བརྩེ་ནུས། • *mkhyen brtse nus*

Three qualities of a buddha's enlightened mind: the knowledge of all things and their nature, love for all beings, and the power to overcome the obstacles.

major and minor marks

མཚན་དཔེ། • *mtshan dpe* • lakṣaṇavyaṅjana

The thirty-two major and eighty minor marks of excellence that characterize the perfect physical form of a sambhogakāya buddha as well as a supreme nirmāṇakāya. A universal ruler is also said to possess these marks.

Mañjuśrī

འཇམ་དཔལ། • *'jam dpal* • mañjuśrī

One of the eight great bodhisattvas. Also regarded as the embodiment of the transcendent wisdom of all buddhas.

moon maṇḍala

ལྷ་བའི་དཀྱིལ་འཁོར། • *zla ba'i dkyil 'khor*

A circular moon disc.

negativity and downfalls

སྡིག་ལྗུང། • *sdig ltung*

The negativity of naturally negative deeds, and the downfalls of not adhering to one's individually adopted code of discipline.

pratyekabuddha

རང་སངས་རྒྱས། • *rang sangs rgyas* • pratyekabuddha

Literally, “self-awakened ones.” Those who attain liberation through meditating on the twelve links of dependent origination without relying on the guidance of a human teacher.

Samantabhadra

ཀུན་བཟང་། • *kun bzang* • samantabhadra

Samantabhadra is one of the eight great bodhisattvas in close attendance of Buddha Śākyamuni, and is renowned for his vast offerings and aspirations. In other contexts, Samantabhadra is the name of the primordial buddha (Kuntuzangpo).

selflessness

བདག་མེད། • *bdag med* • anātman, nairātmya

The fact that there is no inherently existing self or identity in the individual or in phenomena.

śrāvaka

ཉན་ཐོས། • *nyan thos* • śrāvaka

“Hearer” or “listener” of the first turning of the wheel of Dharma of the Four Truths of the noble ones; an individual who attains liberation through listening to the teachings of a fully enlightened buddha.

sugata

བདེ་གཤེགས། • *bde gshegs* • sugata

Literally, “bliss gone.” Epithet for a buddha.

taṃbūrā

ཏུམ་བུ་ར། • *tam+bu ra* • taṃbūrā

Traditional Indian string instrument.

teaching, debate, and composition

འཆད་རྩོད་རྩོམ། • *'chad rtsod rtsom*

The three main activities of Dharma scholars.

threefold world

ས་གསུམ། • *sa gsum*

Also known as the three planes. Below the earth, on the earth, and above the earth.

two obscurations

སློབ་གཉིས། • *sgrib gnyis* • āvaraṇadvaya

Afflictive and cognitive obscurations or veils. Afflictive obscurations consist of unwholesome mental states, such as desire, hatred, and delusion. They are caused by the belief in the existence of a self in the individual and obstruct liberation from saṃsāra. Cognitive obscurations consist of conceptual thoughts and are caused by the belief in phenomena as real. They obstruct the omniscience of complete awakening.

unborn

སྟེ་མེད། • *skye med* • anutpāda

Synonym for ultimate reality, indicating that the nature of reality is uncreated, like space, and beyond conceptual elaborations.

unelaborate

མཚན་མེད། • *mtshan med*

In a way that is nonconceptual, without object, formless, and not fixating on any attributes.

uniting

རྣལ་འབྱེད། • *rnal 'byor* • yoga

Literally, “joining” or “uniting with the fundamental reality.” See also “yoga.”

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.”

yoga

རྣལ་འབྱེད། • *rnal 'byor* • yoga

Literally, “joining” or “uniting with the fundamental reality.” A general name for the Vajrayāna practices that lead to this accomplishment.

“Fourth Wheel”

འཁོར་ལོ་བཞི་པ། • *'khor lo bzhi pa*

The fourth section of *Chanting the Names of Mañjuśrī*.