

༄༅། །བམ་ཟེ་ཕུར་བུའི་ལུགས་ཀྱི་དབངས་ཅན་མ་དཀར་མའི་སྒྲུབ་
ཐབས་ངག་འདོན་སྒྲིང་པོར་བྲིལ་བ་ཀུན་མཁྱེན་དབྱེས་པའི་ལམ་སྟོལ།

A Concise Sādhana Recitation of White
Sarasvatī: An Approach that Delights the
Omniscient One, According to the Tradition
of Brahmin Kīla

Jamyang Khyentse Wangpo



KHYENTSE VISION
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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.

*bram ze phur bu'i lugs kyi dbyangs can ma dkar mo'i sgrub thabs ngag 'don snying por dril ba kun
mkhyen dgyes pa'i lam srol*

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TRANSLATOR’S INTRODUCTION

This text presents a succinct liturgy for the practice of White Sarasvatī according to the tradition of Brahmin Kīla. Also called Brahman Guru and Brahmin Bṛhaspati, or the “Lord of Expositions on Language,”¹ Brahmin Kīla is known for transmitting the tradition of White Sarasvatī by herself, distinct from the traditions of Red Sarasvatī alone and Sarasvatī as consort.² This tradition was brought to Tibet in the eleventh century by Sumpa Palchok Dangpoi Dorje.³

In the colophon, Jamyang Khyentse Wangpo explains that he based this composition on the work of the Omniscient Ngakgi Wangpo (Longchenpa), likely the extensive Sarasvatī sādhana *The Net of Light*.⁴ The sādhana here is supplemented with a brief visualization of Mañjuśrī that can be replaced with a visualization of Acala, if necessary.

The current text is found in volume 10 of Khyentse Wangpo’s Collected Works (Kabum) amidst a collection of texts related to Mañjuśrī, who is Sarasvatī’s consort. It is also found in volume 2 of The Compendium of Sādhana (Drubtab Kuntu), together with several longer Sarasvatī sādhana and related texts.

ཀུན་མཁྱེན་དགེས་པའི་ལམ་སྲོལ་ཞེས་བྱ་བ་བརྒྱགས་སོ།

An Approach to Please the Omniscient One

ཨོ་སྐ་སྟི་སྟི།

om swasti siddham

*Om svasti siddham.*⁵

ངག་གི་དཔལ་མོ་དབྱངས་ཅན་མ།།

ngak gi pal mo yang chen ma

Homage to Sarasvatī, Goddess of Speech,

དེ་དང་གཉིས་མིན་སྒྲ་མའི་ཞབས།།

dé dang nyi min la mé zhab

And the guru, who is no different than you.

སྟིང་དབུས་ཐིག་ལེར་མཚོད་བྱས་ནས།།

nying ü tik ler chö jé né

Honoring you in the bindu within my heart,

སྒྱུ་བ་ཐབས་སྟིང་པོ་ཅུང་གསལ་སྟེལ།།

drub tab nying po nyung sal pel

I will compose this clear and concise sādhana.

If you wish to easily accomplish the two goals for yourself and others through the perfect, stainless wisdom that thoroughly discerns all phenomena, engage in this profound practice of Sarasvatī, Goddess of Speech. To do so, first perform the ritual ablutions and adopt the

conduct of ritual cleanliness. Take refuge and generate bodhicitta, and then practice as follows.

ཨོཾ་སྐ་ཐཱ་མ་གྲུ་ཨ་ཐ་སྐ་ཐཱ་མ་སྐ་ཐཱ་མ་ཨོཾ་

om svabhawa shuddha sarwa dharma svabhawa shuddho ham

OM SVABHĀVA ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO 'HAM

From within emptiness there appear delightful mountains, forests, and medicinal glades—the dwelling places that are home to hosts of accomplished deities, sages, and gandharvas. [316] In a shining white ocean of milk at their center is PAṂ, from which appears a white lotus on a stem. From the syllable A at its center comes a moon disc, on top of which stands the essence of your mind in the form of a white HRĪṂ. This transforms so you become the goddess Sarasvatī. Your body is white and adorned with a variety of jewel ornaments. With your two hands, you are holding a lapis lazuli vīṇā with a thousand strings, and your face has a radiant smile. On your lower body you wear multicolored clothes of divine fabric. On your upper body you wear a white silk top covered with a lattice of jewels and flowers. Your hair flows freely to your left and your crown is adorned with a crescent moon. You radiate limitless light rays while resting against a moon-disc backrest with your two legs drawn up.

Your enlightened form appears vividly, yet lacks self-existence. In your radiant heart is a red lotus on a stem that hangs down but then curves up; inside of that is a full moon disc. In its center is a white self-resounding OM, from which white light rays radiate like the cooling rays of the autumn moon and exit from your right nostril as you exhale. To the south, in a jewel mansion on Lake Mānasa-rovara, resides noble Sarasvatī, identical with the one in your self-visualization. [317] The light rays enter her left nostril and touch the wheel in her heart center. This causes the wheel, the essence of the jñānasattva, to exit from her right nostril. Like the rising of the autumn moon, it suddenly appears before you in the sky.

Present offerings with the following:

ཨོཾ་པྲི་དེ་ཐཱ་མ་ཕུ་ཤེ་ཨུཾ་

om priti dewi diwya pushpé hung

OM PṚTĪ DEVĪ DĪVYA PUṢPE HŪM⁶

ཨོཾ་པྲི་དེ་ཐཱ་མ་ཕུ་ཤེ་ཨུཾ་

om priti dewi diwya dupé hung

OM PṚTĪ DEVĪ DĪVYA DHUPE HŪM

ཨོཾ་པྲི་དེ་འི་དྲི་བྱ་གནྟེ་ཧཱུྃ།

om priti dewi diwya gendhé hung

OM PRĪ DEVĪ DĪVYA GANDHE HŪM

ཨོཾ་པྲི་དེ་འི་དྲི་བྱ་ནེ་བི་བྱ་ཧཱུྃ།

om priti dewi diwya naividya hung

OM PRĪ DEVĪ DĪVYA NAIVEDYE HŪM

ཨོཾ་པྲི་དེ་འི་དྲི་བྱ་ཨཱ་ལོ་ཀེ་ཧཱུྃ།

om priti dewi diwya aloké hung

OM PRĪ DEVĪ DĪVYA ĀLOKE HŪM

ཨོཾ་པྲི་དེ་འི་དྲི་བྱ་བི་ལེ་པ་ནི་ཧཱུྃ།

om priti dewi diwya wilepani hung

OM PRĪ DEVĪ DĪVYA VILEPANĪ HŪM⁷

ཨོཾ་པྲི་དེ་འི་མེ་མྲིལ་སྲི་ཤྲི་མྲིལ་སྲིལ་ཧཱུྃ།

om priti dewi mé hrim stri tishtra hrim

OM PRĪ DEVĪ ME HRĪM ṢṬṚ TIṢṬHA HRĪM

Reciting this mantra silently as you breathe in through your nostrils, visualize the wheel melting into light, entering through your left nostril, and merging with the OM⁸ at your heart center. It then transforms into an eight-petaled lotus at your heart. The lotus is dazzling white, and in its center is a moon disc on which stands HRĪM. On the eight lotus petals, beginning at the front petal and rotating clockwise, are the syllables A Ā | I Ī | U Ū | Ṛ Ṝ | Ḍ Ḍ̄ | E AI | O AU | AṂ AḤ. Like a garland of flames, these pairs of vowel syllables radiate blazing light, dispelling all the darkness of ignorance. The primordial wisdom nectar from the wheel fills to the brim your entire body—from the crown of your head to the soles of your feet—permeating your body, speech, and mind with great bliss. Visualizing that, focus on yourself as the illusory form of the deity. When you grow weary of that, recite as follows.

A garland of HRĪM syllables emerges from the HRĪM in the center of the wheel, [318] like one candle flame being lit by another. They exit from your mouth, enter through your navel, and dissolve into the HRĪM. Once again, the light circles like a firebrand, dispelling all the darkness in your heart. Buddhas and bodhisattvas, śrāvakas and pratyekabuddhas, learned paṇḍitas, the sun and moon, medicinal plants and forests, Brahmā, Indra, the universal monarchs, and so on throughout all the ten directions—in short, the wisdom of knowledge, love, and power, together with longevity and merit, strength and majesty, and all qualities of wellbeing and

goodness, both mundane and supramundane—are drawn in and dissolved into the mantra garland in your heart.

Through the subtle essence of the light rays issuing from and dissolving into the letter HRĪṂ, you are endowed with an abundance of the power of existence and peace. In particular, wisdoms that are consciously wished for—such as the wisdom to expound, debate, and compose, and the wisdom of memory and confidence—are gathered. Visualize that whatever wisdoms are wished for dissolve into the HRĪṂ at your heart center. That power increases to the highest degree, completely filling the continuums of your body, speech, and mind. Without any flaws of mantra recitation, recite HRĪṂ,⁹ the single syllable of awareness, with single-pointed concentration.

When ending the session, as the mantra garland dissolves into the HRĪṂ in your heart center, [319] a fierce blaze of light rays radiates forth, drawing in all desired types of wisdom in the form of light. Think that they all fill your body and dispel the darkness of ignorance, illuminating and stabilizing the intellect in terms of all that is to be known. Visualize that clearly and with conviction three times. Then, present offerings as done above and offer elaborate praises.

Offer praise and supplicate with the following:

མཚོག་དགའི་རང་བཞིན་ལྷ་མོ་ནི།

chok gé rang zhin lha mo ni

O goddess, nature of supreme joy,

ཡོན་ཏན་གྱི་མཚོའི་སྒྲིང་ན་བཞུགས།

yön ten gya tsö ling na zhuk

Dwelling on an island in an ocean of enlightened qualities,

གྱལ་བ་སྐུ་བ་ཅས་ཀྱི་ཡུམ།

gyal wa sé ché kün gyi yum

Mother of all buddhas and their heirs—

དབྱངས་ཅན་མ་ལ་ཕྱག་འཚུལ་ལོ།

yang chen ma la chak tsal lo

Sarasvatī, I pay homage to you!

དེང་ནས་སྐྱེ་བ་ཐམས་ཅད་དུ།

deng né kyé wa tam ché du

From now on, in all my lives,

དཔལ་མོ་ཁྱོད་ཀྱིས་རྗེས་བཟུང་ནས།

pal mo khyö kyi jé zung né

Glorious one, please take me into your care.

སློ་བློས་ཐོགས་པ་མི་མངའ་བའི།

lo drö tok pa mi nga wé

May I thereby come to embody the supreme wisdom

ཤེས་རབ་ཆེན་པོ་ཉིད་གྱུར་ཅིག།

shé rab chen po nyi gyur chik

Of unimpeded intelligence!

Instantly you become Noble Mañjughoṣa, whose body is orange in color, with one face and two arms. In your right hand you are brandishing the sword of wisdom and in your left you hold a Prajñāpāramitā scripture on an utpala flower. Your hair is tied up in five braids and flows freely down your left side, and you are adorned with silks and jewels.

Visualizing that you have transformed into his enlightened body, seated with legs in vajra posture, focus your attention briefly on the vivid appearance of the divine form. This is a special pith instruction that dispels the veils obscuring wisdom, stabilizes the strength of intelligence, and brings your potential to completion. [320]

If you wish, recite a suitable number of times the dhāraṇī mantra for enhancing wisdom and the intellect.¹⁰ Either way, then recite the following:

དགེ་བ་དེ་ཡིས་སྤུར་དུ་བདག་

gé wa di yi nyur du dak

Through this virtue, having swiftly accomplished

སློ་དབྱངས་ལྷ་མོ་འབྲུབ་གྱུར་ནས།

dra yang lha mo drub gyur né

The Goddess of Melody,

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།

dro wa chik kyang ma lü pa

[May I establish all wandering beings,

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག།

dé yi sa la gö par shok

Without a single exception, at that level.]

With that and other verses, seal the practice with dedications and aspirations. Keep your conduct in harmony with the Dharma. Moreover, if you encounter signs of disturbance when engaging in the approach recitation and so on, in place of the Mañjuḥoṣa visualization described above, instantly visualize Acala and recite his mantra an appropriate amount.

Through this illuminating explication,

An Approach to Please the Omniscient One: A Sādhana for Sarasvatī,

May light of wisdom increase

Throughout the three realms!

*The do-nothing Jamyang Khyentse Wangpo wrote this concise liturgy, adding to it some brief clarifications, following the works of Omniscient Ngakgi Wangpo, the glorious master of Samye, who was accepted directly by the Noble Lady. The approach and accomplishment, the applied activities, and so forth can be learned from the root text. Sarvadā kalyāṇaṃ bhavatu!*¹¹

NOTES

1. sgra rig smra ba'i dbang phyug.
2. See Wayman, *Buddhist Insight*, 437–38.
3. <https://treasuryoflives.org/biographies/view/Pelchok-Dangpo-Dorje/1728>.
4. *'phags ma dbyangs can ma'i sgrub thabs 'od kyi drwa ba*. While Khyentse Wangpo uses Ngakgi Wangpo (ngag gi dbang po) in the title here—a penname that can be found, for example, in Longchenpa's famous poem “The Thirty Letters of the Alphabet” (*rkyen la khams 'dus pa ka kha sum cu*) written in his twenties in regard to the Khampas at Samye—the Sarasvatī sādhanā *'od kyi drwa ba* appears in Longchenpa's *Miscellaneous Writings* (*gsung mthor bu*) under the name Drime Ozer (dri med 'od zer). See Butters, “The Life and Works of Longchenpa,” 4.
5. “May all be auspicious!”
6. The word *prīti* in the mantra appears differently in other texts. In fifteenth-century India, the goddess of love associated with the creative arts (holding a vīṇā, no less) was known as Prīti (literally, “joy”). However, the mantra in the Sarasvatī practice in the collection of one hundred sādhanas collected by Tāranātha a century later was translated into Tibetan as OM PIRTI... (see *'phags ma dbyangs can ma'i sgrub thabs ye shes 'char ba*). Note that this sādhanā also has the unusual ordering of the offerings.
7. Changed from *vilepani* to reflect the feminine form (*vilepanī*, “a woman scented with perfumes”).
8. Corrected from AM. See *'phags ma dbyangs can ma'i sgrub thabs ye shes 'char ba*, 41.
9. The possible flaws in mantra recitation are enumerated in various texts. For example, the *ye shes ringam glog gi 'khor lo mdo* (found among the activity branch classes of the eighteen Mahāyoga tantras) explains: “The discipline of mantra recitation is to enunciate:/ Neither too loudly, nor inaudibly;/ Neither hurriedly, nor slowly;/ Neither forcefully, nor feebly;/ Without adding or subtracting syllables;/ Without being distracted or interrupted by chatter;/ Without being obstructed by yawning and so on./ Abandon moving thoughts,/ Eliminate these ten defects in recitation,/ While taking seriously the necessity to fully accomplish the recitation,/ In number, time, or with signs” (All-OTR, “Mantra Recitation”).

10. NAMO MAÑJUŚRIYE KUMĀRABHŪTĀYA | TADYATHĀ | OM ARAJE VIRAJE | ŚUDDHE
VIŚUDDHE | ŚODHANI VIŚODHANI | ŚODHAYA VIŚODHAYA | AMALE VIMALE |
JAYAVATI RU RU CALE | HŪṢ HŪṢ HŪṢ | PHAṬ PHAṬ PHAṬ SVĀHĀ (*The Noble
Lord Mañjuśrī's Dhāraṇī for Increasing Insight and Intelligence*).
11. “May there always be auspiciousness!”

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GLOSSARY

Acala

མི་གཞོ་བ། • *mi g.yo ba* • acala

A wrathful deity and a Dharma protector, regarded as an emanation of either Vairocana, Akṣobhya, or Mañjuśrī. He figures among the ten wrathful deities of many maṇḍalas of the two highest classes of Buddhist tantra.

Brahmin Kīla

བླ་མ་ཟེ་ཕུར་བུ། • *bram ze phur bu* • brahmin kīla

Also known as Brahman Guru and Brahmin Bṛhaspati, or the “Lord of Expositions on Language” (*sgra rig smra ba’i dbang phyug*), Brahmin Kīla is known for transmitting the tradition of solitary White Sarasvatī. [BDRC bdr:P4CZ15560](#).

dhāraṇī mantra

གཟུངས། • *gzungs*

The term dhāraṇī has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

do-nothing

བྱ་བྲལ་བ། • *bya bral ba*

Literally, “someone who is lacking action.” This can have the sense of having nothing left to do, having transcended worldly activities, being beyond action, or the mode of a renunciant. The term also brings to mind the idea of *wú wéi* or “nonaction” in Taoism.

firebrand

མགལ་མེ། • *mgal me*

The whirling of a firebrand creates a circle. This is among the four visualizations associated with mantra recitation (*’dzab kyī dgongs pa bzhi*).

gandharva

དྲི་ཟ། • *dri za*

Literally, “scent eater.” These celestial beings are revered in Indian religious traditions for their divine skills in music and dance.

Goddess of Speech

ངག་གི་པལ་མོ། • *ngag gi pal mo*

An epithet for Sarasvatī.

jñānasattva

ཡེ་ཤེས་སེམས་དཔལ། • *ye shes sems dpa'*

The visualized form a practitioner creates is the samayasattva, the engagement being; which is then suffused with the authentic wisdom of the deity, the jñānasattva wisdom being. Sometimes there is also a samādhisattva, the essential deity, mantra or symbol visualized in the heart.

Lake Mānasarovara

ཡིད་ཀྱི་རོལ་མཚོ། • *yid kyi rol mtsho* • mānasarovara

Literally, “Lake That Emerged out of the Mind.” Indian tradition holds that four-faced Brahmā created Lake Mānasarovara out of his mind while doing penance in the Himalayas near Mount Kailāsa.

lapis lazuli

བེ་རུ་བྱ། • *baidUrya* • vaiḍūrya

Although routinely translated as “lapis lazuli,” this word has been shown by scholars to refer to beryl in both Sanskrit and Tibetan. Accordingly, it is also sometimes rendered as “star sapphire.” The Pāli form is *veḷuriya*, and the Prākṛit form *verulia* is the source for the English word “beryl.”

nectar

བདུད་རྩི། • *bdud rtsi* • amṛta

While the exact meaning of this term depends on context, especially in the tantras, it is generally positive and symbolic of blessings. The Sanskrit term literally means “immortality.” It is often used metaphorically to mean the Dharma.

Omniscient Ngakgi Wangpo

ཀུན་མཁྱེན་ངག་གི་དབང་པོ། • *kun mkhyen ngag gi dbang po*

Omniscient Lord of Speech. One of Longchenpa’s many names.

power increases to the highest degree

མཐུ་ཕུལ་དུ་བྱུང་བ། • *mthu phul du byung ba* • prabhāvotkarṣa

A technical term used to describe meditative attainment, where the “majesty of power” increases higher and higher.

primordial wisdom

ཡེ་ཤེས། • *ye shes* • jñāna

Also known as “pristine awareness,” “wakefulness,” “primordial awareness,” “gnosis,” or the like. This refers to nonconceptual states of knowledge and to the mode of awareness

of realized beings.

sādhana

སྒྲུབ་ཐབས། • *sgrub thabs*

The method of practice. Experiential methods for actualizing spiritual attainments and liberation.

Sarasvatī

དབྱངས་ཅན་མ། • *dbyangs can ma* • *sarasvatī*

Literally, “Goddess of Melody.” The goddess of eloquence and learning.

sign of disturbance

ལྷ་ས་འཕྲུབ་པ། • *ltaś 'tshub pa*

Ill omen or perturbation, such as connected to “waves of delusory appearances” (*'khrul rtog gi rba rlabs 'tshub pa*).

subtle essence

དཔེངས་མ། • *dvangs ma*

A technical term for the essence of luminous energy or the elements in their refined state.

vīṇā

ཕི་ཤང་། • *pi wang*

In India, this term referred to a kind of lute made of two gourds. It can also refer to the traditional Tibetan stringed instrument.

wisdom

ཤེས་རབ། • *shes rab* • *prajñā*

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality.