

༄༅། །ཤེར་བྱིན་དཀར་མེའི་བསྐྱེལ་བཟུངས་སྟེང་པོའི་སྒྲུང་བ།

Essential Light:
A Meditation and Recitation Practice for
White Prajñāpāramitā

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.

sber phyin dkar mo'i bsgom bzlas snying po'i snang ba

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Khyentse Vision Project: Translating the Works of
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TRANSLATOR’S INTRODUCTION

This text is a concise meditation and recitation practice for White Prajñāpāramitā. “Perfection of wisdom,” prajñāpāramitā, is the sixth of the six perfections and refers to the profound nondual understanding of ultimate reality—the emptiness of all things. In Mahāyāna sūtras and tantras, this is personified as the female deity Prajñāpāramitā, a goddess who is worshipped as the embodiment of transcendental wisdom and the mother of all buddhas. She is depicted in both golden and white forms. The white form of Prajñāpāramitā is said to have been first described in the *Noble Vajra Canopy Dākinī Tantra* (*Dākinīvajrapañjaratantra*), the tantra that Khyentse Wangpo references in his composition. One of the main explanatory tantras for the *Hevajra Tantra*, this tantra is significant in several traditions, though it is an extremely important tantra in the Sakya tradition. Together with the deity practice of White Prajñāpāramitā, the deity practices of Bhūtaḍāmara Vajrapāṇi and White Pratisarā also derived from this tantra.

The practice begins with refuge and bodhicitta. These are followed by the generation of the deity using the three beings, or sattvas: the samaya being, wisdom being, and samādhi being. After the mantra recitation, which employs the visualization of a “whirling firebrand,” the practice concludes by sealing one’s three places with the three vajras and making dedications and aspirations.

This text is found in a collection of permission rituals (*anuññā*) in volume 12 of Jamyang Khyentse Wangpo’s Collected Writings (Kabum). It is also included in volume 6 of the Compendium of Sādhana (Drubtab Kuntu) in a section on the three deities mentioned above—White Prajñāpāramitā, Bhūtaḍāmara Vajrapāṇi, and White Pratisarā. The section includes a number of other texts on this practice, some of which Jamyang Khyentse Wangpo also composed himself.

སྒྲིང་པོའི་སྣང་བ།

Essential Light

Namo guru prajñāpāramitāyai!

Those wishing to accomplish the sublime qualities of intelligence and speech through the meditation and recitation of White Prajñāpāramitā as taught in The Noble Vajra Canopy Dākinī Tantra should practice as follows.

བདག་སོགས་འགྲོ་ཀླན་བྱང་ཚུབ་བར།།

dak sok dro kün jang chub bar

From now until awakening, I and all beings

སྤྲ་མ་དཀོན་མཆོག་ནུམ་གསུམ་ལ།།

la ma kön chok nam sum la

Devotedly take refuge in the Guru

གུམ་པས་སྐྱབས་མཆི་སེམས་ཅན་དོན།།

gü pé kyab chi sem chen dön

And the Three Jewels. For beings' benefit,

ངོ་གསུམ་པའི་སངས་རྒྱས་བསྐྱབ་པར་བགྱི།།

dzok pé sang gyé drub par gyi

I will accomplish perfect buddhahood!

ཨོ་ཤུན་ཏཱ་ལྷོ་ན་བཟོ་སྤྲ་མ་ལྷུ་ཀོ་ཏྟཿ།

om shunyata jnana benza sobhawa atmako ham

OM ŚUNYATĀ JNĀNA VAJRA SVABHĀVA ATMAKO 'HAM

སྟོང་པའི་ངང་ལས་པད་ཟེའི་སྟེང་།།

tong pé ngang lé pé dé teng

From within emptiness, upon a lotus and moon disc

རང་སེམས་ཨོཾ་ཡིག་དཀར་པོ་ལས་།།

rang sem om yik kar po lé

Is my mind in the form of a white OM,

འོད་འཕྲོས་འཕགས་མཆོད་འགྲོ་དོན་བྱས་།།

ö trö pak chö dro dön jé

From which light streams forth, offering to the noble ones and fulfilling beings' benefit.

ཚུར་འདུས་བདག་ཉིད་སྐྱད་ཅིག་གིས་།།

tsar dü dag nyi ké chik gi

The light is gathered back

ཤེས་རབ་པ་རོལ་ཕྱིན་པ་མོ་།།

shé rab pa röl chin pa mo

And instantly I become Prajñāpāramitā,

རབ་དཀར་ཡིད་འོང་མཚན་དཔེས་བརྒྱན་།།

rab kar yi ong tsen pé gyen

Radiant white, enchanting, adorned with the marks and signs.

ཕྱག་གཉིས་སྤྲུགས་ཀར་ཆོས་འཆད་རྒྱས་།།

chak nyi tuk kar chö ché gyé

My two hands, displaying the Dharma-teaching mudrā at my heart, [116]

པདྨ་དཀར་དམར་སྟོང་བུ་འཛིན་།།

pema kar mar dong bu dzin

Hold both a white and red lotus by their stems.

འདབ་མ་སྟེན་ཐད་ཁ་བྱེ་བར་།།

dab ma nyen té kha jé war

Bearing a pair of Prajñāpāramitā scriptures,

ཤེར་ཕྱིན་སྒྲིགས་བམ་བུར་གིས་མཚན་།།

sher chin lek bam zung gi tsen

They blossom next to my ears.

དར་དང་རིན་ཆེན་རྒྱན་གྱིས་མཛེས།།

dar dang rin chen gyen gyi dzé

I am adorned with ornaments of silk and jewels,

ཞབས་གཉིས་དེ་རྩེའི་སྒྱེལ་ཁུང་བཞུགས།།

zhab nyi dor jé kyil drung zhuk

While seated with my two legs in vajra posture.

སྤྱགས་དབུས་པད་དཀར་འདབ་བརྒྱད་པའི།།

tuk ü pé kar dab gyé pé

In the center of my heart is a white lotus with eight petals.

ལྷེ་བར་ཨོཾ་ལས་ཡེ་ཤེས་སེམས།།

té war om lé yé shé sem

In its center is an OM that becomes the wisdom being,

རང་འདྲའི་སྤྱགས་ཀར་པད་ཟླའི་སྟེང་།།

rang dré tuk kar pé dé teng

Identical to myself. At her heart center, on a lotus and moon disc,

ཏིང་འཛིན་སེམས་དཔའ་ཨོཾ་དཀར་པོ།།

ting dzin sem pa om kar po

Is the samādhi being—a white OM—

དེ་ལས་སུ་ཏྲིག་ལྷར་དཀར་བའི།།

dé lé mu tik tar kar wé

From which emerges a mantra garland emitting rays of light,

སྤྱགས་སྤང་འོད་ཟེར་དང་བཅས་བྱུང་།།

ngak treng ö zer dang ché jung

All white as pearl.

ལྷེ་བ་ནས་ཐོན་ཞལ་ནས་ཞུགས།།

té wa né tön zhal né zhuk

The mantra garland exits from the navel, enters through the mouth,

སྤྱགས་ཀའི་ཨོཾ་ལ་གཉིས་མེད་བྲིམ།།

tuk ké om la nyi mé tim

And dissolves inseparably with OM at the heart center.

སླར་ཡང་མགལ་མེ་ལྷར་འཁོར་བས།

lar yang gal mé tar khor wé

It continues to circle around, like a whirling firebrand,

མོངས་པའི་སྤྲུང་བ་ཀླན་བསལ་ནས།

mong pé mün pa kün sal né

Completely vanquishing the darkness of ignorance

ཡེ་ཤེས་སྤང་བ་རྒྱས་པར་གྱུར།

yé shé nang wa gyé par gyur

And making the light of wakefulness expand.

Recite that and visualize accordingly. Then:

ཨོ་པི་པི་པི་ཐུ་ཤྲོ་ཤྲོ་ནི་དྲ་ལ་དྲ་ལ་མེ་ཤྲོ་ཤྲོ་ནི་རི་ནི་རི་བུ་ཤྲོ་ཤྲོ་ནི་ནི་སྤྲུ།

om pitsu pitsu prajna wardhani dzala dzala medha wardhani dhiri dhiri buddhi wardhini soha

OM PICU PICU PRAJÑĀ VARDHANI JVALA JVALA MEDHĀVARDHANI DHIRI DHIRI
BUDDHI VARDHANI SVĀHĀ

Recite that as much you can. Afterward, when bringing the session to an end, say:

བཅོམ་ལྷན་འདས་མས་བདག་སོགས་ལ།

chom den dé mé dag sok la

Blessed Lady, bestow on me and all beings

ཤེས་རབ་ཡེ་ཤེས་སྤང་བ་སྦྱེལ།

shé rab yé shé nang wa tsöl

The light of wisdom and wakefulness!

རང་གི་གནས་གསུམ་ཨོ་ཨུཾ་ཧྱུྃ།

rang gi né sum om a hung

My three places are marked

དོ་རྗེ་ཡི་གས་མཚན་པར་གྱུར།

dor jé yi gé tsen par gyur

With the vajra syllables—OM ĀḤ HŪṢ.

དགེ་བ་དེ་ཡིས་སྤུངས་པ་དག།

gé wa di yi nyur du dag

Through this virtue, having swiftly accomplished

ཤེས་རབ་པར་ཕྱིན་འབྱུང་གུར་ནས།།

shé rab par chin drub gyur né

Prajñāpāramitā, Perfection of Wisdom,

[འགོ་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 in that state!]

With that and other such verses, conclude the session with dedications and aspirations and then begin your daily activities.

This was written by Mañjughoṣa. Suśreyantu.

GLOSSARY

Dharma-teaching mudrā

ཚོས་འཆད་ཕྱག་རྒྱ། • *chos 'chad phyag rgya*

A symbolic gesture with the two hands held at the heart, representing the turning of the wheel of Dharma.

Mañjughoṣa

མ་ཇུ་གྲོ་ཤ། • *many+dzu g+bo sha* • mañjughoṣa

An alternative name for Mañjuśrī, meaning “gentle or beautiful voice.” In this context it is an epithet for Jamyang Khyentse Wangpo, who is said to have been an emanation of Mañjuśrī.

Prajñāpāramitā

ཤེས་རབ་གྱི་ཕར་རོལ་དུ་ཕྱིན་པ། • *shes rab kyi phar rol tu phyin pa* • prajñāpāramitā

Transcendental wisdom, being the profound nondual understanding of the ultimate reality, or emptiness, of all things; personified as a goddess, she is worshiped as the “Mother of all Buddhas.”

samādhi being

ཏིང་འཛིན་སེམས་དབའ། • *ting 'dzin sems dpa'* • samādhisattva

A meditative-concentration form or being. When practicing in an elaborate way, it is the life force seed syllable, the very essence of the deity, visualized in the heart center of the wisdom being, who is in the heart center of oneself visualized as the samaya being. It is encircled by the mantra garland and is the innermost of the three beings, or sattvas. When practicing in a simple way it is visualized within the heart center of the samaya being.

The Noble Vajra Canopy Ḍākinī Tantra

འཕགས་ས་ས་མཁའ་འགྲོ་མ་རྫོང་གྲུང་གྱི་རྒྱུད། • *'phags pa mkha' 'gro ma rdo rje gur gyi rgyud* •

Ḍākinīvajrapañjaratantra

A ḍākinī, or yoginī, tantra found in the Kangyur (Collected Words of the Buddha). It is said to be an explanatory tantra of the *Hevajra Tantra*. Its full title is

Āryaḍākinīvajrapaṇjaramahātantrarājākālpanāma (*'phags pa mkha'gro ma rdo rje gur zhes bya ba'i rgyud kyi rgyal po chen po'i brtag pa*).

wakefulness

ཡེ་ཤེས། • *ye shes* • *jñāna*

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

White Prajñāpāramitā

ཤེས་ཕྱིན་དཀར་མོ། • *sher phyin dkar mo*

The white form of Goddess Prajñāpāramitā.

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.

wisdom being

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

The deity that merges with and empowers its form, the samaya being, visualized by the practitioner.