

୭୭। ପରମାନନ୍ଦପତ୍ରାଧିକାରୀଙ୍କରିଣିରୁ ପରମାନନ୍ଦପତ୍ରାଧିକାରୀଙ୍କରିଣିରୁ
ଶକ୍ତିପାତ୍ରାଧିକାରୀଙ୍କରିଣିରୁ ପରମାନନ୍ଦପତ୍ରାଧିକାରୀଙ୍କରିଣିରୁ ।

A Brief Practice of Manjushri Jñana Sattva *called THE WISDOM OF LIGHT*



TIBETAN MEDITATION CENTER



୭୭। ପଦମାର୍ତ୍ତମାନେ ପଦମାର୍ତ୍ତମାନେ ପଦମାର୍ତ୍ତମାନେ
ପଦମାର୍ତ୍ତମାନେ ପଦମାର୍ତ୍ତମାନେ ପଦମାର୍ତ୍ତମାନେ ।

A Brief Practice of Manjushri Jñana Sattva *called THE WISDOM OF LIGHT*

I prostrate to the guru inseparable from Manjushri.

This is the short practice of the heroic wisdom being.

Sit in the proper position, recite the preliminary prayers of refuge and bodhicitta, then meditate in the state of emptiness, free from all dualistic conceptions.

REFUGE AND BODHICITTA

ଏବା କୁରା କେନ୍ଦ୍ର ହେବା ଗୁଣ ପରିଚାରକ କରିବା ଯା ପ୍ରତିକରିତ କରିବା ପରିମାଣ କରିବା ଯା ଏବା କୁରା କେନ୍ଦ୍ର ହେବା ଗୁଣ ପରିଚାରକ କରିବା ଯା ଏବା କୁରା କେନ୍ଦ୍ର ହେବା ଗୁଣ ପରିଚାରକ କରିବା ଯା ଏବା କୁରା କେନ୍ଦ୍ର ହେବା ଗୁଣ ପରିଚାରକ କରିବା ଯା

sang gye chö dang tsog kyi chog nam la /
jang chub bar du dag ni kyap su chi /
dag gi jyin sog gyi pa'i sö nam kyi /
dro la phen chir sang gye drub par shog /

In the Buddha, Dharma, and Sangha most excellent,
I take refuge until enlightenment is reached.
By the merit of generosity and other good deeds,
may I attain Buddhahood for the sake of all sentient beings.

Recite three times.

THE FOUR IMMEASURABLES

May all mother sentient beings, boundless as the sky,
have happiness and the cause of happiness.

May they be liberated from suffering and the causes of suffering.
May they never be separated from the happiness that is free from sorrow.
May they rest in equanimity, free from attachment and aversion.

Recite three times



MEDITATION ON ALL-PERVADING EMPTINESS

ସୁତ୍ରନ୍ଦିକ୍ଷାବନ୍ଧନାମାଲାଙ୍କାରୀ

om śunyātā jñānā vajra svabhāva ātmako ham

VISUALIZATION

藏文：
藏文：
藏文：

tong pa'i ngang le na tshog pe ma dang /
da nyi'i den teng rang rig mum mar ser /
wö zer rab bar de le wö treng trö /
gyel wa kun chö dro drug drib pa jyang /

From the all-pervading emptiness, a many-colored lotus appears.

On the lotus are moon and sun discs
surmounted by an orange-colored MUM syllable -
the nature of my own awareness wisdom.

The luminous syllable radiates colored light in all directions.

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ ପରିଚୟ ପରିଚୟ ପରିଚୟ ପରିଚୟ ପରିଚୟ ପରିଚୟ

tshur dü yong gyur dag nyi jam pel yang /
tso ma ser dog zhel chig chag nyi pa /
ye pa she rab rel dri pung the char /
yön pa thug kar theb sin ut pa la'i /

It is offered to all the buddhas and purifies all obscurations in the six realms.
The light returns and is absorbed into the syllables, and I become Manjushri,
 brilliantly golden in color with one face and two arms.

My right hand raises the wisdom-sword above my shoulder
and my left hand,



ସୁନ୍ଦରାବିନ୍ଦୁରୀରେଣୁମାତ୍ରକାହିଁ ପାଦରେଣୁମାତ୍ରକାହିଁ
ଶୁଣୁମାତ୍ରକାହିଁ ପାଦରେଣୁମାତ୍ରକାହିଁ ପାଦରେଣୁମାତ୍ରକାହିଁ

yu wa ne dzin ge sar pung yon the /
dzum teng tong drag gya pa'i leg bam chen /
zur phu nga che thön thing thor tsug dze /
na tsog rin chen gyen dang dar gyi lub /

raised to the heart level, holds between the thumb and ring-finger
the long stem of a lotus that blossoms at my left shoulder.

On the lotus is the one hundred thousand verse Prajña Paramita text.
I am wearing a five-pointed crown adorned with a blue-black top knot,
and am cloaked with silken robes and precious ornaments.

dor kyil shi dzum tsen pe'i zi bar wa'i /
ne sum dru sum kar mar thing tshen le /
 wö trö ye she sem pa chen trang gyur /
dza hung bam ho dag dang nyi me thim /

Seated in the vajra position with smiling countenance,
I radiate the glorious signs of the buddhas.

At the three special places are the white, red, and blue colored syllables.
Lights radiate from the syllables, inviting the divine wisdom being,
who dissolves inseparably into me with the syllables

DZA HUNG BAM HO.

lar yang thug le wö tro rig nga'i lha /
chen drang me tog pö dang mar me tri /
zhel ze röl mo dang che chö pa bul /

Again, the three-colored lights radiate and invite the buddhas
of the five families to appear in front of me.
I offer flowers, incense, light, scented water, nourishing cakes,
and music to them

ॐ सर्व तथा अमृते चुञ्ची

om̄ sarva tathāgata abhiṣiñca tu marī

OM All the Tathagatas, please grant the abhisheka MAM

बिरागर्वासुवाक्षेष्वैर्मनस्याद्यन्तंप्रक्षेपा शुभंद्रवद्वास्तेष्वक्षेपाग्ना॥
श्वैर्मनस्यासुवाक्षेष्वद्यन्तंप्रक्षेपा शुभंद्रवद्वास्तेष्वक्षेपाग्ना॥

zhe sol bum chü chi wo ne wang kur /
ku gang tri ma dag ching chu lhag ma /
chi wor khyil le nam nang u gyen ching /
wang lha dag gi lü la thim par gyur /

By this request, I am empowered by the buddhas,
who pour the vase nectar on the crown of my head,
filling my whole body with nectar and purifying all the obscurations.

The nectar overflows at the crown of my head,
becoming Buddha Vairochana.

The buddhas of empowerment then dissolve into me.

OFFERINGS

अहम् श्री हृष्ण रुद्र एव अज्ञी धर्मी धन्ति कुटो अम्बो गाहो वैष्णो नमः
एव मुहूर्मेष्वासु द्रव्यात्मा अद्वैता शब्दः

om̄ mañjuśrī jñānāsattva vajra argham/pādarī/puṣpe/dhūpe/
āloke/gandhe/naiwedye/śabda
sarva pūja megha samudrā spharaṇa samaye hūm



LONG PRAISE

ସାର୍ଵବୋନ୍ଦିଶୁଣିବାକ୍ଷିତ ପାଇବାକ୍ଷିତ ସ୍ଵପ୍ନରେଖାକ୍ଷବଦ୍ୟାମାରାମପାଦା ॥
ଦିଲ୍ଲିକିର୍ଦ୍ଦକୁ ଗୁରୁହି ଘବିନ ପାଇଶାକ୍ଷିତ୍ରେ ଦିଲ୍ଲିଗୁରୁଶୁଣାଗାମ ପ୍ରେଷଣାପାଦାକ୍ଷିତ୍ରୀ ॥
ଶର୍ଦ୍ଦର୍ଶନ ଶ୍ରୀଦର୍ଶନରେ ପଢ଼େକରନ୍ତର ପାଇଗବ ରୂପବ୍ୟୁଷାପାଦାକ୍ଷିତ୍ରେ ଦର୍ଶନ ॥
ଦର୍ଶନକ୍ଷେତ୍ରାଗୁରୁପାଦାଶୁଣିବାକ୍ଷବଦ୍ୟାପଦାକ୍ଷବଦ୍ୟାପାଦାଶୁଣିବାକ୍ଷବଦ୍ୟାପଦାଶୁଣିବା ॥

gang gi lo dro drib nyi trin drel nyi tar nam dag rab sel wa /
ji nyi dön kun ji zhin zig chir nyi kyi thug kar leg bam dzin /
gang dag si pa'i tsön rar ma rig mun thum dug ngel gyi zir wa'i /
dro tshog kun la bu chig tar tse yen lag trug chu'i yang den sung /

His wisdom is brilliant like the sun, free of the clouds of the two veils,
and perceives the various types of knowledge in their true nature.

For this reason, he holds the wisdom text at his heart.

He has compassion for all beings, who suffer from the darkness of ignorance in the prison of samsara, as a father for an only son. Like a thunderclap, he awakens those who are sleeping in ignorance and loosens the chain of karma through the sixty branches of harmonious speech.

drug tar cher drog nyön mong nyi long le kyi chag drog drol dze ching /
ma rig mun sel dug ngel nyu gu ji nye chö dze rel dri nam /
dö ne dag ching sa chu'i thar sön yön ten lü dzog gyel se tu wo'i ku /
chu trak chu dang chu nyi gyen tre dag lo'i mun sel jam pel yang la dü /

He wields the wisdom sword to cut the seedling of suffering and
to dispel the darkness of confusion.

In the bodhisattva form, he is pure from beginningless time, fully accomplished in the ten levels, and perfect in the body of all knowledge.

I supplicate you, Manjushri, adorned by the 112 signs of a Buddha,
to dispel the darkness of my ignorance.



བສྔ ຖ

SHORT PRAISE

གྱାନ୍ତ ରୁଦ୍ର ଶ୍ରୀ ମୁଖ ରକ୍ତ ନାହୀଁ । ଯେ ମେଣ ଶଙ୍କର ବେରନ ଚାନ୍ଦ ପରମ ॥
ରହିଲା ହେବ ଶଠି ଶାଶ୍ଵତ ଶୈଥା ପରମବଦ୍ୟା ପରମବଦ୍ୟା ପରମବଦ୍ୟା ॥

**zhön nu'i ku lü chang wa po /
ye she dron me rab tu bar /
jig ten ti mug mun sel wa /
jam pel yang la chag tsel tö /**

You who are the perfect, youthful body,
whose flame of wisdom blazes
and dispels the darkness of worldly ignorance:
I prostrate before you and praise you, Manjushri.

ଶ୍ରୀ ମୁଖ ରକ୍ତ ଶଙ୍କର ବେରନ ଚାନ୍ଦ ପରମ । ଶାଶ୍ଵତ ଶଠି ଶୈଥା ପରମବଦ୍ୟା ॥
ରହିଲା ହେବ ଶଠି ଶୈଥା ପରମବଦ୍ୟା । ଶ୍ରୀ ମୁଖ ରକ୍ତ ଶଙ୍କର ବେରନ ଚାନ୍ଦ ପରମବଦ୍ୟା ॥

**thug kar nyi teng mum thar ngag treng che /
ser dog wö kyi rang zhin ye khor wa'i /
zer tro chog du gyel kün chin thu dü /
mum thim lar wö tro pe nö zhel ye /**

At the heart chakra is a sun disc on which stands the MUM syllable,
surrounded by the mantra circling clockwise in golden light.
Light radiates from the mantra, invoking all the blessings and energies of all
the buddhas, which dissolves into the MUM syllable.
Again, light radiates and transforms the outer universe

ଶ୍ରୀ ମୁଖ ରକ୍ତ ଶଙ୍କର ବେରନ ଚାନ୍ଦ ପରମବଦ୍ୟା । ରହିଲା ହେବ ଶଠି ଶୈଥା ପରମବଦ୍ୟା ॥
ରହିଲା ହେବ ଶଠି ଶୈଥା ପରମବଦ୍ୟା । ଶ୍ରୀ ମୁଖ ରକ୍ତ ଶଙ୍କର ବେରନ ଚାନ୍ଦ ପରମବଦ୍ୟା ॥

**nyi gyur chü kyi sem chen drib pa jyang /
rang dra'i lhar gyur kün kyang ngag dra drog /
wö zer tsur dü sa böñ la thim mig /**

into the superb pure land and purifies all the obscurations of sentient beings,
who are then transformed into Manjushri. All are reciting the mantra together.
The light then returns to the seed syllable.





‘मूर्शी-सृष्टी

om wāgīśvari mūm

OM Lord of Speech MUM

*Recite the mantra as many times as possible without the six faults.
One should accumulate a minimum of 600,000 recitations.*





DISSOLUTION

ଶ୍ରୀନାନ୍ଦିତ୍ସନ୍ଦ୍ରବ୍ରଦ୍ଧିକାରଦେହଶୁଣ୍ଟା । ପ୍ରଥମାଗରି ଶ୍ରୀକିରଣାଶ୍ରୀକାନ୍ତାକୁ ଦିଲ୍ଲିଷନ୍ ॥
କେତେ କିମାନ୍ଦମିଶ୍ରାଗେତ୍ରଶ୍ରୀନାନ୍ଦିତ୍ସନ୍ଦ୍ରବ୍ରଦ୍ଧିକାରଦେହଶୁଣ୍ଟା ।

nö chü wö zhu rang thim rang nyi kyang /
thug ka'i mum thim me rim na ta'i bar /
rim thim mig me tong sel de chen zhag /
lar yang jam pel pa wo'i ku ru gyur /

The outer universe dissolves into light which is absorbed into myself.

I then dissolve into the MUM syllable
which dissolves from the bottom to the top (nada),
gradually becoming emptiness.

I meditate in the bliss of non-duality of subject and object.

Then, once again, I assume the form of Manjushri.

ରେଣ୍ଡକ୍ରିଏଟାର୍ ଫୁଲ୍ ପାଗ୍ କ୍ରାନ୍ ସବିର୍ ରେଣ୍ଡଏପରି ଫୁଲ୍

Say dedication prayers before entering into the four actions.

ब्रह्मांशुवर्षाद्वी DEDICATION PRAYERS

सद्गुरुं अत्रेयं सद्गुरुं श्रीमां पद्मश्च दिव्यं वर्णं पद्मश्च वर्णं पद्मश्च
पद्मश्च वर्णं पद्मश्च वर्णं पद्मश्च वर्णं पद्मश्च वर्णं पद्मश्च वर्णं पद्मश्च ॥

**tse den khyö kyi khyen rab wö zer gyi /
dag lo'i ti mug mun pa rab sel ne /
ka dang ten chö zung lug tog pa yi /
lo drö pob pa'i nang wa tsel du sol /**

By the light of your wisdom, Compassionate One,
may the darkness of ignorance in my mind be dispelled.

To realize all the sutras and commentaries,
please grant me the power of radiant wisdom.

शद्गक्षेप्त्रं पद्मश्च वर्णं पद्मश्च । लुभ्यं वर्णं पद्मश्च वर्णं पद्मश्च ॥
अर्थात् एव वर्णं पद्मश्च वर्णं पद्मश्च । शिरोपेद्यं पद्मश्च वर्णं पद्मश्च ॥

**gang tse ta war dö pa am /
chung ze tri war dö na yang /
gön po jam yang khyö nyi ni /
geg me par ni thong war shog /**

Whenever I want to see you or want you to clarify my confusions,
Lord Manjushri Ghokha,
may I have a clear vision of you without hindrance.

कृपया वर्णं कर्त्तव्यं वर्णं पद्मश्च वर्णं पद्मश्च । शिरोपेद्यं कर्त्तव्यं वर्णं पद्मश्च ॥
हि भूतं वर्णं पद्मश्च वर्णं पद्मश्च । वर्णं पद्मश्च वर्णं पद्मश्च ॥

**chog chu nam kha'i the tug pa'i /
sem chen kün dön drub chir /
ji tar jam yang chö dze pa /
dag sög chö pang de dra shog /**

You, Manjushri, have performed great deeds to the furthest limit
of the ten directions for the benefit of all sentient beings.

May I and others perform the same activities.



ସୁରକ୍ଷାନେଇବାରକ୍ଷେତ୍ରମୈ ପ୍ରକ୍ଷେତ୍ରାଦିଶୁରଲେଣ୍ଠା
ଶ୍ରୀରାଧାରାପାଦିପରାଯଦା ଶ୍ରୀରାଧାରାଦୁର୍ଦୟୋଧପରାଶ୍ରେଣ୍ଠା

jang chub sem chog rin po che /
ma kye pa nam kye gyur chig /
kye pa nyam pa me par yang /
gong ne gong du phel war shog /

Bodhicitta, the excellent and precious mind:
 where it is unborn, may it arise;
 where it is born, may it not decline,
 but ever increase higher and higher.

ଶର୍ମାକୃତାଶୁଷ୍ଟାପାଦିଦିପରିପ୍ରିକଳନାଦା କ୍ଷେତ୍ରପରିପ୍ରିକଳନାଦା ପରିପ୍ରିକଳନାଦା
ଦ୍ଵେଷଦ୍ଵରବୈପ୍ରିକଳନାଶ୍ରୀରା ହିନ୍ଦୁପରିପ୍ରିକଳନାଶ୍ରୀରା ପରିପ୍ରିକଳନାଶ୍ରୀରା

sang gye ku sum nye pa'i jin lab dang /
cho nyi mi gyur den pa'i jin lab dang/
gen dun mi che dü pa'i jin lab kyi /
ji tar ngö zhin mön lam drub par shog /

By the blessings of the Buddha who attained the three kayas,
 by the blessings of the innate truth of Dharma,
 and by the blessings of the indivisible Sangha order,
 may the merit I share bear fruit.

କ୍ଷେତ୍ରଶର୍ମାଦ୍ଵେଷଦ୍ଵରବୈପ୍ରିକଳନାଶ୍ରୀରା ପରିପ୍ରିକଳନାଶ୍ରୀରା ପରିପ୍ରିକଳନାଶ୍ରୀରା
ହିନ୍ଦୁପରିପ୍ରିକଳନାଶ୍ରୀରା ପରିପ୍ରିକଳନାଶ୍ରୀରା ପରିପ୍ରିକଳନାଶ୍ରୀରା

nam dag gang ri tar kar ge wa de /
rin chen ten pa chog chur gye pa dang /
jig ten mi she ti mug nam drel zhing /
thar chin sang gye ye she thob par shog /

By virtue as pure as white snow of the mountains,
may the teaching of Ratnashri flourish in the ten directions
 and dispel the ignorance of all sentient beings that
they will at last achieve the Buddha's perfection of wisdom.

ଶାବ୍ଦାଧାରାପରିପ୍ରିକଳନାଶ୍ରୀରା

One can also say other dedication prayers



द्विगुणवक्त्राद्वयम् शेषासीताद्युपर्या । एक्षराद्वृत्तिर्वृत्तर्वृत्तान्तिर्वृत्तः ॥
स्वामैश्चित्प्रथमकेवद्यगपर्णिमाम् अद्यन्तेऽप्यर्थमाप्नुद्विश्वाम् । अस्मिन्द्वयाक्षम्भूत्वात् ॥

This short form of meditation and recitation of Manjushri Jñanasattva was composed by the great Drigungpa, Bhante Ratna Karma Bhadra, to fulfill the wishes of Venerable Lama Trinley Tshedak and others to inspire people to do this practice.

मङ्गलाश्रीज्वलाजम्बुद्विपालंकरभवान्तु ॥

mangala śrī jvala jambudvīpa alangkara bhavantu

This text was first transcribed and translated by Khenchen Rinpoche, Konchog Gyaltshen with the help of Peter Satris and Ani Tsering Chodron at the Tibetan Meditation Center in Washington, DC in December 1983.

All the mantras and the transliteration of mantras were revised by Ari-ma in Dec. 2016.

May the eyes of wisdom of all sentient beings be opened by this work.

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