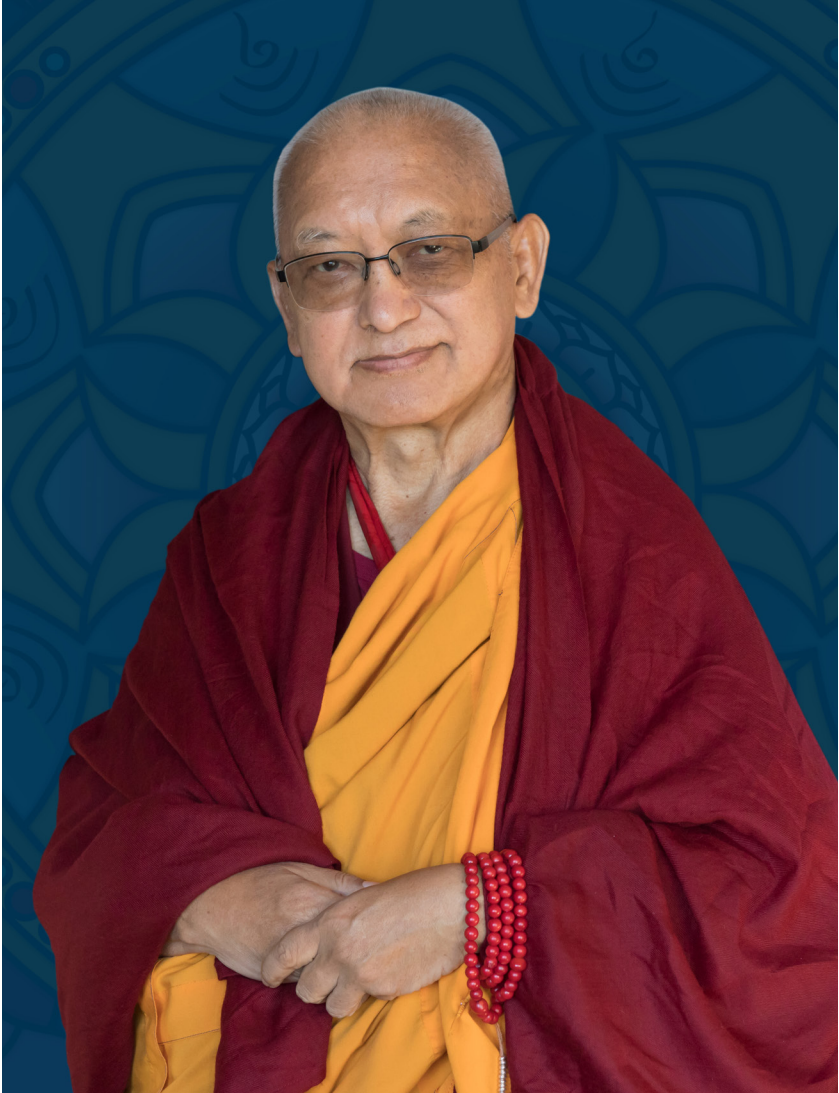


Supplementary Prayers

*For the Anniverary Puja at Kopan Monastery
for the swift return of Lama Zopa Rinpoche*



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Praises to the Twenty-One Tārās

OM JE TSÜN MA PHAG MA DRÖL MA LA CHHAG TSHÄL LO

OM I prostrate to the noble transcendent Liberator.

CHHAG TSHÄL DRÖL MA NYUR MA PA MO

CHÄN NI KÄ CHIG LOG DANG DRA MA

JIG TEN SUM GÖN CHHU KYE ZHÄL GYI

GE SAR JE WA LÄ NI JUNG MA

**Homage! Tārā, swift, heroic!
Eyes like lightning instantaneous!
Sprung from op'ning stamens of the
Lord of three world's tear-born lotus!**

CHHAG TSHÄL TÖN KÄI DA WA KÜN TU

GANG WA GYA NI TSEG PÄI ZHÄL MA

KAR MA TONG THRAG TSHOG PA NAM KYI

RAB TU CHHE WÄI Ö RAB BAR MA

**Homage! She whose face combines a
Hundred autumn moons at fullest!
Blazing with light rays resplendent
As a thousand star collection!**

CHHAG TSHÄL SER NGO CHHU NÄ KYE KYI

PÄ MÄ CHHAG NI NAM PAR GYÄN MA

JIN PA TSÖN DRÜ KA THUB ZHI WA

ZÖ PA SAM TÄN CHÖ YÜL NYI MA

**Homage! Golden-blue one, lotus
Water born, in hand adorned!
Giving, effort, calm, austerities,
Patience, meditation her sphere!**

CHHAG TSHÄL DE ZHIN SHEG PÄI TSUG TOR
 THA YÄ NAM PAR GYÄL WAR CHÖ MA
 MA LÜ PHA RÖL CHHIN PA THOB PÄI
 GYÄL WÄI SÄ KYI SHIN TU TEN MA

**Homage! Crown of tathāgatas,
 Actions triumph without limit,
 Relied on by conquerors' children,
 Having reached ev'ry perfection!**

CHHAG TSHÄL TU TA RA HUM YI GE
 DÖ DANG CHHOG DANG NAM KHA GANG MA
 JIG TEN DÜN PO ZHAB KYI NÄN TE
 LÜ PA ME PAR GUG PAR NÜ MA

**Homage! Filling with TUTTĀRE,
 HŪM, desire, direction, and space!
 Trampling with her feet the seven worlds,
 Able to draw forth all beings!**

CHHAG TSHÄL GYA JIN ME LHA TSHANG PA
 LUNG LHA NA TSHOG WANG CHHUG CHHÖ MA
 JUNG PO RO LANG DRI ZA NAM DANG
 NÖ JIN TSHOG KYI DÜN NÄ TÖ MA

**Homage! Worshipped by the all-lords,
 Śakra, Agni, Brahmā, Marut!
 Honored by the hosts of spirits,
 Corpse-raisers, gandharvas, yakṣas!**

CHHAG TSHÄL TRÄ CHE JA DANG PHÄ KYI
 PHA RÖL THRÜL KHOR RAB TU JOM MA
 YÄ KUM YÖN KYANG ZHAB KYI NÄN TE
 ME BAR THRUG PA SHIN TU BAR MA

**Homage! With her TRAD and PHAṬ sounds
 Destroying foes' magic diagrams!
 Her feet pressing, left out, right in,
 Blazing in a raging fire-blaze!**

CHHAG TSHÄL TU RE JIG PA CHHEN PO
 DÜ KYI PA WO NAM PAR JOM MA
 CHHU KYE ZHÄL NI THRO NYER DÄN DZÄ
 DRA WO THAM CHÄ MA LÜ SÖ MA

Homage! TURE, very dreadful!
Destroyer of Māra's champion(s)!
She with frowning lotus visage,
Who is slayer of all enemies!

CHHAG TSHÄL KÖN CHHOG SUM TSHÖN CHHAG GYÄI
 SOR MÖ THUG KAR NAM PAR GYÄN MA
 MA LÜ CHHOG KYI KHOR LÖ GYÄN PÄI
 RANG GI Ö KYI TSHOG NAM THRUG MA

Homage! At the heart her fingers,
Adorn her with Three Jewel mudrā!
Light-ray masses all excited!
All directions' wheels adorn her!

CHHAG TSHÄL RAB TU GA WA JI PÄI
 U GYÄN Ö KYI THRENG WA PEL MA
 ZHÄ PA RAB ZHÄ TU TA RA YI
 DÜ DANG JIG TEN WANG DU DZÄ MA

Homage! She so joyous, radiant,
Crown emitting garlands of light!
Mirthful, laughing with TUTTÄRE,
Subjugating māras, devas!

CHHAG TSHÄL SA ZHI KYONG WÄI TSHOG NAM
 THAM CHÄ GUG PAR NÜ MA NYI MA
 THRO NYER YO WÄI YI GE HUM GI
 PHONG PA THAM CHÄ NAM PAR DRÖL MA

Homage! She able to summon
All earth-guardians' assembly!
Shaking, frowning, with her HÜM sign
Saving from every misfortune!

CHHAG TSHÄL DA WÄI DUM BÜ U GYÄN
 GYÄN PA THAM CHÄ SHIN TU BAR MA
 RÄL PÄI THRÖ NÄ Ö PAG ME LÄ
 TAG PAR SHIN TU Ö RAB DZÄ MA

**Homage! Crown adorned with crescent
 Moon, all ornaments most shining!
 Amitābha in her hair-knot
 Sending out much light eternal!**

CHHAG TSHÄL KÄL PÄI THA MÄI ME TAR
 BAR WÄI THRENG WÄI Ü NA NÄ MA
 YÄ KYANG YÖN KUM KÜN NÄ KOR GÄI
 DRA YI PUNG NI NAM PAR JOM MA

**Homage! She 'mid wreath ablaze like
 Eon-ending fire abiding!
 Right stretched, left bent, joy surrounds you,
 Troops of enemies destroying!**

CHHAG TSHÄL SA ZHII NGÖ LA CHHAG GI
 THIL GYI NÜN CHING ZHAB KYI DUNG MA
 THRO NYER CHÄN DZÄ YI GE HUM GI
 RIM PA DÜN PO NAM NI GEM MA

**Homage! She who strikes the ground with
 Her palm, and with her foot beats it!
 Scowling, with the letter HŪṂ the
 Seven levels she does conquer!**

CHHAG TSHÄL DE MA GE MA ZHI MA
 NYA NGÄN DÄ ZHI CHÖ YÜL NYI MA
 SO HA OM DANG YANG DAG DÄN PÄ
 DIG PA CHHEN PO JOM PA NYI MA

**Homage! Happy, virtuous, peaceful!
 She whose field is peace, nirvāṇa!
 She endowed with OM and SVĀHĀ,
 Destroyer of the great evil!**

CHHAG TSHÄL KÜN NÄ KOR RAB GA WÄI
 DRA YI LÜ NI NAM PAR GEM MA
 YI GE CHU PÄI NGAG NI KÖ PÄI
 RIG PA HUM LÄ DRÖL MA NYI MA

**Homage! She with joy surrounded,
 Tearing foes' bodies asunder,
 Frees with HŪM and knowledge mantra,
 Arrangement of the ten letters!**

CHHAG TSHÄL TU RE ZHAB NI DAB PÄ
 HUM GI NAM PÄI SA BÖN NYI MA
 RI RAB MAN DHA RA DANG BIG JE
 JIG TEN SUM NAM YO WA NYI MA

**Homage! TURE! With seed letter
 Of the shape of syllable HŪM!
 By foot stamping shakes the three worlds,
 Meru, Mandara, and Vindhya!**

CHHAG TSHÄL LHA YI TSHO YI NAM PÄI
 RI DAG TAG CHÄN CHHAG NA NAM MA
 TA RA NYI JÖ PHÄ KYI YI GE
 DUG NAM MA LÜ PA NI SEL MA

**Homage! Holding in her hand the
 Hare-marked moon of deva-lake form!
 With twice spoken TĀRA and PHAṬ,
 Totally dispelling poison!**

CHHAG TSHÄL LHA YI TSHOG NAM GYÄL PO
 LHA DANG MI AM CHI YI TEN MA
 KÜN NÄ GO CHHA GA WÄI JI KYI
 TSÖ DANG MI LAM NGÄN PA SEL MA

**Homage! She whom gods and their kings,
 And the kinnaras do honor!
 Armored in all joyful splendor,
 She dispels bad dreams and conflicts!**

CHHAG TSHÄL NYI MA DA WA GYÄ PÄI
 CHÄN NYI PO LA Ö RAB SÄL MA
 HA RA NYI JÖ TU TA RA YI
 SHIN TU DRAG PÖI RIM NÄ SEL MA

**Homage! She whose two eyes bright with
 Radiance of sun and full moon!
 With twice HARA and TUTTÄRE,
 She dispels severe contagion!**

CHHAG TSHÄL DE NYI SUM NAM KÖ PÄ
 ZHI WÄI THÜ DANG YANG DAG DÄN MA
 DÖN DANG RO LANG NÖ JIN TSHOG NAM
 JOM PA TU RE RAB CHHOG NYI MA

**Homage! Full of liberating
 Pow'r by the set of three natures!
 Destroys hosts of spirits, yakṣas,
 And raised corpses! Supreme! TURE!**

TSA WÄI NGAG KYI TÖ PA DI DANG
 CHHAG TSHÄL WA NI NYI SHU TSA CHIG

**These praises with the root mantras
 And prostrations thus are twenty-one!**

The Heart of the Perfection of Wisdom Sūtra

PHAG PA KÖN CHHOG SUM LA CHHAG TSHÄL LO

I prostrate to the Three Noble Rare Sublime Ones.

DI KÄ DAG GI THÖ PA DÜ CHIG NA

Thus did I hear at one time.

CHOM DÄN DÄ GYÄL PÖI Khab JA GÖ PHUNG PÖI RI LA / GE LONG GI
GEN DÜN CHHEN PO DANG JANG CHHUB SEM PÄI GEN DÜN CHHEN PO
DANG THAB CHIG TU ZHUG TE

The Bhagavān was dwelling on Mass of Vultures Mountain in Rājagṛha together with a great community of monks and a great community of bodhisattvas.

DEI TSHE CHOM DÄN DÄ ZAB MO NANG WA ZHE JA WÄI CHHÖ KYI
NAM DRANG KYI TING NGE DZIN LA NYOM PAR ZHUG SO

At that time, the Bhagavān was absorbed in the concentration on the categories of phenomena called “Profound Perception.”

YANG DEI TSHE JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA
CHÄN RÄ ZIG WANG CHHUG / SHE RAB KYI PHA RÖL TU CHHIN PA ZAB
MÖI CHÖ PA NYI LA NAM PAR TA ZHING / PHUNG PO NGA PO DE DAG
LA YANG RANG ZHIN GYI TONG PAR NAM PAR TA O

Also, at that time, the bodhisattva *mahāsattva ārya Avalokiteśvara* looked upon the very practice of the pro-found perfection of wisdom and beheld those five aggregates also as empty of inherent nature.

DE NÄ SANG GYÄ KYI THÜ TSHE DANG DÄN PA SHA RII BÜ JANG
CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG
CHHUG LA DI KÄ CHE MÄ SO

**Then, through the power of Buddha, the venerable Śāriputra
said this to the bodhisattva mahāsattva ārya Avalokiteśvara:**

RIG KYI BU / GANG LA LA SHE RAB KYI PHA ROL TU CHHIN PA ZAB MÖI
CHÖ PA CHÄ PAR DÖ PA DE JI TAR LAB PAR JA / DE KÄ CHE MÄ PA
DANG

**“How should any son of the lineage train who wishes to practice
the activity of the profound perfection of wisdom?”**

JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG
CHHUG GI TSHE DANG DÄN PA SHA RA DA TII BU LA DI KÄ CHE MÄ SO

**He said that, and the bodhisattva mahāsattva ārya Avalokiteśvara
said this to the venerable Śāradvatīputra:**

SHA RII BU / RIG KYI BU AM RIG KYI BU MO GANG LA LA SHE RAB KYI
PHA RÖL TU CHHIN PA ZAB MÖI CHÖ PA CHÄ PAR DÖ PA DE / DI TAR
NAM PAR TA WAR JA TE / PHUNG PO NGA PO DE DAG KYANG / RANG
ZHIN GYI TONG PAR NAM PAR YANG DAG PAR JE SU TA O

**“Śāriputra, any son of the lineage or daughter of the lineage
who wishes to practice the activity of the profound perfection
of wisdom should look upon it like this, correctly and repeatedly
beholding those five aggregates also as empty of inherent nature.**

ZUG TONG PA O / TONG PA NYI ZUG SO / ZUG LÄ TONG PA NYI ZHÄN
MA YIN / TONG PA NYI LÄ KYANG ZUG ZHÄN MA YIN NO / DE ZHIN DU
TSHOR WA DANG / DU SHE DANG / DU JE DANG / NAM PAR SHE PA
NAM TONG PA O

**“Form is empty. Emptiness is form. Emptiness is not other than
form; form is also not other than emptiness. In the same way,
feeling, discrimination, compositional factors, and consciousness
are empty.**

SHA RII BU / DE TAR CHHÖ THAM CHÄ TONG PA NYI DE / TSHÄN NYI ME PA
/ MA KYE PA / MA GAG PA / DRI MA ME PA / DRI MA DANG DRÄL WA
ME PA / DRI WA ME PA / GANG WA ME PA O

“Śāriputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.

SHA RII BU / DE TA WÄ NA TONG PA NYI LA ZUG ME / TSHOR WA ME /
DU SHE ME / DU JE NAM ME / NAM PAR SHE PA ME

“Śāriputra, therefore, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness;

MIG ME / NA WA ME / NA ME / CHE ME / LÜ ME / YI ME / ZUG ME / DRA
ME / DRI ME / RO ME / REG JA ME / CHHÖ ME DO

“No eye, no ear, no nose, no tongue, no body, no mind; no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon.

MIG GI KHAM ME PA NÄ YI KYI KHAM ME / YI KYI NAM PAR SHE PÄI
KHAM KYI BAR DU YANG ME DO

“There is no eye element and so on up to and including no mind element and no mental consciousness element.

MA RIG PA ME / MA RIG PA ZÄ PA ME PA NÄ / GA SHI ME / GA SHI ZÄ
PÄI BAR DU ANG ME DO

“There is no ignorance, no extinction of ignorance, and so on up to and including no aging and death and no extinction of aging and death.

DE ZHIN DU DUG NGÄL WA DANG / KÜN JUNG WA DANG / GOG PA
DANG / LAM ME / YE SHE ME / THOB PA ME / MA THOB PA YANG ME DO

“Similarly, there is no suffering, origination, cessation, and path; there is no exalted wisdom, no attainment, and also no nonattainment.

SHA RII BU DE TA WÄ NA / JANG CHHUB SEM PA NAM THOB PA ME PÄI
 CHHIR SHE RAB KYI PHA RÖL TU CHHIN PA LA TEN CHING NÄ TE / SEM
 LA DRIB PA ME PÄ TRAG PA ME DE / CHHIN CHI LOG LÄ SHIN TU DÄ NÄ
 / NYA NGÄN LÄ DÄ PÄI THAR CHHIN TO

“Śāriputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration and without fear. Having completely passed beyond error, they reach the end-point of nirvāṇa.

DÜ SUM DU NAM PAR ZHUG PÄI SANG GYÄ THAM CHÄ KYANG SHE
 RAB KYI PHA RÖL TU CHHIN PA LA TEN NÄ / LA NA ME PA YANG DAG
 PAR DZOG PÄI JANG CHHUB TU NGÖN PAR DZÖG PAR SANG GYÄ SO
“All the buddhas who dwell in the three times also manifestly, completely awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

DE TA WÄ NA / SHE RAB KYI PHA RÖL TU CHHIN PÄI NGAG / RIG PA
 CHHEN PÖI NGAG / LA NA ME PÄI NGAG / MI NYAM PA DANG NYAM
 PÄI NGAG / DUG NGÄL THAM CHÄ RAB TU ZHI WAR JE PÄI NGAG / MI
 DZÜN PÄ NA DEN PAR SHE PAR JA TE

“Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequaled, the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false.

SHE RAB KYI PHA RÖL TU CHHIN PÄI NGAG MÄ PA

“The mantra of the perfection of wisdom is declared:

TADYATHĀ GATE GATE PĀRAGATE PĀRASAMGATE BODHI SVĀHĀ

SHA RII BU / JANG CHHUB SEM PA SEM PA CHHEN PÖ DE TAR SHE RAB
 KYI PHA RÖL TU CHHIN PA ZAB MO LA LAB PAR JA O

“Śāriputra, the bodhisattva mahāsattva should train in the profound perfection of wisdom like that.”

DE NÄ CHOM DÄN DÄ TING NGE DZIN DE LÄ ZHENG TE JANG CHHUB
SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG LA
LEG SO ZHE JA WA JIN NÄ /

**Then the Bhagavān arose from that concentration and com-
mended the bodhisattva mahāsattva ārya Avalokiteśvara saying:**

LEG SO LEG SO / RIG KYI BU / DE DE ZHIN NO / RIG KYI BU DE DE ZHIN TE
/ JI TAR KHYÖ KYI TÄN PA DE ZHIN DU / SHE RAB KYI PHA RÖL TU CHHIN
PA ZAB MO LA CHÄ PAR JA TE / DE ZHIN SHEG PA NAM KYANG JE SU
YI RANG NGO

**“Well said, well said, son of the lineage, it is like that. It is like
that; one should practice the profound perfection of wisdom
just as you have indicated; even the tathāgatas rejoice.”**

CHOM DÄN DÄ KYI DE KÄ CHE KA TSÄL NÄ / TSHE DANG DÄN PA SHA
RI DVA TII BU DANG / JANG CHHUB SEM PA SEM PA CHHEN PO PHAG
PA CHÄN RÄ ZIG WANG CHHUG DANG THAM CHÄ DANG DÄN PÄI
KHOR DE DAG DANG / LHA DANG / MI DANG / LHA MA YIN DANG /
DRI ZAR CHÄ PÄI JIG TEN YI RANG TE / CHOM DÄN DÄ KYI SUNG PA
LA NGÖN PAR TÖ DO

**The Bhagavān having thus spoken, the venerable Śāradvatī-
putra, the bodhisattva mahāsattva ārya Avalokiteśvara, and
those surrounding in their entirety along with the world of gods,
humans, asuras, and *gandharvas* were overjoyed and highly
praised that spoken by the Bhagavān.**

This completes the Ārya-bhagavatī-prajñapāramitā-hṛdaya-sūtra.

Prayer to the Lion-Faced *Ḍākīnī*

KHA LA CHÖ PÄI NÄ CHHOG DAM PA NÄ
 NGÖN SHE DZÜ THRÜL NGA WÄI THU TOB CHÄN
 DRUB PA PO LA MA YI BU ZHIN ZIG
 NÄ SUM KHA DRÖI TSHOG LA CHHAG TSHÄL LO

**From the holy supreme realm of Khecara,
 You, who possess powers of clairvoyance and magical
 emanation,**

Look after practitioners like a mother looks after her children.

To the host of *ḍākinīs* of the three abodes, I prostrate.

AḤ KAḤ SAḤ MAḤ RAḤ CHAḤ ŚHAḤ DAḤ RAḤ SAḤ MAḤ RAḤ
 YAḤ PHAḤ (21x)

TADYATHĀ GATE GATE PĀRAGATE PĀRASAMGATE BODHI SVĀHĀ

PHAG PA KÖN CHHOG SUM GYI KÄI DEN PÄI TOB KYI CHHIR / DOG
 PAR GYUR CHIG (clap 1x) / ME PAR GYUR CHIG (clap 1x) / ZHI WAR GYUR
 CHIG (clap 1x) / DRA GEG BAR CHHÄ MI THÜN PÄI CHHOG NGÄN PA
 THAM CHÄ SHAN TIM KU RU SO HA

**By the teachings of the noble Three Rare Sublime Ones possess-
 ing the power of truth, may hindrances be averted. (clap 1x) May
 they be eliminated. (clap 1x) May they be pacified. (clap 1x) May
 all enemies and negative forces opposed to Dharma ŚHĀNTIM
 KURU SVĀHĀ.**

GEG RIG TONG THRAG GYÄ CHU ZHI WA DANG
 MI THÜN NÖ PÄI KYEN DANG DRÄL WA DANG
 THÜN PAR DRUB CHING PHÜN SUM TSHOG GYUR PÄI
 TRA SHI DE KYANG DENG DIR DE LEG SHOG

**May the host of 80,000 obstacles be pacified,
 May we be free from harmful conditions to Dharma,
 May all excellences be in accord with the Dharma,
 And may there be auspiciousness and perfect happiness
 here right now.**

Song of Immortality

*An Extensive Prayer for the Long Life
of His Holiness the Dalai Lama*

OM SVĀSTI

RAB JAM GYĀL WĀI SANG SUM MA LÜ PA
GANG DÜL CHIR YANG CHHAR WĀI GYU THRÜL GAR
SI ZHII GE LEG KÜN JUNG YI ZHIN NOR
NGÖ GYÜ DRIN CHÄN LA MÄI TSHOG NAM LA

**To the assembly of most kind teachers, both present and past—
The miraculous dance of the body, speech, and mind of
innumerable buddhas**

**Manifesting in accord with aspirants' spiritual capacities,
The wish-granting jewel, the source of all virtue and goodness—**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA
GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI
KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING
ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:
That Tenzin Gyatso, protector of the Land of Snows,
live for a hundred eons.**

**Shower on him your blessings
So that his aspirations are fulfilled without hindrance.**

CHHÖ YING KÜN SÄL KHYÖN DANG NYAM JUG PÄI
 DÜL DRÄL DE CHHEN YE SHE GYU MÄI TRIN
 DRANG ME TEN DANG TÄN PÄI KYIL KHOR DU
 SHAR WÄI YI DAM LHA TSHOG THAM CHÄ LA

**To the assembly of all meditational deities
 Manifesting as countless maṇḍalas and divinities—
 The magical clouds of immaculate, transcendent wisdom
 Reaching to the farthest expanse of the space of ultimate
 reality—**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA
 GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI
 KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING
 ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:
 That Tenzin Gyatso, protector of the Land of Snows,
 live for a hundred eons.
 Shower on him your blessings
 So that his aspirations are fulfilled without hindrance.**

PANG TOG YÖN TÄN LHÜN DZOG THRIN LÄ KYI
 NANG WA DRO KHAM GYA TSHOR TAG TSEN PÄ
 PHÄN DZÄ TOB CHU NGA WA LHA YI LHA
 RAB JAM DÜ SUM GYÄL WA THAM CHÄ LA

**To all the victorious buddhas of the three times
 Endowed with ten powers and who are even masters of
 the gods,
 And whose attributes of perfection are the source of all
 compassionate deeds
 Benefiting the vast ocean-like realm of sentient beings,**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA
 GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI
 KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING
 ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:
 That Tenzin Gyatso, protector of the Land of Snows,
 live for a hundred eons.**

**Shower on him your blessings
 So that his aspirations are fulfilled without hindrance.**

JIG TEN SUM LÄ GANG GI NGE DRÖL ZHING
 CHHOG TU ZHI WA NAM JANG NOR BÜI TER
 ZAG ME MI YO KÜN ZANG GE WÄI PÄL
 THEG SUM DAM PÄI CHHÖ KYI TSHOG NAM LA

**To the assembly of sacred doctrine embodied in the three
 vehicles,**

**Supremely serene, a jewel-treasure of enlightenment,
 Stainless, unchanging, eternally good, and the glory of
 all virtues,**

**Which actually liberates beings from the sufferings of
 the three worlds,**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA
 GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI
 KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING
 ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:
 That Tenzin Gyatso, protector of the Land of Snows,
 live for a hundred eons.**

**Shower on him your blessings
 So that his aspirations are fulfilled without hindrance.**

SI PÄI THRÜL KHOR JOM LA CHHE PA WÄI
 DEN DÖN NGÖN SUM JÄL WÄI YE SHE CHÄN
 NAM THAR DOR JEI DRONG LÄ MI CHHE PA
 RIG DRÖL PHAG PÄI GEN DÜN THAM CHÄ LA

**To all members of the enlightening, noble spiritual community,
 Who never stray from the thoroughly liberating
 adamantine city,
 Who possess the wisdom eye that directly sees
 the profound truth
 And the highest valor to destroy all machinations of
 cyclic existence,**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA
 GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI
 KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING
 ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:
 That Tenzin Gyatso, protector of the Land of Snows,
 live for a hundred eons.
 Shower on him your blessings
 So that his aspirations are fulfilled without hindrance.**

KHA CHÖ ZHING DANG NÄ YÜL DUR THRÖ DU
 DE TONG NYAM GYAR RÖL PÄI TSE JO YI
 NÄL JOR LAM ZANG DRUB LA DROG DZÄ PÄI
 NÄ SUM PA WO KHA DRÖI TSHOG NAM LA

**To the assembly of heroes and *dākinīs*, heavenly beings of the
 three worlds,
 Who appear in the highest paradises, in the sacred places, and
 in the cremation grounds,
 And who, through creative play in the hundred-fold experiences
 of bliss and emptiness,
 Support practitioners in their meditation on the excellent path,**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA
 GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI
 KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING
 ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:
 That Tenzin Gyatso, protector of the Land of Snows,
 live for a hundred eons.**

**Shower on him your blessings
 So that his aspirations are fulfilled without hindrance.**

DOR JE CHHANG GI KA TAG CHHAG GYÄI DÜ
 MI DRÄL RÄL PÄI THÖ DU NYER KÖ NÄ
 TÄN DANG TÄN DZIN KYONG WÄI THU TSÄL CHÄN
 YE SHE CHÄN DÄN TÄN SUNG GYA TSHO LA

**To the ocean of protectors endowed with eyes of transcendent
 wisdom—**

**The powerful guardians and upholders of the teaching
 Who wear inseparably on their matted locks
 The knot symbolizing their pledge to the Vajra Holder—**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA
 GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI
 KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING
 ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:
 That Tenzin Gyatso, protector of the Land of Snows,
 live for a hundred eons.**

**Shower on him your blessings
 So that his aspirations are fulfilled without hindrance.**

DE TAR LU ME KYAB KYI CHHOG NAM LA
 SHUG DRAG NYING NÄ GÜ PÄ SÖL TAB THÜ
 MI ZÄ NYIG MÄI ZUG NGÜ RAB NAR WÄI
 DAG SOG GANG JONG DRO WÄI GÖN CHIG PU

**Thus to this congregation of excellent, undeceiving refuge,
 We pray that by the power of this prayer
 Expressed from a heart filled with fervent devotion and
 humility,
 May the body, speech and mind of the sole savior of
 the Land of Snows,**

NGAG WANG LO ZANG TÄN DZIN GYA TSHO CHHOG
 SANG SUM MI SHIG MI GYUR MI NUB PAR
 ZHOM ZHIG YONG DRÄL DOR JE NYING PÖI THRIR
 KÄL PA GYA TSHOR YO ME TAG TÄN SHOG

**The supreme Ngawang Lozang Tenzin Gyatso,
 Be indestructible, unfluctuating and unceasing;
 May he live for a hundred eons,
 Seated on a diamond throne, transcending decay and
 destruction.**

RAB JAM GYÄL WA KÜN GYI DZÄ PÄI KHUR
 NYING TOB THRAG PAR ZUNG WÄI LAB CHHEN GYI
 THRIN LÄ KÜN PHÄN NOR BÜI NYING PO CHÄN
 ZHE PA JI ZHIN LHÜN GYI DRUB GYUR CHIG

**You are the jewel-heart embodying all compassionate,
 beneficial deeds;
 O most courageous one, you carry on your shoulders
 The burden of all the buddhas of the infinite realms.
 May all your noble aspirations be fulfilled as intended.**

DE THÜ DZOG DÄN KÄL ZANG NAM KHÄI GO
 LÜ CHÄN NGÄL SÖI CHI DU TAG DRÖL ZHING
 THUB TÄN CHHOG DÜ KÜN TU RAB DAR WÄI
 GE TSHÄN SI ZHII TSE MOR GYÄ GYUR CHIG

**By virtue of this may the heavenly doors of the fortunate
 era open**

**Eternally as a source of relief and respite for all beings;
 And may the auspicious signs reach the apex of existence and
 release,**

As the sacred teachings flourish through all times and in all realms.

CHHAG NA PÄ MÖI JIN LAB DÜ TSII GYÜN
 DAG SOG NYING GI ZUNG SU TAG MIN CHING
 KA ZHIN DRUB PÄI CHHÖ PÄ RAB NYEN NÄ
 KÜN ZANG CHÖ CHHOG GYA TSHO THAR SÖN SHOG

**May the nectar-stream of the blessings of the Lotus Holder
 Always enter our hearts and nourish them with strength.**

**May we please you with offerings of dedicated practice,
 And may we reach beyond the shores of perfect compassionate
 deeds.**

MÄ JUNG SÄ CHÄ GYÄL WÄI JIN LAB DANG
 TEN DREL LU WA ME PÄI DEN PA DANG
 DAG GI LHAG SAM DAG PÄI THU TOB KYI
 MÖN PÄI DÖN KÜN DE LAG NYUR DRUB SHOG

**Through the blessings of the wondrous buddhas and
 bodhisattvas,**

**By the infallible truth of the laws of dependent origination,
 And by the purity of our fervent aspirations,
 May the aims of my prayer be fulfilled without hindrance.**

Colophon: Composed by the two tutors of His Holiness the Dalai Lama, Trijang Rinpoche and Ling Rinpoche. Translated by Geshe Thupten Jinpa, 2002. Sanskrit terms transliterated by FPMT Education Services, December 2020.

Atíśa's Prayer: A Light Offering

MAR MEI Ö NI TONG SUM GYI TONG CHHEN PÖI JIG TEN GYI KHAM
KYI KHOR YUG DANG NYAM PAR GYUR CHIG
DONG BU NI RII GYÄL PO RI RAB DANG NYAM PAR GYUR CHIG
MAR KHU NI THÄI GYA TSHO TSAM DU GYUR CHIG
DRANG NI SANG GYÄ RE REI DÜN DU DUNG CHHIR RE RE JUNG WAR
GYUR CHIG

**May the light of the lamp be equal to the great billionfold
world system¹ and its environments;
May the wick be equal to the king of mountains, Mount Meru;
May the butter be equal to the infinite ocean;
May a hundred million lamps arise in front of each and every
buddha.**

Ö KYI SI PÄI TSE MO MÄN CHHÄ NÄ NAR ME PÄI NYÄL WA YÄN CHHÄ
KYI MA RIG PÄI MÜN PA THAM CHÄ SÄL NÄ CHHOG CHÜI SANG GYÄ
DANG JANG CHHUB SEM PÄI ZHING KHAM THAM CHÄ NGÖN SUM DU
TONG ZHING SÄL

**May the light eliminate all the darkness of ignorance, from Tip of
Samsāra down to Inexhaustible Hell, so that all the pure lands of
the buddhas and bodhisattvas of the ten directions can be seen
directly and clearly.**

OM VAJRA ĀLOKE ĀḤ HŪḤ

¹ Tib. *stong gsum gyi stong chen po'i 'jig rten gyi khams*. This is also translated as “three-thousand-fold world system” and “trichiliocosm.”

E MA HO

NGO TSHAR MÄ JUNG NANG SÄL DRÖL ME DI
 KÄL ZANG SANG GYÄ TONG TSA LA SOG PÄI
 RAB JAM CHHOG CHÜI ZHING KHAM THAM CHÄ DANG
 LA MA YI DAM KHA DRO CHHÖ KYONG DANG

**I offer this wonderful, excellent, clear, and luminous light
 To the Thousand Buddhas of the Fortunate Eon,
 To all the infinite pure lands of the ten directions,
 To all the gurus, *yidams*, *ḍākiṇīs*, Dharma protectors,
 And the assemblies of maṇḍala deities.**

PHA MÄ TSHO JÄ SEM CHÄN THAM CHÄ KYI
 TSHE RAB DI DANG KYE NÄ THAM CHÄ DU
 DZOG SANG GYÄ PÄI ZHING KHAM NGÖ THONG NÄ
 Ö PAG ME GÖN NYI DANG YER ME SHOG

**In this life and in all their future lives
 May all sentient beings, especially my father and mother,
 Be able to directly see the pure lands of the complete buddhas,
 And may they become inseparably one with the Savior
 Amitābha.**

KÖN CHHOG SUM DANG TSA SUM LHA TSHOG KYI
 DEN PÄI THU YI MÖN LAM DI TAB PÄ
 NYUR DU DRUB PAR JIN GYI LAB TU SÖL

By the power of the truth of the Three Rare Sublime Ones and
 the assembly of deities of the three roots,
 Please grant your blessings that my prayers be swiftly actualized.

TADYATHÄ PAÑCENDRIYA AVABODHANÄYE SVÄHÄ

MAR ME YE SHE Ö NGÄI NANG WA CHHEN PO CHIG TU GYUR
**The lamps completely transform into very brilliant five-colored
 lights of wisdom.**

PÄ DÄI TENG DU OM DANG DHI YIG LÄ
 JUNG WÄI LHA MO RAB DZE MAR ME MA
 DAR DANG RIN CHHEN GYÄN DÄN GYA TSA GYÄ
 KÜN GYI CHHAG NA MAR ME RE RE NAM

**On a lotus and moon disc, the syllables OM and DHI appear.
 From them, one hundred and eight exquisite light-offering
 goddesses appear,**

**Wearing silks and precious ornaments.
 Each goddess holds a lamp in her hands.**

JE WA THRAG THRIG DUNG CHHUR DRANG ME THRÖ
 NAM KHÄI THAR THUG SANG GYÄ ZHING KÜN GYI
 ZHI DANG THRO WÖI LHA TSHOG THAM CHÄ LA
 GYÜN CHHÄ ME PAR MAR ME ÜL WAR GYI

**From them, infinite billions of trillions of replicas of light-offering
 goddesses emanate**

**And make light offerings unceasingly
 To all the assemblies of peaceful and wrathful deities
 In the buddha lands throughout all of space.**

DE TAR MAR ME PHÜL WÄI SÖ NAM KYI
 TSHE DÄ JIN DAG THOG DRANG DRO DRUG GI
 NYAM CHHAG THAM CHÄ KONG GYUR CHIG
 TOG DRUB THAM CHÄ JANG GYUR CHIG
 LÄ NGÄN DIG DRIB DAG GYUR CHIG
 KHAM SUM KHOR WA TONG GYUR CHIG
 WANG GYÜR WANG DANG NGÖ DRUB TSÖL

**Thus, due to the merits of having made such a light offering,
 May all the degenerated [vows and *samayas*] of the deceased,
 the benefactors, and especially, the transmigratory beings of
 the six realms be restored;**

May all their conceptual obscurations be cleansed;

May all their bad karma, negativities, and obscurations be purified;

And may the three realms of *samsāra* become empty.

Please grant control, power, and realizations.

May all be virtuous!

Colophon:

Translated by Ven. Pemba Sherpa from *jo bo rjes mdzad pa'i smon lam in nyin zhag phrugs gcig la dge sbyor ji ltar bya ba'i tshul bshad pa legs bshad rin chen phreng ba*, 1988, Dharamsala: Tibetan Cultural Printing Press, 78–80. Reviewed by Joono Repo, 2020. Edited by Doris Low, Ven. Joan Nicell, and Ven. Ailsa Cameron, FPMT Education Services, 2021.

Chanting the Names of Noble Mañjuśrī

from the Words of the Buddha

In Indian language: *Ārya-mañjuśrī-nāma-saṅgītī*¹

In Tibetan: *phagpa jampal gyi tshän yangdagpar jöpa*

In English: Chanting the Names of the Noble Mañjuśrī

Homage to ever-youthful Mañjuśrī!

*I. The Request*²

Then Vajradhara, ever glorious,
Supreme subduer of the hard to tame,
The hero conquering the triple world,
The vajra lord and master of all secrets, (1)

With eyes wide open like white lotuses,
His face just like a lily in full bloom,³
While shaking in his hand repeatedly
A vajra of the highest excellence—(2)

Accompanied by countless Vajrapāṇis,
With features such as fierce, turbulent brows,
Subduers of the hard to tame, heroes,
Appearing with heroic, hideous forms, (3)

Brandishing in their hands their mighty vajras,
 The tips of which emit intensive light,
 Great benefactors to all living beings
 Through skill, through insight, and through great compassion, (4)

With pleased and happy attitudes, with joy,
 Their bodies those of wrathful deities,
 Protectors who assist the buddhas' deeds,
 Their bodies bowing reverentially—(5)

Paid homage to the true awakened one,
 Protector, Blessed One, Tathāgata.
 And joining his two palms respectfully,
 He said before the lord the following: (6)

'O omnipresent lord, for my well-being,
 With due concern for me and for my sake,
 That I may reach complete awakening
 Upon the basis of Illusion's Net;⁴ (7)

And for the sake of every living being—
 Sunk deep into the mud of ignorance,
 Their thoughts disturbed by various afflictions—
 So that they may obtain the highest fruit, (8)

May you—the most supreme awakened one,
 The Blessed One, the world's guru, and teacher,
 Who knows the great samaya's reality,
 Aware of wishes and abilities—(9)

Reveal to us the great name chanting of
 The wisdom body of the Blessed One,
 The great uṣṇīṣa, master of all speech,
 The self-arising wisdom emanation, (10)

The wisdom deity called Mañjuśrī;
 These names with meaning both profound and vast;
 Of great significance; unmatched; serene;
 With goodness at their start, middle, and end; (11)

Proclaimed by buddhas of the aeons past,
 And to be taught by buddhas yet to come;
 And taught not once but time and time again
 By all the buddhas of the present age; (12)

Which were respectfully recited in
 Illusion's Net, the tantra most supreme,
 By multitudes of mighty Vajrapāṇis,
 The joyous guardians of secret mantras. (13)

Just this I shall uphold with firm resolve,
 Until I reach my final liberation,
 So that I may become, O great protector,
 The bearer of the buddhas' every secret; (14)

And this I shall reveal to living beings
 According to each one's capacity,
 In order that afflictions may be quelled,
 So ignorance may fully be dispelled.' (15)

With this request to the Tathāgata,
 The master of all secrets, Vajrapāṇi—
 His body bowed, his palms politely joined—
 Then stood before the lord devotedly. (16)

2. *The Reply*

And so the Blessed One, lord Śākyamuni,
The best of men, the fully awakened one,
Extending from his mouth his handsome tongue,
A tongue unmatched in both its breadth and length, (17)

Displaying a gentle smile to living beings—
A smile that fills the threefold world with light;
That tames the enemy, the four Māras;
That ends unwanted birth in all three forms⁵—(18)

His voice melodious, like that of Brahmā,
Completely filling all the triple world,
Replied as follows to the lord of secrets,
To Vajrapāṇi, strongest of the strong: (19)

‘That you, abounding in supreme compassion
And aiming to assist all living beings,
Are willing and prepared to hear from me
This evil-quelling, purifying chanting—(20)

The chanting of the names, so filled with meaning,
Of Mañjuśrī’s embodiment of wisdom—
How truly excellent, O Vajradhara;
How excellent of you, O Vajrapāṇi! (21)

And so I shall, O master of all secrets,
Reveal just that to you most splendidly.
With single-minded focus, listen well!’
‘How excellent!’ responded Vajrapāṇi,
‘So truly excellent, O Blessed One.’ (22)

3. *The Survey of the Six Families*

And then the Blessed One, lord Śākyamuni,
Surveyed in full the family great with mantras,
The family of the vidyās and the mantras,
The family that is threefold by its nature, (23)

The family of and yet beyond the world,
The family great in brightening the world,
The foremost family of mahāmudrā,
And so the family great with great uṣṇīṣas. (24)

4. *The Stages of Awakening According to Illusion's Net*

And then, about the lord of speech,⁶ he spoke
These verses, which include six kingly mantras,⁷
Which manifest from non-duality,
Which bear the quality of non-arising: (25)

A Ā I T U Ū E AI
O AU AṂ AḤ STHITO HRDI |
JÑĀNA-MŪRTIR AHAṂ BUDDHO
BUDDHĀNĀṂ TRYA-DHVA-VARTINĀM⁸ || (26)

OṂ VAJRA-TĪKṢṂA DUḤKHA-CCHEDA
PRAJÑĀ-JÑĀNA-MŪRTAYE
JÑĀNA-KĀYA VĀGĪ-ŚVARA
ARAPACANĀYE TE NAMAḤ⁹ || (27)

5. *The Great Vajradhātu Maṇḍala*

And so, he is the Blessed One, the Buddha,
Awakened fully, born of the letter 'a';
He is the letter 'a', the foremost phoneme,¹⁰
Supreme-most syllable, with meaning great, (28)

Arising from great vital force,¹¹ unborn,
 Beyond expression based on words or speech,
 The foremost cause of every form of speech,
 The shining forth of every kind of language, (29)

Great feast¹² who takes the form of great passion,
 Producing bliss in every sentient being,
 Great feast who takes the form of great anger,
 Great enemy of every mental poison, (30)

Great feast who is by nature great delusion,
 Delusion's vanquisher for deluded minds,
 Great feast who is in essence great fury,
 Great adversary to all furiousness, (31)

Great feast who takes the form of great desire,
 Who vanquishes desire in all forms;
 He is great carnal lust; he is great bliss;
 He is great happiness; he is great joy; (32)

With great appearance, bearing forms supreme,
 With great complexion, marked by great physique,
 With great renown, the great munificent one,
 His maṇḍala voluminous and great, (33)

The bearer of the mighty sword of wisdom,
 The foremost goad for taming great afflictions,
 Possessing great renown, his glory great,
 His brightness great, his lustre most supreme, (34)

Most wise upholder of the great illusion,
 Fulfiller of the great illusion's aims,
 Enraptured by the great illusion's rapture,
 The great illusion's great illusionist, (35)

The foremost lord of great munificence,¹³
 Supreme upholder of great discipline,
 Intent supporter of great tolerance,
 With valour rooted in great diligence, (36)

Samādhi-resting through great meditation,
 Endowed with bodies flowing from great wisdom,
 Both great in strength and great in skilful means,
 A brimming ocean filled with vows and knowledge, (37)

By nature great in kindness, limitless,
 The foremost mind, enriched by great compassion,
 Of great insight, of great intelligence,
 Great dexterous one, with methods ever great, (38)

Commanding powers and great miracles,
 With driving force supreme, with speed unmatched,
 Renowned great lord, of foremost majesty,
 Most valorous owing to his great might, (39)

Destroying the massive mountain of becoming,
 Unyielding, holding strong a massive vajra,
 Great terrifying lord, the great cruel one,
 Provoking fear in great and daunting creatures,¹⁴ (40)

Protector as the greatest of all *vidyās*,¹⁵
 A guru as the greatest of all mantras,
 Traversing well the Mahāyāna's path,
 Himself the Mahāyāna's foremost way; (41)

6. *The Wisdom of the Immaculate Dharmadhātu*

He is Mahā-vairocana; the Buddha;
Great sage; observing great, intensive silence;¹⁶
Arising from the Great Mantra Way;
He is at heart the Great Mantra Way; (42)

Accomplished in the ten pāramitās,
Having the ten pāramitās as home,
In whom the ten pāramitās are pure,
For whom the ten pāramitās are means, (43)

Protector, reigning over all ten grounds,¹⁷
Residing steadily on all ten grounds,
Made pure in nature by the tenfold knowledge,¹⁸
Maintaining purity through tenfold knowledge, (44)

With tenfold forms, intent on tenfold content,¹⁹
With tenfold strength,²⁰ pervasive, lord of sages,
Achieving every aim for every being,
Endowed with tenfold mastery,²¹ supreme, (45)

Beginningless, complexity devoid,
By nature pure, reality in essence,
Unwavering, a speaker of the truth,
With speech and actions perfectly aligned, (46)

A teacher of the non-dual truth, non-dual,
Atop reality's most lofty peak,
With selflessness his wild lion's roar,
Instilling fear in deer-like misled seekers,²² (47)

With journeys fruitful, travelling everywhere,²³
As swift as thought in all tathāgatas,
A victor, slayer of foes, triumphant lord,
A universal king, with forces great,²⁴ (48)

Assembly head, instructor for assemblies,
 Assembly lord, assembly chief, the ruler,
 Most influential, bearing precious burdens,
 Not other-bound, his way the greatest way, (49)

The lord of speech, the master of expression,
 Most skilled in words, adept with language, truthful,
 With boundless words, the teacher of the truth,
 Providing teachings on the fourfold truth, (50)

Not coming back, not turning 'round, rhino,
 The leader of the pratyekabuddhas,²⁵
 Gone forth by going forth in different ways,
 The single cause of all great elements, (51)

Arhat, bhikṣu, defilements exhausted,
 Devoid of passion, master of the senses,
 Arrived at comfort, met with security,
 For he, having cooled down, is free from stains; (52)

Equipped in full with knowledge and its base,²⁶
 A sugata, best knower of the world,
 Not thinking 'me', not clinging onto 'mine',
 Established in the system of two truths, (53)

Upon the edge of cyclic life's far shore;
 With deeds accomplished; resting on the bank;
 Emerging from untainted, lone awareness;
 With sword-like insight ever penetrating; (54)

The sun, the Dharma king, the noble Dharma,
 Supreme illuminator of the world,
 The Dharma lord, the sovereign of the Dharma,
 The teacher of the path to excellence, (55)

Accomplishing all goals,²⁷ fulfilling aims,
 Completely free from wants of any kind,
 Bereft of thought, a non-depleting source,
 The Dharma source,²⁸ supreme, beyond decay, (56)

Enriched by merit; merit's gathering;
 Unique great wisdom; wisdom; wisdom-rich;
 Aware of what exists and what does not,
 While gathering the twofold gathering; (57)

Eternal, yogin, king of everywhere,
 The object and the mind of concentration,
 The master of intelligent reflection—
 For by oneself alone is he experienced—
 Immovable, the ultimate beginning,
 The holder of the three enlightened bodies, (58)

The Buddha, formed of five embodiments,²⁹
 The omnipresent, made of five wisdoms,
 His diadem with five awakened ones,
 With all five eyes,³⁰ maintaining non-attachment, (59)

The great progenitor of all the buddhas,
 The buddhas' eminent and foremost son,
 Arising from the world of true insight,
 The sourceless, Dharma source, existence ending, (60)

Comprised of vajras, wholly dense and firm,
 The newborn sovereign ruler of the world,
 Emerging from the sky, the self-arisen,
 A massive blaze of knowledge and of insight, (61)

Illuminating,³¹ beacon of great light,
 A lamp of wisdom, shining brilliantly,
 A light for beings, a lantern unto wisdom,
 With energy supreme, most radiant, (62)

The *vidyā*-king, the greatest mantra's lord,
 The mantra king, achieving noble aims,
 The great *uṣṇīṣa*, marvellous *uṣṇīṣa*,
 The lord of space, revealer of all things, (63)

The best embodiment of every buddha,
 With eyes the joy of every living being,
 Creator, manifesting varied forms,
 Great sage, deserving praise, deserving worship, (64)

A mantrin, born unto the triple family,³²
 Upholding mantras of the foremost pledge,³³
 The greatest bearer of the triple gem,
 Who teaches all three peerless vehicles, (65)

With snare unfailing, most victorious,
 The snatcher ever great, the vajra snare,
 The vajra hook, the snare of excellence.³⁴

7. *The Mirror-Like Wisdom*³⁵

Called Vajra-bhairava, he is terrific, (66)

Six-faced, the king of anger,³⁶ hideous,
 Six-eyed, six-armed, the ever powerful,
 Baring his terrible fangs, a skeleton,
Halāhala,³⁷ a hundred faces proud, (67)

The Yama killer,³⁸ ruling obstacles,³⁹
 Instilling fear, with vajra impetus,
 The vajra-hearted, famous for his vajra,
 With belly large, with vajras of illusion, (68)

The vajra-born; the sovereign of the vajra;
 Akin to space; his core comprised of vajras;
 Unmoving;⁴⁰ haughty with his single dreadlock;
 His clothes an elephant's raw hide, still moist; (69)

The great terrific one, who cries *hā hā*,
 Who screams *hī hī*, instilling fervent fear,
 His laugh a screeching laugh, a booming laugh,
 He is the vajra laugh, the mighty howl; (70)

He is the noble sattva, Vajrasattva,
 The vajra's sovereign lord, the highest bliss,
 The vajra's wrathfulness, the highest joy,
 Intoning *hūms* of Vajra-hūṃkāra, (71)

With vajra arrows serving as his weapon,
 His sword comprised of vajras, slashing all,
 Upholding every vajra, vajra bearing,
 With just a single vajra, ending strife, (72)

With eyes, like vajra fire, truly dreadful;
 With hair that's like a vajra set ablaze;
 Immersion of the vajra;⁴¹ great immersion;
 With eyes like vajras; eyes a hundredfold; (73)

With vajra hairs that sprout upon his body;
 His unique figure marked by vajra hairs;
 With nails advancing, vajras at their tips;
 With skin that's solid like a vajra's core; (74)

The splendid master, donning vajra garlands,
 Adorned with vajra-fashioned ornaments,
 With booming voice, his laughter crying 'ha ha',
 Six-syllabled, producing vajra rumbles, (75)

Great Mañjughoṣa, sound supremely loud,
 A roar unique unto the threefold world,
 The voice that reaches every bound of space,
 Pre-eminent amongst all voice-endowed. (76)

8. *The Wisdom of Discernment*

He is a being who's fully realised truth,
 Reality, its peak, and selflessness;⁴²
 Supreme in propagating emptiness;
 Unspoken; teaching both the deep and vast; (77)

The Dharma conch, emitting piercing sound,
 The Dharma gong, with lasting resonance,
 Arriving at unbounded liberation,⁴³
 He is the Dharma drum in all directions; (78)

Without a form, with handsome form, supreme,
 Replete with forms diverse, comprised of mind,
 With splendour shining through his every form,
 With all reflections under his control, (79)

Invincible, renowned as lord supreme,
 The lord supreme who rules the threefold world,
 Abiding on the nobles' lofty path,
 Great source of flourishing, the Dharma's crown, (80)

With youthful form unique unto all worlds,
 The elder, senior, father of all beings,
 Adorned with thirty-two auspicious marks,
 Most beautiful, most handsome in all worlds, (81)

The teacher teaching mundane good and knowledge,
 The teacher to all beings, most confident,
 The world's most trusted guide, protector, saviour,
 The refuge unsurpassed, the guardian, (82)

With rich enjoyments filling all of space,
 The knowledge-ocean of omniscient beings,
 While smashing through the shell of ignorance,
 And breaking through the cage of cyclic life, (83)

The thorough queller of intense affliction,
 Arriving at saṃsāra's opposite shore,
 His crown the crown of wisdom consecration,
 His ornaments comprising perfect buddhas, (84)

The soother of the pain of threefold pain,
 The ender of the trio,⁴⁴ ending free,
 Arriving at the threefold liberation,
 Completely free of every obscuration,
 Having achieved equality sky-like, (85)

Beyond the stains of every last affliction,
 Aware of timelessness in all three times,
 Most eminent amongst all sentient beings,
 The crown amongst those crowned with noble virtues, (86)

Completely free from every kind of substrate,⁴⁵
 Established firmly on the path of space,
 A splendid wish-fulfilling jewel in hand,
 The best of all that's precious, omnipresent, (87)

Great wish-fulfilling tree, most plentiful,
 The greatest of all great auspicious vases,
 Fulfilling the aims of living beings, a doer,
 An ally, most beloved to all creatures, (88)

Aware of good and bad, aware of times,
 The omnipresent knower of the pledges,
 Upholding pledges, conscious of occasions,
 Awake to varied aptitudes in beings,
 With expertise in threefold liberation,⁴⁶ (89)

With virtues, knowing virtues, knowing Dharma,
 Auspicious, source of all auspiciousness,
 Of all auspicious things the most auspicious,
 Great splendour, glory, good, most prosperous, (90)

Great reassurance, foremost celebration,
 Great joyousness, the highest form of pleasure,
 Abundance, reverence, action venerable,
 Great happiness, the noble lord of splendour, (91)

The greatest granter of all wishes, wished for,
 The highest source of refuge, refuge granting,
 The fearsome enemy of potent danger,
 Alleviating danger in all forms, (92)

With tufts of hair, with plumes of luscious hair,
 With matted hair, with matted locks, cord-tied,⁴⁷
 Five faced, with five hair tufts, his head well-crowned,
 His head adorned with garlands of five strands, (93)

Upholding great observances, head shaven,
 The foremost of observances, chaste student,
 With great austerities perfected fully,⁴⁸
 He is the greatest bather, Gautama; (94)

A brahmin, Brahmā, knower of *brahman*,⁴⁹
 Arrived in full at *brahman nirvāṇa*,
 Awakening, its branches,⁵⁰ liberation,
 Release, complete tranquillity, quiescence,⁵¹ (95)

Nirvāṇa, peacefulness, tranquillity,
 Approaching graceful entry to nirvāṇa,
 The culmination, ending pain and pleasure,
 The state devoid of passion, free from substrates, (96)

Beyond defeat, unmanifest, unmatched,
 Not making manifest, appearance-free,
 Pervasive, timeless, fully omnipresent,
 Minute, beyond defilements, seed-free, (97)

Unstained, devoid of passion, passionless,⁵²
 Controlling humours, free from every illness,
 By nature most awakened, fully awake,
 Omniscient, knowing everything, supreme, (98)

Beyond reality as consciousness,
 Pristine awareness, bearing non-dual form,
 Beyond conceptualisation, effort-free,
 Acting as buddhas do in every age, (99)

The Buddha, endless and beginningless,
 The Buddha at the start, devoid of sequence,
 With wisdom as his only eye, unstained,
 Tathāgata, with wisdom as his body, (100)

The sovereign of all language, great debater,
 The king of discourse, best of orators,
 The best and greatest of communicators,
 The unassailable, the lion of speech, (101)

With universal vision, true delight,
 With fire garlands, handsome to behold,
 The endless knot,⁵³ most radiant, great lustre,
 With shining rays in hand providing light, (102)

The best and foremost of all great physicians,
 Unequaled in removing thorns of pain,
 A tree providing medicine for all,
 A foe opposing every malady, (103)

The lovely crowning jewel of all three worlds,
 A cluster of the stars, most glorious,
 The end of space in all its ten directions,
 The hoisting high of Dharma's victory flag, (104)

Sharing one large umbrella with the world,
 With love and kindness as his maṇḍala,
 The celebrated lotus lord of dance,⁵⁴
 Pervasive with his precious parasol, (105)

The blazing energy of all the buddhas,
 With bodies fully shared by all the buddhas,
 The highest union formed with all the buddhas,
 The single teaching taught by all the buddhas, (106)

Most glorious with Vajra-ratna's blessing,
 The highest sovereign lord of Sarva-ratna,
 The king supreme of Sarva-lokeśvara,
 The lord on high of Sarva-vajradhara, (107)

The quintessential mind of Sarva-buddha,⁵⁵
 Residing in the mind of every buddha,
 The greatest body borne by every buddha,
 The lovely speech enriching every buddha, (108)

The scorching brightness from the vajra sun,
 With stainless lustre from the vajra moon,
 Great passion of the passionless and others,
 With multi-coloured rays that brightly blaze, (109)

The perfect buddhas' perfect vajra posture,
 Retaining for all beings the buddhas' Dharma,
 The lotus buddhas'⁵⁶ celebrated son,
 The knowledge treasurer for the omniscient, (110)

The sovereign king, controlling all illusions,
 The foremost master of the buddhas' spells,
 Called Vajra-tikṣṇa, sword supremely mighty,
 Completely pure, the highest syllable, (111)

Atop pain's remedy—the Mahāyāna—
 With vajra-Dharma as his mighty weapon,
 With vajra depth, renowned as Jina-jik,
 With vajra thought, aware of how things are, (112)

Perfecting all perfections perfectly,
 Adorned by all the grounds of bodhisattvas,
 The selflessness of pure phenomena,
 With lustre that is moonlight unto knowledge, (113)

With great endeavours as illusory nets,
 The foremost master ruling every tantra,
 Endowed in full with every vajra posture,
 Completely furnished with all wisdom bodies, (114)

Completely good, with intellect supreme,
 The embryo of earth,⁵⁷ sustaining beings,
 Great embryo from which all buddhas form,
 With emanation circles most diverse, (115)

The highest nature of all entities,
 Supportive of the nature of all things,
 With goals for all, with dharmas unarisen,
 Supportive of the nature of all dharmas, (116)

With full awareness of phenomena
 In but an instant as the wisest sage,
 With vivid realisation of all dharmas,
 He is a sage, the greatest intellect,
 The vanquisher of hosts of evil spirits; (117)

Unwavering, completely pure in nature,
 Grasping the wakefulness of perfect buddhas,
 The direct realization of all buddhas,
 He is the flame of wisdom, luminous; (118)

9. *The Wisdom of Equality*

The great fulfiller of desired aims,
 The purifier of all evil states,
 The greatest of all living beings, protector,
 The earnest liberator of all creatures, (119)

Unrivalled knight in battle with afflictions,
 Humiliating ignorance—his foe,
 The celebrated mind⁵⁸ of amorousness,
 Endowed with forms heroic and repulsive, (120)

The dancer moving to and fro his hundreds
 Of lengthy arms while setting down his stride,
 The dancer spreading through the whole of space
 And filling it with Śrīmat's hundred arms,⁵⁹ (121)

Stood tall atop the surface of the earth,
 The sole of just one foot pervading all;
 Stood tall atop the summit of the world,⁶⁰
 The nail of his big toe suppressing all; (122)

Whose aim is one; whose aim is non-dual Dharma;
 Whose aim is ultimate; beyond destruction;
 Whose mind consists in groups of consciousness
 With varied objects, forms, and cognisance; (123)

Amused with every object of existence,
 A mind of passion, loving emptiness,
 Transcending worldly passion and the like,
 With great enjoyment for the threefold world, (124)

With fair complexion white like pristine clouds,
 With radiance like beams from autumn moons,
 With lustre rivalling the morning sun's,
 With nails emitting light of crimson red,⁶¹ (125)

Whose handsome crown has sterling sapphires,
 Whose hair has tips of sapphire deep blue,
 With glory from the light of his great jewel,
 Adorned with emanations of the buddhas, (126)

The shaker of a hundred worldly realms,
 His strength the four miraculous powers,⁶²
 Reality, with mindfulness supreme,
 Samādhi king of fourfold mindfulness,⁶³ (127)

Infused with scents from bloom on bodhi's branches,
 An ocean of tathāgata virtues,
 With knowledge of the eightfold path's true way,
 With knowledge of the path of perfect buddhas, (128)

The great attachment of all living beings,
 Attachment-free, comparable to space,
 When springing up in every creature's mind,
 He is, for every being, as swift as mind; (129)

Aware of all the aptitudes of beings,
 While captivating every creature's mind,
 With insight into aggregated natures,⁶⁴
 Himself with fully pure five aggregates, (130)

Atop the peak of every going forth,
 Most skilled in going forth in every way,
 Established on all paths of going forth,
 The teacher of all forms of going forth, (131)

Uprooting all becoming with twelve links,
 Endowed with purity in all twelve forms,⁶⁵
 His form the way of fourfold noble truth,
 With realization of the eightfold knowledge,⁶⁶ (132)

With meaning of the truths in twelvefold form,⁶⁷
 Aware of suchness in its sixteen forms,⁶⁸
 With true awakening in twenty forms,⁶⁹
 Awakened fully, knowing all, supreme, (133)

Dispatching countless sets of some ten million
 Embodiments of emanating buddhas,
 The final realisation of all moments,
 Who knows each moment's object for all minds, (134)

And manifesting for the sake of beings
 With means derived from varied vehicles,
 Gone forth by way of all three vehicles,
 Remaining in the single vehicle's fruit, (135)

With purified afflictive spheres⁷⁰ at heart,
 Annihilating every karmic sphere,
 Arrived atop dry land from flooding oceans,⁷¹
 Emerged from yoga's perilous dark grove,⁷² (136)

Released from general, minor, and complete
 Afflictions and their latent tendencies;
 With insight, means, and foremost empathy;
 Achieving fruitful aims for living beings; (137)

Abiding object-free through all perceptions,⁷³
 With consciousness as object, with cessation,
 With every being the object of his mind,
 With knowledge that's the mind of all the buddhas, (138)

Residing in the mind of every being;
 Having become their minds' equality;
 And satisfying the mind of every being;
 He is, for every being, great inner joy; (139)

Confusion-free regarding points of doctrine,⁷⁴
 Completely free from error in all its forms,
 His thinking free from doubt, his object threefold,
 His object all, three properties by nature,⁷⁵ (140)

Throughout three times, the content of five skandhas,
 Discerning clearly each and every moment,
 Awakening in but a single moment,
 His basic nature equal to all buddhas, (141)

With body bodiless, the best of bodies,
 With realization of the peak of bodies,
 Displaying his form in every possible way,
 He is the greatest stone, the precious gem; (142)

10. The Wisdom of Performing Actions

What all the perfect buddhas are to know,
 The buddhas' unsurpassed awakening,
 Devoid of syllables, yet born of mantra,
 Arising from Great Mantra's threefold family,⁷⁶ (143)

The father to the meaning of all mantras,
 The greatest bindu, void of syllables,
 With five great syllables,⁷⁷ great empty one,
 A hundred syllabled,⁷⁸ devoid of bindu, (144)

Endowed with every form, yet free from form,
 Supporting half of half of sixteen bindus,⁷⁹
 Transcending every grouping, void of members,
 Sustaining dhyāna's fourth and final peak, (145)

Aware of dhyāna's each and every aspect,
 With knowledge of samādhis' types and families,
 The best of bodies—body of samādhi,
 The sovereign king of all enjoyment bodies, (146)

The best of bodies—emanation body,
 The heir to emanations of the buddhas,
 With varied emanations everywhere,
 While benefiting all, however needed, (147)

The sovereign of the gods, the god of gods,
 Asura lord, the ruler of immortals,
 The king of deities, the gods' guru,
 The highest lord of pramathas,⁸⁰ Pramatha, (148)

Emerged from cyclic life's imposing forest;
 The single teacher; guru for all beings;
 In every well-known world, in all directions,
 The eminent bestower of the Dharma; (149)

Concealed by armour made of loving-kindness;
 Well shielded by the shield of empathy;
 With wisdom sword in hand, with bow and arrow;
 Concluding war with ignorance and kleśas; (150)

The māras' enemy and tamer, hero,
 Eliminating threats from all four māras,
 Defeating all the armies of the māras,
 A guide for living beings, the perfect buddha, (151)

Deserving homage, worthy of respect,
 Deserving reverence, always honourable,
 Deserving worship, worthy of regard,
 The highest guru, ever venerable, (152)

Traversing all three worlds in just one stride,
 His step extending past the bounds of space,
 With knowledge of the three, well-versed, and pure,⁸¹
 With sixfold higher knowledge and recall,⁸² (153)

The bodhisattva and mahā-sattva,
 With power great, transcending worldly life,
 Perfected by his excellence of insight,
 Now unified with insight's highest nature, (154)

The whole, aware of self, aware of other,
 For, fit for all, he is the best of men;
 Surpassing all to which he is compared,
 Supreme most lord of knowing and what's known, (155)

The foremost master of imparting Dharma,
 Who shows the meaning of the fourfold seal,⁸³
 The most revered amongst all living beings
 Engaged in going forth on all three paths, (156)

With glory purified by ultimate truth,
 Most fortunate within the threefold world,
 The celebrated source of all endowments,
 Supreme among the glorious, Mañjuśrī. (157)

11. Praise for the Wisdom of the Five Tathāgatas

Homage to you, boon granter, best of vajras;
 O summit of existence, homage to you;
 Homage to you, whose source is emptiness;
 O Buddha's awakening, homage to you; (158)

O passion of the buddhas, homage to you;
 Desire of the buddhas, I pay you homage;
 O love of every buddha, homage to you;
 The joy of all the buddhas, I pay you homage; (159)

O smile of every buddha, homage to you;
 The laugh of all the buddhas, I pay you homage;
 O speech of every buddha, homage to you;
 The heart of all the buddhas, I pay you homage; (160)

Arisen from non-being, homage to you;
 Homage to you, arisen from the buddhas;
 Arisen from the sky, homage to you;
 Homage to you, born of pristine wisdom; (161)

O net of illusion, homage to you;
 Homage to you, the buddhas' spectacle;
 Homage to you, the everything of all;
 O body of wisdom, homage to you! (162)

OM SARVA-DHARMĀBHĀVA-SVABHĀVA VIŚUDDHA-VAJRA
A Ā AM AḤ |

PRAKṚTI-PARIŚUDDHĀḤ SARVA-DHARMĀ YAD UTA
SARVA-TATHĀGATA-JÑĀNA-KĀYA-MAÑJUŚRĪ-
PARIŚUDDHITĀM UPĀDĀYETI A ĀḤ |
SARVA-TATHĀGATA-HṚDAYAM HARA HARA |
OM HŪM HRĪḤ BHAGAVAN JÑĀNA-MŪRTI VĀG-
TĪSVARA MAHĀ-VĀCA SARVA-DHARMA GAGANĀMALA-
SUPARIŚUDDHA-DHARMA-DHĀTU-JÑĀNA-GARBHA ĀḤ |⁸⁴

Then Vajradhara, ever glorious,
Most pleased and satisfied, with folded palms,
Prostrated to the Buddha, noble guard,
The Blessed One, the lord Tathāgata; (163)

And with a host of other Vajrapāṇis—
Of varied forms, the lords of guhyakas,
Sublime protectors, noble wrathful kings—
He then exclaimed this effervescent praise: (164)

Protector, we rejoice! How excellent!
How excellent what you have clearly taught!
Through you our lofty aim has been achieved,
Which leads to true and full awakening; (165)

And so the aims of helpless mundane beings,
Who seek the fruits of perfect liberation.
Just this taught in the Māyājāla is
The noble path that leads to excellence: (166)

With largeness, vastness, and profundity,
With meaning great, achieving beings' aims,
Just this comprises every buddha's sphere,
Just this is taught by all awakened ones. (167)

This concludes the Supreme Chanting of the Names of the Blessed One Mañjuśrī, the Wisdom Deity. It was extracted from the noble Net of Illusion, a mahāyoga tantra in sixteen thousand parts, from its chapter on the net of samādhi. It was spoken by the Blessed One Śākyamuni, the Tathāgata.

Translated by Ryan Conlon with the assistance of Stefan Mang. Special thanks to Prof. Harunaga Isaacson, Adam Pearcey, and others for offering valuable suggestions that greatly improved our work. The translation is based on the Nāmasaṅgīti's Sanskrit text, for which we used as our main interpretative guides the ancient Tibetan translation (here printed alongside the English text),⁸⁵ as well as commentaries by Vilāsavajra⁸⁶ and Vimalamitra.⁸⁷

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Notes

- 1 Note that as far as we can presently determine, the title (Ārya)-mañjuśrīnāmasaṅgīti does not appear to be attested in original Sanskrit sources and can only be found in Tibetan renderings of the Sanskrit title or in modern literature. The tantra's most common title in Sanskrit is simply Nāmasaṅgīti ('Chanting the Names'), while the colophons to the tantra itself generally give the full title as Bhagavato Mañjuśrījñānasattvasya Paramārthā Nāmasaṅgītiḥ ('The Supreme Chanting of the Names of the Blessed One Mañjuśrī, the Wisdom Deity').
- 2 The chapter titles are included in many but not all witnesses of the Nāmasaṅgīti and its translations. Commentators employ them to explain the structure of the text. They are generally not chanted aloud by contemporary practitioners who recite the text.
- 3 Some witnesses of the ancient translations have an alternative reading (pad+ma rgyas pa'i gdan la bzhungs), which can be translated 'seated atop a seat that is a lily in full bloom'.
- 4 'Illusion's Net' can be understood as a proper name referring to the Māyājālatantra and the tantric system presented therein. Various esoteric and non-esoteric glosses of this name are possible: for example, Vimalamitra states that the word hints at the unity of a special form of insight and means.
- 5 The 'three forms of unwanted birth' are birth in hell, as a hungry ghost, or as an animal.
- 6 Vimalamitra, as well as most witnesses we have consulted of the Nāmasaṅgīti's Tibetan translations, indicates that 'the lord of speech' is the Buddha: i.e., 'the Buddha, the lord of speech, spoke these verses'. Vilāsavajra and the Sanskrit witnesses of the Nāmasaṅgīti, however, indicate that 'the lord of speech' refers to Mañjuśrī. The latter reading and interpretation are, in our opinion, preferable on the grounds of grammar and sense, and we therefore reflect it in our English translation.
- 7 These six mantras are expressed in verse 27.
- 8 This mantra can be translated as follows: a ā i ī u ū e ai o au aṃ aḥ—I, the Buddha, located in the heart, am the wisdom body of all buddhas residing throughout the past, present, and future.
- 9 This mantra can be translated as follow: Oṃ, homage to you, Arapacana—Vajratīkṣṇa ('vajra-sharp'), Duḥkhaścheda ('eliminator of suffering'), Prajñājñānamūrti ('embodiment of insight-wisdom'), Jñānakāya ('wisdom body'), Vāgīśvara ('lord of speech')!

- 10 The Sanskrit word akṣara (letter/phoneme/syllable) can also be understood to refer to an imperishable thing. This understanding is reflected in the Kangyur's translation of the Nāmasaṅgīti: i.e., 'He is the ultimate, imperishable thing'.
- 11 When used in reference to letters, the word mahāprāṇa (translated here as 'arising from great vital force') means 'aspiration', which would normally not apply to a vowel such as 'a'. Vimalamitra explains that the vowel 'a' is unique in not depending on the teeth, nose, tongue, and so forth for its articulation; rather, it arises simply from prāṇa, a person's vital force. Thus the word mahāprāṇa connotes something that is naturally arisen from the vital force alone.
- 12 We use the word 'feast' in the sense of a festival, particularly one that involves religious worship.
- 13 Beginning in this verse the tantra lists the ten pāramitās: 1. generosity ('munificence'); 2. discipline; 3. patience ('tolerance'); 4. diligence; 5. meditative concentration; 6. wisdom; 7. skilful means; 8. strength; 9. aspiration ('vows'); and 10. knowledge.
- 14 Vimalamitra understands what we translate as 'great and daunting creatures' (mahābhaya; 'jigs chen) to refer to non-Buddhist gods such as Viṣṇu and Śiva. Vilāsavajra, similarly, understands the word to refer to Śiva in his Mahābhairava form.
- 15 Here we believe that the majority of witnesses of the Tibetan translations have suffered from corruption, with the word 'rig' becoming 'rigs'. Following the corrupted text, we may translate the name, 'the best of the great families'. This reading, along with an interpretation of it, appears to be common in Tibetan commentaries, including that of Vimalamitra. Witnesses of the text reading 'rig' (vidyā) can also be found, and these are almost certainly to be regarded as correct.
- 16 At face value, the Tibetan could be taken to mean 'endowed with great sageness'.
- 17 The ten grounds (bhūmi; sa) refer to stages of the path to awakening that a bodhisattva traverses after having directly perceived reality.
- 18 The ten knowledges (daśa jñānāni; shes pa bcu) are mentioned, for example, in Vasubandhu's Abidharmakośa ch. 7. They are knowledge of 1. dharma; 2. concordance; 3. conventions; 4. other minds; 5. suffering; 6. origin; 7. cessation; 8. the path; 9. exhaustion; 10. non-arising.
- 19 Commentators interpret these enumerations variously: Vilāsavajra under-

stands the “ten forms” to be the ten ways of grasping to the self, which are taught in the third chapter of the *Madhyāntavibhāga*, and he understands the “tenfold content” to comprise their remedies—i.e., the ten topics of mastery (which are mentioned in the same work, and which also serve as the main topics of Mipham Rinpoche’s *Gateway to Knowledge*). *Vilāsavajra* further explains that *Mañjuśrī* receives such names because he can appear both as phenomena that are in discord with awakening and as the remedies to such phenomena. *Vimalamitra*, by contrast, takes the “ten forms” to be the five aggregates and the five mental afflictions, and the “tenfold content” to be the five wisdoms and five bodies.

- 20 The ‘ten strength’ refer ten types of knowledge called the powers (or strengths) of a *tathāgata* (*tathāgatabala*; *de bzhin gshegs pa'i stobs*)—namely, knowledge of 1. what is correct and incorrect; 2. the results of actions; 3. the diverse aspirations of beings; 4. the diverse dispositions of beings; 5. the quality of beings’ acumens; 6. the paths that lead in all directions; 7. all forms of meditative concentration and the like; 8. past lives; 9. death and rebirth; and 10. the destruction of defilements.
- 21 *Vilāsavajra* and *Vimalamitra* both understand this to refer to the ten masteries (*vaśitā*; *dbang*)—namely the power over 1. life; 2. mind; 3. material provisions; 4. action; 5. birth; 6. aspirations; 7. resolve; 8. supernatural powers; 9. Dharma; and 10. knowledge.
- 22 ‘Seekers’ (*tīrthya*; *mu stegs*) refers to those who seek liberation from suffering. They are described as ‘mised’ or ‘bad’ insofar as they do not follow the Buddhist path, and they are ‘deer-like’ because they are terrified by the roar of the lion-like ‘no self’ doctrine.
- 23 Based on *Vimalamitra*’s commentary, which contains an alternative reading of the text found only in certain witnesses of the Tibetan translation (*kun tu 'gro ba'i don yod stobs*), we may translate the first quarter as, ‘he who has strength that is fruitful for all beings’.
- 24 Here ‘force’ (*bala*; *stobs*) is most naturally understood in the sense of military force.
- 25 *Vilāsavajra* explains that ‘rhino’ refers to a *pratyekabuddha* who leads a solitary life, whereas the name ‘*pratyekabuddha*’ refers to one who congregates in groups.
- 26 ‘Equipped in full with knowledge and its base’ (*vidyācaraṇasampanna*; *rig pa dang zabs su / rkang par ldan pa*) is a stock epithet for the Buddha and refers to knowledge and good conduct, or, more technically, the Eightfold Path of the Nobles (namely, knowledge refers to right view, and its “base”, or

- supporting factors, consists in the remaining seven branches).
- 27 'Accomplishing all goals' translates the Sanskrit *siddhārtha*, also a well-known name of Buddha Śākyamuni.
- 28 'The Dharma source' translates the Sanskrit *dharmadhātu*. An alternative translation could be, for instance, the Dharma sphere.
- 29 Four of these five bodies are the *dharmakāya*, *svabhāvakāya*, *sambhogakāya*, and *nirmāṇakāya*. The fifth is given variously as 'the body of ripening' (*vipākakāya*), 'the body of wisdom-dharma' (**jñānadharmakāya*), or the vajra body (*vajrakāya*). *Vilāsavajra* refers to the first of these, whereas *Vimalamitra* refers to the third.
- 30 The five eyes, which are five organs of superior vision, are the bodily eye, divine eye, insight eye, dharma eye, and buddha eye.
- 31 This translates the name *Vairocana*. The name *Mahāvairocana* occurs in verse 42.
- 32 The three families are those of body, speech, and mind.
- 33 The foremost pledge (or great *samaya*) may, as *Vilāsavajra* suggests, refer to a deity, or it may refer more generally to the pledges of the *Vajrayāna*.
- 34 A number of names in this verse correspond to well-known deities: *Amoghapāśa* (translated as 'with snare unfailing') is a form of *Lokeśvara*, while *Vajrapāśa* (translated as 'the vajra snare') and *Vajrāṅkuśa* (translated as 'the vajra hook') are found as door-keepers in a number of *maṇḍalas*.
- 35 The 7th chapter begins with the last line of verse 66.
- 36 Alternatively, 'the king of wrathful deities'.
- 37 *Halāhala* is the poison that, according to Indic mythology, was produced during the churning of the ocean.
- 38 This translates the name *Yamāntaka*. *Yama* can be understood as the personification of death or as death's messenger.
- 39 This translates the name *Vighnarāja*, a common epithet for *Gaṇeśa*.
- 40 This translates the name *Acala*.
- 41 Here 'immersion' (*āveśa*, 'bebs pa) can be understood in the sense of 'empowerment', 'blessing', 'possession', or simply 'entry'.
- 42 According to *Vilāsavajra*, the meaning of this epithet is that *Mañjuśrī* has knowledge of these four: truth, reality, reality's peak, and selflessness (the commentator glosses these four as slightly different aspects of ultimate reality).
- 43 'Unbounded liberation' (*apraṭiṣṭhitanirvāṇa*; *mi gnas pa'i mya ngan las 'das pa*) refers to the state of *nirvāṇa* that is bound to neither *saṃsāra* nor utter

quiescence.

- 44 For Vimalamitra, ‘the trio’ here refers to the three poisons. Vilāsavajra interprets this name as meaning ‘the end of the three’, and the three refer to the Truth of Suffering, the Truth of Origin, and the Truth of Cessation; thus, Mañjuśrī is identified as the end of these three, the Truth of the Path.
- 45 Throughout the Nāmasaṅgīti we translate upadhi as ‘substrate’, but the word as a technical Buddhist term has a number of possible meanings, depending on context. For example, it can also mean ‘remainder’, ‘body’, or ‘afflictions’. Tibetan translations of the Nāmasaṅgīti and other texts render this term in various ways.
- 46 According to both Vimalamitra and Vilāsavajra, the three forms of liberation are those of śrāvakas, pratyekabuddhas, and buddhas.
- 47 ‘Cord-tied’ (mauñjin) indicates that Mañjuśrī wears the sacred cord of a brahmin. In some witnesses of the text, this name is exchanged with the name ‘mauṇḍin’ from the following verse, and this can be interpreted to mean that Mañjuśrī has a shaved head (as a renunciate) or that he carries a skull cup (as a practitioner of extreme asceticism). The Kangyur translation of the Nāmasaṅgīti indicates that ‘mauṇḍin’ was read both in this verse and in the following. Regardless, commentators tend to agree that this portion of the text shows how Mañjuśrī can appear with the garb and appearance of various Buddhist and non-Buddhist religious practitioners.
- 48 More precisely, here two names should be understood: ‘he whose austerities are great’ and ‘he in whom austerities have culminated’.
- 49 A ‘brahmin’ is a member of the brahmin caste, ‘Brahmā’ refers to the deity known by that name, and ‘brahman’ can be understood as ultimate reality. Commentators vary in their accounts of how these conventionally ‘Hindu’ terms relate to Mañjuśrī.
- 50 Vilāsavajra comments that ‘the branches of awakening’ (vimokṣāṅga; rnam grol lus) are the seven branches of awakening and the eight-branched path of noble beings. Vimalamitra, perhaps led by the Tibetan rendering of the term ‘branch’ as ‘lus’ (‘body’), interprets as meaning ‘the body of awakening’—i.e., the body that is achieved on achieving full liberation.
- 51 The word śiva (translated here as ‘quiescence’) may also be understood with the meaning ‘good’ or ‘beneficial’; or, although not mentioned by commentators, it may refer to the god who bears the name Śiva.
- 52 The names translated here as ‘devoid of passion’ and ‘passionless’ point toward the ‘guṇa’ of ‘rajas’, from the triad of ‘sattva’ (light/goodness), ‘rajas’

- (passion/energy), and ‘tamas’ (darkness/inertia). This connection also suits the two names given in 98b, which connote freedom from disease related to the three humours (which are in turn based on the three ‘guṇas’). The Tibetan translation of the word ‘rajas’ (i.e., ‘rdul), while also referring to the ‘guṇa’ in a technical context, can equally imply either a minute particle or a fault (‘nyes skyon).
- 53 Alternatively, Mañjuśrī is ‘Śrī’s beloved’ (śrīvatsa). According to Vailāsavajra, a mark which has the shape of the so-called endless knot is situated uniquely at the hearts of buddhas. Śrīvatsa is also a common epithet for Viṣṇu and the mark on his chest.
- 54 The ‘lotus lord of dance’ translates Padmanarteśvara, a name commonly associated with Lokeśvara.
- 55 Vilāsavajra appears to treat Vajraratna and so on (i.e. the names in verse 107–108a) as proper names, and he, as Vimalamitra does too, identifies them with, respectively, Akṣobhya, Ratnasambhava, Amitābha, Amoghasiddhi, and Vairocana.
- 56 Vilāsavajra explains that the name ‘lotus buddhas’ is to be understood as a metaphorical comparison: the buddhas are like lotus because they are free from stains.
- 57 The first three names mentioned in this verse are also the names of well-known bodhisattvas: Samantabhadra, Sumati, and Kṣitigarbha.
- 58 Or, alternatively, ‘the glorious letter dhīḥ’.
- 59 According to Vilāsavajra, Śrīmat refers to Padmanarteśvara, who is mentioned in verse 105.
- 60 The Sanskrit word translated here as ‘the world’ is brahmāṇḍa, ‘Brahmā egg’, a term used more commonly in non-Buddhist texts in reference to the universe.
- 61 Or ‘of great passion’ (mahārāga).
- 62 The four bases of miraculous powers (catur-ṛddhipāda, rdzu ‘phrul gyi rkang pa bzhi) are: 1. intention (canda, ‘dun pa); 2. diligence (vīrya, brtson ‘grus); 3. attention (citta, sems pa); and 4. discernment (mīmāṃsā, dpyod pa).
- 63 The four applications of mindfulness (catuḥ-smṛtyupasthāna, dran pa nye bar bzhag pa bzhi) are mindfulness of 1. body (kāya, lus), 2. feelings (vedanā, tshor ba), 3. mind (citta, sems), and 4. phenomena (dharma; chos).
- 64 A more literal translation may be, ‘he who knows the reality of the objects [subsumed in] the five aggregates’.
- 65 According to the commentators, the ‘purity in all twelve forms’ refers to the

twelve sense sources (āyatana, skye mched) in their pure forms.

- 66 These eight knowledges are understood by Vilāsavajra as follows: knowledge of Dharma, knowledge of non-duality, knowledge of suffering, knowledge of the origin, knowledge of cessation, knowledge of the path, knowledge of destruction, and knowledge of non-arising. Vimalamitra offers another interpretation: Mañjuśrī realises that the eight forms of consciousness (from eye consciousness through to the storehouse consciousness) are unarisen.
- 67 Vilāsavajra identifies these twelve forms as the forms of the Four Truths as divided across the three turnings of the wheel of Dharma. Vimalamitra, by contrast, enumerates the twelve as the five families (rigs lnga), the five wisdoms (ye shes lnga), and insight (shes rab) and compassion (snying rje).
- 68 Vilāsavajra explains that the sixteen forms referred to here are sixteen moments of realisation of the Four Truths on the Path of Seeing. Vimalamitra enumerates these as the sixteen varieties of emptiness.
- 69 Vilāsavajra enumerates these twenty forms as four ways in which each of the five aggregates are not to be conceptualised. For example, by achieving awakening, one does not believe that (1) material form is the self, (2) the self is within material form, (3) material form is within the self, or (4) material form possesses the self. Multiplied by the five aggregates, these add up to twenty forms. Vimalamitra, on the other hand, understands these twenty forms to be the transformation of the five elements, the five aggregates, the five afflictions, and the five faculties.
- 70 Vilāsavajra comments that ‘afflictive spheres’ refer to the eighteen spheres (dhātu, khams) beginning with the eye sphere.
- 71 Vilāsavajra explains that ‘oceanic floods’ are the traditionally enumerated four floods—namely, the floods of desire, cyclic existence, views, and ignorance.
- 72 Vilāsavajra explains that here the practice of yoga is compared to a dark forest, or ‘grove’, because it is not easily traversed; Mañjuśrī has emerged from the practice of yoga and has arrived the state of nirvāṇa.
- 73 According to Vilāsavajra, the words ‘all perceptions’ (sarvasamjñā) refer to certain forms of mundane meditative concentration. Through these meditations, Mañjuśrī enters a state of objectless awareness.
- 74 An alternate reading and interpretation of this verse may be translated, ‘one who has reached the end of accomplishment, confusion free’.
- 75 Vilāsavajra explains the final three cryptic names here as follows: ‘three objects’ are the past, present, and future; ‘all objects’ are all objects of

the animate and inanimate world; and the ‘three properties’ are the three ‘guṇas’ most extensively described in Sāṅkhya philosophy but well-known throughout all manner of Indic texts.

- 76 According to Vilāsavajra, the three families are those of Vairocana, Akṣobhya, and Amitābha.
- 77 Vilāsavajra and Vimalamitra both state that these syllables are the seeds of the five tathāgatas, but they diverge regarding precisely how these syllables are to be identified.
- 78 Some witnesses of the text in Sanskrit and Tibetan indicate that the name is ‘one with six syllables’. Vilāsavajra identifies the six syllables as ‘oṃ vāgīśvara hūṃ’, while Vimalamitra, reading ‘one with a hundred syllables’, interprets the hundred syllables as a generic large number that points to all the various mantras for which Mañjuśrī is the source.
- 79 Vilāsavajra refrains from offering a commentary on this line, but Vimalamitra clarifies that the four drops / bindus (i.e. ‘half of half of sixteen’) are the seed syllables ‘a, ā, aṃ, aḥ’. This being a frequently cited verse, a variety of highly esoteric interpretations can be found throughout Indian and Tibetan tantric literature.
- 80 Pramathas are a class of beings otherwise known as gaṇas. They are said to serve as attendants to Śiva.
- 81 The three names in this verse quarter evoke the Vedic learning of a brahmin. Vilāsavajra understands ‘Knowing the three’ to refer to the three Vedas: Ṛgveda, Yajurveda, and Sāmaveda. Vimalamitra comments that the three are the scriptures of the tripiṭaka, or else three bodies of a buddha.
- 82 The six forms of ‘higher knowledge’ (ṣaḍ-abhijñā, mngon shes drug) are as follows: 1. the divine eye (divyacakṣu, lha'i mig), 2. the divine ear (divyasrotra, lha'i rna ba), 3. knowledge of other minds (paracittajñāna; gzhan sems shes pa), 4. recollection of previous births (pūrvanivāsānusmṛti, sngon gyi gnas rjes su dran pa), 5. miraculous powers (ṛddhi, rdzu 'phrul), and 6. knowledge of the destruction of defilements (āśravakṣayañāna, zag pa zad pa mkhyen pa). The six forms of recollection, or ‘recall’, (ṣaḍanusmṛti, rjes su dran pa drug) are listed variously in texts. According to the Mahāvīyutpatti, they are recollection of 1. the Buddha, 2. the Dharma, 3. the Saṅgha, 4. discipline (śīla, tshul khriṃs), 5. giving (tyāga, gtong ba), and 6. deities (devatā, lha). In their commentaries on the Nāmasaṅgīti, both Vimalamitra and Vilāsavajra provide their own unique lists, which are more influenced by the doctrines of

tantric Buddhism.

- 83 The four seals (caturmudrā, phyag rgya bzhi) are the action seal (karmamudrā, las kyi phyag rgya), the pledge seal (samayamudrā, dam tshig gi phyag rgya), Dharma seal (dharmamudrā, chos kyi phyag rgya), and great seal (mahāmudrā, phyag rgya chen po).
- 84 Oṃ—O you whose nature is the non-existence of all phenomena, whose vajra[-essence] is fully pure—a ā aṃ aḥ! All phenomena are by nature completely pure—to explain, [they are completely pure] based on their being the complete purity that is Mañjuśrī, the wisdom body of all tathāgatas—a āḥ! Seize, seize the heart of all tathāgatas! Oṃ hūṃ hrīḥ—O Blessed One, wisdom body, lord of speech, whose speech is great, who is all Dharma, whose essence is the wisdom of the Dharma realm that is completely pure like stainless space—āḥ!
- 85 For a version of the translation with detailed text-critical notes, a collection of transcriptions of source materials, and a discussion of methodology etc., please visit <https://github.com/con-jo-ry/NaSa>.
- 86 An Explanation of the Meaning of the Name-mantras (Toh. 2533 Nāmamantrārthāvalokinī, mtshan gsang sngags kyi don du rnam par lta ba)
- 87 The Lamp that Illuminates the Names (Toh. 2092, mtshan don gsal bar byed pa'i sgron ma).



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