

# *Praise to Buddha Shakyamuni*

*(Tib: Gyunchak Soompa)*

**To the founder, the endowed  
transcendent destroyer,  
the one gone beyond, the foe  
destroyer,**

**the completely perfected, fully  
awakened being, perfect in  
knowledge and in good conduct,**

**Sugata, knower of the world,  
supreme guide of human beings to be  
tamed,**

**teacher of gods and human beings;  
to you, the completely and fully  
awakened one,**

**the endowed transcendent destroyer,  
the glorious conqueror, the subduer  
from the Shakya clan,**

**I prostrate, make offerings and go for  
refuge. (x3)**

**When, O supreme amongst humans,  
you were born on this earth,  
You paced out seven strides,  
Then said, “I am supreme in this  
world.”**

**To you, who were wise then, I  
prostrate.**

**With pure bodies, form supremely  
pure;**

**Wisdom ocean, like a golden  
mountain;  
Fame that blazes in the three worlds;  
Winner of the best, Lord, to you, I  
prostrate.**

**With the supreme signs, face like a  
spotless moon,  
Colour like gold – to you, I prostrate.  
Dust-free like you, the three worlds  
are not.  
Incomparably wise one, to you, I  
prostrate.**

**The saviour having great compassion,  
The founder having all understanding,  
The field of merit with qualities like a  
vast ocean,  
To you, the one gone to thusness, I  
prostrate.**

**The purity that frees one from  
attachment,  
The virtue that frees one from the  
lower realms,  
The one path, the sublime pure reality,  
To the Dharma that pacifies, I  
prostrate.**

**Those who are liberated and who also  
show the path to liberation,  
The holy field qualified with  
realisations,  
Who are devoted to the moral  
precepts,  
To you, the sublime community  
intending virtue, I prostrate.**

**Do not commit any non-virtuous  
actions,**

**Perform only perfect virtuous actions,  
Subdue your mind thoroughly,  
This is the teaching of the Buddha.**

**A star, a visual aberration, a flame of a  
lamp,  
An illusion, a drop of dew, or a bubble,  
A dream, a flash of lightning, a cloud,  
See conditioned things as such!**

**Through these merits, may sentient  
beings  
Attain the rank of all seeing, subdue  
the foe of faults,  
And be delivered from Samsara's  
ocean,  
Perturbed by the waves of ageing,  
sickness and death.**

# *The Heart of The Perfection of Wisdom Sutra*

*(Skt:Ârya-bhagavatî-prajñâpâramitâ-hrîdaya-sûtra)*

*(Tib: bcom ldan 'das ma shes rab kyî pha rol tu  
phyin pa'i snying po)*

**I prostrate to the Arya Triple Gem.**

**Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of bodhisattvas.**

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

**Also, at that time, the Bodhisattva Mahasattva Arya Avalokiteshvara looked upon the very practice of the profound perfection of wisdom and beheld those five aggregates also as empty of inherent nature.**

**Then, through the power of Buddha, the venerable Shariputra said this to the Bodhisattva Mahasattva Arya Avalokiteshvara:**

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

**He said that and the Bodhisattva Mahasattva Arya Avalokiteshvara said this to the venerable Sharadvatiputra.**

**“Shariputra, 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.**

**“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.**



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

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

**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.**

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

**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.**

**Similarly, there is no suffering, origination, cessation, and path; there is no exalted wisdom, no attainment, and also no non-attainment.**

**“Shariputra, 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 nirvana.**

**All the buddhas who dwell in the three times also manifestly, completely awoken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.**

**“Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge,**

**the unsurpassed mantra, the mantra equal to the unequalled,**

**the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false.**

**The mantra of the perfection of wisdom is declared:**

TADYATHA [OM] GATE GATE  
PARAGATE PARASAMGATE BODHI  
SVAHA

ཏཱ་ཨྱ་ཨཱི། ཨོཾ་གཏི་གཏི་ཕུ་ར་གཏི་ཕུ་ར་སྐོ་གཏི་བོ་རྗེ་སྐུ་རྒྱ།

**“Shariputra, the Bodhisattva Mahasattva should train in the profound perfection of wisdom like that.”**

**Then the Bhagavan arose from that concentration and commended the Bodhisattva Mahasattva Arya Avalokiteshvara saying:**

**“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 tathagatas rejoice.”**

**The Bhagavan having thus spoken, the venerable Sharadvatiputra, the Bodhisattva Mahasattva Arya Avalokiteshvara, 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 Bhagavan.**

*(this concludes the Ârya-bhagavatî-prajñâpâramitâ-hrîdaya-sûtra)*

# *Prayer to the Lion-face Dakiní*

**I prostrate to the gathering of dakinis  
in the three chakras**

**Who abide in the holy yoga of using  
space.**

**By your powers of clairvoyance and  
magical emanation,**

**Look after practitioners like a mother  
her child.**

AH KA SA MA RA / TSA SHA DA RA / SA  
MA RA YA PHAT (21x)

ཨཾ ཀཾ སཾ མཾ རཾ ཅཾ འཾ དཾ རཾ སཾ མཾ རཾ ཡཾ གཏཾ

TADYATHA [OM] GATE GATE PARA  
GATE PARASAMGATE BODHI SVAHA

ཏཱདཱཏཱ ། ཨོཾ གཏཾ གཏཾ རཱཾ གཏཾ རཱཾ སཾ གཏཾ བོདྲཾ སྐྱཱཾ །

**By the teachings of the three Supreme Jewels possessing the power of truth,**

**May inner and outer hindrances be transformed. (Clap)**

**May they be dispelled. (Clap)**

**May they be pacified. (Clap)**

**May all negative forces opposed to the Dharma be completely pacified.**

**May the host of eighty thousand obstacles be pacified.**

**May we be separated from problems and harmful**

**conditions to Dharma; may all enjoyments be in accord with the Dharma;**

**And may there be auspiciousness and  
perfect happiness here right now.**





# *Seven Limb Prayer from the King of Prayers*

**I bow down to the youthful Arya  
Manjushri.**

**You lions among humans,  
Gone to freedom in the present, past  
and future**

**In the worlds of ten directions,  
To all of you, with body, speech, and  
sincere mind, I bow down.**

**With the energy of aspiration for the  
bodhisattva way,  
With a sense of deep respect,  
And with as many bodies as atoms of  
the world,**

**To all you buddhas visualized as real, I  
bow down.**

**On every atom are buddhas  
numberless as atoms,  
Each amidst a host of bodhisattvas,  
And I am confident the sphere of all  
phenomena  
Is entirely filled with buddhas in this  
way.**

**With infinite oceans of praise for you,  
And oceans of sound from the  
aspects of my voice,  
I sing the breathtaking excellence of  
buddhas,  
And celebrate all of you gone to bliss.**

**Beautiful flowers and regal garlands,**

**Sweet music, scented oils, and  
parasols,  
Sparkling lights and sublime incense,  
I offer to you victorious ones.**

**Fine dress and fragrant perfumes,  
Sandalwood powder heaped high as  
Mount Meru,  
All wondrous offerings in spectacular  
array,  
I offer to you victorious ones.**

**With transcendent offerings peerless  
and vast,  
With profound admiration for all the  
buddhas,  
With strength of conviction in the  
bodhisattva way, I offer and bow down  
to all victorious ones.**

**Every harmful action I have done  
With my body, speech, and mind  
Overwhelmed by attachment, anger,  
and confusion,  
All these I openly lay bare before you.**

**I lift up my heart and rejoice in all  
positive potential  
Of the buddhas and bodhisattvas in  
ten directions,  
Of solitary realizers, hearers still  
training, and those beyond,  
And of all ordinary beings.**

**You who are the bright lights of worlds  
in ten directions,  
Who have attained a buddha's  
omniscience through the stages of  
awakening,  
All you who are my guides,**

**Please turn the supreme wheel of  
Dharma.**

**With palms together I earnestly  
request:**

**You who may actualize parinirvana,  
Please stay with us for eons  
numberless as atoms of the world,  
For the happiness and well-being of  
all wanderers in samsara.**

**Whatever slight positive potential I  
may have created,  
By paying homage, offering, and  
acknowledging my faults,  
Rejoicing, and requesting that the  
buddhas stay and teach,  
I now dedicate all this for full  
awakening.**

# *Short Mandala Offering*

**SA ZHI PÖ KYI JUG SHING ME TOG TRAM**

This ground, anointed with perfume,  
strewn with flowers,

**RI RAB LING SHI NYI DÄ GYAN PA DI**

Adorned with Mount Meru, the four  
continents, the sun and the moon,

**SANG GYÄ ZHING DU MIG TE ÜL WAR YI**

I imagine this as a Buddha field and  
offer it

**DRO KÜN NAM DAG ZHING LA CHÖ PAR  
SHOG**

May all sentient beings enjoy this Pure  
Land.

IDAM GURU RATNA MANDALAKAM  
NIRYATAYAMI

# *Refuge and Bodhicitta Prayer*

**SANG GYÄ CHHO DANG TSOK KYI CHOG  
NAM LA**

I go for refuge until I am enlightened

**JANG CHUB BAR DU DAK NI KYAB SU CHI**

To the Buddha, the Dharma, and the  
Supreme Assembly

**DAG GI CHHÖ NYEN GYI PÄI SÖ NAM KYI**

By the merits I create listening to the  
Dharma

**DRO LA PHÄN CHHIR SANG GYÄ DRUB  
PAR SHOG.**

May I become a Buddha in order to  
benefit all sentient beings.

# *Mantra to Increase the Power of Recitation and Fulfill Wishes*

TAYATHA OM DHARE DHARE  
BENDHARE SVAHA (7x)

(Recite this mantra right before reading and reciting prayers, sutras and so forth)

**May I teach the Dharma in the  
language of gods,  
In every language of spirits and nagas,  
Of humans and of demons,  
And in the voice of every form of  
being.**

[Read the Sutras at this point]





# *Chanting the Names of Noble Mañjuśrī*

*from the Words of the Buddha*

*In Indian language: Ārya-mañjuśrī-nāma-saṅgīti |*

*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*

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,

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; (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  
forms—(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, he spoke

These verses, which include six kingly mantras,

Which manifest from non-duality,

Which bear the quality of non-arising:

(25)

A Ā I Ī U Ū E AI

O AU AṂ AḤ STHITO HṚDI |

JÑĀNA-MŪRTIR AHAṂ BUDDHO

BUDDHĀNĀṂ TRYA-DHVA-VARTINĀM ||

(26)

OM VAJRA-TĪKṢṂA DUḤKHA-CCHEDA

PRAJÑĀ-JÑĀNA-MŪRTAYE

JÑĀNA-KĀYA VĀGĪ-ŚVARA

ARAPACANĀYE TE NAMAḤ || (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,  
Supreme-most syllable, with meaning  
great, (28)

Arising from great vital force, 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 feast 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,  
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, (40)

Protector as the greatest of all vidyās,  
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;  
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,  
Residing steadily on all ten grounds,  
Made pure in nature by the tenfold  
knowledge,  
Maintaining purity through tenfold  
knowledge, (44)

With tenfold forms, intent on tenfold  
content,  
With tenfold strength, pervasive, lord of  
sages,  
Achieving every aim for every being,  
Endowed with tenfold mastery,  
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, (47)

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

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,  
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, fulfilling aims,  
Completely free from wants of any kind,  
Bereft of thought, a non-depleting  
source,

The Dharma source, 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,  
The omnipresent, made of five  
wisdoms,  
His diadem with five awakened ones,  
With all five eyes,<sup>30</sup> 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, 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,  
Upholding mantras of the foremost  
pledge,  
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.

## 7. *The Mirror-Like Wisdom*

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

Six-faced, the king of anger, hideous,  
Six-eyed, six-armed, the ever powerful,  
Baring his terrible fangs, a skeleton,

Halāhala, a hundred faces proud, (67)  
The Yama killer, ruling obstacles,  
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; 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 hūṃs 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; 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;  
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,  
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, 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,

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,  
(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,  
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,  
He is the greatest bather, Gautama; (94)

A brahmin, Brahmā, knower of  
brahman,  
Arrived in full at brahman nirvāṇa,  
Awakening, its branches, liberation,

Release, complete tranquillity,  
quiescence, (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,

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, 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,  
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,  
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' 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, 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  
un arisen,

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 mind 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,  
(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,  
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,  
(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,  
Reality, with mindfulness supreme,  
Samādhi king of fourfold mindfulness,  
(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,  
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,  
His form the way of fourfold noble truth,

With realization of the eightfold  
knowledge, (132)

With meaning of the truths in twelvefold  
form,

Aware of suchness in its sixteen forms,  
With true awakening in twenty forms,  
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 spheres at heart,  
Annihilating every karmic sphere,  
Arrived atop dry land from flooding  
oceans,  
Emerged from yoga's perilous dark  
grove, (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,  
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,  
Completely free from error in all its  
forms,  
His thinking free from doubt, his object  
threefold,

His object all, three properties by  
nature, (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, (143)

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

Endowed with every form, yet free from  
form,  
Supporting half of half of sixteen bindus,  
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,  
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,  
With sixfold higher knowledge and  
recall, (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,  
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 AH |

PRAKṚTI-PARIŚUDDHĀḤ SARVA-  
 DHARMĀ YAD UTA  
 SARVA-TATHĀGATA-JÑĀNA-KĀYA-  
 MAÑJUŚRĪ-  
 PARIŚUDDHITĀM UPĀDĀYETI A ĀḤ |

SARVA-TATHĀGATA-HR̥DAYAṀ HARA  
HARA |

OM̐ HŪṀ HRĪḤ BHAGAVAN JÑĀNA-  
MŪRTI VĀG-  
ĪŚVARA MAHĀ-VĀCA SARVA-DHARMA  
GAGANĀMALA-  
SUPARIŚUDDHA-DHARMA-DHĀTU-  
JÑĀNA-GARBHA ĀḤ |

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), as well as commentaries by Vilāsavajra86 and Vimalamitra.*

# *Dedication Verses from the King of Prayers*

**May you buddhas now living in the worlds  
of ten directions,  
And all you gone to freedom in the past,  
accept my offerings.**

**May those not yet arisen quickly perfect  
their minds,  
Awakening as fully enlightened ones.**

**May all worlds in ten directions,  
Be entirely pure and vast.  
May they be filled with bodhisattvas  
Surrounding buddhas gathered beneath a  
bodhi tree.**

**May as many beings as exist in ten  
directions**

**Be always well and happy.  
May all samsaric beings live in accord  
with the Dharma,  
And may their every Dharma wish be  
fulfilled.**

**Remembering my past lives in all  
varieties of existence,  
May I practice the bodhisattva way,  
And thus, in each cycle of death,  
migration, and birth,  
May I always abandon the householder's  
life.**

**Then, following in the footsteps of all the  
buddhas,  
And perfecting the practice of a  
bodhisattva,  
May I always act without error or  
compromise,**

**With ethical discipline faultless and pure.**

**May I teach the Dharma in the language  
of gods,**

**In every language of spirits and nagas,**

**Of humans and of demons,**

**And in the voice of every form of being.**

**May I be gentle-minded, cultivating the  
six paramitas,**

**And never forget bodhichitta.**

**May I completely cleanse without  
omission**

**Every negativity and all that obscures this  
awakening mind.**

**May I traverse all my lives in the world,**

**Free of karma, afflictions, and interfering  
forces,**

**Just as the lotus blossom is undisturbed  
by the water's wave,  
Just as the sun and moon move  
unhindered through the sky.**

**May I ease the suffering in the lower  
realms  
And in the many directions and  
dimensions of the universe.  
May I guide all wanderers in samsara to  
the pure bliss of awakening  
And be of worldly benefit to them as well.**

**May I practice constantly for eons to  
come,  
Perfecting the activities of awakening,  
Acting in harmony with the various  
dispositions of beings,  
Showing the ways of a bodhisattva.**

**May I always have the friendship  
Of those whose path is like mine,  
And with body, words, and also mind,  
May we practice together the same  
aspirations and activities.**

**May I always meet a spiritual mentor  
And never displease that excellent friend,  
Who deeply wishes to help me  
And expertly teaches the bodhisattva  
way.**

**May I always directly see the buddhas,  
Masters encircled by bodhisattvas,  
And without pause or discouragement for  
eons to come,  
May I make extensive offerings to them.**

**May I hold within me the Buddha's  
genuine Dharma,**

**Illuminate everywhere the teachings that  
awaken,  
Embody the realizations of a bodhisattva,  
And practice ardently in all future eons.**

**While circling through all states of  
existence,  
May I become an endless treasure of  
good qualities –  
Skillful means, wisdom, samadhi, and  
liberating stabilizations – Gathering  
limitless pristine wisdom and positive  
potential.**

**On one atom I shall see  
Buddha-fields numberless as atoms,  
Inconceivable buddhas among  
bodhisattvas in every field,  
Practicing the activities of awakening.**



**Perceiving this in all directions,  
I dive into an ocean of buddha-fields,  
Each an ocean of three times' buddhas in  
the space of a wisp of hair.  
So I, too, will practice for an ocean of  
eons.**

**Thus, I am continually immersed in the  
speech of the buddhas,  
Expression that reveals an ocean of  
qualities in one word,  
The completely pure eloquence of all the  
buddhas,  
Communication suited to the varied  
tendencies of beings.**

**With strength of understanding I plunge  
Into the infinite enlightened speech of  
the Dharma**

**Of all buddhas in three times gone to  
freedom,  
Who continually turn the wheel of  
Dharma methods.**

**I shall experience in one moment  
Such vast activity of all future eons,  
And I will enter into all eons of the three  
times,  
In but a fraction of a second.**

**In one instant I shall see all those  
awakened beings,  
Past, present, and future lions among  
humans,  
And with the power of the illusion-like  
stabilization  
I will constantly engage in their  
inconceivable activity.**

**I shall manifest upon one single atom  
The array of pure lands present, past, and  
future.**

**Likewise, I shall enter the array of pure  
buddha-fields**

**In every direction without exception.**

**I shall enter the very presence of all my  
guides,**

**Those lights of this world who are yet to  
appear,**

**Those sequentially turning the wheels of  
complete awakening,**

**Those who reveal nirvana – final, perfect  
peace.**

**May I achieve the power of swift, magical  
emanation,**

**The power to lead to the great vehicle  
through every approach,**

**The power of always beneficial activity,  
The power of love pervading all realms,**

**The power of all surpassing positive  
potential,**

**The power of supreme knowledge  
unobstructed by discrimination,  
And through the powers of wisdom,  
skillful means, and samadhi,  
May I achieve the perfect power of  
awakening.**

**Purifying the power of all contaminated  
actions,  
Crushing the power of disturbing  
emotions at their root,  
Defusing the power of interfering forces,  
I shall perfect the power of the  
bodhisattva practice.**

**May I purify an ocean of worlds,  
May I free an ocean of beings,  
May I clearly see an ocean of Dharma,  
May I realize an ocean of pristine  
wisdom.**

**May I purify an ocean of activities,  
May I fulfill an ocean of aspirations,  
May I make offerings to an ocean of  
buddhas,  
May I practice without discouragement  
for an ocean of eons.**

**To awaken fully through this bodhisattva  
way,**

**I shall fulfill without exception  
All the diverse aspirations of the  
awakening practice**

**Of all buddhas gone to freedom in the  
three times everywhere.**

**In order to practice exactly as the wise  
one**

**Called Samantabhadra, 'All-Embracing  
Good,'**

**The elder brother of the sons and  
daughters of the buddhas,  
I completely dedicate all this goodness.**

**Likewise may I dedicate  
Just as the skillful Samantabhadra,  
With pure body, speech, and mind,  
Pure actions and pure buddha-fields.**

**I shall give rise to the aspirations of  
Manjushri  
For this bodhisattva practice of all-  
embracing good,  
To perfect these practices**

**Without discouragement or pause in all  
future eons.**

**May my pure activities be endless,  
My good qualities boundless,  
And through abiding in immeasurable  
activity,  
May I actualize infinite emanations.**

**Limitless is the end of space,  
Likewise, limitless are living beings,  
Thus, limitless are karma and afflictions.  
May my aspiration's reach be limitless as  
well.**

**One may offer to the buddhas  
All wealth and adornments of infinite  
worlds in ten directions,  
And one may offer during eons  
numberless as atoms of the world**

**Even the greatest happiness of gods and humans;**

**But whoever hears this extraordinary aspiration**

**And, longing for highest awakening**

**Gives rise to faith just once,**

**Creates far more precious positive potential.**

**Those who make this heartfelt aspiration for the bodhisattva way**

**Will be free of all lower rebirths,**

**Free of harmful companions,**

**And will quickly see Amitabha, Infinite Light.**

**And even in this very human life,**

**They will be nourished by happiness and have all conducive circumstances.**



**Without waiting long,  
They will become like Samantabhadra  
himself.**

**Those who give voice to this  
extraordinary aspiration  
Will quickly and completely purify  
The five boundless harmful actions  
Created under the power of ignorance.**

**Blessed with supreme knowledge,  
Excellent body, family, attributes, and  
appearance,  
They will be invincible to vast interfering  
forces and misleading teachers,  
And all the three worlds will make  
offerings.**

**Going quickly to the noble bodhi tree,**

**And sitting there to benefit sentient  
beings,  
Subduing all interfering forces,  
They will fully awaken and turn the great  
wheel of Dharma.**

**Have no doubt that complete awakening  
Is the fully ripened result –  
comprehended only by a buddha –  
Of holding in mind by teaching, reading,  
or reciting  
This aspiration of the bodhisattva  
practice.**

**In order to train just like  
The hero Manjushri who knows reality as  
it is  
And just like Samantabhadra as well,  
I completely dedicate all this goodness,  
just as they did.**

**With that dedication which is praised as  
greatest**

**By all the buddhas gone to freedom in the  
three times,**

**I, too, dedicate all my roots of goodness  
For the attainments of the bodhisattva  
practice.**

**When the moment of my death arrives,  
By eliminating all obscurations  
And directly perceiving Amitabha,  
May I go immediately to Sukhavati , Pure  
Land of Great Joy.**

**Having gone to Sukhavati ,  
May I actualize the meaning of these  
aspirations,  
Fulfilling them all without exception,**

**For the benefit of beings for as long as  
this world endures.**

**Born from an extremely beautiful,  
superlative lotus**

**In this joyful land, the Buddha's  
magnificent mandala,**

**May I receive a prediction of my  
awakening**

**Directly from the Buddha Amitabha.**

**Having received a prediction there,**

**May I create vast benefit**

**For beings throughout the ten directions,**

**With a billion emanations by the power of  
wisdom.**

**Through even the small virtue I have  
accumulated**

**By offering this prayer of the bodhisattva practice,  
May all the positive aspirations of beings fulfilled in an instant.**

**Through creating limitless positive potential**

**By dedicating this prayer of Samantabhadra's deeds,**

**May all beings drowning in this torrent of suffering,**

**Enter the presence of Amitabha.**

**Through this king of aspirations, which is the greatest of the sublime,**

**Helping infinite wanderers in samsara,**

**Through the accomplishment of this scripture dazzling with Samantabhadra's practice,**

**May suffering realms be utterly emptied  
of all beings.**

## *Immutable Seven Line Prayer*

**HUNG! ORGYEN YÜL GYI NUB JANG  
TSHAM**

HUM! On the Northwest border of the  
country of Urgyen,

**PEMA GESAR DONG PO LA**

In the pollen heart of a lotus,

**YA TSHEN CHOG GI NGÖ DRUB NYE**

Marvelous in the perfection of your  
attainment,

**PEMA JUNG NE ZHE SU DRAG**

You are known as the Lotus Born

**KHOR DU KHANDRO MANG PÖ KOR**

And are surrounded by a circle of many  
Dakinis.

**KHYED KYI JE SU DAG DRUB KYI**

Following you, I will practice

**JIN GYI LOB CHIR SHEG SU SÖL**

And pray that you will come to confer  
blessings!

**GURU PEMA SIDDHI HUNG**

*Mantra of Guru Rinpoche*

OM AH HUNG BENZA GURU PEMA  
SIDDHI HUNG

ཨོཾ་ཨུཾ་ཧུཾ་བཙུན་གུ་རུ་པདྨ་སིདྲི་ཧུཾ།



# *Short Prayer of Padmasambhava to remove obstacles*

**Precious guru, buddhas of the three  
times;**

**Great bliss, originator of all realizations;**

**Eliminating obstacles, in the act of  
wrathful actions subduing the maras;**

**I request you, please: grant all common  
and sublime realizations.**

**Please grant me blessings to pacify the  
outer, inner, and secret obstacles**

**And may all my wishes succeed  
immediately! (3x)**



# *Praise to Tara*

**LHA DANG LHA MIN CHÖ PÄN GYI**

Devas and titans bow down.

**ZHAB NYI PÄ MO LA TÛ DE**

With their crowns at your lotus feet.

**PHONG PA KÜN LÄ DRÖL DZÄ PÄI**

I prostrate to the liberating mother,

**DRÖL MA YUM LA CHHAG TSHÄL LO**

Who liberates from all misfortunes.

OM TARE TUTTARE TURE SVAHA

# *Spreading of the Teachings*

**DAG GI JI NYE SAG PÄI GE WA DI**

May whatever virtue I have collected

**TÄN DANG DRO WA KÜN LA GANG PHÄN  
DANG**

Benefit the teachings and all migratory  
beings,

**KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI**

And, in particular, may it cause the  
essence of

**TÄN PÄI NYING PO RING DU SÄL JE SHOG**

Perfect, pure Losang Dragpa's teachings  
to shine forever.

# *Long Life Prayer for His Holiness the Dalai Lama*

**GANG RII RA WÄ KOR WÄI ZHING KHAM  
SOK**

In the land encircled by snow  
mountains [and so forth]

**PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ**

You are the source of all happiness and  
good.

**CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO  
YI**

All-powerful Chenrezig, Tenzin Gyatso,

**ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG**

Please remain until samsara ends.

# *Swift Return Prayer for Lama Zopa Rinpoche*

**THUB TÄN CHI DANG JAM GÖN GYÄL  
WÄI TÄN  
CHHOG GYAR PEL LA KA CHÄ RAB ZÖ  
PA  
SUM DÄN NGUR MIG DZIN PA CHHÖ  
KYI JE  
DA DRÄL TÄN PÄI PÄL DU NYUR JÖN  
SHOG**

Patient in bearing the hardships of  
spreading the teachings of the Muni in  
general,  
And the teachings of the Victorious Jamgon  
[Tsongkhapa] in hundreds of directions,  
Lord of Dharma holding the three vows and  
wearing saffron robes,

Please quickly return as the glory of the  
peerless teachings.

## *To Actualize Bodhichitta*

**JANG CHHUB SEM CHHOG RIN PO CHHE**

May the precious supreme bodhicitta

**MA KYE PA NAM KYE GYUR CHIG**

Not yet born arise.

**KYE PA NYAM PA ME PA YI**

May that arisen not decline,

**GONG NÄ GONG DU PHEL WAR SHOG**

But increase more and more.

# *To Realize Emptiness*

**TONG NYI TA WA RIN PO CHHE**

May the precious view of emptiness

**MA KYE PA NAM KYE GYUR CHIG**

Not yet born arise.

**KYE PA NYAM PA ME PA YI**

May that arisen not decline,

**GONG NÄ GONG DU PHEL WAR SHOG**

But increase more and more.

# *From Shantideva's A Guide to the Bodhisattva's Way of Life*

**As long as space remains,  
As long as migrators remain,  
Until then may I too remain  
To dispel the suffering of migrators.**

## *Removing Obstacles for Dharma Practice*

**May the king of Dharma, Tsongkhapa's  
Way of Dharma practice flourish.**

**May the omens of obstacles be  
pacified**

**And all the conducive circumstances  
be complete.**

# *Prayer by Serkong Dorje Chang to Pacify Obstacles*

**Through the power of having made single-  
pointed requests to you [Losang  
Drakpa]**

**May all unfortunate manifestations of the  
degenerate age—,**

**Illness, famine, quarrelling, epidemic  
disease, graha-spirits, interferers,  
and so forth—be pacified.**

**And excellent collections of conducive  
conditions increase,**

**Please bless me that my wishes be  
swiftly fulfilled.**



# *Prayer by Thangtong Gyalpo to Pacify Deceases, Fighting and Famine*

**By invoking the power of loving kindness  
and compassion[of Chenrezig]  
And through the force of making  
extensive prayers,  
May all sickness, war, fighting and famine  
be completely pacified,  
So, that all beings have long, healthy and  
happy lives.**

# *That all Beings Quickly Attain Enlightenment*

**May the glorious gurus' lives be long and  
stable.**

**May all beings equalling the extent of  
space have happiness.**

**May I and others without exception  
accumulate merit and purify  
negativities**

**And may we be blessed to quickly attain  
Buddhahood.**

# *Never be Separated from the Guru*

**KYE WA KÜN TU YANG DAG LA MA DANG**

In all my lives, never separated from  
perfect gurus,

**DRÄL ME CHHÖ KYI PÄL LALONG CHÖ  
CHING**

May I enjoy the magnificent Dharma.

**SA DANG LAM GYI YÖN TÄN RAB DZOG  
NÄ**

By completing the qualities of the  
stages and paths,

**DOR JE CHHANG GI GO PHANG NYUR  
THOB SHOG**

May I quickly attain the state of  
Vajradhara