

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.**

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]

The Heart of The Perfection of Wisdom Sutra

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

*(Tib: bcom ldan 'das ma shes rab kyí pha rol tu
phyín pa'i snyíng 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

ཏདཤཱའི། ཨོཾ་གཏི་གཏི་པུ་ར་གཏི་པུ་ར་སྐོ་གཏི་བོ་རྗེ་སྐུ་ཏུ།

“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)

Seven Límb 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.**

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.

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 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, 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 unailing, 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,
Perfectured 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-HṚDAYAM HARA
HARA |

OM HŪM 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.

A Prayer for the Swift Return of Lama Zopa Rinpoche

By His Holiness the 14th Dalai Lama, Tenzin Gyatso

DA ME TÖN PA GYÄL SÄ NYÄN RANG TSHOG
LO ZANG GYÄL WA YAB SÄ GYÜ PAR CHÄ
RAB JAM ZHING GI KYAB YÜL MA LÜ PÄ
DENG DIR MÖN PA DRUB PÄI GE LEG TSÖL

**Peerless Teacher and assembly of the
children of the victorious ones, śrāvakas,
and pratyekabuddhas;
Victorious Lozang, father and sons, along
with the lineage masters;
All the objects of refuge of infinite lands—
Please bestow the virtue and goodness of
accomplishing this prayer here and now.**

YONG SU DZOG PÄI THUB TÄN RIN PO CHHE
SHÄ DANG DRUB PÄ DZIN CHING PEL WA LA
NAM YANG MI ZHUM ZÖ PÄI GO CHHA CHÄN
TSUNG ME JE TSÜN LA MAR SÖL WA DEB

**Holding and spreading the Muni's (*thub*)
 precious and complete teachings (*ten*)
 Through explanation and practice,
 You wore the armor of patience (*zopa*) that
 is never discouraged—
 Incomparable venerable guru, to you I make
 request.**

PHÄN DE MA LÜ JUNG WÄI GO CHIG PU
 GYÄL WÄI TÄN DANG MA GYUR DRO WA YI
 DÖN LA CHIG TU TSÖN PA DZÄ PÄI MUR
 LO BUR ZHI WAR SHEG DIR YI RE PHANG

**While striving single-pointedly for the sake
 of the Victorious One's teachings,
 The sole gateway through which all benefit
 and happiness emerge,
 And for mother living beings,
 You suddenly departed to peace—what a
 great loss!**

ÖN TANG CHHOG SUM GYA TSHÖI JIN LAB
 DANG
 GYÄL SÄ NAM KYI THUG KYE LAB PO CHHE

LU ME DEN PÄ YANG TRÜL SAR PÄI DZUM
KÄL ZANG DÜL JÄI PÄL DU NYUR ZHÄ SHOG

**Nevertheless, through the undecieving truth
Of the blessings of the ocean of the Three
Jewels**

**And the great waves of bodhicitta of the
children of the victorious ones,
May the smile of a reincarnation swiftly
beam in glory for fortunate disciples!**



Tara Praises

Inviting Tara

From the pure land and the Potala,
Venerable Arya Tara, with an assembly of
buddhas and bodhisattvas together with
their retinue appear in front.

With great compassion's marvellous ship

And your solemn pledge to liberate

Please come here to keep your promise and
liberate all migrators from samsara's ocean.

LHA DANG LHA MIN CHÖ PÄN GYI

Devas and titans bow down

ZHAB NYI PÄ MO LA TÜ 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.

The Seven Limbs Prayer

I prostrate to all the victorious ones and their children.

I present clouds of every type of offering, actual and imagined;

I declare all my negative actions accumulated since beginningless time

And rejoice in the merit of all holy and ordinary beings.

Please, remain until the end of cyclic existence

And turn the wheel of Dharma for living beings.

I dedicate my own merits and those of all others to the great enlightenment.

Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

RI RAB LING ZHI NYI DÄ GYÄN PA DI

SANG GYÄ ZHING DU MIG TE ÜL WA YI

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

Request

Let me and all those who need protection

Come under the supreme giving gesture of your
right hand,

As well as the refuge-granting gesture

That liberates from all fears.

Praise to the Twenty One Taras

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

Homage! Tara, swift, heroic!

CHÄN NI KÄ CHIG LOG DANG DRA MA

Eyes like lightning instantaneous!

JIG TEN SUM GÖN CHHU KYE ZHÄL GYI

Sprung from op'ning stamens of the

GE SAR JE WA LÄ NI JUNG MA

Lord of three world's tear-born lotus!

CHHAG TSHÄL TÖN KÄI DA WA KÜN TU

Homage! She whose face combines a

GANG WA GYA NI TSEG PÄI ZHÄL MA

Hundred autumn moons at fullest!

KAR MA TONG THRAG TSHOG PA NAM KYI

Blazing with light rays resplendent

RAB TU CHHE WÄI Ö RAB BAR MA

As a thousand star collection!

CHHAG TSHÄL SER NGO CHHU NÄ KYE KYI

Homage! Golden-blue one, lotus

PÄ MÄ CHHAG NI NAM PAR GYÄN MA

Water born, in hand adorned!

JIN PA TSÖN DRÜ KA THUB ZHI WA

Giving, effort, calm, austerities,

ZÖ PA SAM TÄN CHÖ YÜL NYI MA

Patience, meditation her sphere!

CHHAG TSHÄL DE ZHIN SHEG PÄI TSUG TOR

Homage! Crown of tathagatas,

THA YÄ NAM PAR GYÄL WAR CHÖ MA

Actions triumph without limit

MA LÜ PHA RÖL CHHIN PA THOB PÄI

Relied on by conquerors' children,

GYÄL WÄI SÄ KYI SHIN TU TEN MA

Having reached ev'ry perfection!

CHHAG TSHÄL TUTTARA HUM YI GE

Homage! Filling with TUTTARE,

DÖ DANG CHHOG DANG NAM KHA GANG MA

HUM, desire, direction, and space!

JIG TEN DÜN PO ZHAB KYI NÄN TE

Trampling with her feet the seven worlds,

LÜ PA ME PAR GUG PAR NÜ MA

Able to draw forth all beings!

CHHAG TSHÄL GYA JIN ME LHA TSHANG PA

Homage! Worshipped by the all-lords,

LUNG LHA NA TSHOG WANG CHHUG CHHÖ MA

Shakra, Agni, Brahma, Marut!

JUNG PO RO LANG DRI ZA NAM DANG

Honored by the hosts of spirits,

NÖ JIN TSHOG KYI DÜN NÄ TÖ MA

Corpse-raisers, gandharvas, yakshas!

CHHAG TSHÄL TRAD CHE JA DANG PHAT KYI

Homage! With her TRAD and PHAT sounds

PHA RÖL THRÜL KHOR RAB TU JOM MA

Destroying foes' magic diagrams!

YÄ KUM YÖN KYANG ZHAB KYI NÄN TE

Her feet pressing, left out, right in,

ME BAR THRUG PA SHINTU BAR MA

Blazing in a raging fire-blaze!

CHHAG TSHÄL TURE JIG PA CHHEN PO

Homage! TURE, very dreadful!

DÜ KYI PA WO NAM PAR JOM MA

Destroyer of Mara's champion(s)!

CHHU KYE ZHÄL NI THRON YER DÄN DZÄ

She with frowning lotus visage

DRA WO THAM CHÄ MA LÜ SÖ MA

Who is slayer of all enemies!

CHHAG TSHÄL KÖN CHHOG SUM TSHÖN CHHAG
GYÄI

Homage! At the heart her fingers,

SOR MÖ THUG KAR NAM PAR GYÄN MA

Adorn her with Three Jewel mudra!

MA LÜ CHHOG KYI KHOR LÖ GYÄN PÄI

Light-ray masses all excited!

RANG GI Ö KYI TSHOG NAM THRUG MA

All directions' wheels adorn her!

CHHAG TSHÄL RAB TU GA WA JI PÄI

Homage! She so joyous, radiant,

U GYÄN Ö KYI THRENG WA PEL MA

Crown emitting garlands of light!

ZHE PA RAB ZHÄ TUTTARA YI

Mirthful, laughing with TUTTARE,

DÜ DANG JIG TEN WANG DU DZÄ MA

Subjugating maras, devas!

CHHAG TSHÄL SA ZHI KYONG WÄI TSHOG NAM

Homage! She able to summon

THAM CHÄ GUG PAR NÜ MA NYI MA

All earth-guardians' assembly!

THRO NYER YO WÄI YI GE HUM GI

Shaking, frowning, with her HUM sign

PHONG PA THAM CHÄ NAM PAR DRÖL MA

Saving from every misfortune!

CHHAG TSHÄL DA WÄI DUM BÜ U GYÄN

Homage! Crown adorned with crescent

GYÄN PA THAM CHÄ SHIN TU BAR MA

Moon, all ornaments most shining!

RÄL PÄI KHUR NA Ö PAG ME LÄ

Amitabha in her hair-knot

TAG PAR SHIN TU Ö RAB DZÄ MA

Sending out much light eternal!

CHHAG TSHÄL KÄL PÄI THA MÄI ME TAR

Homage! She 'mid wreath ablaze like

BAR WÄI THRENG WÄI Ü NA NÄ MA

Eon-ending fire abiding!

YÄ KYANG YÖN KUM KÜN NÄ KOR GÄI

Right stretched, left bent, joy surrounds you

DRAYI PUNG NI NAM PAR JOM MA

Troops of enemies destroying!

CHHAG TSHÄL SA ZHII NGÖ LA CHHAG GI

Homage! She who strikes the ground with

THIL GYI NÜN CHING ZHAB KYI DUNG MA

Her palm, and with her foot beats it!

THRON YER CHÄN DZÄ YI GE HUM GI

Scowling, with the letter HUM the

RIM PA DÜN PO NAM NI GEM MA

Seven levels she does conquer!

CHHAG TSHÄL DE MA GE MA ZHI MA

Homage! Happy, virtuous, peaceful!

NYAN GÄN DÄ ZHI CHÖ YÜL NYI MA

She whose field is peace, nirvana!

SVAHA OM DANG YA NG DAG DÄN PÄ

She endowed with OM and SVAHA,

DIG PA CHHEN PO JOM PA NYI MA

Destroyer of the great evil!

CHHAG TSHÄL KÜN NÄ KOR RAB GA WÄI

Homage! She with joy surrounded

DRA YI LÜ NI NAM PAR GEM MA

Tearing foes' bodies asunder,

YI GE CHU PÄI NGAG NI KÖ PÄI

Frees with HUM and knowledge mantra,

RIG PA HUM LÄ DRÖL MA NYI MA

Arrangement of the ten letters!

CHHAG TSHÄL TURE ZHAB NI DEB PÄ

Homage! TURE! With seed letter

HUM GI NAM PÄI SA BÖN NYI MA

Of the shape of syllable HUM!

RI RAB MAN DHA RA DANG BIG JE

By foot stamping shakes the three worlds,

JIG TEN SUM NAM YO WA NYI MA

Meru, Mandara, and Vindhya!

CHHAG TSHÄL LHA YI TSHO YI NAM PÄI

Homage! Holding in her hand the

RI DAG TAG CHÄN CHHAG NA NAM MA

Hare-marked moon of deva-lake form!

TARA NYI JÖ PHAT KYI YI GE

With twice spoken TARA and PHAT,

DUG NAM MA LÜ PA NI SEL MA

Totally dispelling poison!

CHHAG TSHÄL LHA YI TSHOG NAM GYÄL PO

Homage! She whom gods and their kings,

LHA DANG MI AM CHI YI TEN MA

And the kinnaras do honor!

KÜN NÄ GO CHHA GA WÄI JI GYI

Armored in all joyful splendor,

TSÖ DANG MI LAM NGÄN PA SEL MA

She dispels bad dreams and conflicts!

CHHAG TSHÄL NYI MA DA WA GYÄ PÄI

Homage! She whose two eyes bright with

CHÄN NYI PO LA Ö RAB SÄL MA

Radiance of sun and full moon!

HARA NYI JÖ TUTTARA YI

With twice HARA and TUTTARE

SHINTU DRAG PÖI RIM NÄ SEL MA

She dispels severe contagion!

CHHAG TSHÄL DE NYI SUM NAM KÖ PÄ

Homage! Full of liberating

ZHI WÄI THÜ DANG YANG DAG DÄN MA

Pow'r by the set of three natures!

DÖN DANG RO LANG NÖ JIN TSHOG NAM

Destroys hosts of spirits, yakshas,

JOM PA TURE RAB CHHOG NYI MA

And raised corpses! Supreme! TURE!

TSA WÄI NGAG KYI TÖ PA DI DANG

These praises with the root mantras

CHHAG TSHÄL WA NI NYI SHU TSA CHIG

And prostrations thus are twenty-one (1X)

Short Praise to Tara

OM, I prostrate to the goddess foe destroyer,
liberating lady Tara,

Homage to TARE, savior, heroine,

With TUTTARE dispelling all fears,

Granting all benefits with TURE,

To her with sound SVAHA, I bow. (2X)

OM TARE TUTTARE TURE SVAHA (1 mala)

Request to Tara

Venerable Arya, great treasure of compassion,
Grant your blessings to increase all favourable
conditions,

And to clear away every obstacle

That all migratory beings may swiftly enter the
city of eternal joy.



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.**

