

RECITING THE NAMES OF MANJUSHRI

Translated by Khenpo David Karma Choephel



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Translation and Analysis of Sources Khenpo David Karma Choephel

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Contents

Translator's Introduction

Part One TRANSLATION

The Noble Recitation of Manjushri's Names

Reciting the Names of Manjushri Arranged for Chanting in Tibetan

Part Two ANALYSIS

Abbreviations

Variants in the Sources for Reciting the Names of Manjushri

Bibliography
Copyrights & Acknowledgments

a formless physicality shining fine rays of light through crystalline sounds refracts into infinite forms such joy, such awe —

I bow

Translator's Introduction

Reciting the Names of Manjushri has long been revered as one of the most profound and important Buddhist tantras, if not the most. On the surface, the main part of this tantra consists of a long list of "names" of the wisdom kaya Manjushri — a sometimes paradoxical litany of the various qualities of the being who embodies the prajna and wisdom of all buddhas. On deeper levels, it can be a description of the Buddhist path and result, an explanation of a creation-stage meditation on a mandala filled with dozens of deities, or an explanation of profound completion-stage practices. Sometimes it is taught as a yoga tantra, sometimes as an unexcelled tantra, and sometimes as a nondual Kalachakra tantra. No matter how it is explained, it is taught to present the path to achieve the state of Manjushri, the wisdom body of perfect buddhahood. It is, as Dombiheruka says, "a vajra song telling the meaning of the profound in vajra words."

The Sanskrit and Tibetan sources give several variations on the title of this work, but all include the word $n\bar{a}masamg\bar{\imath}ti$ (or its translation $mtshan\ brjod$ in Tibetan), which is a compound of two words. The first part, $n\bar{a}ma$, is a cognate of the English word name, but here it does not refer to proper names per se, even though a few are indeed the names of buddhas, bodhisattvas, or yidam deities. Mostly,

¹ Dombiheruka, 239a. rdo rje'i glu zab mo'i don rdo rje'i tshiq tu qsungs pa

the names are words or phrases describing the myriad attributes of the wisdom body of the buddhas, as if each reflects a different quality or manifestation. In Sanskrit, they are all nouns or compound nouns in the nominative case strung together in a single long, evocative sentence that ends by identifying the wisdom body as "Manjushri, best of the glorious." This identification is made even more explicit in the first sentence of the Benefits chapter, which reads:

This, Vajrapani Vajradhara, is the undiluted, pure recitation of the names of the wisdom body of the Bhagavan, the wisdom kaya of all tathagatas, the wisdom being Manjushri.

The second part of the word, <code>saṃgīti</code>, is frequently used in the Buddhist canon to mean a group recitation of a text,² but it can also refer to musical performances and singing. As this suggests, <code>Reciting the Names</code>, with its light, rhythmic lines in both Sanskrit and the Tibetan translation, is a text that lends itself to being chanted aloud.

In many versions of the text, particularly the Tibetan translations, the title also includes the name Manjushri. Manjushri is well-known as the bodhisattva of prajna, and in the sutras he is depicted as one of the Buddha Shakyamuni's Eight Close Sons or principal Mahayana disciples. But in this tantra he represents, as mentioned above, the wisdom body or wisdom kaya of all buddhas. He shifts his shape fluidly throughout the text, but the myriad forms he takes are all manifestations of the different qualities of a buddha's wisdom. He is thus

² For example, the First Council, where 500 arhats gathered to recite the sutras and vinaya, is called a *saṃgīti* in both Sanskrit and Pali.

the embodiment of the prajna and wisdom of all the buddhas, in all their varied aspects. Further underscoring this, he is also referred to in the text as "the wisdom being Manjushri" (Mañjuśrī-jñānasattva).

When the title of the work appears more formally, such as on the title page or in the colophon, it often includes the word $\bar{a}rya$ (Tib. 'phags pa), commonly translated in English as "noble," meaning that this tantra is exalted and superior. Several versions of the title also include the word paramārthā (don dam), meaning that it is the ultimate truth. In some versions, including the one presented here, the title is given at the beginning of the text as The Noble Recitation of Manjushri's Names but as The Ultimate Recitation of the Names of the Bhagavan Wisdom Being Manjushri in the colophon. However, the text is already commonly known in English as Reciting the Names of Manjushri, and there does not seem to be any contradiction in referring to it by this well-known title or by the shorter Reciting the Names for ease and simplicity, just as it is known simply as the Nāmasaṃgīti in Sanskrit, though it is of course necessary to give the longer, more formal titles where they appear in the text itself.

Reciting the Names takes the form of a long poem in 167 verses plus a chapter in prose describing the benefits of reciting the tantra. Like many Buddhist scriptures, it is presented in the form of a request and response: the bodhisattva Vajrapani requests a teaching of the Buddha, and the Buddha gives the reply that forms the main portion of the work. At the end, Vajrapani and the others present rejoice and praise the Buddha.

The commentaries generally divide *Reciting the Names* into fourteen short chapters, thirteen in verse and one in prose, and many versions of the tantra also mark the end of each chapter, though the one translated here does not.³ In the first chapter, "The Request," which is sixteen stanzas long, Vajrapani (called by the name Vajradhara in the first line) and his entourage of wrathful deities bow to the Buddha and then ask him to teach the great recitation of Manjushri's names. In the second chapter, "The Response," which begins with the line "And then the Bhagavan Shakyamuni..." in verse 17, the Buddha smiles and agrees to Vajrapani's request. In the last line of the chapter ("Excellent, Bhagavan," he said), Vajrapani rejoices at the Buddha's reply.

The third and fourth chapters, at two and three stanzas respectively, are the shortest chapters in the text. The third, "The Six Families" (v. 23–24), describes how the Buddha then surveys the six families of mantra. These families are described in various ways in different commentaries, most of which correlate them to the five buddha families. In the fourth chapter, "The Stages of Manifest Enlightenment" (v. 25–27), the Buddha utters two Sanskrit verses that introduce and then state the "six kings of mantras."

Next is the main body of the text, the actual recitation of Manjushri's names, which is divided into six chapters whose topics are described by their titles. The fifth chapter, "The Great Vajradhatu Mandala," begins with the line "It's thus: the Buddha Bhagavan..." in verse 28 and continues for fourteen stanzas. The sixth chapter, "Dharmadhatu Wisdom," which starts with "The buddha Great Vairochana..." in verse 42, is one line short of twenty-five stanzas. Rounding out verse 67, the line "The terrifying Vajrabhairava..." opens the sev-

³ The colophons for each chapter are marked by notes where they appear in other sources.

enth chapter, "Mirror Wisdom," which continues for an additional ten stanzas. Beginning with the line "The genuine suchness selflessness..." in verse 77, the eighth chapter, "Discriminating Wisdom," is, at forty-two stanzas, the longest of the chapters in verse. The ninth chapter, "The Wisdom of Equality," begins with the line "The genuine suchness selflessness..." in verse 119 and continues for twenty-four stanzas, while the tenth chapter, "Accomplishing Wisdom," starts with the line "That which all perfect buddhas realize..." in verse 143 and concludes fifteen stanzas later with the last line of verse 157, "Is Manjushri, best of the glorious." Taken together, the 130 stanzas of these six chapters are the long list of names that make up the main part of the work. This list is followed by the five ecstatic stanzas of homage of the eleventh chapter, "The Praises of the Five Wisdoms of the Tathagatas," opening with "Homage! Great vajra who gives the supreme..." in verse 158.

The twelfth chapter, "The Benefits," is a long passage in prose subdivided into six cycles detailing the benefits of reciting this text. It also explains the proper way to recite it and the benefits and great qualities this will bring the practitioner. The thirteenth chapter, "The Presentation of Mantras," which consists of three mantras, is followed by a five stanza chapter in conclusion whose first line "And then the glorious Vajradhara...." repeats the very first line of the text. In this chapter, Vajrapani and his retinue praise the Buddha and express their gratitude for him giving this profound teaching.

The tantra concludes with a short colophon stating that *Reciting the Names* was taught by the Buddha Shakyamuni. In some versions, the colophon also specifies that it was extracted from the chapter called

"The Net of Samadhi" of the tantra entitled the *Noble Net of Illusion in Sixteen Thousand Stanzas*, although the complete tantra of that length is not known in either Sanskrit or Tibetan, and the shorter, extant version does not include *Reciting the Names*.⁴

Most commentaries say little about the origins of *Reciting the Names*, except for two from the Kalachakra tradition that explain how it was first taught by the Buddha at the Dhānyakaṭaka Stupa in southern India on the full moon night of the Vaiśākha month. Anupama Rakṣita describes it thus:

Worldly and transcendent beings,
Who sought the various tantras, gathered
At the Dhānyakaṭaka Stupa
On the full moon of Vaiśākha...

Vajradhara bestowed empowerments On all the gods and other beings. He taught the tantras of four classes And essence tantra for five at length. This is the essence of the essence.⁵

To elaborate, Raviśrījñāna cites *The Long Tantra of the Original Buddha* as explaining that the Buddha taught all the tantras at the Dhānyakaṭaka Stupa on one full moon night, similarly to how he taught the Prajñāpāramita sutras at Vulture Peak Mountain. Raviśrījñāna writes:

⁴ Tribe 2015, p. 355.

⁵ Anupama Raksita, folio 96b.

Reciting the Names, which, in terms of the essence of the ultimate that is supremely difficult to fathom, is foremost among all the ways of mantra, was also taught there.⁶

Reciting the Names was likely already considered an important tantra by the middle of the eighth century, during which time the first commentaries on it were written. Over the next four or five centuries, so many commentaries, sadhanas, mandala rituals, and other texts based on it had been written in Sanskrit that it was clearly a significant and popular Buddhist tantra in medieval India. Though its popularity faded in India as Buddhism declined, *Reciting the Names* is still revered as one of the most important Buddhist texts by the Newari Buddhists of Nepal, who have maintained a living tradition of practicing and studying *Reciting the Names* in Sanskrit. To this day, groups of practitioners in the Kathmandu valley gather to recite it daily, sometimes to a melody,⁷ and several new editions of the Sanskrit text have been published in recent years primarily for the sake of Nepali devotees.

As *Reciting the Names* was translated into other languages, its popularity spread to other lands as well. The first translation into Tibetan was done in the eighth century by the great early translators Chokro Luyi Gyaltsen and Kawa Paltsek working under the guidance of Padmasambhāva. A manuscript of this complete translation was retrieved

⁶ Lālaḥ 1994, p. 4.

⁷ There are a few videos on the Internet of Newari community groups singing the *Nāmasaṃgīti*. For one example, see: youtube.com/watch?v=o5zWRn3wJ3c, accessed December 5, 2023.

from the caves at Dunhuang in Gansu province, China, and there are also more recent editions of the text. The best known Tibetan translation is that of the great translator Rinchen Sangpo dating from around the turn of the millennium, although there are so many different versions of this translation that it sometimes seems difficult to know which is truly Rinchen Sangpo's. The Tibetan Kangyur includes a translation by Pang Lodrö Tenpa, and there were at least three other Tibetan translations as well. The Tibetan canon also preserves over 100 commentaries, practices, and other works based on it that were translated from the Sanskrit between the eighth century, when Vairocana's commentary was translated, and the late fifteenth century, when Shalu Lotsawa translated the commentary by Umala Gawa.

Over the centuries, many Tibetan practitioners, from ordinary lay people to monastics to great lamas, have also made *Reciting the Names* part of their daily practice. The presence of four manuscripts of it (one complete and three partial) among the Dunhuang manuscripts is indicative of its popularity among ordinary people, as most of the Tibetan texts found in Dunhuang are from scrolls used in their regular practice by the guards, merchants, and other Tibetans stationed there during the mid to late tenth century. It is recited daily in many monasteries and nunneries, and such important figures as Je Tsongkhapa,

⁸ These three include Shalu Lotsawa's fifteenth century revision of Rinchen Sangpo's translation, as well as two translations, one attributed to Mankharwa and the other to Garge from $\ddot{\mathsf{U}}$ and Chime Bum, that have been lost but are mentioned in the colophon to the Pukdrak Kangyur manuscript of Rinchen Sangpo's translation.

⁹ Regarding the dating, see Dalton and Van Schaik, 2006, p. xxi. Van Schaik 2015 also argues that many of the manuscripts found in Dunhuang are artifacts from the daily practice of the ordinary people posted there.

the fourteenth-century founder of the Geluk tradition, and Jamgön Kongtrul Lodrö Thaye of the nineteenth century nonsectarian Rimé movement are said to have chanted it daily. There are accounts of lamas who recited it as they traveled, such as Sakya Dakchen Gyakar Sherap Gyaltsen who recited it while traveling to Kyekundo in Kham. As he reached the line "Who accomplished the purpose, accomplished intentions," he came to a good spot for founding a monastery, which he built and named Döndrup Ling (The Place for Accomplishing the Purpose) after that line as an interdependent connection for the monastery to flourish. 10 The translator Rinchen Sangpo is renowned for having recited Reciting the Names himself 100,000 times each in Sanskrit and Tibetan, and in addition to having sponsored a further 100,000 recitations of it. Beginning with Rongzom Chökyi Sangpo and Ngok Shedang Dorje in the eleventh and twelfth centuries, Tibetan masters including Bodong Panchen, Pang Lodrö Tenpa, the Second Dalai Lama Gendun Gyatso, Khedrup Je, Tsalo Rinchen Namgyal, and Karmay Khenchen Rinchen Dargye, among others, also wrote commentaries on this tantra.

Reciting the Names was first translated into Chinese by an Indian monk named Dānapāla, a contemporary of Rinchen Sangpo, while he was visiting China. But tantric Buddhism did not take root deeply in China, and Reciting the Names has never been revered there to the extent it is in India, Nepal, and Tibet. Reciting the Names was also translated from Rinchen Sangpo's Tibetan into Mongolian, and

¹⁰ Thrangu Rinpoche 2023, p. 39-40.

¹¹ Tribe 2015, p. 354.

a four-language woodblock edition was made with the Sanskrit, Tibetan, Chinese, and Mongolian versions. Now *Reciting the Names* is being translated into European languages, with translations into French and German and at least five translations into English published in ink or online.¹²

With so many English translations already available, one might wonder whether another translation is necessary. But when the Gyalwang Karmapa suggested I should retranslate it, the opening line leapt into mind, and it seemed there might be some benefit to trying. The results are presented here in two different formats. The first is the English translation of the complete text including the Benefits chapter, and the second is a translation of the verses only with the Tibetan and phonetics for the sake of those who would like to read along when Tibetans recite the text.

Though the Indian masters who wrote commentaries on *Reciting the Names* remarked that there were different manuscripts with variants of several lines, the modern editions of the Sanskrit text are generally fairly consistent. The differences that do occur are mainly minor differences of editing or spelling and a few of interpretation. The various Tibetan translations show a wider variation, and not just in terms of style, expression, and interpretation as one would expect with different translators. There are also several variants that seem to derive from differences in the original Sanskrit. During the translation process, it became necessary to examine these variants and see whether they were corroborated by the Indian commentaries

¹² See Davidson 1981, Wayman 1985, Berzin, Sherdor 2012, and Conlon 2022.

preserved both in the original Sanskrit as well as in Tibetan translation in order to determine which to translate. A detailed study of the variants is presented following the translations.

In particular, the earliest Tibetan translation, which was done by two of the most illustrious early translators working under the guidance of Padmasambhāva, shows the greatest number of differences from the modern Sanskrit editions. Though the differences in the verses are matters of detail — a word or two here or there — they are mostly corroborated by several of the Indian commentaries, which suggests that this original translation was prepared from a Sanskrit manuscript that was different from the modern editions. Though this translation was superseded in Tibet by Rinchen Sangpo's translation to such a degree that many Tibetans reflexively assume his was the first Tibetan translation, it has had a strong influence in the Tibetan commentarial tradition. It is the version used in Vimalamitra's commentary, which is the commentary most frequently taught in the Nyingma tradition, as well as in the Tibetan translations of several other Indian commentaries. It is also used in several Tibetan commentaries. including those by Tsalo Rinchen Namgyal and Karmay Khenchen Rinchen Dargye. On the Karmapa's suggestion, this translation incorporates those variants as they appear in that translation, though it also provides the translation of variants in the Sanskrit in notes.

This should not be taken as meaning that this is a translation of that original Tibetan translation. Instead, this is primarily a translation of the Sanskrit that consults the Tibetan translations of the tantra as well as the commentaries on it preserved in both Tibetan and Sanskrit. On the recommendation of the Gyalwang Karmapa, the

commentary by the nineteenth-century master Tsalo Rinchen Namgyal has been taken as the basic guide to the interpretation. A student of Tertön Chokgyur Lingpa, Tsalo developed an interest in *Reciting the Names* and traveled throughout Tibet searching for someone to study it with. He finally received teachings that satisfied him from Jigme Khyentse Wangpo and later wrote his own commentary based on those teachings, *The Stainless Jewel Mirror Illuminating the Suchness of the Vajra Tantra, the Noble Recitation of Manjushri's Names.* This commentary, which presents the tantra according to the original Tibetan translation, has been very influential in the Kagyu lineage, serving as the basis for the well-known commentary by Karmay Khenchen Rinchen Dargye, which quotes or paraphrases most of its text.

Near the beginning of his commentary, Tsalo writes that his explanations are based on the four commentaries in the Tengyur from the Kalachakra perspective, but he relies most heavily on three of them — Puṇḍarika, Anupama Rakṣita, and Raviśrīgupta — often presenting synopses or even extensive quotes of their commentaries on each passage of *Reciting the Names*. These commentaries were thus also consulted extensively during the translation process.

To prevent this translation from becoming too weighted toward the Kalachakra interpretations, the commentaries by Mañjuśrīkīrti and Vimalamitra were also consulted for each line. Mañjuśrīkīrti gives clear and detailed glosses of every word of the text, including the Benefits chapter. Perhaps reflecting its classification as yoga tantra, it also often shows the links between *Reciting the Names* and the Buddha's teachings from the sutra tradition, thus providing a good counterbalance to the Kalachakra focus of Tsalo and his sources. Vi-

malamitra's commentary was chosen because it is the most highly regarded of the unexcelled yoga tantra commentaries on *Reciting the Names*, especially among practitioners of the Nyingma school, as its explanations dovetail with the practice of dzogchen. To further widen the scope, Vilāsavajra was also consulted extensively for later drafts, and for certain lines, in particular those where there were widely variant interpretations, the other English translations and Patrick Carré's French translation were also consulted, as were the other Tibetan and Indian commentaries. For the Benefits chapter, which is only discussed in a more than cursory fashion in four of the Sanskrit commentaries and is not explained by Tsalo, the commentaries by Vibhūticandra, Kālacakrapāda, and Mañjuśrīkīrti were the primary resources.

Given the various levels of interpretation of *Reciting the Names* and the great variation in explanations even among works that explain it according to the same class of tantra, the approach was to focus primarily on translating the outer level — the literal meaning of the words — while leaving sufficient ambiguity to allow for varying interpretations. But there are more than a few places where there is no English word with a similar range of meanings as the Sanskrit and a choice had to be made. A few of the more notable ones are marked with notes, though there are too many to mark them all.

The main translation is followed by a version of the verses arranged for chanting in Tibetan, complete with the Tibetan text and phonetic transcription, so that practitioners may recite along at pujas, monlams, and other occasions when Tibetans recite this text. Tibetans usually recite the translation by Rinchen Sangpo, but as noted above,

there are many versions of that translation with multiple variations, some minor and some significant. Here, the edition published by the Sherig Parkhang in Dharamsala¹³ is used as the basis with some light editing. In the lines where there are variants between the extant Sanskrit and the original Tibetan translation made by Padmasambhava, Chokro Luyi Gyaltsen, and Kawa Paltsek, this version of Rinchen Sangpo's translation mostly matches that original Tibetan translation, so the English translation is left as is, with the exception of changing "the hundred letters" in verse 144d to "the six letters."

Poetry is difficult to translate, especially in works such as this that are filled with word play of various types. Though the translation is primarily from the Sanskrit, the Tibetan translations, in particular the original translation, have been used as a guide not only for the interpretation of the text but also for how to handle the poetic forms and what sort of deviations from a strict, literal translation are permissible. Just as the Tibetan translates the Sanskrit *anuṣṭubh* meter into seven-syllable lines, here it is rendered in English tetrameter (lines with four main stresses) with a preference for iambs. Just as the Tibetan rearranges the order of names within a single line to account for Tibetan grammar and allow for smooth scansion, the word order here has been changed when necessary for smoothness or for replicating the ambiguity or other formal features of the original. In the original and in the best of the Tibetan translations, the profundity of the text is carried by the play of rhythms and repetitions, patterns

¹³ Rinchen Sangpo 1997

¹⁴ In one instance, one $p\bar{a}da$ of the original had to be translated into two English lines in order to accommodate the meaning within the meter.

and variations in the sounds that communicate it, just as the empty essence of the wisdom being Manjushri is inseparable from the myriad forms he appears in. The hope here is that the words and rhythms of this English translation do the same at least to some degree.

Part One

TRANSLATION

The Noble Recitation of Manjushri's Names

I prostrate to youthful Manjushri.

And then the glorious Vajradhara, Supreme at taming the hard to tame, The hero who vanquished the three worlds, The vajra lord and king of secrets, (1)

With blossoming white lotus eyes, His face a lotus in full bloom, ¹⁵ Wielding over and over again The best of vajras in his hand, (2)

Along with those with furrowed scowls And so forth, infinite Vajrapanis, Heroes who tame the hard to tame, With horrifying warrior forms, (3)

Who in their hands were wielding vajras
With shooting tips, the ones supreme
At acting for beings' benefit
With prajna, means, and great compassion, (4)

¹⁵ Alt. (Dunhuang): "His seat a lotus in full bloom,"

Protectors performing a buddha's deeds With joyous, pleased, and satisfied thoughts In bodies with a wrathful form Bowing down together with him, (5)

Prostrated before the Tathagata, The Bhagavan, the Perfect Buddha,¹⁶ And then he joined his palms in prayer, Stood before him, and spoke thus: (6)

"Pervasive lord, for my benefit, For my sake, from compassion for me, Make me somehow, through the net of illusion, Reach manifest full awakening. (7)

"To benefit all sentient beings, Who sink in the mire of ignorance, Their minds disturbed by the afflictions, To reach the unexcelled fruition, (8)

"O, Perfect Buddha, Bhagavan, Teacher and guru of wanderers, You who know suchness, great samaya, Who best know faculties and intentions, (9)

¹⁶ Alt: "Bowed to the Bhagavan Protector / Tathagata, the Perfect Buddha,"

"Please teach the greatest recitation Of names of the bhagavan wisdom kaya, The great ushnisha, the lord of speech, The self-arisen wisdom body, (10)

"Of Manjushri, the wisdom being —
Profound in meaning, vast in meaning,
Great in meaning, unequaled, serene,
Good in beginning, middle, and end — (11)

"That buddhas of the past proclaimed, That future buddhas will proclaim, That perfect buddhas of the present Proclaim again and yet again, (12)

"The one that the great Vajradharas, The holders of the secret mantra, In untold numbers chanted with joy In the great tantra, *The Net of Illusion*. (13)

"Until I am emancipated, I shall uphold this with firm intent To somehow become the holder of secrets For all the protectors, the perfect buddhas. (14) "To fully eliminate afflictions
And bring an end to all unknowing,
I shall explain it to sentient beings
According to their varied intentions." (15)

The Lord of Secrets Vajrapani Entreated the Tathagata thus, And then he joined his palms in prayer, Bowed his body, and stood before him.¹⁷ (16)

And then the Bhagavan Shakyamuni, The perfect buddha, the supreme Of gods and humans, from his mouth Extended his beautiful, long, broad tongue. (17)

He showed the smile that purifies
The lower three realms of sentient beings,
Illuminates the threefold world,
And quells the four maras, the enemies, (18)

And with the pleasing voice of Brahma That fills entirely the three worlds, Replied to the great mighty one, The Lord of Secrets Vajrapani: (19)

¹⁷ Chapter colophon: "The sixteen stanzas of the request."

"Excellent, glorious Vajradhara. It's excellent, O Vajrapani, That you, endowed with great compassion, For the sake of benefiting beings (20)

"Should endeavor to hear from me The greatly meaningful recitation Of names of the wisdom kaya Manjushri That purifies and dispels misdeeds. (21)

"So therefore, Sovereign of Secrets, I shall teach it to you well.
Listen with your full attention."
"Excellent, Bhagavan," he said. 18 (22)

And then the Bhagavan Shakyamuni Surveyed the great family of all mantra, The family holding secret and Awareness mantra, the triple family, (23)

The family of and beyond the world,
The great family that lights the world,
The foremost family of the great seal,
The great family of the great ushnisha. (24)

¹⁸ Chapter colophon: "The six stanzas of the response."

¹⁹ Chapter colophon: "The two stanzas of surveying the six families."

The Master of Words pronounced these verses,²⁰ Endowed with the six kings of mantras, That arise as the nondual, The nonarising phenomena: (25)

A \bar{A} I \bar{I} U \bar{U} E AI O AU AM AH STHITO HRDI J \bar{N} ANAM \bar{U} RTIR AHAM BUDDHO BUDDH \bar{A} N \bar{A} M TRYADHVAVARTIN \bar{A} M (26)

OM VAJRATĪKŅA DUḤKHACCHEDA PRAJÑĀJNĀNAMŪRTAYE JÑĀNAKĀYA VĀGĪŚVARA ARAPACANĀYE TE NAMA \mathbf{H}^{21} (27)

It's thus: the Buddha Bhagavan, The perfect buddha born from a,²² a, the most sublime of letters, Great in meaning, the highest letter, (28)

²⁰ The Sanskrit <code>girām</code> <code>pate</code> (Master of Words) here is ambiguous; it can be interpreted as either the fifth (ablative) case, meaning "The Master of Words pronounced these verses…" (referring to the Bhagavan Buddha) or as the sixth (genitive) case meaning "Pronounced these verses of the Master of Words" (referring to Manjushri). Most Indian commentaries in the Tengyur and the Tibetan translations follow the former interpretation, as does this translation.

²¹ Chapter colophon: "The three verses on the stages of manifest enlightenment through *The Net of Illusion.*"

²² The first letter of the Sanskrit alphabet, pronounced as the schwa sound [ə], as in "a cup."

Born from within but nonarising,²³ Devoid of utterance in words,
The paramount cause of all expression,
The illumination of all speech, (29)

The great oblation, great desire That gives all sentient beings joy, The great oblation of great hatred, Great enemy of all afflictions, (30)

The great oblation, great delusion, Dispelling deluded, foolish mind, The great oblation of great anger, Great anger's greatest enemy, (31)

The great oblation, great attachment, Eliminating all attachment, The great desire, great happiness, The great delight and the great joy, (32)

The great in form, the great in body, The great in color, the great in physique, The great in fame, the great in scale, The great, expansive mandala, (33)

²³ Alt: "Great breath of life, the nonarising,"

The bearer of the great weapon prajna, The great best hook for the afflictions, The great renown and the great fame, Great luminance, great radiance, (34)

The wise one endowed with great illusion, Fulfilling aims with great illusion, Enjoying the joy of great illusion, The conjurer of great illusion, (35)

The great, most excellent of givers, The foremost holder of great discipline, Steadfast practitioner of great patience, Vigorous in great diligence, (36)

Who rests in samadhi of great dhyana, Endowed with the body of great prajna, Great in power, great in means, The ocean of aspirations and wisdom, (37)

Great love in nature, immeasurable, The foremost mind of great compassion, Great prajna, great intelligence, The great wise one with the great means, (38) With the power of great miracles, Who has great energy, great speed, Great miracles and great renown, The vigorous one who has great powers, (39)

Who crushes the great mountains of existence, The hard, the bearer of the great vajra, Great fury, great ferocity, The one who frightens the most fearsome, (40)

The lord, great highest awareness mantra, The guru, great highest secret mantra, Who dwells in the way of Mahayana, The paramount way of Mahayana,²⁴ (41)

The buddha Great Vairochana, Great sage, the one with the great stillness, Born of the great ways of mantra, By nature, the great ways of mantra, (42)

Who attained the ten transcendences, Who dwells in the ten transcendences, The ten transcendences' purity, The way of the ten transcendences, (43)

²⁴ Chapter colophon: "The fourteen stanzas on the great vajradhatu mandala."

Protector, lord of the ten levels, The one who dwells on the ten levels, In character, the ten pure knowings, The holder of the ten pure knowings, (44)

Ten aspects, purpose of ten purposes, The lord of sages, ten powers, pervasive, Who brings every benefit to all, The great with power over the ten aspects, (45)

Beginningless, unelaborate nature, In nature suchness, pure in nature, Who tells of facts, his word unchanging, The one who acts just as he says, (46)

Nondual, the teacher of the nondual, Dwelling at the highest truth, Whose lion's roar of selflessness Scares vile extremist animals, (47)

Who goes everywhere, the meaningful power, As swift as the Tathagata's mind, The victor who vanquished foes, victorious, The chakravartin with great power, (48) The gathering's leader, the gathering's teacher, The gathering's powerful lord and master, Great mighty one held in high esteem, Great way that no one else can lead, (49)

The eloquent lord and master of words, Who mastered words, speech infinite, Whose speech is true, who speaks the truth, The one who teaches the four truths, (50)

Unstoppable, the nonreturner, The rhino guide of pratyekabuddhas, Emerged from various emancipations, The only cause of the elements, (51)

The arhat bhikshu who quenched the defilements, Free of desire, his faculties tamed, Who has found pleasure and fearlessness, Who has become cool and unpolluted, (52)

With awareness and conduct, the sugata, The knower of the world, supreme, Who clings to neither me nor mine And dwells in the way of the two truths, (53) Who has reached samsara's other side,²⁵
Who has done the deed and dwells on dry ground,
Sprung forth exclusively from wisdom,
Who conquers with the weapon of prajna, (54)

True dharma, dharma king, the luminous, The world's supreme illumination, The lord of dharma, king of dharma, Who teaches the path of excellence, (55)

Who accomplished the purpose, accomplished intentions, Who jettisoned all conceptuality,
The thought-free expanse, inexhaustible,
The supreme, imperishable dharma expanse, (56)

Who has merit, the accumulation of merit, Who is wisdom, the great source of wisdom, Who has wisdom, who knows what is and is not, Who has gathered the two accumulations, (57)

The eternal all-conqueror endowed with yoga, Dhyana, its object, supreme of minds, Distinct self-awareness, unwavering, The first of the great, with the three kayas, (58)

²⁵ Alt: "Who dwells on samsara's other side,"

A buddha whose nature is the five kayas, Pervasive lord, by nature five wisdoms, Whose crown is the five buddhas in nature, Who has the five eyes without attachment, (59)

Who is the creator of all the buddhas,
The highest, finest son of the buddhas,
Emerged from being by knowing, no birthplace,²⁶
The dharma born, destroyer of being, (60)

The solid, single, vajra nature,
The lord of beings upon his birth,
Arisen from space, the self-arisen,
Great conflagration of prajna and wisdom, (61)

The illumination, the great light,
The light of wisdom, illuminating,
The beacon for wanderers, torch of wisdom,
Great brilliance, luminosity, (62)

The king of awareness, chief lord of mantra, The king of mantra performing great benefit, The great ushnisha, wondrous ushnisha, The lord of the sky who sees the various, (63)

²⁶ Alt: "The source of the prajna being's arising." The interpretations of this line vary widely and are difficult to reconcile in English. Here it is translated according to Puṇḍarika, Vimalamitra, and Tsalo's interpretation.

The foremost body of all the buddhas, Whose eyes delight in wanderers, Who creates a variety of forms, Great sage who is revered and worshipped, (64)

Endowed with three families and mantra, Great holder of samaya and mantra, The foremost upholder of the three jewels Who teaches the three highest vehicles, (65)

The unfailing lasso, victorious, The vajra lasso, the great hold, The vajra hook, great lariat,²⁷ The terrifying Vajrabhairava, (66)

The wrathful king, six-faced and dire, Six-eyed, six-armed, the powerful, The skeleton who bares his fangs, *Halāhala*, the hundred-faced, (67)

Yamantaka, the king of obstructors, With vajra force, the terrifying, The vajra resounding, the vajra heart, The vajra illusion with a great belly, (68)

²⁷ Chapter colophon: "The twenty-five stanzas less one line on the utterly pure dharmadhatu wisdom."

The vajra lord, the vajra born, The sky-like vajra essence, unshakable, Dreadlocks tied in a single topknot, Whose robe is a fresh elephant hide, (69)

Great horrible one who laughs ha ha! The terrible one who cackles hee hee! Great peals of laughter, belly laughs, The vajra laugh resounding wide, (70)

The vajra sattva, the great sattva,
The vajra king, the greatest bliss,
The wrathful vajra, the great joy,
The vajra resounding HŪM and HŪM, (71)

Who wields as a weapon a vajra arrow, Whose vajra sword cuts through entirely, Who holds a crossed vajra, who has the vajra, The single vajra that ends the battle, (72)

His dreadful eyes a blazing vajra, His hair a vajra conflagration, The vajra descent, the great descent, The hundred-eyed, the vajra-eyed, (73) His body covered in vajra hair, A single body with vajra hair, Whose fingernails grow to vajra tips, Whose skin has a hard, vajra essence, (74)

The glorious one in a vajra necklace, Adorned with vajra ornaments, Bellowing a loud laugh, ha ha! The vajra sound, six syllables, (75)

The gentle sound, the greatest roar,
The single sound of the three worlds, 28
Resounding sound to the ends of space,
Supreme of those who make a sound, 29 (76)

The genuine suchness selflessness,
The highest truth, the letterless,
Great bull proclaiming emptiness
And thundering the profound and vast, (77)

The conch of dharma with a loud tone,
The gandi³⁰ of dharma with a great sound,
Nirvana that does not abide,
Great dharma drum in the ten directions, (78)

²⁸ Alt: "Great single sound of the three worlds,"

²⁹ Chapter colophon: "The ten stanzas plus one line on mirror wisdom."

³⁰ A gandi (Skt. *gaṇḍī*) is a long, resonant piece of wood struck with a clapper to summon

Formless, with handsome form, sublime, In manifold forms, arising from mind, The glory appearing as all forms, Supporting every reflection, (79)

Invulnerable, renowned as great, Great sovereign of the three realms, Who dwells on the loftiest noble path, The apex of dharma, the great increase, (80)

Sole youthful body of the three worlds, The senior, elder lord of beings, Endowed with thirty-two marks, attractive, The beautiful one of the three worlds, (81)

The excellent teacher who knows the world, The dauntless teacher of the world, The guardian refuge the world trusts,³¹ The unsurpassed refuge and defender, (82)

Partaking of the expanse of space, The ocean of omniscient wisdom, Who crushes the eggshell of ignorance, Destroyer of the cage of existence, (83)

the sangha in Buddhist monasteries and nunneries.

³¹ Alt: "The guardian refuge the three worlds trust,"

Who quenched entirely the afflictions And crossed the ocean of samsara, Who has the wisdom empowerment crown, With perfect buddhas as ornaments, (84)

Who pacified the sufferings
Of the three sufferings, quelled three,
And reached the three freedoms, infinite,
Delivered from all the obscurations,
Dwelling in space-like equality, (85)

Beyond all stains of the afflictions, Who realized the three times are timeless, Great naga of all sentient beings,³² The crown of crowns of qualities, (86)

Emancipated from all afflictions, Established on the paths of the skies, Who holds the great wish-fulfilling jewel, Pervasive lord, the best of all jewels, (87)

The great and bountiful heaven tree,
The great, supreme fine vase, the doer
Who acts for all beings' benefit,
Benevolent, tenderhearted toward beings, (88)

³² Alternate interpretation: "The great, most eminent of all beings,"

Who knows good and bad and when it is time, Who knows and has samaya, pervasive, Who knows beings' faculties and the time, Who has realized the three liberations, (89)

Who has and knows qualities, who knows dharma, Propitious, emerging auspiciousness,
The most auspicious of all auspiciousness,
Renown, good fortune, fame, and virtue, (90)

Great sigh of relief, great festival, The great delight, the great enjoyment, Abundance, given service, served, The delighted, glorious, honored lord, (91)

Who has and gives the supreme, preeminent, The highest refuge, the worthy refuge, The foe of the world, the most supreme,³³ The one who eliminates every danger, (92)

A braid on his head and twisted braids, Dreadlocks, a topknot, *muñja*,³⁴ and crown, Five faces and five braids of hair, His hair in five buns, a crown of flowers, (93)

³³ Alt: "The foe of great danger, most supreme,"

³⁴ Alt: tonsure (*mauṇḍī*). A *muñja* is the cord worn by men of the Brahman caste. As it is not translated in the Tibetan, it is left in the Sanskrit here.

With a shaven head, great discipline, Chaste conduct, supreme discipline, Perfect austerity, great austerity, The bathed, the paramount Gautama, (94)

Pure brahmin who knows purity, Who has arrived at pure nirvana, Freed, liberated, his body freed, Liberation, pacified, peacefulness, (95)

Nirvana, passed beyond sorrow, peaceful, On the verge of excellent nirvana,³⁵ The final end to pleasure and pain, Free of desire, the basis transcended,³⁶ (96)

Invincible, incomparable, Unmanifest, unapparent, unlit, Unchanging, omnipresent, pervasive, Subtle, seed-free, and undefiled,³⁷ (97)

³⁵ Alt: "On the verge of the greatest emancipation,"

³⁶ Alternate interpretations: "Free of desire, exhausting the basis," or: "The basis free of desire transcended."

³⁷ Alt: "Partless, omnipresent, pervasive, / Subtle, the seed, the undefiled,"

Dustless and freed of dust, unstained, The flaws abandoned, free of faults, Completely awakened, awake by nature, All-knowing, all-aware, supreme, (98)

Transcending the nature of consciousness,
The wisdom endowed with nondual form,
Thought-free, spontaneous, performing
The acts of the buddhas of the three times, (99)

The buddha with no beginning or end, The original buddha without causation, The single eye of wisdom, stainless, The wisdom body, tathagata, (100)

The lord of speech, the greatest speaker, The king of speakers, the foremost speaker, The finest speaker, most excellent, The lion of speech, invincible, (101)

All-seeing and supremely delighted, Wreathed in brilliance, beautiful, The eternal knot ablaze in fine light, Light shining brilliantly from his hands, (102) The foremost, excellent, great physician, Unrivaled remover of painful barbs, The tree of every medicine,
Great enemy of all maladies, 38 (103)

Handsome, the greatest in the three worlds, Glorious with the stellar mansions, Planting the banner of dharma firm To the ends of space in the ten directions, (104)

The sole vast parasol for beings,
The mandala of love and compassion,
The glorious lotus lord of dance,
Jeweled parasol, great pervasive lord, (105)

Great brilliance of all the buddhas,³⁹ Who has the body of all the buddhas, Who is the great yoga of all the buddhas, The single teaching of all the buddhas, (106)

The vajra ratna empowerment's glory, The lord of all the rulers of jewels, The master of all the lords of the world, The lord of all the vajra bearers, (107)

³⁸ Alt: "Great enemy of affliction and ailment,"

³⁹ Alt: "Who is the great king of all the buddhas,"

Who is the great mind of all the buddhas, Who dwells in the mind of all the buddhas, Who is the great body of all the buddhas, Who is the speech of all the buddhas, (108)

Great radiance of the vajra sun, The stainless light of the vajra moon, The first detachment, great attachment, The light that blazes many colors, (109)

The vajra posture of perfect buddha, Holding the buddhas' dharma for beings,⁴⁰ The glorious buddha born of a lotus, Who holds the trove of omniscient wisdom, (110)

The king who bears diverse illusions,
The great, the buddha who holds awareness,
The keen-edged vajra, the great sword,
Completely pure, the paramount letter, (111)

Great vehicle that cuts suffering,
Great weapon of the vajra dharma,
The profound vajra, victor of victors,
The vajra awareness of things as they are, (112)

⁴⁰ Alt: "Holding the dharma the buddhas recite,"

The perfection of all transcendences, Endowed with the ornaments of all levels, Completely pure dharma of selflessness, The excellent moonlight of true wisdom, (113)

The great exertion, the net of illusion, The highest sovereign of all tantras, Endowed with every vajra seat, Endowed with every vajra body, (114)

Samantabhadra, the fine mind, Kshitigarbha, holder of beings, Great essence of all buddhas, the holder Of various wheels of emanation, (115)

The highest nature of all things,
Who holds the nature of all things,
Unborn phenomena, various objects,
Who holds the essence of all phenomena, (116)

Who in an instant of great prajna
Has knowledge of all phenomena,
Clear realization of all phenomena,
The end of being, the Sage, best mind, (117)

The still one, thoroughly clear in nature, Who holds a perfect buddha's awakening, Perceptible to all the buddhas, The flame of wisdom with brilliant light,⁴¹ (118)

Supreme at achieving desired aims, Who purifies all lower realms, Protector, foremost of all beings, The liberator of all beings, (119)

Sole warrior battling afflictions, destroying The enemy unknowing's vainglory, Intelligent, alluring, glorious, Heroic, hideous in his form, (120)

Waving a hundred staff-like arms And stepping with his feet in dance, Glorious, his hundred arms extended, His dance expanding throughout space, (121)

Pressing the whole earth mandala Down with the sole of just one foot, Holding the top of Brahma's cosmos Down with the nail of his big toe, (122)

⁴¹ Chapter colophon: "The forty-two stanzas on discriminating wisdom."

One meaning, nondual, dharma's meaning, The indestructible ultimate meaning, Manifold consciousness, form as object, The stream of mind and consciousness, (123)

With passion for every true benefit, With passion for emptiness, passionate mind,⁴² Desire for existence and such transcended, Great joy for the three existences, (124)

The one as white as a pure white cloud, Fine light, the light of an autumn moon, The beautiful disk of the rising sun, The light of his nails intensely red, (125)

A sapphire tip on his fine crown, Great sapphire in superior hair, Great jewel with glorious brilliance, A buddha adorned with emanations, (126)

Who shakes a hundred universes, Who has the great power of the feet of miracles, Who holds great mindfulness of suchness, Four mindfulnesses, the king of samadhi, (127)

⁴² Alt: "With passion for emptiness, foremost mind,"

Enlightenment's branches, the scent of flowers, The ocean of a tathagata's qualities, Who knows the ways of the eightfold path, Who knows the path of true buddhahood, (128)

Greatly attached to all sentient beings But free of attachment, like the sky, Engaging all sentient beings' minds, As quick as all sentient beings' minds, (129)

Who knows all beings' faculties,
Who captivates all beings' minds,
Who knows the five aggregates' meaning, suchness,
Who has the five pure aggregates, (130)

At the end of all emancipations, The knower of all emancipations, On the paths of all emancipations, The teacher of all emancipations, (131)

Who uproots the twelve links, the root of existence, Who has the twelve aspects of the pure, The aspects of the four truths' ways,

The realization of the eight minds, (132)

The meaning of the truths, twelve aspects, Who knows the sixteen aspects of suchness, Enlightened through the twenty aspects, Awakened, supreme all-knowing one, (133)

Who issues countless tens of millions
Of all the buddhas' nirmanakayas,⁴³
Clear realization of all instants,
Who knows the objects of all moments of mind, (134)

Who realizes beings' benefit By various vehicles' means and ways, Emancipated by three vehicles, Dwelling in one vehicle's fruit, (135)

The nature cleansed of afflictive elements, Who extinguishes karmic elements, Who crossed beyond all rivers and oceans, Emerged from the wilderness through yoga, (136)

Who has discarded forever afflictions,
The near, the all-afflicted, and imprints,
The effective one who benefits beings
With prajna, means, and great compassion, (137)

⁴³ Alt: "Of the buddhas' nirmanakayas,"

Who abandoned the objects of all conceptions, Who stops the consciousnesses and objects,⁴⁴ The object of all beings' minds, Who knows all sentient beings' minds, (138)

Who dwells within all beings' minds, Engaging their minds harmoniously, Who pleases all sentient beings' minds, Delighting all sentient beings' minds, (139)

The ends accomplished, free of confusion, All the erroneous abandoned, No doubt in his mind, the triple purpose, All purposes, by nature three qualities, (140)

The five aggregates' meaning, the three times, Discerning distinctions in all instants, Perfect awakening in one instant, Endowed with the nature of all buddhas, (141)

The bodiless body, foremost body,
Manifesting the paramount body,
Always displaying various forms,
The banner with the jewel, great gem, 45 (142)

⁴⁴ Alt: "Who holds the cessation of objects and mind,"

⁴⁵ Chapter colophon: "The twenty-four stanzas on the wisdom of equality."

That which all perfect buddhas realize,
A buddha's awakening, unexcelled,
Devoid of letters, mantra born,
Three families of great secret mantra, (143)

Creator of all purposes
Of mantra, great bindu, letterless,
Five letters, the great emptiness,
The empty bindu, the hundred letters, 46 (144)

With all the aspects, with no aspects, With half of half of sixteen bindus, Partless, transcending calculation, Who holds the peak of the fourth dhyana, (145)

Who knows all branches of the dhyanas And kinds and lineages of samadhi, The samadhi kaya, the foremost body, The king of all sambhogyakayas, (146)

The nirmanakaya, the foremost body, Who sends diversely in all directions A lineage of buddha emanations, Who acts according to beings' needs, (147)

⁴⁶ Alt: "the six letters,"

The god above gods, the lord of deities,
The lord of gods, the lord of demigods,
The deathless lord, supreme among gods,
The destroyer, the lord of the destroyers, (148)

Who crossed the wilderness of existence, Sole teacher, guru for wanderers, Renowned in worlds of the ten directions, Great lord who gives the gift of dharma, (149)

Girded in armor of loving-kindness, Wearing the breastplate of compassion, With the sword of prajna, a bow and arrow, Triumphant over afflictions and ignorance, (150)

The foe and subduer of maras, the hero, Dispeller of the four maras' dangers, The vanquisher of all maras' armies, The perfect buddha, guide of the world, (151)

Worthy of offering, praise, and tribute, Always worthy of reverence, Deserving esteem, most venerable, Worthy of homage, the highest guru, (152) Who crosses three worlds in a single step, Whose stride is unbounded, like the sky, Who knows the three, who is clean and pure, The sixfold clairvoyance, six recollections, (153)

The bodhisattva, the great being,
With great miracles transcending the world,
Transcendent prajna's culmination,
Who has through prajna arrived at suchness, (154)

All knowledge of self and knowledge of other, The greatest being, who benefits all, Transcending all comparison, Best master of the known and knowing, (155)

The foremost giver of the dharma, Who teaches the meaning of the four mudras, The one most venerated by beings Who've reached the three emancipations, (156)

The ultimate, the purified glory,
The greatest fortune in the three worlds,
The glorious one who brings all riches
Is Manjushri, best of the glorious.⁴⁷ (157)

⁴⁷ Chapter colophon: "The fifteen verses on accomplishing wisdom."

Homage! Great vajra who gives the supreme, O highest truth, I bow to you. I bow to you, born of emptiness; Buddhas' awakening, I bow to you. (158)

I bow to you, the buddhas' passion,
I bow and prostrate, O buddhas' desire.
I bow to you, the buddhas' joy;
I bow and prostrate, O buddhas' delight. (159)

Smile of the buddhas, I bow to you; Laugh of the buddhas, I bow and prostrate. Speech of the buddhas, I bow to you; Mind of the buddhas, I bow and prostrate. (160)

I bow to you, born of nothingness; Homage to you, arisen from buddha. I bow to you, who are born of space; Homage to you, who arise from wisdom. (161)

I bow to you, the net of illusion;
I bow to you, the buddhas' dancer.
I bow to you, the all of all;
O wisdom kaya, I bow and prostrate.⁴⁸ (162)

⁴⁸ Chapter colophon: "The five verses in praise of the wisdoms of the five tathagatas."

This, Vajrapani Vajradhara, is the undiluted, pure recitation of the names of the wisdom body of the Bhagavan, the wisdom kaya of all tathagatas, the wisdom being Manjushri. So that you may rouse unsurpassed joy, rapture, and great delight; purify the secrets of body, speech, and mind; fully perfect and purify the unperfected and impure levels, transcendences, and accumulations of merit and wisdom; realize the unrealized unsurpassed meaning; attain the unattained; and fully uphold the ways of the true dharma of all tathagatas, I have taught, shown, explained, elucidated, and clarified it. Through this, Vajrapani Vajradhara, I have also blessed your continuum with the blessings of the dharma nature of all mantra.⁴⁹

Moreover, Vajrapani Vajradhara, this recitation of names is completely pure, perfectly refined omniscient wisdom, the secret of body, speech, and mind. It is the awakened enlightenment of the completely perfect buddhas. It is the clear realization of all tathagatas. It is all tathagatas' realization of the unsurpassable dharma expanse. It is the victors' defeat of all the powers of the maras. It is the power of the ten powers of those with ten powers. It is the omniscience of the omniscient.

It is the scripture of all dharmas of the buddhas. It is the complete accomplishment of all the buddhas. It is the perfect, stainless, and completely pure accumulations of merit and wisdom of all the bodhisattva mahasattvas. It is the birthplace of all the shravakas and pratyekabuddhas. It is a field of prosperity for gods and humans. It is the foundation of the Mahayana. It is the source of bodhisattva con-

⁴⁹ Note found in other sources: "The eleven lines of the first cycle of benefits."

duct. It is the culmination of the perfect noble paths. It is the touchstone of liberations. It is the origin of the path to the emancipations. It is the unbroken line of tathagatas. It is the growth of the bodhisattva mahasattvas' family and lineage.

It is the subjugation of all opponents. It is the destruction of all extremists. It is the conquest of the four maras' forces, armies, and hordes. It is the magnetizing of all sentient beings. It is the full ripening of the noble paths for all who travel to emancipation. It is the samadhi of those who dwell in the four abodes of Brahma. It is the dhyana of those with one-pointed minds. It is the yoga of those who strive to tame body, speech, and mind.

It is the unfettering from all fetters. It is the abandonment of all afflictions and near afflictions. It is the extinction of all obscurations. It is release from all bonds. It is liberation from all stained aggregates. It is the pacification of all mental distortions. It is the wellspring of all fortune. It dispels all misfortune. It shuts all doors to the lower realms. It is the fine path to the city of liberation. It is nonentry into the cycle of samsara. It is turning the wheel of dharma. It is hoisting the parasol, banner, and flag of the Tathagata's teachings. It is the foundation of all dharma teaching.

It is the accomplishment of the bodhisattvas' practice of the gateways to mantra. It is the meditational realization of bodhisattvas who are intent on prajnaparamita. It is the penetration of emptiness of those intent on meditating on the penetration of nonduality. It is the consummation of all the transcendences. It is the purity of the perfection of all levels. It is the full accomplishment of the four perfect noble truths. It is the single-pointed realization of all phenomena through the four foundations of mindfulness. This recitation of names is even the perfection of all the qualities of all the buddhas.⁵⁰

Moreover, Vajrapani Vajradhara, this recitation of names pacifies entirely the misdeeds all sentient beings commit with body, speech, and mind. It purifies all lower realms of all beings. It blocks all bad rebirths. It completely severs all karmic obscurations. It prevents the continuum of the arising of the eight states with no leisure from arising. It quells the eight great dangers. It eliminates all bad dreams. It repulses all bad signs. It quells all bad omens and obstructors. It drives all forces of the enemy maras far away. It increases all roots of virtue and merit. It prevents all inappropriate mental activity from occurring. It obliterates all vanity, pride, arrogance, and egoism. It prevents all that creates suffering and unhappiness from occurring.

It is the essence of all the tathagatas. It is the secret of all the bodhisattvas. It is the mystery of all the shravakas and pratyekabuddhas. It is all the mudras and mantras of those who teach the ineffability of all phenomena. It produces mindfulness and awareness. It produces unsurpassed prajna and acuity. It perfects health, strength, power, and prosperity. It increases glory, virtue, peace, and excellence. It broadcasts fame, renown, tribute, and praise. It quells all maladies and great dangers.

It is the purest of the purest. It is the most cleansing of the most cleansing. It is the most enriching of the most enriching. It is the most auspicious of the most auspicious.

⁵⁰ Note found in other sources: "The fifty-two lines of the second cycle of benefits."

It is a refuge for those who seek refuge. It is a resting place for those with no resting place. It is a protector for those who seek a protector. It is a champion for those who seek a champion. It is dry land for those who seek dry land. It is the greatest sanctuary for those who seek a sanctuary. It is a ship for those crossing the ocean of existence. It is the great king of medicine that cures all illness.

It is prajna, as it distinguishes the things to accept from those to reject. It is the light of wisdom, as it dispels all the pitch darkness of wrong views. It is a wish-fulfilling jewel, as it fulfills all sentient beings' intentions according to their wishes. It is the omniscient wisdom that achieves the wisdom kaya of Manjushri. It is the vision of pure wisdom that achieves the five eyes. It is the perfection of the six transcendences, as it is generosity of gifts, safety, and dharma. It is the achievement of the tenth level, as it perfects samadhi and the accumulations of merit and wisdom.

It is the nondual dharma nature, because it is free of dualistic dharmas. It is the essence of suchness, the dharma nature that is none other, because it is free of projections. It is the essence of the highest truth, as it is the completely pure nature of the wisdom of the tathagatas. It is the nature of the aspect-free emptiness of all aspects, as it is the complete destruction of the thicket of bad views. This recitation of names is thus the ineffable nature of all phenomena, because it teaches upholding the names of the meaning of nondual dharma nature.⁵¹

⁵¹ Note found in other sources: "The fifty-two lines of the third cycle of benefits."

Moreover, Vajrapani Vajradhara, any son or daughter of noble family who practices the means of mantra should uphold, read, study, and contemplate thoroughly the nondual, ultimate recitation of names, the crown jewel of names, of the Bhagavan, the wisdom being Manjushri, the omniscient wisdom kaya of all tathagatas, in its full entirety, nothing omitted and nothing missed, with these very verses, lines, and syllables, three times every day. They should also teach it and the meaning of any individual name as it is to others at length, as appropriate for samaya. They should focus on the wisdom kaya of Manjushri and rest, reposing in all ways, replete with the supreme realization of phenomena, the unpolluted penetration of prajna, and faith. They should meditate with a one-pointed mind and the determination and mental engagement of suchness. Timeless in the three times, the buddhas and bodhisattvas will come to them, gather, teach the gateways to all dharma, and show their own selves.

Those who tame the hard to tame — the great wrathful kings, great Vajradhara, and other beings who protect wanderers — will display through myriad emanated form kayas unconquerable splendor, strength, and brilliance as well as accomplish all mudras, mantras, clear realizations, and mandalas. All the queens of secret and awareness mantra and all the invincible foes and adversaries of obstructors, false guides, and maras will guard, protect, and defend them every moment night and day in all their activities.

⁵² The Sanskrit samaya here is ambiguous; some commentaries explain it as meaning "occasion," not samaya. According to some sources (RŚJτ 103n1 and Kalacakrapāda): as appropriate for the recipient (yathāshaṃ).

Brahma, Indra, Shakra, Upendra, Rudra, Narayana, Sanatkumara, Maheshvara, Kartikeya, Mahakala, Nandikeshvara, Yama, Varuna, Kuvera, Hariti, and all the protectors of the ten directions will also perpetually and continously guard, protect, and defend them at all times and in all ways, day or night, whether they are moving or standing, lying down or sitting, sleeping or awake. All buddhas and bodhisattvas will, with their blessings, completely bless the continua of their body, speech, and mind. All the buddhas and bodhisattvas will care for them with care. They will also gain fearless confidence in all dharma. All the arhats, shravakas, and pratyekabuddhas will also show themselves, thinking of the authority of the noble dharma.

They will always supremely protect and defend them in all ways, whether they are in equipoise or not, alone or in the midst of many people; whether they are in a village, town, city, country, kingdom, or royal palace, or at the threshold of a gatehouse, on a highway or lane, at a fork in the road or crossroads, between towns, or in shops; whether they are staying in an empty house, mountain, cave, river, charnel ground, forest, or dense jungle; whether they are pure or impure, intoxicated or insane, and will grant them the highest success day and night.

Gods, nagas, yakshas, gandharvas, demigods, garudas, kinnaras, mahoragas, other humans and nonhumans, planets, stars, matrikas, other lords of assemblies, the seven mothers, yakshinis, rakshasis, and pishachis, in harmony with their accompanying troops and retinues, will gather and with their fully harmonious forces and retinues guard, protect, and defend them. They will also infuse their body with

good hue, power, and brilliance. They will increase their strength, health, and long life.⁵³

Furthermore, Vajrapani Vajradhara, those who undertake three times each day to recite this crown jewel of names aloud thrice or to read it from a written book thrice, who focus on the form of the Bhagavan, the wisdom being Manjushri, who contemplate his form and meditate on his form, will see before long his emanated form kaya itself in accord with the student's disposition. They will also see all the buddhas and bodhisattvas in myriad emanated forms together in the center of the sky.

Never at any time or in any way will that great being fall into the lower realms or lower states. They will not be born in a low caste. They will not be born in an outlying land. They will not be missing any faculties. They will not be born in a family with wrong views or bad views. They will not be born in buddha realms with no buddhas. They will not reject the dharma a buddha who is present teaches, and it will not be inaccessible to them.

They will not be born among the long-lived gods. They will not be born in ages of famine, plague, or war. Nor will they be born in an age of the five degenerations. They will not be in danger from kings, enemies, or bandits. No matter what, they will not be in danger of deprivation or poverty. They will not be in danger of infamy, calumny, blame, dishonor, or disgrace. They will have an excellent good lineage, family, and clan. Lovely in all respects, they will have a good fi-

⁵³ Note found in other sources: "The nineteen lines of the fourth cycle of benefits."

gure and complexion. Worldly beings will find them dear, charming, agreeable, and delightful to see. Beings will find them beautiful and fortunate, and their words trustworthy. Wherever they are born, they will remember their lives there. They will have great enjoyments and large retinues, inexhaustible enjoyments and inexhaustible retinues.

The greatest of all sentient beings, they will be endowed with the greatest qualities. By nature, they will be endowed with the qualities of the six transcendences. They will dwell in the four abodes of Brahma. They will be endowed with mindfulness, awareness, means, powers, aspiration, and wisdom. They will be fearless and eloquent about all treatises. They will be clear-spoken, not foolish, and quick-witted. They will be learned, free of laziness, content, wealthy, and free of craving.

They will be esteemed as the most trusted, the teacher and guru for all beings. They will clearly know the arts, crafts, clairvoyant knowledge, and the words and meaning of all treatises even without studying them. They will have utterly pure discipline, livelihood, and behavior in all their actions. They will go forth excellently and be fully ordained excellently. They will never forget the great bodhichitta of omniscience. Never will they enter the restraints of the shravakas, arhats, or pratyekabuddhas.⁵⁴

Thus, Vajrapani Vajradhara, will they be endowed with boundless qualities. They will also be endowed with boundless multitudes of other such qualities. Vajrapani Vajradhara, a person or individual who properly upholds this ultimate recitation of names will gath-

⁵⁴ Note found in other sources: "The fifty-one lines of the fifth cycle of benefits."

er the accumulations of merit and wisdom excellently, achieve most swiftly a buddha's qualities, and before long awaken to unexcelled, completely perfect enlightenment. Having the quality of not passing into parinirvana for many aeons, they will be the unsurpassed teacher of dharma for all beings, blessed as the drum of true dharma in the ten directions, the king of dharma.⁵⁵

OM SARVA DHARMĀBHĀVA SVABHĀVA VIŚUDDHA VAJRA CAKŞU A Ā AM AH

PRAKṛTI PARIŚUDDHĀḤ SARVADHARMĀ YADUTA SARVA TATHĀGATA JÑĀNAKĀYA MAÑJUŚRĪ PARIŚUDDHITĀM UPĀDĀYETI

A ĀḤ SARVA TATHĀGATA HŖDAYAM HARA HARA OM HŪM HRĪḤ
BHAGAVAN JÑĀNAMŪRTI VĀGĪŚVARA MAHĀVĀCA SARVA DHARMA
GAGANĀMALA SUPARIŚUDDHA DHARMADHĀTU JÑĀNA GARBHA ĀH⁵⁶

And then the glorious Vajradhara, Pleased and delighted, joined his palms And bowed to the Bhagavan Protector, Tathagata, the Perfect Buddha. (163)

⁵⁵ Note found in other sources: "The boundless sixth cycle of benefits."

⁵⁶ Chapter colophon: "The presentation of the mantras."

Together with the myriad Other protectors, lords of secrets, Vajra bearers, and wrathful kings, In a loud voice, he spoke these words: (164)

"Protector, we rejoice! It's excellent!
It's excellent; you have spoken well!
You've brought the great benefit of reaching
Completely perfect enlightenment (165)

"To us and to defenseless wanderers Who seek the fruition, liberation. This immaculate, excellent path Teaches *The Net of Illusion's* ways. (166)

"It is profound, expansive, and vast, And has a great purpose; it benefits beings. The object of the buddhas indeed, It is taught by the perfect buddhas." (167)

This completes *The Ultimate Recitation of the Names of the Bhagavan Wisdom Being Manjushri*, taught by the Bhagavan Tathagata Shakyamuni.⁵⁸

⁵⁷ Chapter colophon: "The five verses in conclusion."

⁵⁸ Alt: "This completes *The Ultimate Recitation of the Names of the Bhagavan Wisdom Kaya Manjushri*, taught by the Bhagavan Shakyamuni and extracted from the chapter 'The Net of Samadhi' of the lord of great yoga tantras, *The Noble Net of Illusion in Sixteen Thousand Stanzas.*"

Reciting the Names of Manjushri

Arranged for Chanting in Tibetan

क्रियार अपर द्वा व्यक्ष स्त्री व्याय श्री है।

gya gar ke du / ārya mañjuśrī nāma saṃgīti

In Sanskrit: Ārya mañjuśrī nāmasaṃgīti

วัร หาร เล่า หาร เล่

प्रह्रसः न्याया यार्वेद : तुनः शुन्रः याया या प्रवाप्त विद्वार्थे । jam pal shön nur gyur pa la chak tsal lo I prostrate to youthful Manjushri.

ने त्राच्या भूत हैं हे पळ । | de ne pal den dor je chang And then the glorious Vajradhara,

द्यवः वें वहेवा हेव वाशुक्षः वका कुवा ।

pa wo jik ten sum le gyal

The hero who vanquished the three worlds,

र्हे.हे.रचर.विया.याश्वर.चछ.क्या

dor je wang chuk sang way gyal The vajra lord and king of secrets,

भङ्कान्य प्रस्ति क्षेत्र प्रमुद्धा | pema kar po gye dray chen With blossoming white lotus eyes,

মন্ধ্র ন্থ্র নাম্বর বিশ্ব সমন্ত বা pema gye dray shal nga wa His face a lotus in full bloom,

र्रा ने प्यमा मेश हैं हे अर्केन। rang gi lak gi dor je chok Wielding over and over again

ws:५५ ज्या प्राप्त प्र प्राप्त प्राप्त प्राप्त प्राप्त प्र प्त प्राप्त प्राप्त प्र प्राप्त प्र प्राप्त प्र प्राप्त प्र प्राप्

র্মি নার নার ক্রমে নার ক্রমে নার ক্রমে নার ক্রমে মার ক্রমে মার ক্রমে মার ক্রমে মার ক্রমে মার ক্রমে মার ক্রমের ক্র

यमान्द्रम्हे सम्बद्धस्य स्या

lak na dor je ta ye pa

And so forth, infinite Vajrapanis,

न्यवःर्वे मृत्यःन्गवःवन्यः वःर्वे ।

pa wo dül ka dül wa po

Heroes who tame the hard to tame,

वहेबाकाशुः उदः ददः द्यवः ग्रुदः उदा ।

jik su rung dang pa je chen

With horrifying warrior forms,

र्हें हे हे से रन वर्धे न।

dor je tse mo rap tro wa

Who in their hands were wielding vajras

रटमी वना नीय नार्येर होट्रम।

rang gi lak gi sor je pa

With shooting tips, the ones supreme

श्रुंटा हे के प्रत्येश प्रताप्ता।

nying je che dang she rap dang

At acting for beings' benefit

वनशःग्रीशःदर्ने दिनःग्रीनःसदेःसर्केन ।

tap kyi dro dön je pay chok

With prajna, means, and great compassion,

न्वादःसन्। स्टर्भः सद्यः नश्यः सः उद्या

ga gu rang pay sam pa chen

Protectors performing a buddha's deeds

म्रि.मृदुःखेश.ग्री.चित्रचेश.कंच.ना ।

tro woy lü kyi suk den pa

With joyous, pleased, and satisfied thoughts

शरशःमुशःवद्येवःवशःचेदःवदःशर्वेव।।

sang gye trin le je pay gön

In bodies with a wrathful form

खुर्यानहुर्न् इस्यान्दरः द्वेत्रः हेना हि।

lü tü nam dang lhen chik tu

Bowing down together with him,

ने नवित मिलेग्रास नर्डे अ खूत प्रम्या।

de shin shek pa chom den de

Prostrated before the Tathagata,

<u> </u>ह्यायायद्यामुकायायुवात्त्रक्याने ।

dzok sang gye la chak tsal te

The Bhagavan, the Perfect Buddha,

वतःशुःस्रैरःयरःयेशःश्रीरःयश।।

tal mo jar war je gyur ne

And then he joined his palms in prayer,

श्चित्रस्य तर्नु वास्त्रे तर्ने स्नून वार्यवा।

chen ngar duk te di ke söl

Stood before him, and spoke thus:

विच चर्वा चर्वा थ क्रुंब स र्रा

khyap dak dak la men pa dang

"Pervasive lord, for my benefit,

वन्नार्नेत्रःवन्नाःयः ब्रुवाशः वहेदेः ध्रेन्।

dak dön dak la tuk tsey chir

For my sake, from compassion for me,

श्चुःवसुवाद्गःत्रशास्त्रह्माशासदे। ।

gyu trül dra we ngön dzok pay

Make me somehow, through the net of illusion,

वुरःकुनः ठे त्रशः नन्गः र्वेन सर्हेन्।

jang chup chi ne dak top dzö

Reach manifest full awakening.

र्हेत् : ब्रॅट्य प्रयाय दी येवय प्राम्य विद्या

nyön mong pe ni sem truk shing

To benefit all sentient beings,

श्रेश्वेशवन्यानुः हीताना धी।

mi she dam du jing wa yi

Who sink in the mire of ignorance,

श्रेस्रशास्त्र त्यासुन त्या प्रमाणित sem chen kün la men pa dang
Their minds disturbed by the afflictions,

ইবাম'নই'মন্ম'নুম'নইঅ'মুর'নেন্ম। | dzok pay sang gye chom den de O, Perfect Buddha, Bhagavan,

বর্নী নবি ক্ল' ম'র্ম্ব্র ন'র্মি । dro way la ma tön pa po Teacher and guru of wanderers,

त्याळेषाळे वार्चे प्रेत्रेत्र सहित्। | dam tsik chen po de nyi khyen You who know suchness, great samaya,

ন্নের র্মির মার্ক্রর wang po sam pa khyen chok gi Who best know faculties and intentions,

নৰ্ভমান্থ্ৰ নেন্ধান্তী খৌপীমান্ধা। chom den de kyi ye she ku Please teach the greatest recitation गडुंगि र्हेर केंद्र र्से केंग्र मी नद्या।

tsuk tor chen po tsik gi dak

Of names of the bhagavan wisdom kaya,

लुन्ध्यःश्चिः स्टार्चेटःय।

ye she ku te rang jung wa The great ushnisha, the lord of speech,

वह्रमान्यवाधिन्वेमाम्रोममान्यवाधी ।

jam pal ye she sem pa yi The self-arisen wisdom body,

सळ्य.यु.ल...र्या.यर्ह्रेट्र.सयु.सळ्या ।

tsen ni yang dak jö pay chok Of Manjushri, the wisdom being—

र्देत वर दें तु के लेटा । dön sap dön ni gya che shing Profound in meaning, vast in meaning,

र्देव : केंद्र 'सर्क्ट्र स्था सेन : राजि : ना | dön chen tsung me rap shi wa Great in meaning, unequaled, serene,

র্মিন্মেন্মন্দ্রেম্বর্মের্ম্বর্মান্য |
tok ma bar dang tar ge wa
Good in beginning, middle, and end —

सर्वेदशः क्रम्भः गुरः ज्ञासुरः व्याद्वारः व्याद्वा ma ong nam kyang sung gyur la That future buddhas will proclaim,

「মুন্বার্তিইল্মান্সন্মানা da tar jung way dzok sang gye That perfect buddhas of the present

খেন ব্ৰেল্ড ব্ৰান্ত du sung wa gang Proclaim again and yet again,

क्रुन क्रेन क्रुन्द बुज ५ न ज्या | | gyü chen gyu trül dra wa le The one that the great Vajradharas,

र्हें हे 'दळद' ळेव 'ग्राया प्रमाय 'दळद' । | dor je chang chen sang ngak chang The holders of the secret mantra,

ন্মন্'ম্ন্ম্ম্'শ্রীম'ন্মান'নানিন্ত্র | pak me nam kyi ga shin du
In untold numbers chanted with joy

त्रु' क्षर्र अप्राचित्र प्राचित्र प

মর্ণীর র্ম ই্লাশ শ্বন স্থান সূত্র গ্রী। gön po dzok sang gye kün gyi Until I am emancipated,

ग्रायहें व 'डे' व ब' न्याप्य पुर हिर्दा sang dzin chi ne dak gyur chir I shall uphold this with firm intent

त्राप्तर प्रमुद्ध प्राप्त प्रमुद्ध प्र

বিশ্বীমানমমানাবদ্ধার্থিমানর্দ্যা |
dak gi sam pa ten pö sung
For all the protectors, the perfect buddhas.

র্বির্নির্মান্ত্রান্ত্র্বান্ত্র্বান্ত্রা yön mong ma lü sal wa dang To fully eliminate afflictions

রাণ্কারা ব্যুকাস্থ্য নের স্থিন। mi she ma lü pang way chir And bring an end to all unknowing, নমম্মের ছেন্ নম্মের নির্বান্ত্র । sam pay khye par ji shin du I shall explain it to sentient beings

মীমমাস্তর্ব্ধমান্দ্রেশ্বস্থান্দ্রের্জন্ম। sem chen nam la she par tsal According to their varied intentions."

স্থান বিদ্যান বিদ্যান

ने निव्यान ने ना श्राप्त ने भूत न । de shin shek la de ke du Entreated the Tathagata thus,

স্থিত্ব শংল মি শ্রুম ন্ত্র শংলী। söl ne tal mo jar je te And then he joined his palms in prayer,

सुभायतुन्द्रसादी ध्रुवाध्यादित् । lü tü ne ni chen ngar duk Bowed his body, and stood before him.

ই'র্ম'ন্ট্র'শুর্'পুগু'র্বা | de ne chom den shākya tup And then the Bhagavan Shakyamuni, ইবামানার মন্মান্ত্রমানার মার্কির । dzok pay sang gye kang nyi chok The perfect buddha, the supreme

हेर्-ग्री-विष्य বৃশ শ্রুবাশ বর্ষ বা । nyi kyi shal ne jak sang wa Of gods and humans, from his mouth

रेट 'बेट 'प्यट्स' स्ट्र न्यूट्स' सह्ट्रे। । ring shing yang par kyang dze de Extended his beautiful, long, broad tongue.

पहेना हेत् नाशुक्ष में भूप होत् हेर । | jik ten sum po nang je ching He showed the smile that purifies

नत्त्र नित्र त्रा त्रुस्य श्वाद्य होत् ना । dü shi dra nam dül je pa The lower three realms of sentient beings,

মীমম'ন্ডব্'ব্ধম'শ্ৰী'ন্ব'ৰ্মনি'নামুমা | sem chen nam kyi ngen song sum Illuminates the threefold world,

র্মুন্ননান্ত্রিনান্ত্রানাল্ভালিক বিশ্বানান্ত্রানাল্ভালিক বিশ্বানান্ত্রানাল্ভালিক বিশ্বানাল্ভালিক বিশ্বানালেক বিশ্বানালেক

ळंट्रश्राची प्राप्त ने सूत्राचा ध्येश । tsang pay sung ni nyen pa yi And with the pleasing voice of Brahma

दहेना हेत्र नाशुक्ष र्शे गुत्र नग्र हो । jik ten sum po kün kang te That fills entirely the three worlds,

মন্'র'ই'ই'ই্রম'র্ম'র্ম'র | lak na dor je top po che Replied to the great mighty one,

নামন:ব্নন্দে বি স্ক্রম:নাম্র্রম:না sang wang la ni lar sung pa The Lord of Secrets Vajrapani:

भ्रेंद्राहे के द्राध्य जुरायश | nying je che dang den gyur pe Excellent, glorious Vajradhara.

বৰ্ষ্য বেষ্ট্ৰ বিষ্ট্ৰ বিষ্ট বিষ্ট বিষ্ট বিষ্ট বিষ্ট্ৰ বিষ্ট বি

 भेर निर्देश के निर्दे

বৃশ্বন ট্রন উন শ্বিশ ঝিম বা । dak par je ching dik sel wa Should endeavor to hear from me

ন্থেম মন্ত্র্ব মন ক্রিব মন্ত্রি । nga le nyen par tsön pa ni The greatly meaningful recitation

থিবামার্থিনের প্রাইট্রেকেন। |
lek so pal den dor je chang
Of names of the wisdom kaya Manjushri

यन वर् हें हिन्येन अर्थे | lak na dor je khyö lek so That purifies and dispels misdeeds.

স্থান সেই সের্বার্টি ই ই কো। sang way dak po de chir nge So therefore, Sovereign of Secrets,

ब्रिंन् त्याचे वाका प्रस्ता वाका विकास वि

র্ছিন্'র ক্ট' শান্ত শ'থেন্' শ্রী শ'র্জিরা | khyö ni tse chik yi kyi nyön Listen with your full attention."

पर्डेस'ध्रुत' दे ते प्येग्य संविध प्यार्थिया । chom den de ni lek she söl "Excellent, Bhagavan," he said.

ने'র্ম'নর্কিম'য়ুব্'পুশু'য়ৢব।। de ne chom den shākya tup And then the Bhagavan Shakyamuni

নামন শ্রনাম নিমান ক্রমেন তেন্দ্র । sang ngak rik chen tam che dang Surveyed the great family of all mantra,

ग्राया स्वाया स्वाया प्राया प्राय प्राया प्

ইবাশ বাধ্য আনি বি ক্লামন বা নি বা nam par sik Awareness mantra, the triple family,

यहेगा हेत यहेगा हेत यह शास के प्राप्त के प्

प्रहेषा हेत सूर होत् रेषा शास्त्र विताल प्रताल हैत सूर होता से chen dang
The great family that lights the world,

ध्रम् कुं केत् सिंदे सेग्राश्यकेंग् 'द्र'। | chak gya chen poy rik chok dang
The foremost family of the great seal,

रेग्राकेत्र गाइंग्रा क्रिंर क्रेस गावेग्रा त्रा । rik chen tsuk tor cher sik ne The great family of the great ushnisha.

क्षेत्राची प्रत्यार्थे अञ्चल अञ्चल । tsik gi dak pö tsik su che The Master of Words pronounced these verses,

স্মন্ধ্ৰাম ক্ৰুমে বি ব্ৰাপ্ত্ৰ বিনা | sang ngak gyal po druk den shing Endowed with the six kings of mantras,

শান্ত্রপান্ত্র বার্ত্র বার্ত্র বার্ত্র বার্ত্র প্রায় প্র dang That arise as the nondual,

মি'স্কু'র্ক্তম'ডব্'নেই'নামুন্ম'না | mi kye chö chen di sung pa The nonarising phenomena: लाखी लाखी लाखी लाखी लाखी लाखी लाख है। हैं हैं है।

A $\bar{\text{A}}$ I $\bar{\text{I}}$ U $\bar{\text{U}}$ E AI O AU AM AH STHITO HRDI

JÑĀNAMŪRTIR AHAM BUDDHO BUDDHĀNĀM TRYADHVAVARTINĀM

क्षान्य देवा

OM VAJRATĪKŅA DUḤKHACCHEDA PRAJÑĀJÑĀNAMŪRTAYE

ह्रुं व गृ पा सू ग्री पु र । अ र र र र उ व । पा हे व । अ ।

JÑĀNAKĀYA VĀGĪŚVARA ARAPACANĀYE TE NAMAḤ

বই প্রমান্তর ক্রমান্তর বিদ্যান্তর বিদ্যান বিদ্যান্তর বিদ্যান্তর বিদ্যান্তর বিদ্যান্তর বিদ্যান্তর বিদ্যান বিদ্যান্তর বিদ্যান বিদ্যান বিদ্যান বিদ্যান বিদ্যান্তর বিদ্যান বিদ্যান বিদ্যান্তর বিদ্যান বিদ্যান বিদ্যান বিদ্যান বিদ্যান বিদ্যান বিদ্যান বিদ্যান বি

It's thus: the Buddha Bhagavan,

ইবামানের মনমান্ত্রমাঞ্জান্তমানুনা। dzok pay sang gye a le jung The perfect buddha born from a,

জ'র থিবা'বর্ 'गुর'রী' অর্ক্টবা। a ni yik dru kün gyi chok a, the most sublime of letters, र्नेत क्रेत थे गे न्य य थेता | dön chen yi ge dam pa yin Great in meaning, the highest letter,

र्वित्व्यायमुद्धानाञ्ची ना सेन्। | khong ne jung wa kye wa me Born from within but nonarising,

ळेंग्र, नाई प्रश्नित्रा स्त्रा स्त्री । tsik tu jö pa pang pa te Devoid of utterance in words,

निर्देन न्यानु कु धि सर्केन । jö pa kün gyi gyu yi chok The paramount cause of all expression,

ळेंना गुरु रन फु नामका नर होता। tsik kün rap tu sal war je The illumination of all speech,

अर्केन् नाकेन् में प्रतेन् क्या शकी । chö pa chen po dö chak che The great oblation, great desire

মৌমমান্তর স্বাম্মান্তর স্বামান্তর স্বাম্মান্তর স্বাম্মান্তর স্বাম্মান্তর স্বাম্মান্তর স্বামান্তর স্বাম্মান্তর স্বামান্তর স্

अर्केन् न केत्र में बि सून के | | chö pa chen po she dang che The great oblation of great hatred,

हें अ र्बेर अ गुज जी न्या के ना । nyom mong kün gyi dra che wa Great enemy of all afflictions,

মার্ক্টর্-মান্টর্-ম্বান্ট্-ম্ব্রান্ট্রা chö pa chen po ti muk che The great oblation, great delusion,

गहिःसुनाः र्हे स्रे नहिःसुनाः सेव्या । ti muk lo te ti muk sel Dispelling deluded, foolish mind,

सर्कें ५ 'स' छेत् 'सें 'ब्रिं 'स' छे । | chö pa chen po tro wa che The great oblation of great anger,

र्बि:न:केत्रंन्य्य:के:न।। tro wa chen po dra che wa Great anger's greatest enemy,

अर्केन् ना केत्र में किया शास के । । chö pa chen po chak pa che
The great oblation, great attachment,

ক্রন্মান্তর্থান্তর্থান্তর্গ্রা լ chak pa tam che sel war je Eliminating all attachment,

पर्नेत्र पं केत्र में प्रते प्रकेष । dö pa chen po de wa che The great desire, great happiness,

বৃদ্ধান ক্রিন র্থী অন্যু ন ক্রি । ga wa chen po gu wa che The great delight and the great joy,

নার্নাশ ক্ট মেশ শ্রাম কি নাই ৷ ৷
suk che lü kyang che wa te
The great in form, the great in body,

[मर्न्या के बिर सुभार्चेर भा के | | kha dok che shing lü bong che The great in color, the great in physique,

রীন'আন'ক্ট'নিনা ক্র'না। ming yang che shing gya che wa The great in fame, the great in scale,

५ नुग्रेय प्रिंस केत से प्याप्त प्राप्त । kyil khor chen po yang pa yin The great, expansive mandala, भीषान्त्रासर्वेद्वास्त्रेद्वास्त्रात्रास्त्री । she rap tsön chen chang wa te The bearer of the great weapon prajna,

র্ব্বর্মন্থ্রন্থ ন্যুক্ত নন্দ স্ক্রেন্ট্রন্থ নি মার্ক্রন্ত্রন্থ নি মার্ক্রন্ত্রন্থ নি মার্ক্রন্ত্রন্থ দি myön mong chak kyu che way chok The great best hook for the afflictions,

শ্বाম केंद्र सूद भ्वा प्राप्त केंद्र में सूर्र । drak chen nyen drak chen po te The great renown and the great fame,

ধুন'ন' ক্তेর'র্ন'বাধ্যম'ন' ক্ত্রা ।
nang wa chen po sal wa che
Great luminance, great radiance,

स्राप्त संभित्र केंद्र संग्रह्म । khe pa gyu trül chen po chang The wise one endowed with great illusion,

ञ्चु'त्रञ्ज्य'केत्र'र्नेत्'ञ्जून'या | gyu trül chen po dön drup pa Fulfilling aims with great illusion,

श्रु'तस्त्र्याः क्रेत्रं रेवि: द्रग्वाद: प्रश्नाद | gyu trül chen poy ga we ga Enjoying the joy of great illusion, ষ্ধু'ব্ৰধ্ব'ক্টর'মিন'ব্ৰধ্ব'ডবা। gyu trül chen poy mik trül chen The conjurer of great illusion,

ষ্ট্রবান্সন্থিক বিশ্বিসিন্ধি। | jin dak chen po tso wo te The great, most excellent of givers,

नर्जेन् 'केन् 'नक्न्न' नर्जन्न 'न' निव् sö chen chang wa ten pa po Steadfast practitioner of great patience,

नर्हेन्द्र प्रमुश केन्द्र मिन्हु पान पीन्। | tsön drü chen po tül wa yin Vigorous in great diligence,

নশম'নাদ্ৰ ক্টেৰ্ র্ম'দ্দি দেই ব্ নার্মা। sam ten chen po ting dzin ne Who rests in samadhi of great dhyana,

भीर रता केंत्र में ख़ुश्रायकर ना । sher rap chen po lü chang wa Endowed with the body of great prajna, র্মিনমার্নিক্টামারনমাক্টানা। top po che la tap che wa Great in power, great in means,

र्श्वेत प्रसापी भेषा कु स्रेत हैं। | mön lam ye she gya tso te The ocean of aspirations and wisdom,

जुस्रशः केत्र प्राप्त वित्र प्राप्त है से प्रा | jam chen rang shin pak tu me Great love in nature, immeasurable,

श्रुं र हे के त र हैं भे अर्के प | nying je chen po lo yi chok The foremost mind of great compassion,

भीषान्त्रा केत्राचे क्षिता क्षेत्रा ह्या | she rap chen po lo chen den Great prajna, great intelligence,

हुत्र्व्याः क्रेत्रः क्रेंत्रश्राद्या | dzu trül chen po top dang den With the power of great miracles, श्रुपाश केत सर्गे पाश पा केत में हि । shuk chen gyok pa chen po te Who has great energy, great speed,

हुत्रसुत्रा केत्र में किम् म्यापाया | dzu trül chen po cher drak pa Great miracles and great renown,

र्भूनशः क्रेत्र सः र्स्थाः ग्राहेत् सः र्सि । top chen pa röl nön pa po The vigorous one who has great powers,

स्राह्मेन्य स्थित हैं हैं केंद्र हैं 'दकर'।। trek shing dor je chen po chang The hard, the bearer of the great vajra,

इन् र्ने केंद्र र्ने इन् भुष्य के । drak po chen po drak shul che Great fury, great ferocity,

प्रहेनाश केत् प्रहेनाश प्रस्ते हुन प्रार्थे । jik chen jik par je pa po
The one who frightens the most fearsome,

सर्वेत् र्शे ने पाश्चार सर्केता केत् र्शे हि । gön po rik chok chen po te The lord, great highest awareness mantra,

ন্ধু মান্যমন স্থ্যাম ক্টে নেই মের্ক্টিনা | la ma sang ngak che way chok The guru, great highest secret mantra,

चेना पाळेत सेंदि खुंत्रा पाना माना । tek pa chen poy tsül la ne Who dwells in the way of Mahayana,

चेना न केत ने दे क्रिया ही अर्केन । tek pa chen poy tsül gyi chok The paramount way of Mahayana,

মন্ম ক্রম ব্যব্দ শ্বুদ মের্ল্ নি l sang gye nam par nang dze che The buddha Great Vairochana,

मुन'न' केत'र्ने 'मुन' केत' श्र्वा | tup pa chen po tup chen den Great sage, the one with the great stillness,

নামন:শ্রনাম:জুর্ম:জৈর:অম:জুন:না । sang ngak tsül chen le jung wa Born of the great ways of mantra, নামন শ্রনাম স্ক্রিম ক্রিন নার নার দিল sang ngak tsül chen dak nyi chen By nature, the great ways of mantra,

मार्स्या में त्राप्त हैं स्वाप्त प्रश्ने ।

pa röl chin chu top pa te

Who attained the ten transcendences,

ম'র্ম'র্মুর্ম'নার্মা।
pa röl chin pa chu la ne
Who dwells in the ten transcendences,

य देवा चेत्र पड़ द्वा पा स्रे। | pa röl chin chu dak pa te The ten transcendences' purity,

সংস্থান্ত কা প্রাপ্ত কা ।

pa röl chin pa chu yi tsül

The way of the ten transcendences,

सर्गेत् से अप्त इते प्रत्य सुना है। | gön po sa chuy wang chuk te Protector, lord of the ten levels,

ম'নস্ত্'ম'র্'বার্ম'ন'র্মি| sa chu la ni ne pa po The one who dwells on the ten levels, প্ৰশানস্থান্ত্ৰ ব্ৰান্ত্ৰ ব্ৰাণ্ডিন তথা | she chu nam dak dak nyi chen In character, the ten pure knowings,

প্ৰান্ত কুমান্সা বেচ্চন নার্মী। she chu nam dak chang wa po The holder of the ten pure knowings,

ক্মানানস্থানীনিবানস্থানীনিবান nam pa chu po dön chuy dön Ten aspects, purpose of ten purposes,

মুন'ন্নন'র্ম্ন্ম'নস্কু'ন্ত্রিন'নবি'নন্না | tup wang top chu khyap pay dak The lord of sages, ten powers, pervasive,

गुन भे दिन ने सासुका मेदा। kün gyi dön ni ma lü je Who brings every benefit to all,

त्रस्य पुरुष्य के प्रार्थि । nam chu wang den che wa po The great with power over the ten aspects,

र्चेना संसेन् संर्चेन स्थान स्यान स्थान स्यान स्थान स्यान स्थान स

ने प्रविद्ध हैन प्रम्याप्त प्राप्त प्रम्य । de shin nyi dak dak pay dak In nature suchness, pure in nature,

प्रदेश प्रमान्त्र किया के प्रमान्त्र । den par ma shing tsik mi gyur Who tells of facts, his word unchanging,

हे भू न भू अपन ने न ने न । ji ke me pa de shin je The one who acts just as he says,

খেন ব্ৰাক্তাৰ বিষয়ে ব্ৰাক্তা । yang dak ta la nam par ne Dwelling at the highest truth,

सु स्नेनास से प्रवास प्रवास ने ज्ञान । mu tek ri dak ngen jik je Scares vile extremist animals,

गुनः हः वर्शे नदेः र्नेनः वर्षः र क्रेनशा

kün tu dro way dön yö top

Who goes everywhere, the meaningful power,

ने नवित्र मानेवाश संदे धीन सूर सर्वे वाशा

de shin shek pay yi tar gyok

As swift as the Tathagata's mind,

मुल'न'न्म्'मुल'इस'सर'मुल||

gyal wa dra gyal nam par gyal

The victor who vanquished foes, victorious,

वर्ष्ट्र-त्र्भःश्चर-नःश्रूनशःर्गःके।

khor lö gyur wa top po che

The chakravartin with great power,

क्रियाया ग्री: श्रीया प्रस्ति । स्त्रीया मार्गी अर्केवा ।

tsok kyi lop pön tsok kyi chok

The gathering's leader, the gathering's teacher,

र्क्षेत्राराहराष्ट्रियायायन्त्राप्तराहराष्ट्रम्

tsok je tsok dak wang dang den

The gathering's powerful lord and master,

सम्रु केत्र गाठेश सम् प्रहेत् सः हे।

tu chen che par dzin pa te

Great mighty one held in high esteem,

कुंत्यः क्रेत्रः मान्त्रः मुःदेनः सेः वर्हेन।

tsül chen shen gyi dring mi jok

Great way that no one else can lead,

ळेंगा हे :ळेंगा नन्गा श्रु : अपिश मा

tsik je tsik dak ma khe pa

The eloquent lord and master of words,

क्रुचा.ज.रचर.च.क्रुचा.श्रम्बर.लग्रा

tsik la wang wa tsik ta ye

Who mastered words, speech infinite,

ळेंगा नने व स्य दिस्य देव स्य स्था ।

tsik den pa dang den par ma

Whose speech is true, who speaks the truth,

ननेव मनवि वे क्रेंब मन्ति।

den pa shi ni tön pa po

The one who teaches the four truths,

ब्रेस्से क्ष्माय ब्रेस्से क्रिस्से क्रिस

chir mi dok pa chir mi ong

Unstoppable, the nonreturner,

वर्त्रेष्ठ,सर.सर.क्रिकायश्च.येतु.क्ष्या ।

dren par rang gyal se ruy tsül

The rhino guide of pratyekabuddhas,

देश.वर्चैर.कॅ.क्र्याश.लश.वर्चैर.च।

nge jung na tsok le jung wa

Emerged from various emancipations,

वर्चैट.च.कुर.चू.ची.ची.ची ।

jung wa chen po gyu chik pu

The only cause of the elements,

न्गेः श्रूरः न्यः वर्षे अः वर्गः सः वन्।

ge long dra chom sak pa se

The arhat bhikshu who quenched the defilements,

dö chak dral wa wang po tül

Free of desire, his faculties tamed,

वर्ने वा ह्रेन्य स्ट्रिवा स्ट्रीय स्ट्रीय

de wa nye pe jik me top

Who has found pleasure and fearlessness,

यश्रायम् श्रीमामः ह्रेवामा स्रोता

sil war gyur pa nyok pa me

Who has become cool and unpolluted,

रेवा'स'न्द्र'वे'म्द्र'स्र ख्रा।

rik pa dang ni kang par den

With awareness and conduct, the sugata,

यदे या भेगा श्रायहे या हे त से या स्वीर अर्के या । de shek jik ten rik pay chok The knower of the world, supreme,

বদ্বা'বীম'ঐ এইব'দ্ম'ঐ ইবা। dak gir mi dzin ngar mi dzin Who clings to neither me nor mine

মইর মান্ত্রি মান্ত্রী ক্রেমানার মা।
den pa nyi kyi tsül la ne
And dwells in the way of the two truths,

বর্নিম্পরি স্থাম্পর্ম্ ক্রিম্ | |
khor way pa röl tar sön pa
Who has reached samsara's other side,

ja wa je pa kam sar ne Who has done the deed and dwells on dry ground,

প্রমান্ত্রনার্থির ইমান্তর্মান্ত্রা | she pa ba shik nge sal wa Sprung forth exclusively from wisdom,

প্রশাসনামর্ক্ররাক্তরা ক্রমানের্ক্ররারা বি she rap tsön che nam jom pa Who conquers with the weapon of prajna, र्यःक्र्यःक्र्यः मुखः न्ययः नरः ध्रुवा

dam chö chö gyal sal war den

True dharma, dharma king, the luminous,

वहिना हेत सूर नर हो र मधे सकेंन।

jik ten nang war je pay chok

The world's supreme illumination,

क्रूमाग्री:र्यर:सैंगाक्र्माग्री:मैजा।

chö kyi wang chuk chö kyi gyal

The lord of dharma, king of dharma,

येग्रम्भः सदेः यसः देः हेँ दः सः स्।

lek pay lam ni tön pa po

Who teaches the path of excellence,

र्देव-ग्रुव-वश्रयायः ग्रुव-यः स्र्री ।

dön drup sam pa drup pa te

Who accomplished the purpose, accomplished intentions,

ग्रेय.पे.सूचा.स.स्रम्थ.वर.स्रस्था।

kün tu tok pa tam che pang

Who jettisoned all conceptuality,

क्यानरासी हेंगान्डेर्या से बन्।

nam par mi tok ying mi se

The thought-free expanse, inexhaustible,

क्रॅशन्तुरसन्यन्यन्त्रः से से सा

chö ying dam pa se mi she

The supreme, imperishable dharma expanse,

वर्शेन् व्ययमाध्य प्राचर्शेन् व्ययमार्केषाया ।

sö nam den pa sö nam tsok

Who has merit, the accumulation of merit,

लुन्ध्यालुन्ध्यादशुराम्बर्धाः व

ye she ye she jung ne che

Who is wisdom, the great source of wisdom,

धेःवेशःख्वःयःधेंद्रःसेद्वशा

ye she den pa yö me she

Who has wisdom, who knows what is and is not,

क्ष्यायायाष्ट्रेयाक्ष्याक्षेत्राक्ष्याव्याव्याव्याच्याच्या

tsok nyi tsok ni sak pa po

Who has gathered the two accumulations,

हमानागुदाक्तयाद्यादर्वेर उद्या

tak pa kün gyal nal jor chen

The eternal all-conqueror endowed with yoga,

বশমান্যদ্র বশমান্ত ক্রিপ্রের মর্ক্রন।

sam ten sam ja lo den chok

Dhyana, its object, supreme of minds,

र्शे स्ट्रिन्स्टर्स्याः से वार्थे ना

so sor rang rik mi yo wa

Distinct self-awareness, unwavering,

षक्र्या.यी.र्टर.स्.स्री.यशिषातकरः।।

chok gi dang po ku sum chang

The first of the great, with the three kayas,

श्रम्भःभुःष्ट्रेत्रः यन्त्राः हेन् ।

sang gye ku ngay dak nyi chen A buddha whose nature is the five kayas,

ह्यतः नद्याः धेः भेषः श्रः धेः नद्य।

khyap dak ye she nga yi dak

Pervasive lord, by nature five wisdoms,

शरशःभिशःस्यन्यः दूरःसयः क्या

sang gye nga dak chö pen chen

Whose crown is the five buddhas in nature,

श्रैय.र्ज.क्यायास.स्रुट.स.एकटा ।

chen nga chak pa me pa chang

Who has the five eyes without attachment,

প্রধ্য-শ্রম্প বর্ষ প্রত্য-শূর্

sang gye tam che kye pa po

Who is the creator of all the buddhas,

The highest, finest son of the buddhas,

नेयानयाञ्चित्रस्त्रीः न्यून्यस्योत्।

she pe si jung kye ne me

Emerged from being by knowing, no birthplace,

র্ক্তিম'অম'ন্ত্রুদ'ন'শ্রীদ্'দ'মীআ | chö le jung wa si pa sel

ग्रेन्'सु'स्रास्त्रिन्सर्हे हेवे'न्द्रन्। chik pu sa trek dor jey dak

The dharma born, destroyer of being,

The solid, single, vajra nature,

श्चेश्रास्त्रम् । त्र्ये निर्देश्य

kye ma tak tu dro way dak The lord of beings upon his birth,

वसास्रायदायमानुहारमा

nam kha le jung rang jung wa Arisen from space, the self-arisen,

नेशन्तर्धानेशसंक्री

she rap ye she me wo che

Great conflagration of prajna and wisdom,

वेद्-ळेब्-इस्-सर-सूद-नर-होत्।

ö chen nam par nang war je

The illumination, the great light,

लेख्यःश्रूमः नः यसः से न।

ye she nang wa lam me wa The light of wisdom, illuminating,

वर्त्ते.यदुःश्चरःश्रःलुशःश्चेत्र।

dro way mar me ye she drön

The beacon for wanderers, torch of wisdom,

ग्री नहें द के त में में दें द ग्री श्राया ।

si ji chen po ö sal wa

Great brilliance, luminosity,

र्म्यास्र सक्र्या सरदायर्या स्वास्य स्वास मुला ।

ngak chok nga dak rik ngak gyal

The king of awareness, chief lord of mantra,

याश्वरःकृषाश्वाकुषःम्द्रितःक्रेवःग्रेत्।

sang ngak gyal po dön chen je

The king of mantra performing great benefit,

गड्ग'र्नेर'ळेब'र्से इत्युट्ग गड्ग ।

tsuk tor chen po me jung tsuk

The great ushnisha, wondrous ushnisha,

त्रायात्रे प्राप्ति प्राप्ति । nam khay dak po na tsok tön The lord of the sky who sees the various,

মন্ম ক্রম শুর্বির্বার্নির্ম র্মির আইনা। sang gye kün dak ngö po chok The foremost body of all the buddhas,

दर्भे गुरु द्वाद चरे सेवा दर स्वा । dro kün ga way mik dang den Whose eyes delight in wanderers,

শ্ব'র্কীবাশ বার্বাশ তর বার্গ্রীর বার্ণী। na tsok suk chen kye pa po Who creates a variety of forms,

মার্ক্রি-'র্ডির-'বাইর-'র্জ্রের-'র্ক্রিন'র্ক্তা। chö ching je pa drang song che Great sage who is revered and worshipped,

रेगाश पाशुक प्रकार प्राया प्रश्वा । rik sum chang wa sang ngak den Endowed with three families and mantra,

ร्माळेंगा केत्र र्भे ग्या प्राप्त प्र प्राप्त प्र प्राप्त प्राप्त प्त प्राप्त प्राप्त प्राप्त प्र प्राप्त प्र प्राप्त प्र प्राप्त प्त

मॉर्ड र्ने प्रमृत्य अर्केना माशुस्र प्रदेश । tso wo kön chok sum dzin pa

The foremost upholder of the three jewels

चेना'न'सर्केना'नाशुस्र'सूँत'न'नें। | tek pa chok sum tön pa po Who teaches the three highest vehicles,

र्नेत : पॅन : बन्य : प्राप्त : क्या | dön yö shak pa nam par gyal The unfailing lasso, victorious,

पहेंत्र पं केत्र में हिं दिना शा | dzin pa chen po dor je shak The vajra lasso, the great hold,

र्हे 'सूनास' ग्रु' (बनास' स' रहे। | dor je chak kyu shak pa che The vajra hook, great lariat,

र्हें हें पहेना अ छोड़ पहेना अ अ उ छोड़ा | dor je jik je jik par je The terrifying Vajrabhairava,

র্মিনিই ক্রুপেনি বার্নিনির বার্নিনির ক্রিপেনির ক্রিপেনি

য়ন'রুন'অন'রুন'র্ম'রম'র্ম'র্ম'। mik druk lak druk top dang den Six-eyed, six-armed, the powerful,

শ্বিমামক্টানাশ্বিশ্বামানার্থী | keng rü che wa tsik pa po The skeleton who bares his fangs,

न्ति हे नित्र में नित्र म

र्हें 'हें 'तुनास' छेत' यहे नास' हो ह' रा | dor je shuk chen jik je pa With vajra force, the terrifying,

र्हे हे ज्ञान अप्तार्हे हे श्रेटा। dor je drak pa dor je nying The vajra resounding, the vajra heart,

ञ्चु तसुता हैं हैं जा शुरू किं। |
gyu trül dor je sü po che
The vajra illusion with a great belly,

र्ट्रे.इ.जर्अ.भ्रेश.ट्रे.इंद्र.चर्या।

dor je le kye dor jey dak

The vajra lord, the vajra born,

र्हे. हेते. श्रुंट र्से सावत प्रज्ञा ।

dor jey nying po kha dra wa The sky-like vajra essence, unshakable,

क्षे नार्षे न्यान नार्रेना नी सान क्षेत्र हो। mi yo ral pa chik gi gying Dreadlocks tied in a single topknot,

ন্ধান কৈন শি ক্লিব শি ক্ জ্বিলা | lang chen ko lön gö su gyön Whose robe is a fresh elephant hide,

শ্রদান ক্রিন্ নু নু বিশ শ্রু দা দা drak chen ha ha she drok pa Great horrible one who laughs ha ha!

र्ने र्ने बेश र्ने पायहेगाश प्रमानिता ।

hee hee she drok jik par je

The terrible one who cackles hee hee!

जान कें कें कें कें जान कुर अं उत्। | ge mo chen mo ge gyang chen Great peals of laughter, belly laughs,

र्हे हे निर्धि केर क्रेनिन।

dor je ge mo cher drok pa The vajra laugh resounding wide,

dor je sem pa sem pa che The vajra sattva, the great sattva,

र्हें हें कुष में नदे न के।

dor je gyal po de wa che The vajra king, the greatest bliss,

dor je drak po ga wa che The wrathful vajra, the great joy,

र्हे हैं हैं हैं हैं विश हैंग।

dor je hūṃ te hūṃ she drok The vajra resounding HŪM and HŪM,

सक्त्य.री.मू.म् अर्थसूयामाना ।

tsön du dor je da tok pa

Who wields as a weapon a vajra arrow,

र्हे हे रया ब्रेश सासुश मर्हेता।

dor je ral dri ma lü chö

Whose vajra sword cuts through entirely,

र्हे हे गुन पकर हें हे उना

dor je kün chang dor je chen

Who holds a crossed vajra, who has the vajra,

र्हे हे महिमासु मधुल सेल मा

dor je chik pu yül sel wa

The single vajra that ends the battle,

र्हें हे प्यन र न से मा से प्यन र ।

dor je bar wa mik mi sang

His dreadful eyes a blazing vajra,

भुःलटः हें दिनरः नः है।

tra yang dor je bar wa te

His hair a vajra conflagration,

र्हें हे प्रवेषश्याय प्रवेषश्या छे।

dor je bep pa bep pa che

The vajra descent, the great descent,

श्रेना नकु न से हैं है दे श्रेन।

mik gya pa te dor jey mik

The hundred-eyed, the vajra-eyed,

ख्यावे हें हेदे न शुष्ठता

lü ni dor jey ba pu chen

His body covered in vajra hair,

र्हे. इति: श्रुष्ते वी विषया सुदी: सुन्या

dor jey pu ni chik puy lü A single body with vajra hair,

शेव सें भीशास हैं है वे है।

sen mo kye pa dor jey tse Whose fingernails grow to vajra tips,

हें हेवे श्रेट में प्रमास प्राया मिना | dor jey nying po pak pa trek Whose skin has a hard, vajra essence,

र्हे दे दे दे दे ज्ञान प्राप्त प्राप्त प्राप्त । dor je treng tok pal dang den
The glorious one in a vajra necklace,

र्हें हेवे कुर ग्रेश नकुर पर है। | dor jey gyen gyi gyen pa te Adorned with vajra ornaments,

ण्ड्राक्त्र प्राप्त हैं प्रभाग | ge gyang hā hā nge par drok Bellowing a loud laugh, ha ha!

धे ने ज्ञा न स्टिंहे ने ज्ञा | yi ge druk pa dor jey dra
The vajra sound, six syllables,

वह्रान्तुह्रशः केत् नित्र्भुः के ना । jam yang chen poy dra che wa The gentle sound, the greatest roar,

पहेना हेन ना शुक्ष न ज्ञा ना हेना ना | jik ten sum na dra chik pa The single sound of the three worlds,

त्रायात्रे सम्यास्य सुर्भे नामा । nam khay ta le dra drok pa Resounding sound to the ends of space,

শ্রু'ব্র'ব্র'ব্র'ব্র'ব্র ক্রিনা | dra dang den pa nam kyi chok Supreme of those who make a sound,

ध्यर द्रमा यद्रमा से द रहे र विकास किया प्रधान के प्रधा

ध्यतः त्र्याः सम्भाष्टे प्राप्ते स्त्री । yang dak ta te yi ge me
The highest truth, the letterless,

र्क्रें प्रस्थान के प्रस्था प्रस्था । tong nyi ma way khyu chok te Great bull proclaiming emptiness

রবাউনাক্তু ক্রিন্ স্থার্ সুবাশানা। sap ching gya chey dra drok pa And thundering the profound and vast,

र्केश ग्री त्रा क्षेत्र क्ष्या । chö kyi dung te dra chen den The conch of dharma with a loud tone,

र्केश ग्री जाड़े श्रू जें छे। । chö kyi gaṇḍi dra wo che The gandi of dharma with a great sound,

क्षे'ग्राह्म स्त्रुप्त प्रदेश संभित्र्य । mi ne nya ngen de pa po Nirvana that does not abide,

র্ম্বাশ সন্তু ক্রমণ শ্রী হ'র্মি ক্রি | chok chu chö kyi nga wo che Great dharma drum in the ten directions,

पाञ्चपार्था याञ्चपार्था प्रवास प्यास प्रवास प्रवास

ষু র্ক্তবাম বার্বাম তর আই থেম স্ক্রীমা। na tsok suk chen yi le kye In manifold forms, arising from mind, শাৰ্মাশ ক্ষম সমম সত্ৰ স্থান স্থান বিশ্ব বিশ্র বিশ্ব ব

पाञ्चपाश्चरक्ष्यः सुरुषः प्रकटः चः स्। । suk nyen ma lü chang wa po Supporting every reflection,

র্জ্বাশ্বান্থান্ত উচ্চ কেব্দ্রান্থা। tsuk pa me ching che war drak Invulnerable, renowned as great,

प्रमाणिक प्

ব্যবাশ অম প্র দু মের্মি আ বার্মা।

pak lam shin tu to la ne

Who dwells on the loftiest noble path,

ব্ৰম্প্ৰ কেন্দ্ৰ ক্ৰিপ্টে নিৰ্দা dar wa chen po chö kyi tok The apex of dharma, the great increase,

यहेना हेत्र नाशुस्र त नार्वित सुरू नार्वेना | jik ten sum na shön lü chik Sole youthful body of the three worlds, नात्रश्चात्र क्ष्या क्

খুম'ড়'স্থ'ন্থ'মজ'র''মজ'র''মজ'র''ম। sum chu tsa nyi tsen chang wa Endowed with thirty-two marks, attractive,

धूना नु प्रहेना हें द ना शुक्ष द सहें शा । duk gu jik ten sum na dze The beautiful one of the three worlds,

यहेना हेद ने अ योगा अ र्जून दर्भे द है। | jik ten she lek lop pön te The excellent teacher who knows the world,

पहेना हेत र्श्वेन प्रतिपदिनास स्थित हो। jik ten lop pön jik pa me The dauntless teacher of the world,

सर्गेत् अनुनश्यद्भेग हेत् 'धेन् 'ग्रुग्श्य । gön kyap jik ten yi chuk pa The guardian refuge the world trusts,

भुत्रशर्दः भुति प्राञ्च स्थित्। | kyap dang kyop pa la na me The unsurpassed refuge and defender, त्रायाति समय स्थानि । nam khay ta le long chö pa Partaking of the expanse of space,

রমমান্তর্মান্ত্রির্মানী খেনি মার্ক্তি। tam che khyen pay ye she tso The ocean of omniscient wisdom,

মান্স্ রিন্ধুনমানেরিন্না। ma rik go ngay bup je pa Who crushes the eggshell of ignorance,

दोर्चर प्रते क्वा केंद्रे पर्देश रेंद्रा है । khor way gya tsoy pa röl sön And crossed the ocean of samsara,

धंभी शन्तर न सुर हें र न स्व हिंदा । ye she wang kur chö pen chen Who has the wisdom empowerment crown, ইবামানেই মনমান্ত্রমান্তর বুর্নির্বামা। dzok pay sang gye gyen du tok With perfect buddhas as ornaments,

ধূনা নমূন না মুমানী দুনা নমূন নি । duk ngal sum gyi duk ngal shi Who pacified the sufferings Of the three sufferings, quelled three,

নাধ্যমান্ত্রমান

ষ্ট্রীবাবা শ্রার্থ অব্যাহ মান্ত্র আবা ।

drip pa kün le nge par dröl

Delivered from all the obscurations,

মানবামুমামানুমামা

र्हेन् सेंप्र हे संगुन्य संपद्या | nyön mong dri ma kün le de Beyond all stains of the afflictions, तुषानाशुकानुषाकोन् हिंगाबानानाना । dü sum dü me tok pa po Who realized the three times are timeless,

श्रेसश उत् गुत्र श्रे सु केत् श्रें । sem chen kün gyi lu chen po Great naga of all sentient beings,

র্থার দ্বার্থার ক্রান্ধ্র ক্রান্থার প্রার্থার পর্বার্থার প্রার্থার প্রার্থার প্রার্থা

हें त्र सिंद्रशः गुत्र प्यशः ह्रसः श्रें प्यः प्रा nyön mong kün le nam dröl wa Emancipated from all afflictions,

ব্যামানিই অমাথা মন আব্যামা | nam khay lam la rap ne pa Established on the paths of the skies,

धेन् पत्नेत र्ते र तु केत र पत्कर । । yi shin nor bu chen po chang Who holds the great wish-fulfilling jewel,

ह्यन प्रत्या देव छेव गुव की अर्केग । khyap dak rin chen kün gyi chok Pervasive lord, the best of all jewels, ন্মন্মমন্দিটের ক্রুমান মুণা pak sam shing chen gye pa te The great and bountiful heaven tree,

तुस्रायान वर्षा के निर्देश के नि

bum pa sang po che way chok The great, supreme fine vase, the doer

ন্ত্ৰন্থ মান্তৰ 'গ্ৰাৰ' ব্ৰিন্ত্ৰন্তিন্য | je pa sem chen kün dön je Who acts for all beings' benefit,

स्तः पर्नेत् स्रोधास्य उत्स्वहेशः ग्राचितः स्वा | pen dö sem chen nye shin pa Benevolent, tenderhearted toward beings,

মন্ত্র প্রাণ্টির কুমানা । sang ngen she shing dü she pa Who knows good and bad and when it is time,

ह्मन निर्मा निर

รูฟ ฟุฟ ฟัมฟ ซส รุสร ซั ฟุฟ | dü she sem chen wang po she Who knows beings' faculties and the time, त्रसः में विषया शुस्राव्यः स्वित्रसः संभि । nam dröl sum la khe pa po

Who has realized the three liberations,

र्थेत 'नृत 'धूत 'विर 'र्थेत 'नृत भी भी । yön ten den shing yön ten she Who has and knows qualities, who knows dharma,

ৰ্ক্তিমানুমান্দ্ৰীমানুমানুমানুমানু chö she tra shi tra shi jung Propitious, emerging auspiciousness,

ব্যাণীমাশুর শ্রীব্যাণীমানা | tra shi kün gyi tra shi pa The most auspicious of all auspiciousness,

শ্ৰমান্ত নি না প্ৰিমান্ত না না বিদ্যান্ত ন

प्रमुन्न प्रमुन्न केन स्मिन्न केन । uk jin chen po ga tön che Great sigh of relief, great festival,

ร्षादः केंद्र दें दें हो | ga chen röl mo chen po te
The great delight, the great enjoyment,

नगुरःष्ट्रे रेअः में सुदःशुक्षः र्ह्वम्य।

kur ti rim dro pün sum tsok

Abundance, given service, served,

अर्क्केनाः हुः न्यादः नदेशः श्वामाशः नन्याः न्यायाः ।

chok tu ga way drak dak pal

The delighted, glorious, honored lord,

सर्क्रेना स्वतः सर्क्रेना श्वेतः नार्द्वः स्रे।।

chok den chok jin tso wo te

Who has and gives the supreme, preeminent,

มูลงาฏารุมารามูลงาญวัง |

kyap kyi dam pa kyap su ö

The highest refuge, the worthy refuge,

वह्ना हेव न्या है न्य ग्री सर्हेन।

jik ten dra te rap kyi chok

The foe of the world, the most supreme,

वहेन्या सामा सामा सामा विकास सामा

jik pa ma lü sel wa po

The one who eliminates every danger,

गहुंग सुन सुन सुन सुन स्थि रही।

tsuk pü pü bu chang lo chen

A braid on his head and twisted braids,

ন্মানাস্কুফুর্নির্নাস্ক্রামা। ral pa mun dza chö pen tok Dreadlocks, a topknot, muñja, and crown,

পর্টিন শ্রু পার্ডির শুর্ম দুর্মা।
dong nga tsuk pü nga dang den
Five faces and five braids of hair,

बुर-सुर्ञ्च-त्रः हेन् विक्षित्र । sur pü nga wa me tok tö His hair in five buns, a crown of flowers,

মর্ণী ক্লুম ন্দুম ন্ত্র্বাশ ক্লির র্নী না | go dum tül shuk chen po pa With a shaven head, great discipline,

ৰ্জন্ম নন্ত্ৰীন্ত্ৰ ন্ত্ৰাক্ত মান্ত্ৰীন্ত্ৰ ক্ষা বিশ্ব কৰি । tsang par chö pa tül shuk chok Chaste conduct, supreme discipline,

र्गातः ज्ञुनः अञ्चरः द्वेतः र्गातः ज्ञुनः छे। । ka tup tar chin ka tup che Perfect austerity, great austerity,

শার্তন'নার্ম'ন্ম'নার্নির'দ্'মা | tsang ne dam pa gau ta ma The bathed, the paramount Gautama, র্মার ক্রমান ক্রমান প্রা | dram se tsang pa tsang pa she Pure brahmin who knows purity,

মু'ন্ব'ন্ব্ৰ'ন'ক্ৰম'ন'ৰ্স্থ্ৰিনা | nya ngen de pa tsang pa top Who has arrived at pure nirvana,

র্মির্মান্ত্রমান্ত্রমা | dröl wa tar pa nam dröl lü Freed, liberated, his body freed,

क्य में प्रावेश्वाक प्रावेश प

มู:รสฺวรุงาลิรมฺรสฺวรุงา | nya ngen de shi nya ngen de Nirvana, passed beyond sorrow, peaceful,

बेज्ञान्य स्थान्य प्रत्य प्रत

নই সুবা ঝিঅ ন অহান ক্রুম না। de duk sel wa tar gyur pa The final end to pleasure and pain, চ্চনাম র্মান্ত্রম মেমান্ত্রম মার্মান্ত্রম বিধা lü le de pa po Free of desire, the basis transcended,

ষুব'ম'মेব্'ম'ব্ম'মীব্'মা। tup pa me pa pe me pa Invincible, incomparable,

মামর্মির মামুদ স্বাধ্য স্থান বি mi ngön mi nang sal je min Unmanifest, unapparent, unlit,

क्षे वशुर गुक् वर्शे श्रिन र र रें। । min gyur kün dro khyap pa po Unchanging, omnipresent, pervasive,

শ্ব'ৰিম'ৰ্মান্'ৰ্ম'ৰ্ম্ম্ৰম্য | tra shing sag me sa bon dral Subtle, seed-free, and undefiled,

र्ज्यासेन् र्ज्यास्त्राचा स्थाने स्थाने | | dül me dül dral dri ma me Dustless and freed of dust, unstained,

हेश्यान श्रुद्धान श्रुद्ध

भीत रहु र भार र भार र भीत र भ

Completely awakened, awake by nature,

त्रायम्भी अप्राये के अप्रिप्त विश्वा | nam par she pay chö nyi de
Transcending the nature of consciousness,

भंभे अपाहे अपादकर ना । ye she nyi me tsül chang wa The wisdom endowed with nondual form,

क्यापर हेन् ये प्युव ग्रीय गुना । nam par tok me lhün gyi drup Thought-free, spontaneous, performing

र्जा जाज्ञ अप्यक्ष जो र प्राप्त । dü sum sang gye le je pa
The acts of the buddhas of the three times,

মন্ম ক্রুম র্মিন্ম স্থান্ম মান্ম না sang gye tok ma ta ma me The buddha with no beginning or end,

र्ट.सुदु.श्रटश.भिश.भैं.शुरे.सो ।

dang poy sang gye gyu me pa

The original buddha without causation,

ye she mik chik dri ma me The single eye of wisdom, stainless,

धंभीशासुश्राउदादीयवीदाम्वीयाशा

ye she lü chen de shin shek The wisdom body, tathagata,

ळेचाची न्वर सुवा श्चान छ।

tsik gi wang chuk ma wa che The lord of speech, the greatest speaker,

श्च.यदुःश्चेशःषक्र्याःश्च.यदुःश्चेल।।

ma way kye chok ma way gyal

The king of speakers, the foremost speaker,

श्चानवे न्याया सक्तिना नी नाम्या

ma way dam pa chok gi ne

The finest speaker, most excellent,

श्चानवे सेट में ख्रासार सेट्रा

ma way seng ge tsuk pa me

The lion of speech, invincible,

गुद्र-हु-दासळेंचा-हु-द्यादा।

kün tu ta wa chok tu ga

All-seeing and supremely delighted,

si ji treng wa ta na duk

Wreathed in brilliance, beautiful,

र्देन्-वबद्-ववर्-व-न्धवःश्चे-वेद्य ।

ö sang bar wa pal gyi beu

The eternal knot ablaze in fine light,

यमान्दर्स्द्र-प्यन्र-श्रूद्र-चर्सि ।

lak na ö bar nang wa po

Light shining brilliantly from his hands,

श्चर्याया के स्रकेषा महिंदि है।

men pa che chok tso wo te

The foremost, excellent, great physician,

बुग्। हु: वडीव: य: ह्व: व: बोना

suk ngu jin pa la na me

Unrivaled remover of painful barbs,

श्चवः इसमासास्य मार्चेवः मदः भेटः।।

men nam ma lü jön pay shing

The tree of every medicine,

ब्र्-१र्ने क्या यो न्या छे या । ne do chok gi dra che wa Great enemy of all maladies,

ध्रुन'त्। तहेन'हेन'नश्रुस'त्री'सर्ळेन | duk gu jik ten sum gyi chok Handsome, the greatest in the three worlds,

ন্মন'শ্ব'ক্রু'শ্বন'ন্ট্রম'ন্র্নি'ডবা | pal den gyu kar kyil khor chen Glorious with the stellar mansions,

র্থ্রিবাশ নাড় ব্রম ঝাবনি ঝার্ম বাদ্যুবাশ নামা। chok chu nam khay te tuk par Planting the banner of dharma firm

र्केश ग्रे जुवा सक्त येग्रा प्रस्प्त प्राप्त । chö kyi gyal tsen lek par dzuk To the ends of space in the ten directions,

বর্নী ব'না ব্রাঝানা উনা আনমানা স্থা। dro na duk chik yang pa te The sole vast parasol for beings,

নুমম'ন্দ'ষ্ট্র'হাইনি'ন্ট্রাম'নের্বিন'ডবা। jam dang nying jey kyil khor chen The mandala of love and compassion, ন্মমান্ধ্রমান্ধ্রমান্ধ্রমান্ধ্রমান্ধ্রমান্ধ্রমান্ধ্রমান্ধ্রমান্ধ্রমান্ধ্রমান্ধ্রমান্ধরমান

ध्रुत'त्रत्या'केत्'र्सेत्'केत्'यात्याया । khyap dak chen po rin chen duk Jeweled parasol, great pervasive lord,

মনমান্ত্রমান্ত্রা নাইন ক্রী। sang gye kün gyi si ji che Great brilliance of all the buddhas,

মন্ম সূম সূর স্থ্রী স্থ্র দক্তন ন। । sang gye kün gyi ku chang wa Who has the body of all the buddhas,

মন্ম নাুন নাুন নাুন না jor che Who is the great yoga of all the buddhas,

মন্মান্ত্র শ্রীনমূর মান্ত্রা। sang gye kün gyi ten pa chik The single teaching of all the buddhas,

हैं है 'देव' छेव' द्वद' व श्रुद्ध द्वारा | dor je rin chen wang kur pal The vajra ratna empowerment's glory,

रेत केत गुत निर्मा निर्मा है। । rin chen kün dak wang chuk te The lord of all the rulers of jewels,

पहेना हेन प्रतर श्रुना गुन क्षे जन्न ।
jik ten wang chuk kün gyi dak
The master of all the lords of the world,

हैं हे 'दळद'च' गुद्द की है। | dor je chang wa kün gyi je The lord of all the vajra bearers,

মনমানুমানুর ন্ত্রী ব্রবাধান্ত না | sang gye kün gyi tuk che wa Who is the great mind of all the buddhas,

মন্ম নাুর শ্রী স্থানা নার্মা। sang gye kün gyi tuk la ne Who dwells in the mind of all the buddhas,

মন্ম ক্রম শ্রুব ক্রী শ্রুব খেন খেবা | sang gye kün gyi sung yang yin Who is the speech of all the buddhas,

र्हे हे हे स श्रूर न है।

dor je nyi ma nang wa che Great radiance of the vajra sun,

र्हें हें हुं न दें से दें दें |

dor je da wa dri me ö
The stainless light of the vajra moon,

ক্রন্থ ন্ম ক্রন্থ ক্রন্থ ক্রন্থ ক্রন্থ ক্রন্থ করা । chak dral la sok chak pa che
The first detachment, great attachment,

र्हे हे भ्रेज गाँद हिंग साम स्थान । dor je kyil trung dzok sang gye The vajra posture of perfect buddha,

মন্মান্ত্রমানের কিমানের বিন্যা। sang gye dro way chö dzin pa Holding the buddhas' dharma for beings,

ব্ৰমান্থ্ৰ মহমান্ত্ৰ মান্ত্ৰ স্থ্ৰী ।
pal den sang gye pema kye
The glorious buddha born of a lotus,

गुत्र-सित्र-भेश-भेश-सिर्-प्रहेत्-म।

kün khyen ye she dzö dzin pa

Who holds the trove of omniscient wisdom,

मितार्. मैं तर्रीता में क्र्यीया पकरा।

gyal po gyu trül na tsok chang

The king who bears diverse illusions,

कु.च.सरस्य.भैस.मुची.र्जवीस.भैजी ।

che wa sang gye rik ngak gyal

The great, the buddha who holds awareness,

र्हें हें हें दें दर्ग राया ही की।

dor je nön po ral dri che

The keen-edged vajra, the great sword,

धीःवोःसर्क्वेवाः ह्रेः इस्यःसरः द्वा।

yi ge chok te nam par dak

Completely pure, the paramount letter,

वेना यः केतः स्या नश्यः नार्वेन।

tek pa chen po duk ngal chö

Great vehicle that cuts suffering,

मर्क्केन क केन में में में हे किया।

tsön cha chen po dor je chö

Great weapon of the vajra dharma,

र्हे हे बन से हे न हेगा

dor je sap mo dzi na dzik

The profound vajra, victor of victors,

र्हे हे र्क्के र्के अर्देव नविव रेग।

dor je lo drö dön shin rik

The vajra awareness of things as they are,

सःर्रयः द्वीतः यः गुतः ह्रिन्याया ।

pa röl chin pa kün dzok pa

The perfection of all transcendences,

शःमस्याग्रीवाशीःश्चितःन्दाःस्व।।

sa nam kün gyi gyen dang den

Endowed with the ornaments of all levels,

इस्र.सर.र्वा.स.चर्वा.स्रेर.क्रूशा

nam par dak pa dak me chö

Completely pure dharma of selflessness,

षट-द्याःषे:वेश-त्रुःदेंद्-चत्रदा ।

yang dak ye she da ö sang

The excellent moonlight of true wisdom,

य्ड्र्य.क्ष्रेय.झैं.पर्सेता.२.य.मुं।

tsön chen gyu trül dra wa te

The great exertion, the net of illusion,

क्रून्'गुब्'ग्रे'वे'चन्न'र्स्'अर्केन ।

gyü kün gyi ni dak po chok The highest sovereign of all tantras,

हैं है 'ग्राह्य है 'स' सुर्ख 'ह्य है | dor je den ni ma lü den Endowed with every vajra seat,

पोः भे अ भू इस्र अ स्था स्था प्र यक्क प्र | | ye she ku nam ma lü chang Endowed with every vajra body,

गुत्र पुरावार में क्लिं क्लिंग प्रवास | | kün tu sang po lo drö sang Samantabhadra, the fine mind,

মন্ম ক্রম শ্রুব ক্রী শ্বুন র্মি ক্রি । sang gye kün gyi nying po che Great essence of all buddhas, the holder

भूत्य प्रति प्रति

न्दिशर्भे गुन्नु जी न्दर्भित अर्केन । ngö po kün gyi rang shin chok The highest nature of all things,

न्हें श्रां गुन्न के न्हें ना । ngö po kün gyi rang shin dzin Who holds the nature of all things,

श्चे से द के अपि श्व के प्राप्त विद्या । kye me chö te na tsok dön Unborn phenomena, various objects,

र्केश गुर्त दें जेंद्र 'दकद 'दा । chö kün ngo wo nyi chang wa Who holds the essence of all phenomena,

ช้า ทุส โจ๊ร รู ซูรุ หาสธรา | chö kün khong du chü pa chang Has knowledge of all phenomena,

र्केश गुत अर्देत सर हैं ज्ञाश रा ख्रे । chö kün ngön par tok pa te Clear realization of all phenomena, ধ্বামার্র্র্রিমের্ক্রবাবের্র্র্রেমেরবা।
tup pa lo chok jung way ta
The end of being, the Sage, best mind,

श्रे'বার্থি'ব্ব'দ্ধ'ব্ব'ব্ববি'বব্বা। mi yo rap tu dang way dak The still one, thoroughly clear in nature,

ইবাম'নই'মনম'ক্রম'ন্তর'ন্তর্ক'নেক্রন'। dzok pay sang gye jang chup chang Who holds a perfect buddha's awakening,

শ্বম ক্রুম শুর ক্রীম মইর শ্বম দ। । sang gye kün gyi ngön sum pa Perceptible to all the buddhas,

પોલે માસે જ્વે જે કરે કરા ગામળા | ye she me che ö rap sal The flame of wisdom with brilliant light,

पर्नेन् प्रते नें त्र श्रुच न्य प्रत्य स्त्री । dö pay dön drup dam pa te Supreme at achieving desired aims,

মর্ণীর র্মান্থার ক্রান্থার ক্রান্থা

মান্সমান্তর স্বাম্বান্তর বিশ্বনীর বি sem chen tam che rap dröl je The liberator of all beings,

र्हें इ.स.चाधुत्य: तु: याडेया: त्रायः या । nyön mong yül du chik pa wa Sole warrior battling afflictions, destroying

क्षेभ्रान्याः भेने वाकाराः दिस्स्य । mi she dra yi drek pa jom The enemy unknowing's vainglory,

र्ह्वे भूत क्षेत्राप्त कर द्राया द्र

तसूत रें 'से सूना ना तुनास तक दः ना । ten po mi duk suk chang wa Heroic, hideous in his form,

অবা'ম'নকু'র্ম'নার'নর্মুদ্র উহ'। | lak pa gya po kün kyö ching Waving a hundred staff-like arms র্বাম্বর শ্বন্ধ শ্রীম শান শ্রীন শা।
gom pay tap kyi gar je pa
And stepping with his feet in dance,

ন্মনান্ধ্র অনানান্ধ্র স্থান্দ্র ।
pal den lak pa gye gang la
Glorious, his hundred arms extended,

র্মাম্বিরের মের স্বর্মার বিশ্ব ।
nam kha khyap par gar je pa
His dance expanding throughout space,

শ আ দু সূত্র স্থা স্থা স্থা স্থা স্থা মার্ল বিদ্যালয় বিদ্যালয়

ন্দ্ৰে শান্ত না অধীন শ্রী শান্ত নি | kang pa ya chik til gyi nön Down with the sole of just one foot,

ন্ন মেইন মির মিন ব্রির শ্রী মান্ত ৷ | kang tep sen moy khyön gyi kyang Holding the top of Brahma's cosmos

ಹंदश'বাই'ধ্ৰেম' श' के 'বৃষ্ণ' বার্বিরা। tsang pay yül sa tse ne nön Down with the nail of his big toe, र्नेत्र पाठेषा पाठेश से प्र क्रिंश ग्री नेत्र । dön chik nyi me chö kyi dön One meaning, nondual, dharma's meaning,

ร्रम्भिर्भे देश्वर्ष्णभाषास्त्री । dam pay dön ni jik pa me The indestructible ultimate meaning,

त्रस्यां श्रु व्हेंग्रा ग्राञ्जा श्रु त्र उत्। । nam rik na tsok suk dön chen Manifold consciousness, form as object,

श्रेसश्चर्तः त्रसंभीशः क्युतः त्रतः स्वता । sem dang nam she gyü dang den The stream of mind and consciousness,

न्दें अ'र्ने अ'स् अ'त्र अअ'त्य'न्यादा । ngö dön ma lü nam la ga With passion for every true benefit,

र्ह्मित्र प्रतिन्द्र प्रति क्या का क्षिण्य कि lo With passion for emptiness, passionate mind,

শ্বীস্থানি নেই সিক্রামার্ক্সন্থান্ত্র স্থান্ত্র স্থান্ত স্থান্ত্র স্থান্ত্র স্থান্ত্র স্থান্ত স্থান্ত্র স্থান্ত স্থান স্থান্ত স্থান্ত স্থান্ত স্থান্ত স্থান স্থান্ত স্থান্ত স্থান্ত স্থান স্থান্ত স্থান্ত স্থান স্থান্ত স্থান্ত স্থান্ত স্থান্ত স্থান স্থান্ত স্থান্ত স্থান্ত স্থান্ত স্থান্ত স্থান্ত স্থান্ত স্থান স্থান্ত স্থান্ত স্থান্ত স্থান স্থান্ত স্থান স্থান্ত স্থান স্থান্ত স্থান্ত স্থান স্থান্ত স্থান স্থান স্থান স্থান্ত স্থান স্থান স্থান্ত স্থান স্থান স্থান্ত স্থান স্থান

श्रेन् नाशुस्र न्नायन केंत्र में भ्रे । si sum ga wa chen po te Great joy for the three existences,

र्वे न्या के क्षेत्र गावे क्षेत्र निवासिक क्षेत्र गावे क्षेत्र निवासिक क्षेत्

है'स'दळर'गारे'र्गुल'कूर'साईंश। nyi ma char kay kyil tar dze The beautiful disk of the rising sun,

शेव खेंचे वेंचे शेश केंच प्रस्ता। sen moy ö ni she cher mar The light of his nails intensely red,

र्हेन् प्रवास्त्र प्राप्त स्था । chö pen sang po tön kay tse A sapphire tip on his fine crown,

भू अर्केन अर्घेत न केत में उता। tra chok tön ka chen po chen Great sapphire in superior hair, र्नेर्न्युः केन्द्रां विद्राक्षण्या प्राप्ता । nor bu chen po ö chak pal Great jewel with glorious brilliance,

মন্ম স্ক্রুম স্থানের স্ক্রুর ন্র স্থ্রা। sang gye trül pay gyen dang den A buddha adorned with emanations,

पहेना हेत । प्रस्था न क्रुग्त न क्रुग्त न क्रुग्त । jik ten kham gya kün kyö pa Who shakes a hundred universes,

हुत्र्वा मृत्राते क्रेंन्य केत् युत् । dzu trül kang pay top chen den Who has the great power of the feet of miracles,

रे हेर् इत्र पं केत् र्ये प्रकर्। | de nyi dren pa chen po chang Who holds great mindfulness of suchness,

রব্দানন্দি ইন্টিন্দেইব্ ক্রুনা | dren pa shi po ting dzin gyal Four mindfulnesses, the king of samadhi,

মুদ:স্কুন'আর'মেন্'মেন্'মিন্'র্ম্র্রমা।
jang chup yen lak me tok pö
Enlightenment's branches, the scent of flowers,

ने प्राचीत पार्शिया प्राचीत प

মমান্ত্রী'মের'মেনা'নদ্রানুস্কুর্মান্ননা | lam gyi yen lak gye tsül rik Who knows the ways of the eightfold path,

খন'ন্ন'মন্ম'নুম'ন্মম'ন্ন্ন্'ন্। | yang dak sang gye lam rik pa Who knows the path of true buddhahood,

श्रेस्रशास्त्र गुत्र या भी शास्त्र क्या शा sem chen kün la she cher chak Greatly attached to all sentient beings

त्रायात्रः भुग्तुरः कन्यात्रः यो । nam kha ta bur chak pa me But free of attachment, like the sky,

श्रेस्र उत् गुत्र कुः भेर स्व द्वा । sem chen kün gyi yi la juk Engaging all sentient beings' minds,

श्रेस्रशास्त्र गुत्र ग्री भी प्राप्त स्था प्राप्त हुन स्था श्रिक्त श्रिक श्रिक्त श्रि

মিমমান্তর্ শুরান্ত্রী দ্বন দ্বি পিমা। sem chen kün gyi wang dön she Who knows all being's faculties,

মৌমমাত্র শ্রম্ শ্রী খৌন দেই শিদা | sem chen kün gyi yi trok pa Who captivates all beings' minds,

स्राचे क्रिक्ते के कि श्री | pung po nga dön de nyi she Who knows the five aggregates' meaning, suchness,

क्रअ'न्ज्'सुर'र्से'ख्'यळर'न। । nam dak pung po nga chang wa Who has the five pure aggregates,

देश 'त्रुद्र'गुर्र' ग्रे समद 'त्र' ग्रं का | nge jung kün gyi ta la ne At the end of all emancipations,

त्राच्यात्र प्रात्य प्राप्त प्र प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्र प्र प्राप्त प्र प्र प्र प्र प्र प्र प्र प्र प्र प

देश'य चुर'गुरु' ग्रे' त्यस'त्य' ज्ञारु श्रा lam la ne On the paths of all emancipations,

देशासरावद्युदानागुतार्स्ट्रेनामा

nge par jung wa kün tön pa

The teacher of all emancipations,

यत्रायम् नडुः महिषा श्रीन् स्वार्मित्।

yen lak chu nyi si tsa tön

Who uproots the twelve links, the root of existence,

न्यानाम्बर्धानान्यञ्च यहिषात्रकम्।।

dak pa nam pa chu nyi chang

Who has the twelve aspects of the pure,

ननेत्र निवेदे र्द्ध्य मुः इस मार्य हता ।

den shi tsül gyi nam pa chen

The aspects of the four truths' ways,

न्वेशःसःचक्किन्द्रम्ब्रासःसक्टः।।

she pa gye po tok pa chang

The realization of the eight minds,

यनेव में व इस सामा यह मिहेश स्वा।

den dön nam pa chu nyi den

The meaning of the truths, twelve aspects,

ने केन इस मान इस न

de nyi nam pa chu druk rik

Who knows the sixteen aspects of suchness,

इस.स.धु:विस.घेट.क्य.स।।

nam pa nyi shü jang chup pa

Enlightened through the twenty aspects,

इस्रायास्यामुर्यानुत्रासकेवा।

nam pa sang gye kün rik chok

Awakened, supreme all-knowing one,

श्रद्धाः मुश्रः गुरु मुश्रुवा द्वे सु

sang gye kün gyi trül pay ku

Who issues countless tens of millions

त्रे:न:न्यम् सेन्:वर्ग्रेन्:मःम्।

je wa pak me gye pa po

Of all the buddhas' nirmanakayas,

अन् देवा वस्य राज्य सम्बन्धिय ।

ke chik tam che ngön par tok

Clear realization of all instants,

श्रेश्रश्चाः श्रुप्तः देवाः देवः गुवः देवा।

sem kyi ke chik dön kün rik

Who knows the objects of all moments of mind,

व्रचान्यः श्रुः र्क्केचाश्वः व्यव्यः श्रुशः ।

tek pa na tsok tap tsül gyi

Who realizes beings' benefit

पर्को निर्मा के निर्मा के प्राप्त के प्राप्

ইবা সংস্কৃত্য ক্রিম ইম হেনু হ আ | tek pa sum gyi nge jung la Emancipated by three vehicles,

ইনামান্টনানীমেরমানুমানুমা। tek pa chik gi dre bur ne Dwelling in one vehicle's fruit,

र्हें त्र सिन्स प्रस्ता हुस स्थान प्रस्ता है ज्ञान प्रस्ता हुस स्थान प्रस्ता है ज्ञान है ज्ञ

অম'শ্ৰী'বিষ্ণম'ৰ্ক্ষম'ৰ্ব'শ্ৰীব্'শ্ব| | le kyi kham nam se je pa Who extinguishes karmic elements,

कु र्ने क्रु अर्के गुरु অশ সন্মান। chu wo gya tso kün le gal Who crossed beyond all rivers and oceans,

हेंब संस्थ हे न गुब हेंब संस्था।

nyön mong nye wa kün nyön mong

Who has discarded forever afflictions,

चवा.कवार्याच्यक्षाचा.चाव्यःश्चरत्राचा ।

bak chak che pa ten pang pa

The near, the all-afflicted, and imprints,

श्रुटा हे र के दार्श भी शास्त्र माना

nying je chen po she rap tap

The effective one who benefits beings

र्देव-व्यद्ग-वर्वे-देव-ग्रेन-मा

dön yö dro way dön je pa

With prajna, means, and great compassion,

तर्भेशःगुवःश्चीःर्देवःश्चरशःवीरः।।

du she kün gyi dön pang shing

Who abandoned the objects of all conceptions,

इसःनेशःर्देवःवेःवनानाःनरः होत्।।

nam she dön ni gak par je

Who stops the consciousnesses and objects,

शेसश उद गुद धेर धुल दर ध्वा।

sem chen kün yi yül dang den

The object of all beings' minds,

श्रेस्र रज्ञ गुत्र कुः भेर देगा है। sem chen kün gyi yi rik pa Who knows all sentient beings' minds,

মামম ত্ব শ্যুব শ্রী খৌ স শে শাব শ। sem chen kün gyi yi la ne Who dwells within all beings' minds,

रे-र्या श्रेस्थ र्रः समुद्रा प्रस्तु । de dak sem dang tün par juk Engaging their minds harmoniously,

মৌমামান্তর 'শার' আঁব' ক্রিমানম 'দ্রীবা। sem chen kün yi tsim par je Who pleases all sentient beings' minds,

शेसश उत् गुत्र ग्री भेट 'द्रापट प्राप्त । sem chen kün gyi yi ga wa Delighting all sentient beings' minds,

गुन'रा'सबद'श्चेत्र'दाबुद्धार्य'स'सेन्। | drup pa tar chin trul pa me The ends accomplished, free of confusion,

র্বিশ্বাস্থামান্তব্যক্তর স্থান্তব্যক্তর বিষয়ে বিষয় বিষয় বিষয়ে বিষয় বিষয়ে বিষয় বিষয়ে বিষয়ে বিষয় বিষয

र्नेत्र नाशुक्ष चे केंक्स केन् स्वादे हिं। | dön sum te tsom me pay lo No doubt in his mind, the triple purpose,

गुर्त दें दें प्रेंब ' ज़्द ' ग्रा शुर्थ में ' यद्या | kün dön yön ten sum gyi dak All purposes, by nature three qualities,

ধ্ব বি ব্ৰান্ত কাৰ্য্য আনু ।

pung po nga dön dü sum du

The five aggregates' meaning, the three times,

শ্বন্তিবা'ৰমম'ডেন্'ব্রি'রবা'ব্রিন্য । ke chik tam che je drak che Discerning distinctions in all instants,

भूत्र उंग गाउँग गोश ह्रेंग्श अदश कुश | ke chik chik gi dzok sang gye Perfect awakening in one instant,

মন্মান্ত্রান্ত্রান্তর্গরিবেক্তর্যা। sang gye kün gyi rang shin chang Endowed with the nature of all buddhas,

सुर्भ से प्रांत्र सुर्भ के किया | lü me lü te lü kyi chok The bodiless body, foremost body, প্রম'শ্রী'অষন'র हैं ज्ञार पार्थि। lü kyi ta ni tok pa po Manifesting the paramount body,

ण्राज्ञ प्राञ्च अर्थः व्यायः गुर्वः हुर् ह्या । suk nam na tsok kün tu tön Always displaying various forms,

र्नेर तु केंद्र रें रेंद्र केंद्र रेंद्र | nor bu chen po rin chen tok The banner with the jewel, great gem,

মন্ম ক্রম শ্রুর ক্রীম ক্রিম ন্ত্র না |
sang gye kün gyi tok ja wa
That which all perfect buddhas realize,

মন্ম ক্রম ব্রন স্কুন স

স্মন্ধ্র্ম অমান্তুর শৌনী মৌনা। sang ngak le jung yi ge me Devoid of letters, mantra born,

 न्यान्य स्वान्य दिन्य गुत्र स्त्रे द्वा । sang ngak dön kün kye pa po Creator of all purposes

चेना 'ये' केंद्र 'र्से 'ये' ये 'ये 'ये | tik le chen po yi ge me Of mantra, great bindu, letterless,

र्बूट्र प्राक्टें प्राप्ति ची था। tong pa chen po yi ge nga Five letters, the great emptiness,

चेता ते क्रिंद न प्ये नी ज्ञा | tik le tong pa yi ge druk The empty bindu, the six letters,

त्रस्यात्राम् त्रस्यात्रस्यात्राभेत्। । nam pa kün den nam pa me With all the aspects, with no aspects,

খন অনা মন মন মন কি সাম করে বা । yen lak me pay tsi le de Partless, transcending calculation, বৰ্মমানানুর বারী বারী ক্রী ক্রিক্র বার্ sam ten shi pay tse mo chang Who holds the peak of the fourth dhyana,

সমমানাচ্ব অব অনা শ্রমণী মণী হ'। । sam ten yen lak kün she shing Who knows all branches of the dhyanas

नैप्ता नेपाय प्राप्त प्र प्राप्त प्र प्राप्त प्र प्राप्त प्र प्राप्त प्र प्राप्त प्र प्र प्राप्त प्र प्र प्राप्त प्र प्र प्र

नैप्तान्त्र सुभारु त्सुभारी सर्वे । ting dzin lü chen lü kyi chok The samadhi kaya, the foremost body,

र्बें इस के किया के किया | long chö dzok ku kün gyi gyal The king of all sambhogyakayas,

श्रुवाप्ति भू भू भू भू भी स्रोक्ति । trül pay ku te ku yi chok The nirmanakaya, the foremost body,

মন্মান্ত্রমান্ত্রমান্ত্রমান্তর ক্রুন্রক্রনা । sang gye trül pay gyü chang wa Who sends diversely in all directions

र्बेज्यायाज्ञ स्थ्रात्रायाच्या हित्तायात्र हित्ता ।

chok chur trül pa na tsok gye

A lineage of buddha emanations,

हे निवंदार्थी निवंदित हो निवा

ji shin dro way dön je pa

Who acts according to beings' needs,

झ.र्रः झ.र्यरः झं.लु.स्रा

lha dang lha wang lha yi la

The god above gods, the lord of deities,

ब्रुःधेः नद्याः र्वेः ब्रुः श्रेवः नद्या।

lha yi dak po lha min dak

The lord of gods, the lord of demigods,

वळे से द द व द से खू थी ह्या

chi me wang po lha yi la

The deathless lord, supreme among gods,

वर्ह्स्रमानुन्वह्स्रमानुन्न्वराधुगार्म्।

jom je jom je wang chuk po

The destroyer, the lord of the destroyers,

श्चेन् प्रदे न्वें व्यायश्च वम्यावा

si pay gön pa le gal wa

Who crossed the wilderness of existence,

র্মূর'ম'শাউদা'ম্য'রের্ম্র'সের'ব্রা । tön pa chik pu dro way la Sole teacher, guru for wanderers,

यहेना हेद र्श्वेनश्चर रहर रन ज्ञानश्चर । jik ten chok chur rap drak pa Renowned in worlds of the ten directions,

র্ক্তিশ:গ্রীক্র'ন্বন্শান্ত ন'র্না । chö kyi jin dak che wa po Great lord who gives the gift of dharma,

ব্ৰুম্ম'ন্মই বাঁ ক্ল'ক্ষ'ন' মুণ । jam pay go cha che pa te Girded in armor of loving-kindness,

ষ্ট্রন্থান্ত্র আন্দর্শন্ত্র মা ।
nying je yi ni ya le gö
Wearing the breastplate of compassion,

প্ৰান্থ ন্থা মন্ত্ৰ নাৰ্ভিন্থ | she rap ral dri da shu tok
With the sword of prajna, a bow and arrow,

हेंत्र सेंद्रस से भी स नाधाय दें से या । nyön mong mi she yül ngo sel Triumphant over afflictions and ignorance, ব্দু বিষ্ট্ৰী শ্ৰহ্মী শ্ৰম্ম কাৰ্য ব্যান্ত dü shi jik pa sel war je Dispeller of the four maras' dangers,

বর্দ শ্রী ব্রদ ক্ষম স্বম শ্রীর স্থা। dü kyi pung nam pam je pa The vanquisher of all maras' armies,

ह्याश्रास्त्रे सद्धा मुश्रासहेता हेत् पहेता | dzok pay sang gye jik ten dren
The perfect buddha, guide of the world,

सर्कें प्रतिभाग स्था । chö ö tö ö chak gi ne Worthy of offering, praise, and tribute,

ह्नन्। हु 'दे खें र जु 'त्र वे 'दें थ। । tak tu ri mor ja way ö Always worthy of reverence,

तगुर देंश हेर् सर जु नवे अर्ळेग् । kur ö je par ja way chok Deserving esteem, most venerable, gन्। चुन् देश न ज्ञु स्रदे न । chak jar ö pa la may rap Worthy of homage, the highest guru,

यहेना हेत्र नाशुस सं स्वास्थाना हैना नर्से ना | jik ten sum po gom chik drö Who crosses three worlds in a single step,

মাধ্যম ইনা নার্ডন মে নুনা ম ফ্লি। sum rik tsang ma dak pa te Who knows the three, who is clean and pure,

सर्देव ने श ज्ञा भूव हे श ज्ञा वृत्रा वृत्रा ।
ngön she druk den je dren druk
The sixfold clairvoyance, six recollections,

গ্রন:স্কুন:মিমম'ন্নর:মিমম'ন্নর:স্কী। jang chup sem pa sem pa che The bodhisattva, the great being,

हुँ त्युत्य केत र्थे त्र हे ग हेत त्र प्रा । dzu trül chen po jik ten de With great miracles transcending the world, भ्रास्तायः र्स्या स्रीत्रायते समय। । she rap pa röl chin pay ta

Transcendent prajna's culmination,

नेशन्तराष्ट्रीश्वादे देविन्द्रिता

she rap kyi ni de nyi top

Who has through prajna arrived at suchness,

ন্ব্ৰা:ইবা:বাৰ্ব্ন:ইবা:ম্ব্ৰ্ম্ম্য:ড্ব্:মা। dak rik shen rik tam che pa

All knowledge of self and knowledge of other,

गुत्र-यःयत्र-यदेः यादः वया अर्केया ।

kün la pen pay gang sak chok The greatest being, who benefits all,

र्नेर्जुगुर्ज्यश्यद्वश्यः स्ट्रे। | per ja kün le de pa te Transcending all comparison,

প্রান্থ বিশ্বর বিশ্বর

पॉर्डें 'र्कें के 'ग्रें 'क्षेत्र' प्राप्त प्त प्राप्त प्र प्राप्त प्र प्राप्त प्र प्

स्याः मुः निवे सेवे सेव स्वा

chak gya shi poy dön tön pa

Who teaches the meaning of the four mudras,

देश'दत्तुद्र'गशुक्ष'र्से'नर्से द्र्यक्ष'ग्री | nge jung sum po drö nam kyi Who've reached the three emancipations,

र्नेत क्षेप्त्र प्राप्त स्थाप्त प्राप्त । dön gyi dam pa nam dak pal The ultimate, the purified glory,

यहेगा हेत गार्थ या त्रा आप प्राचन स्के। | jik ten sum na kal sang che The greatest fortune in the three worlds,

र्नाया सूत्र पर्वे राजा त्रात्र हो राजा | pal den jor wa kün je pa The glorious one who brings all riches

বছ্ম'ব্দান'ব্দান'ব্দ' শুর্'মান 'মার্কিনা | jam pal pal dang den pay chok Is Manjushri, best of the glorious.

सर्केना श्वेत हैं है सर्केना श्वित पत्त्। chok jin dor je chok khyö dü Homage! Great vajra who gives the supreme,

ध्यतः त्याः अवसः शुक्तः विदः व्यायत् त्। । yang dak tar gyur khyö la dü O highest truth, I bow to you.

মন্ম ক্রম ব্রচ: স্কুন ব্রিচ: অ'বেচ্চা। sang gye jang chup khyö la dü Buddhas' awakening, I bow to you.

মন্ম ক্রম ক্রম মার্ট্রির মারের্বা । sang gye chak pa khyö la dü I bow to you, the buddhas' passion,

মনমান্ত্রমানের্ক্রমানের্ন্ত্রা । sang gye dö la chak tsal dü I bow and prostrate, O buddhas' desire.

ฟรพาสูพารุฐิพาราฐีราชาวรุรุ | sang gye gye pa khyö la dü I bow to you, the buddhas' joy; মন্ম ক্রম ব্রি নে প্রবা নে ক্রম নে ব্রন্তা। sang gye röl la chak tsal dü I bow and prostrate, O buddhas' delight.

মনমান্ত্রমানান্ত্রিন্থান্ত্র্যা। sang gye dzum pa khyö la dü Smile of the buddhas, I bow to you;

মন্ম ক্রম নান্দ্রনা নের্ক্তা বের্ন্। | sang gye she la chak tsal dü
Laugh of the buddhas, I bow and prostrate.

মনমান্ত্রমানাম্বরের | sang gye sung nyi khyö la dü Speech of the buddhas, I bow to you;

মন্ম স্থ্ৰন্থ বিশ্ব বিশ্র বিশ্ব বিশ

सेन्यस्य जुन् हिन्यः यन्त्। me pa le jung khyö la dü I bow to you, born of nothingness;

মন্ম: ক্রুম: বরুন: বার্ত্তিন: বেন্দ্রা। sang gye jung wa khyö la dü Homage to you, arisen from buddha. त्रमास्त्राच्यका जुदा हिंदा चाय द्वा । nam kha le jung khyö la dü I bow to you, who are born of space;

પો બે મા વ્યામ સુદ ફિંદ વા વદ્દા | ye she le jung khyö la dü Homage to you, who arise from wisdom.

মনমান্ত্রমার্নমার্ক্রমার্ক্রনার্ত্রির আ বর্ত্তর röl tön khyö la dü I bow to you, the buddhas' dancer.

মধ্য ত্র স্থান ত্র ক্রিন্ ন্ম ন্র ব্য tam che tam che khyö la dü I bow to you, the all of all;

પો:બેશ સું કેટ ફિંદ ત્ય વર્ડી | ye she ku nyi khyö la dü O wisdom kaya, I bow and prostrate.

తు నువ్వక్షా అన్నా నాన్నా స్ట్రా ప్రా కా కా స్ట్రా ఆ అన్నా ఆ అన్నా ఆ అన్నా ఆ అన్నా ఆ అన్నా ఆ ఆ ఆ ఆ ఆ ఆ ఆ ఆ ఆ ఆ om sarva dharmābhāva svabhāva viśuddha vajra cakṣu a ā am ah वार्याः निर्मः स्तुङ्कः सङ्गाङ्ग्यः पार्नः निर्मः सङ्गानः न

PRAKṛTI PARIŚUDDHĀḤ SARVADHARMĀ YADUTA SARVA TATHĀGATA

ક્રું ત.પ્રાં.તાલક તું.તા.તું.લીકું.ધં.લી.સં.ટી.તા.યું.

JÑĀNAKĀYA MAÑJUŚRĪ PARIŚUDDHITĀM UPĀDĀYETI

षाष्ट्रः स्टान्त्र्यान्तर्द्वानाप्तर्द्वानाप्तर्

A ĀḤ SARVA TATHĀGATA HŖDAYAM HARA HARA

क्षे रहु देश्चा मासून हु न सुहे न्य मी भू र

OM HŪM HRĪḤ BHAGAVAN JÑĀNAMŪRTI VĀGĪŚVARA

अःतृःतृःरुःशदःइअःगाःगाःतृःअःयःशुःनःदेःशुङ्कः

MAHĀVĀCA SARVA DHARMA GAGANĀMALA SUPARIŚUDDHA

য়য়য়ৢড়ৢড়ৢয়য়য়য়ৢ৽

DHARMADHĀTU JÑĀNA GARBHA ĀḤ

ने न्यान्याया स्वार्टे हे प्रकरा।

de ne pal den dor je chang

And then the glorious Vajradhara,

र्याय:बुर:सर्या:वशःचय:स्र्रिम्।

ga shing gu ne tal mo jar

Pleased and delighted, joined his palms

अर्गेन् में नर्डे अध्यन ने नन्तेन ना भी ना श gön po chom den de shin shek And bowed to the Bhagavan Protector,

र्हेनाश अदश कुश प्यासुना पळा य हुना । dzok sang gye la chak tsal ne Tathagata, the Perfect Buddha.

यन न हैं हैं कि नैवे कुया | lak na dor je tro woy gyal Other protectors, lords of secrets,

শ্বু ইর্নিশ সান্ধর দেশ শ্বুর উবা দ্যু । na tsok shen dang lhen chik tu Vajra bearers, and wrathful kings,

ग्राया प्रमृत् त्राया ते किया प्रमृत ग्राया । sang tö ne ni tsik di söl In a loud voice, he spoke these words:

মর্ণীর র্থান্য বাজি ক্রাণ্ডি ক্রের্টি । gön po dak chak yi rang ngo "Protector, we rejoice! It's excellent! येन्य अं येन्य अं येन्य अं प्रमाण । lek so lek so lek par sung It's excellent; you have spoken well!

त्रअः र्श्वेत्यः प्रज्ञाश्चरः प्रज्ञाः प्रज्ञाः

पर्के प्राप्त के प्रा

বর্ণা তথা অব: ব্যাইশিশ রে: আঁ। dak chak yang dak dzok pa yi To us and to defenseless wanderers

जुर क्रुन पर्सेन परि दें तु के द अहं द्वा | jang chup top pay dön chen dze Who seek the fruition, liberation.

ञ्चु"दञ्ज्ञ्य"५ प्रते रह्न्य पश्च प्राप्त | | gyu trül dra way tsül ten pa This immaculate, excellent path

प्रेने इस प्राचित्र क्षा । di ni nam dak lek pay lam Teaches *The Net of Illusion's* ways. রব'উন'অন্ম'ন্য'ক্র'ন্ট' মু। sap ching yang la gya che te It is profound, expansive, and vast,

र्नेत क्रेन पर्ने पर्ने र्नेत ने निप्ता | dön chen dro way dön je pa And has a great purpose; it benefits beings.

মন্মান্ত্রমান্ত্রমান্ত্রি। sang gye nam kyi yül di ni The object of the buddhas indeed,

र्हेचाश्राचित्रस्याक्तुश्रानुत्राक्तुश्राच्यप्ति। | dzok pay sang gye kün gyi she It is taught by the perfect buddhas."

नर्डेसःखून्दन्सःवह्सःन्दायःयोःवित्रःस्रेस्त्रःन्देःन्त्रःन्देःसळ्दःयारः न्याःयनःनर्हेन्ना

chom den de jam pal ye she sem pay dön dam pay tsen yang dak par jö pa

This completes The Ultimate Recitation of the Names of the Bhagavan Wisdom Kaya Manjushri,

নৰ্টমান্থ্ৰ বেদ্ধান নিৰ্বাশনি বাধানা পুন্ত স্থান বাধান নাৰ্থিত স্থান কৰিব বাধিব বাধানা পুন্ত স্থান বাধান কৰিব বাধানা প্ৰাণ্ডিয় বিষয় বি

Part Two

ANALYSIS

Abbreviations

- DH Dunhuang manuscript. 'Phags pa 'jam dpal gyi mtshan yang dag par brjod pa.
- NS "Mañjuśrījñānasattvasya Paramārthā Nāmasaṃgītiḥ." In Davidson 1981.
- NSL "Āryamañjuśrīnāmasamgīti." In Lālah, 1994.
- PLT 'jam dpal ye shes sems dpa'i don dam pa'i mtshan yang dag par brjod pa. D360.
- RS Rinchen Sangpo 1997
- RŚJs Raviśrījñāna 1994.
- RŚJT Raviśrījñāna D1395.
- T1 'Phags pa 'jam dpal gyi mtshan yang dag par brjod pa. In Carré 2020, pp. 22–62.
- VVs Vilāsavajra. *Nāmamantrārthāvalokinī*, chapters 1–5. In Tribe 2016.
- VVT Vilāsavajra D2533.

Sanskrit commentaries in Tibetan translation are referred to by the author's name. The Tibetan translations of Raviśrījñāna and Vilāsavajra are referred to by the abbreviations listed above when necessary to avoid confusion with the Sanskrit.

Variants in the Sources for Reciting the Names of Manjushri

Discrepancies and inconsistencies are to be expected in any ancient text passed down through many centuries in different manuscripts and editions, and even more so in the translations produced by different translators at different times and places. With the Tibetan translations of the Nāmasamgīti (NS), some are closer to the extant Sanskrit in literal and grammatical terms, and some exhibit more differences. As I reviewed the sources during the initial stages of work on this translation, I began to notice a number of discrepancies in the verses between NS and the earliest Tibetan translation (T1) that could not be explained as solely differences of interpretation. These are differences of detail, several of which could be due to a difference of one word or even of one or two letters in the Sanskrit. But they are not only found in T1. They also carry over into some of the Indian commentaries found in Tibetan translation in the Tengyur and from there into the Tibetan commentarial tradition. This made me suspect that the some of the differences may have been due not to differing interpretations or error but to differences in the Sanskrit manuscripts used for the translation. In other words, T1 and several commentaries were likely based on another, slightly different version of the Sanskrit that is no longer extant (or at least not readily available).

The reason this is important is that T1 has had a strong influence on all the later Tibetan translations and commentaries, even though its own existence was overshadowed by Rinchen Sangpo's revision (RS). Its distinctive formulations of some lines have filtered into the Tibetan commentarial tradition, so the question thus arises in a translation project: which versions of these lines should be translated, those from NS or from T1? The answer to this question depends at least in part on whether the variants are mistakes (either translation mistakes or editing mistakes that have crept in over the centuries) or whether they are corroborated in other sources and thus reflective of a different Sanskrit original.

It is clear from the commentaries in the Tengyur that gurus and scholars in medieval India were aware of the different versions of NS, as the Indian commentators Umala Gawa⁵⁹ and Narendrakīrti both mention them. That there were different versions is also not lost on modern scholars. Davidson notes that there are minor differences in the recensions used by the earliest commentators — Manjuśrīmitra, Vimalamitra, Vilāsavajra, and Garap Dorje, whose work he dates to the mid to late eighth century — but does not "systematically exploit the commentaries for variant readings." But the different readings in the commentaries can provide corroboration of the variants in T1, so examining them became the principal method for determining whether those variants are mistakes or reflect a different Sanskrit original. This study therefore examines the readings in the Indian

⁵⁹ Simplified Roman phonetics of the Tibetan names are used for Indian masters whose Sanskrit names are not attested. Wylie transcriptions may be found in the bibliography.

⁶⁰ Davidson 1981, p. 5n1.

commentaries available in Sanskrit and in Tibetan translation to determine what degree of support they offer to the variants in T1.

Sanskrit Sources

Based on the fact that the four eighth-century commentators used different versions of NS, Davidson suggests that NS had initially appeared by the beginning of the eighth century, 61 but the manuscripts used as the basis for modern editions of the text likely date from later centuries. In the nineteenth century, the Russian scholar I.P. Minaev produced the first modern edition by a Western academic of the entire text, including the Benefits chapter. Durgha Das Mukherji and Raghu Vira published editions of the verses in 1963 and 1966, respectively, but neither included the Benefits chapter. The most useful and easily available edition of the Sanskrit is Ronald Davidson's 1981 edition (NS), which includes the full text including Benefits chapter as well as his English translation. This is the edition primarily used for the analysis of the verses, though the other editions were also all checked. The entire Sanskrit text is also embedded in Banārsī Lālah's edition of the Ravi Śrī Gupta's commentary, likely added by the editor. In the verses, this edition (NSL) mostly matches NS, particularly in the lines of interest in this study, but the text of the Benefits chapter differs, especially in the fourth of the six chakras or sections.

The differences in the Sanskrit verses among the various extant Sanskrit versions are mostly spelling variations or scribal error. A few

⁶¹ Davidson 1981, p. 5.

also reflect different commentarial interpretations, such as in v. 144d where some versions read śatākṣaraḥ ("the hundred syllables") while others read ṣaṭākṣaraḥ ("the six syllables") and in v. 60c where some include an avagraha⁶² and some do not — yonir (origin or birthplace) versus 'yonir (no origin or no birthplace). The differences likely come from a text that was originally transmitted orally being transcribed by scribes in different times and places who may also have received different explanations by their gurus.

A few commentaries have also been preserved in Sanskrit. The most well known are Vilāsavajra's *Nāmamantrārthāvalokinī* (VVs),⁶³ which likely dates to the eighth century and is often classified as a yoga tantra interpretation, and the tenth-century master Raviśrījñāna's *Amṛitakaṇika* (RŚJs), which bases its interpretation on the Kalachakra teachings. In the thirteenth century, Vibhūtichandra wrote a sub-commentary on RŚJs entitled *Amṛtakaṇikoddyota* that is also included in Lālaḥ's edition of RŚJs.⁶⁴

None of these Sanskrit sources exhibit the variations characteristic of T1, which will be discussed below. They do, however, match some

⁶² An avagraha is a sign (usually transcribed in Roman letters with an apostrophe) that indicates where an initial a is dropped because of sandhi. Since the prefix a- often is used as a negation, avagrahas also frequently indicate negation.

⁶³ The first five *Adhikāra* or chapters of VVs are in Tribe 2016, pp. 220–290. This author is not aware of any modern edition of the remainder of this text, so the Sanskrit of this text for later chapters has not been consulted.

⁶⁴ There is another Sanskrit commentary, the *Gūḍhapadā*, that is usually attributed to Advayavajra, who also wrote another, shorter commentary that was translated into Tibetan, though the *Gūḍhapadā* was not. As the sole manuscript located is in the Newari *vartu* script and no modern edition has yet been produced, it has not been consulted for this study.

of the later Tibetan translations of both the root and commentaries. It thus seems likely that these Sanskrit texts and some of the texts preserved in the Tibetan descend from the same Sanskrit original root text and represent one stream in the transmission of NS.

Tibetan Translations of Reciting the Names

Reciting the Names was first translated into Tibetan in the late eighth century. The ninth-century Denkarma catalog of early translations includes an entry for a complete translation including the Benefits chapter. It is likely that this translation is T1, which is found in two collections of early translations, the Nyingma Gyü Bum (rNying ma rgyud 'bum, Complete Nyingma Tantra) and the Kama Shintu Gyepa (bKa' ma shin tu rgyas pa, The Extensive Collection of Kama) as well as in four manuscripts from Dunhuang, including one (DH) that includes the entire Benefits chapter. The Complete Nyingma Tantra edition and DH both lack a translator's colophon, but the Extensive Collection of Kama edition does provide one that attributes it to the great early translators Chokro Luyi Gyaltsen and Kawa Paltsek (both 8th c.) working under the guidance of Padmasambhāva with Vairotsana as an editor. Moreover, the fact that DH was found among the Dunhuang manuscripts corroborates that T1 was translated during the ancient translation period, as the library cave in Dunhuang from which it was extracted was filled with this and other manuscripts and then sealed shut sometime within 150 years of 862 CE. 65 Dalton and

van Schaik argue that the cave was sealed early in the eleventh century and that few if any of the Tibetan manuscripts are from earlier than the tenth century.⁶⁶

T1 has clearly had a great influence on later translations, several of which seem to be revisions of it rather than entirely new translations. Its influence on the Tibetan commentarial tradition is also clear, as several of the translations of Indian commentaries are based on it, as are several later commentaries by Tibetan authors. Notably, it is embedded in the translation of Vimalamitra's commentary, which was translated by Nyak Jñānakumāra (8th c.), one of Guru Rinpoche's twenty-five main disciples, and in Padmasambhāva's own commentary, translated by Kawa Paltsek — further evidence of T1's early date.

Though DH is almost certainly the oldest source for T1, it contains more than a few obvious spelling and scribal errors and hence was not suitable as a basis for the comparative analysis or the translation of the verses. Instead, the well-edited version found in Carré's French translation was used. However, among all the sources for T1, the Benefits chapter is only found in DH, which was therefore used as the basis for the translation of that chapter.

Later, the renowned translator Rinchen Sangpo (958–1055), working with the Indian panditas Śraddhākaravarma and Kamalagupta, prepared a new translation, and his version (RS) has since largely superseded T1, at least in terms of its renown, such that many Tibetan scholars and practitioners are unaware of the earlier translation. Though the colophon presents it as an original translation and it is

⁶⁶ Dalton and Van Schaik, 2006, p. xxi.

often spoken about as Rinchen Sangpo's work, it bears such strong similarities to T1 that it seems likely to be a revision of it rather than original work — Carré calls it the first correction in the introduction to his French translation.⁶⁷ However, the colophons of Tibetan translations are usually very careful to note when and by whom translations are revised (for example, the translation of Vilāsavajra's commentary mentioned below), and the fact that this is not mentioned in the colophon of RS would be unusual for a revision.⁶⁸ Moreover, there are several different versions of RS, and some editions attributed to Rinchen Sangpo — particularly those found in prayer books (chos spyod) — are almost identical to T1. Determining which version is indeed RS and whether it was a revision or original translation would require research that is outside the scope of this translation project but may be of interest to other scholars. Given the discrepancies among the versions of RS, comparing the variants between it and the other translations is impractical, and it is not included in the analysis.

A few centuries later, Pang Lotsawa Lodrö Tenpa (1276–1342) prepared a new translation (PLT). As Pang Lotsawa explains in his colophon:

Though the great translators of the past, Translated this tantra and are known to all,

⁶⁷ Carré 2020, p. 126.

⁶⁸ It is also possible that such details may have originally been included in the colophon for RS but were gradually lost over the centuries.

The second Lodrö Tenpa translated this tantra — The words and meaning — as they are in the scriptures.

Indeed, his translation matches NS much more closely than either T1 or RS; it is a good example of a common Tibetan translation style of translating each Sanskrit morpheme literally. PLT is the translation included in the Tibetan Kangyur, though it is rarely chanted. This may be due at least in part to the fact that T1 and RS were already both well entrenched by the time PLT was translated, or it might be due to stylistic issues.

Still later, Shalu Lotsawa (1441–1527) revised RS to bring it closer to NS while preserving its style to a greater extent than Pang Lodrö Tenpa does. Only the verses of this translation have been preserved;⁶⁹ it may well be that Shalu Lotsawa did not translate the Benefits chapter. Two other translations, one by Garge from Ü and Chime Bum and the other by Mankharwa, are mentioned in the colophon of a manuscript of RS included in a handwritten Kangyur edition produced at Pukdrak Monastery,⁷⁰ but neither of these translations seem to be extant.

In the context of this study, it is T1 that is of the greatest interest, as it exhibits the greatest number of differences from NS. In the verses, there are sixteen variants found in all the versions of T1 but not in NS, plus an additional one found in DH, and the Benefits chapter also differs slightly from the same chapter in NS. This suggests that it is based on a different manuscript than the extant Sanskrit, per-

⁶⁹ In addition to the version listed in the bibliography, Carré mentions a handwritten copy in Dilgo Khyentse Rinpoche's prayer book. Carré, p. 121.

⁷⁰ Rinchen Sangpo (Pukdrak), folio 23a.

haps representing a different lineage of transmission. PLT is, as noted above, the Tibetan translation that is most similar to the Sanskrit, in particular to NSL. The verses are mostly the same as in both NS and NSL, but the Benefits chapter is a translation of the version found in NSL. It thus seems to be a descendant of the same stream of transmission as those two Sanskrit versions derive from. It does, however, include a couple variants that do not match either NS and NSL. These will be described after the analysis of the variants in T1.

Sanskrit Commentaries Translated Into Tibetan

The Tengyur contains dozens of works related to NS in several different genres, including commentaries of varying length, sadhanas, mandala rituals (maṇḍalopika), and instructions on how to recite it (vācanopadeśa), that were translated into Tibetan between the eighth and fifteenth centuries. Among these, the commentaries that gloss all or most of the words of the text are most useful for a study such as this one, as their glosses or particular usage of each word may indicate the meaning of the Sanskrit word, which can then be compared to the meaning of the Tibetan words chosen by the translators. There are fifteen such commentaries in the Tengyur.

Issues in Translation

Of the commentaries that survive in Sanskrit, there are Tibetan translations of two of them, Vilāsavajra (VV_T) and Raviśrīgupta (RŚJ_T). Comparing the two is instructive, as they demonstrate different ap-

proaches to incorporating the root and the commentary in a translation. One issue that any translator of a commentary on a well-known and well-loved text must face is whether or not to use the existing translation of the root text as it stands, especially if that text has been memorized by most of the audience for the commentary. There are several different ways to handle this problem, two of which are exhibited VV_T and RŚJ_T.

Through most of the commentary, though VVs does not present the root separately from its commentary, VVT does, first giving a couplet or stanza of the root text largely as it appears in T1, even where it differs from VVs, followed by the commentary. The commentary, however, is translated accurately, using different words than appear in T1 when there are differences in meaning between the word chosen in T1 and VVs. In other words, though the root interpolated into VVT mostly matches the variants in T1, the commentary matches NS. VVT was translated by the Indian pandita Smṛitijñānakīrti, most likely during the eleventh century, and later corrected and finalized by the Indian pandita Vajrapaṇi and the Tibetan translator Lokkya Sherap Tsek. The translation is generally of high quality, presenting a lucid, easy-to-understand rendering of the Sanskrit.

The translation of Raviśrījñāna displays a different approach. Though Lālaḥ's edition of RŚJs presents each verse before the commentary on it, it seems that the original Sanskrit manuscripts omitted the root verses. But unlike Smṛitijñānakīrti, the translator (Lotsāwa Chak Gelong Chöje Pal, who worked with the Indian masters Norbu Pal Yeshe and Pal Nyima'i Wangpoy Öser) did not interpolate the root text into the commentary, and his translation of the words of the root

text embedded in the commentary match NS in meaning, though they do not necessarily match any of the Tibetan translations exactly. RŚJT is also a good, clear translation of its original, although not perfect.

In this way, these two translations present two of the options available for the translator of a text such as NS. One is to present the root text as people know it but translate the commentator's intent and words, even where it does not match the root, as VVT does. The second is to translate the words and meaning of the commentary regardless of whether they matched a preexisting translation, as RŚJT does.

Though there is no extant Sanskrit of Anupama Rakṣita's *Amṛta bindu prati āloka bṛtti*, ⁷¹ its translators, the Tibetans Dharmakīrti and Dorje Gyaltsen working with the Kashmiri master Sugataśrī, take a third option and use an existing translation of the root as is, regardless of whether it matches the meaning of the Sanskrit. Like RŚJ, this commentary also provides a Kalachakra interpretation, but as it is written in verse and discusses more secret levels of meaning, it can be difficult to decipher. It probably was intentionally cryptic, perhaps to provide mnemonic verses to help a student recall the guru's instructions, not to give a more general instruction. In several of the instances of difference between NS and T1, even though the translators chose the words used in T1, the meaning seems clearer if interpreted according to the Sanskrit word found in NS. This does not necessarily imply that the translation is deficient; there are good reasons to use the words the students will say when they recite the root verses, espe-

⁷¹ Sanskrit titles of the Tibetan translations are given here as transliterations of how they appear in the Tengyur, without changing the spelling or correcting sandhi.

cially if they are expected to only study this text under the guidance of a guru who has the transmission of these instructions.

What these differences in translation style demonstrate is that care needs to be taken when reading the commentaries, especially when there is no Sanskrit to compare. One must examine whether the translator chose a word because it is the right word for the commentator's intent or just because it was inherited from an earlier translation. In many instances, it may not be clear, particularly when the commentary does not provide extensive glosses.

The Commentaries Translated Into Tibetan

In the Tibetan Tengyur, the commentaries and other texts related to NS are grouped according to which level of tantra they are classified under. Thus the fifteen commentaries used in this study and the process of translation are grouped in three different sections: the Kalachakra, unexcelled (*niruttara*), and yoga tantra sections.

Five of the commentaries are classified as Kalachakra texts. In the order they appear in the Tengyur and with their catalog numbers, they include:

- Raviśrījñāna: Amṛtakāṇikā-nāma-ārya-nāma-saṅgīti-ḍībyaṇi (D1395)
- Anupama Rakṣita: *Amṛta-bindu-prati-āloka-bṛtti* (D1396)
- Narendrakīrti: Āryamañjuśrī-nāma-saṅgīti-byākhya-naṁ (D1397)
- Puṇḍarika: Āryamañjuśrī-nāma-saṅgīti-tīkā-vimala-prabhā (D1398)
- Kālacakrapāda: Āryamañjuśrī-nāma-saṅgītisya-anusaṃsa-sābṛtti (D1399)

These five texts are all found in volume *Pha* of the tantra section in the Derge Tengyur. The first two of these have been discussed above. Narendrakīrti and Puṇḍarika both also provide extensive glosses of each word of the verses; both are also good, clear translations. Kālacakrapāda's commentary is a detailed explanation of the text of the Benefits chapter only; it does not explain the verses. Kālacakrapāda is credited with being one of the first to spread the Kalachakra teachings in the eleventh century, which would imply that his commentary would be among the earlier Kalachakra commentaries, but Raviśrījñāna, as mentioned above, is sometimes dated to the tenth century, which would imply that his commentary was earlier. All of these commentaries can be considered middle or late Indian commentaries.

Three of the commentaries are found among the unexcelled tantra texts in volume *Tshi* of the Tengyur:

- Vimalamitra: *Nāmasangīti-vṛtti-nāma-artha-prasaka-kāraṇa-dīpa-nāma* (D2092)
- Garap Dorje: Āryamañjuśrī-nāma-saṅgiti-artha-ālokara-nāma (D2093)
- Advayavajra: Āryamañjuśrī-nāmasaṅgīti-ṭīkā-sāranopika-nāma (D2098)

The first two of these are, as mentioned above, among the earliest commentaries, written in the eighth century. Vimalamitra's commentary was translated by Nyak Jñāna and Nyang Tingngedzin; the colophon to Garap Dorje's commentary does not mention a translator. Both Vimalamitra and Garap Dorje were important early Dzogchen masters; Vimalamitra's commentary is especially highly regarded in the Nyingma tradition. Advayavajra is the eleventh century master

better known in the Tibetan tradition by the name Maitrīpa, though this commentary has not had as much influence as his other works.

The remaining seven of the fifteen commentaries are found among the yoga tantra texts in volume *Khu*:

- Mañjuśrīmitra: *Nāmasaṃgīti-vṛītti* (D2532)
- Vilāsavajra: Āryanāmasaṃgītiţīkā-nāmamantrārthāvalokini nāma (D2533)
- Mañjuśrīkīrti: Āryamañjuśrī-nāmasaṃgītiṭīkā (D2534)
- Dawa Sangpo Drakpay Pal: Āryamañjuśrī-nāmasanggīti-brīttīnāma (D2535)
- Smṛtijñānakīrti: 'Jam dpal mtshan brjod kyi bshad 'bum bzhugs (D2538)
- Umala Gawa: Āryamañjuśrī-nāmasanggīti-pañcikā (D2540)
- Dombiheruka: 'Phags pa 'jam dpal gyi mtshan yang dag par brjod pa'i 'grel pa bzhugs (D2542)

Mañjuśrīmitra and Vilāsavajra's commentaries date to the eighth century, as mentioned above. Manjuśrīkīrti must have written his commentary prior to the late tenth century, as it was translated by Rinchen Sangpo (958–1055 ce). At 185 folios, it is the longest of these fifteen commentaries — more than twice as long as its nearest rival, Vilāsavajra — and provides extensive glosses on each line of both the verses and the Benefits chapter, as well as many quotations from the sutras. The dates of Dawa Sangpo Drakpay Pal are not known; an online search of the Tengyur returned no other works by him, and no other information is readily available. Smṛtijñānakīrti was an Indian pandita

most likely from the eleventh century, though different sources date him earlier or later than that. He spent the last part of his life in Tibet, mostly in the east, and translated many texts into Tibetan himself, including his own commentary on NS as well as Vilāsavajra. Though the dates of Umala Gawa's commentary are not known, the catalog of the Tengyur recounts that the Sanskrit manuscript of Umala Gawa's commentary was brought to Tibet and kept in the Nedong Temple for some time before it was translated by Shalu Lotsawa, likely in the late fifteenth century. In his commentary on the three types of vows, Gorampa describes this commentary as being in the tradition of Jñānapāda. Dombiheruka was an eighth- or ninth-century yogi considered one of the eighty-four mahāsiddhas in India, and his commentary is therefore likely among the earlier works on NS.

In addition to these commentaries that are found in the Tengyur, there is also a translation by Bande Kawa Paltsek of the early commentary by Padmasambhāva found in the *Extensive Collection of Kama* as well as in a handwritten manuscript. This commentary is not in the Tengyur, likely because it was kept as a sealed teaching as it interprets NS according to the highest Ati teachings.⁷³ Later, it was included in the collection of the Kama in order to preserve the text, though the reading and teaching transmissions appear to have been broken. It has also been used as a source for the comparative analysis here.

⁷² Gorampa, folio 158b.

⁷³ As stated by the editor 'Jigs bral ye shes rdo rje in the colophon to the text: gang ltar mtshan brjod 'grel pa 'di nyid a ti'i spyi ti ltar du bkral ba'i gnad kyis gsang rgya che stabs thun mong du ma grags pa'i tshig brgyud bka' rgya ma'i khongs su bzhugs pa las/ Padamasambhāva, p. 492.

Analysis

When comparing the various editions and translations of the text, it becomes clear that the verses are remarkably consistent among all the sources. There are the same number of stanzas appearing in the same order, and the differences within the lines are relatively minor — the difference of a word or perhaps a couple of letters. Moreover, the plethora of commentaries glossing almost every word makes it possible to trace the variations in Tibetan sources to establish whether they are anomalies in the translation or derive from a difference in the Sanskrit source.

The Benefits chapter is a different matter. The three Sanskrit sources that include it (NS, NSL, and Minaeff) show somewhat more variation than the verses, including different ordering of the text in some passages. Moreover, fewer commentaries explain the Benefits chapter, so there is less evidence on which to base any hypotheses about different sources. For these reasons, this analysis will focus on the textual differences found in the verses and only discuss the Benefits chapter in more general terms.

The first step in the analysis of the verses was to compile a list of the differences in the verses among the Tibetan translations. This list only included differences in meaning — issues of grammar and style in the Tibetan translations were disregarded. This list was further whittled down by eliminating differences in translation that were due to interpretation. For example, <code>sarvasatvamahānāgo</code> in v. 86 is translated as <code>sems can kun gyi klu chen po//</code> ("Great naga of all sentient beings") in T1 and PLT but as <code>sems can kun gyi gtso bo che//</code> ("Great

eminent one of all beings") in some versions of RS. As both interpretations are reasonable translations of the Sanskrit,⁷⁴ this line was removed from the list. After removing all such lines, there remained twenty-one lines where the Tibetan translations differed in meaning.

This list was then compared against NS and the other Sanskrit editions of NS. Two of the twenty-one lines are matched by corresponding variants in the Sanskrit sources and were thus removed from the list. Sixteen of the remaining differences are found in all versions of T1, one in DH only, and two in PLT.

Because one cannot discount the possibility that, no matter how renowned the translators, these differences may have been mistakes in the translation, the next step was to compare these lines with the four Sanskrit commentaries, the fifteen commentaries in the Tengyur, and Padmasambhāva. As noted above, the different commentaries and their translators treat the root differently, so it was necessary not only to check what word was used but also to read the glosses critically to check which variant the gloss accords with more closely. In more than a few cases, they are ambiguous and do not necessarily support one version over the other.

Through this process, it became clear that the sixteen differences found in T1 are consistently found in certain among the commentaries. Importantly, there is no variation in these lines in the various Sanskrit editions; the differences only appear in Tibetan sources. Therefore, if these variants are corroborated in the commentaries, it

⁷⁴ One might argue that translating this as "great naga" is too literal and that it is better to use the second meaning of a great eminent being, but both interpretations appear in different Indian commentaries and thus must both be considered valid.

would support the possibility that T1 was translated from a different Sanskrit original. Thus, after reviewing the lines in question and checking them in the commentaries, they were divided into three categories: ten lines where there is clear evidence for the validity of that reading in the commentaries, five lines where the variant is reflected in the sources but without clear corroboration of the meaning, and one special case that merits separate discussion. The one difference found in DH alone among the versions of the root is also found in some commentaries and is thus included as a second special case. The two differences found in PLT, though not strictly germane to this translation project, will be discussed last.

Variants with Clear Support in the Commentaries

The ten lines in T1 that give the clearest evidence of a different Sanskrit original are those where the glosses in certain commentaries confirm a difference in meaning that can only be explained by a different word in the Sanskrit. One of the clearest instances is verse 93b, where NS reads <code>maundī</code> (tonsure) while T1 leaves the Sanskrit word <code>muñja</code> (Brahmin cord) untranslated. When we look at the commentaries, six (Dawa Sangpo Drakpay Pal, Mañjuśrīkīrti, Mañjuśrīmitra, Raviśrījñāna, Umala Gawa, and Vilāsavajra) clearly explain it as a tonsure. Raviśrījñāna, for example, reads, "Because he has shaved off all afflicted thoughts, tonsure." Smṛṭijñānakīrti here reads <code>mañju</code>, which seems to be a spelling mistake or scribal error, but glosses the

⁷⁵ RŚJs p. 66. sakalavikalpakleśamuṇḍanānmauṇḍī. RŚJτ p. 73a. nyon mongs pa'i rnam par rtog pa mtha' dag bzhar ba'i phyir mgo zlum mo//

word clearly as meaning a tonsure. Thus seven of the commentaries conform to the word $maund\bar{u}$ in NS.

The word *muñja* appears in three commentaries — Dombiheruka, Narendrakīrti, and Vimalamitra — that clearly explain it as meaning a cord. For example, Narendrakīrti writes, "*Muñja* means he wears a Brahmin cord made of hair or grass that is braided well." Although neither word appears in Anupama Rakṣita or Puṇḍarika, both discuss tying the crown, though the text in both seems corrupt, as Anupama Rakṣita describes tying it in *len tshar* (blessed salt) and Puṇḍarika describes tying it with a *rtsa'i mu khyud* (grass rim). Still, the meaning of tying in both suggests a cord rather than a tonsure. Thus five of the commentaries (Advayavajra, Garap Dorje, and Padmasambhāva) do not gloss the word. As the readings in NS and T1 both have clear support, it seems relatively certain that this must have been a variation in Sanskrit manuscripts.

There are nine additional lines where the alternatives in NS and T1 both have clear support in the commentaries. To list them here, along with which commentaries support which reading:

Verse 60c:

NS: *prajñābhavodbhavo 'yonir* (The source of the **prajna** being, no birthplace)

⁷⁶ Narendrakīrti D1397, p. 162b. muny dza ni skra'am rtsa las lhas ma legs par byas pa'i mchod phyir thogs 'chang ba'o//

T1: *shes pas srid 'byung skye gnas med*(Emerged from existence by **knowing**, without birthplace)

In the Sanskrit sources, there is variation as to whether the word *yonir* is negated with an avagraha or not, but since this is found in Sanskrit sources, it is not of primary concern. The variation that is germane here is whether the first word of the line is *prajñā* (*shes rab*) or *shes pas* (by knowing). Dawa Sangpo Drakpay Pal, Mañjuśrīmitra, Raviśrījñāna, Umala Gawa, and Vilāsavajra all read *shes rab*, supporting NS. Advayavajra, Þombiheruka, Garap Dorje, Narendrakīrti, Padmasambhāva, Smṛtijñānakīrti, and Vimalamitra unambiguously support T1. Narendrakīrti explains *shes pa* as a contraction for *shes rab*, which indicates that his version of NS did not use the full word *prajñā*. Anupama Rakṣita uses *shes pa* as in T1, but does not gloss it, and Puṇḍarika's gloss is ambiguous. Manjushrikīrti is unclear: he uses the word *shes pa* but explains it as meaning *shes rab*.

Verse 92c:

NS: *mahābhayā*riḥ pravaro

(The foe of great danger, most supreme)

T1: *jig rten* dgra ste rab kyi mchog

(The foe of the world, the most supreme)

Seven commentaries (Dawa Sangpo Drakpay Pal, Mañjuśrīkīrti, Mañjuśrīmitra, Narendrakīrti, Raviśrījñāna, Umala Gawa, and Vilāsavajra) clearly describe the meaning as great danger, matching NS. Five

commentaries (Advayavajra, Garap Dorje, Padmasambhāva, Smṛti-jñānakīrti, and Vimalamitra) unambiguously gloss the line as referring to the enemy of the world, as translated in T1. The remaining three commentaries (Anupama Rakṣita, Dombiheruka, and Puṇḍari-ka) use the word 'jig rten (world) but are ambiguous.

Verse 97d:

NS: sūksmo **bījam** anāsravaḥ

(Subtle, the seed, the undefiled,)

T1: phra zhing zag med sa bon med//

(Subtle, seed-free, and undefiled,)⁷⁷

This line is likely a variation in whether or not there is an avagraha, here negating the word $b\bar{\imath}jam$ (seed). Only three commentaries match NS in glossing it without the negation: Raviśrījñāna, Umala Gawa, and Vilāsavajra. Ten commentaries (Advayavajra, Dawa Sangpo Drakpay Pal, Dombi Heruka, Garap Dorje, Mañjuśrīkīrti, Mañjuśrīmitra, Narendrakīrti, Padmasambhāva, Puṇḍarika, Smṛtijñāna, and Vimalamitra) gloss the word $sa\ bon\ (seed)$ in the negative — seven as $sa\ bon\ med$ matching T1, and three as $sa\ bon\ bral$. Anupama Rakṣita is unclear. Here, T1 changes the word order, placing $sa\ bon\ med$ at the end of the line, presumably for better scansion.

⁷⁷ The Tibetan text here alters the word order, possibly to fit the rhythm of the meter better. The translation matches the Sanskrit order.

 $^{78\,}$ In VVT, the verse is presented in the negative, but the commentary clearly glosses it in the affirmative.

Verse 103d:

NS: *kleśavyādhi*mahāripuh

(Great enemy of affliction and illness)

T1: *nad do cog gi dgra bo che//*

(Great enemy of all illnesses)

Four commentaries match NS — Anupama Rakṣita, Raviśrījñāna, Umala Gawa, and Vilāsavajra. Another five — Dombiheruka, Padmasambhāva, Puṇḍarika, Smṛtijñānakīrti, and Vimalamitra — give unambiguous support to T1. Advayavajra, Dawa Sangpo Drakpay Pal, Mañjuśrīmitra, Mañjuśrīkīrti, and Narendrakirti are ambiguous in that they gloss *nad* (illnesses) as meaning the afflictions but phrase it in a way that does not necessarily imply that affliction is a quotation from the root, at least in the Tibetan translation. They could thus be read as supporting either NS or T1.

Verse 106a:

NS: sarvabuddha**mahārājā**

(The great king of all the buddhas)

T1: sangs rgyas kun gyi **gzi brjid che**//

(Great brilliance of all the buddhas)

Five commentaries support NS by clearly glossing the line as referring to a great king: Anupama Rakṣita, Mañjuśrikīrti, Raviśrijñāna, Umala Gawa, and Vilāsavajra. Smṛtijñānakīrti uses gzi brjid when

quoting the root it but glosses it as referring to a king. The remaining nine commentaries (Advayavajra, Dawa Sangpo Drakpay Pal, Dombiheruka, Garap Dorje, Mañjuśrīmitra, Narendrakīrti, Padmasambhāva, Puṇḍarika, and Vimalamitra) support the reading in T1.

Verse 110b:

NS: buddha**samgīti**dharmadhrk

(Who holds the dharma the buddhas recite)

T1: sangs rgyas 'gro ba'i chos 'dzin pa//

(Holding the buddhas' dharma for beings)

Anupama Rakṣita, Puṇḍarika, and Raviśrījñāna — all commentaries with the Kālachakra interpretation — clearly support NS. The five commentaries by Mañjuśrimitra, Narendrakīrti, Padmasambhāva, Vilāsavajra, and Vimalamitra confirm T1 by using the word 'gro ba and clearly glossing it with this meaning. The remaining commentaries (Advayavajra, Dawa Sangpo Drakpay Pal, Þombiheruka, Garap Dorje, Mañjuśrikīrti, Smṛtijñānakīrti, and Umala Gawa) all use the word 'gro ba but are slightly ambiguous in their explanations.

Verse 124b:

NS: śūnyatāratir **agra**dhīḥ

(With passion for emptiness, foremost mind)

T1: stong pa nyid dga' 'dod chags blo//

(With passion for emptiness, passionate mind)

This is likely a slight difference of spelling in the Sanskrit — the difference between śūnyatāratir agradhīḥ or śūnyatārati-rāgadhīḥ. Four — Mañjuśrīmitra, Raviśrījñāna, Umala Gawa, Vilāsavajra — clearly support NS. T1 also has clear support in six: Dombiheruka, Narendrakīrti, Padmasambhāva, Puṇḍarika, Smṛijñānakīrti, and Vimalamitra. Anupama Raṣkita uses both words and is thus ambiguous. Advayavajra, Dawa Sangpo Drakpay Pal, and Garap Dorje use the word 'dod chags but do not gloss it and are thus also ambiguous. Neither word is used or glossed in Mañjuśrīkīrti.

Verse 134ab:

NS: ameyabuddhanirmāṇa kāyakoṭivibhāvakaḥ
(Who issues countless tens of millions / Of the buddhas' nirmanakayas)

T1: sangs rgyas **kun** gyi sprul pa'i sku//bye ba dpag med 'gyed pa po (Who issues countless tens of millions / Of **all** the buddhas' nirmanakayas)

Here, T1 includes the word *kun* (all) that has no equivalent in the Sanskrit. It is clearly absent from three commentaries (Raviśrījñāna, Smṛijñānakīrti, and Vilāsavajra) but likewise it is clearly glossed in two (Narendrakīrti and Padmasambhāva). Nine commentaries (Anupama Rakṣita, Dawa Sangpo Drakpay Pal, Dombiheruka, Garap Dorje, Mañjuśrīkīrti, Mañjuśrīmitra, Puṇḍarika, Umala Gawa, and Vimalamitra) are ambiguous in that they cite the word in the root but do not gloss it. Advayavajra does not comment.

Verse 138b:

NS: vijñānārtho nirodha**dhṛk**

(Who holds the cessation of objects and mind)

T1: rnam shes don ni 'gag par byed//

(Who stops the consciousnesses and objects)

In the Tibetan translation, only Vilāsavajra clearly supports NS. Even though RŚJT matches T1, RŚJs clearly reads *dhṛk*, so this is a clear instance of the translation inheriting the difference from T1. Eight commentaries — Advayavajra, Anupama Rakṣita, Dawa Sangpo Drakpay Pal, Þombiheruka, Mañjuśrīkīrti, Mañjuśrimitra, Padmasambhāva, and Umala Gawa — match T1 and clearly gloss the meaning of cessation. In particular, Umala Gawa clearly confirms that there were different Sanskrit versions:

Because it brings realization that the suchness of knowing and the known are nonarising, it "stops the consciousnesses and objects." It is also seen to be read as "holds the cessation." That is easy to understand.⁷⁹

Four commentaries match T1 but provide no gloss: Narendrakīrti, Puṇḍarika, Smṛtijñānakīrti, and Vimalamitra. Garap Dorje quotes the

⁷⁹ Umala Gawa D2540, p. 203a-b. shes pa dang shes bya'i de kho na nyid skye ba med pa nyid du rtogs par byed pas na rnam shes don ni 'gog par byed pa'o//'gog pa 'chang zhes klog pa yang mthong ste de ni go sla'o//

root as 'gag pa med (unceasing), which might be in error, for his gloss explains it as referring to cessation, matching T1.

In all nine of these lines, different commentaries clearly support both readings. Some commentaries match either NS or T1 in all or most of the instances. Raviśrījñāna matches NS in all nine, Vilāsavajra in eight, and Umala Gawa in six. Padmasambhāva and Vimālakīrti support T1 in all nine lines, Narendrakīrti supports it in eight, and Þombiheruka in six. Advayavajra and Garap Dorje support T1 in five lines, are ambiguous in or do not gloss three lines, and do not support NS in any lines. Puṇḍarika and Smṛṭijñānakīrti support T1 in five lines and NS in three and one line, respectively and are ambiguous in the others. The remaining commentaries (Anupama Rakṣita, Dawa Sangpo Drakpay Pal, Mañjuśrīkīrti, and Mañjuśrimitra) are more evenly balanced between the two. Anupama Rakṣita has more ambiguous lines than any other commentary; he guards his secrets closely.

Potential Differences in the Original Sanskrit

There are a further five lines where the variants in T1 appear in several of the commentaries but are not specifically glossed, making it difficult to determine whether it was a difference in the Sanskrit or whether it was a matter of interpretation or even error. The first instance is one of omission. Verse 6ab of NS reads:

praṇamya nāthaṃ saṃbuddhaṃ bhagavantaṃ tathāgatam / (Bowed to the **Protector**, the Perfect Buddha, the Bhagavan, the Tathagata)

T1 leaves out any equivalent for the word $n\bar{a}tham$ (protector) and orders the epithets differently:

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de bzhin gshegs pa bcom ldan 'das//
rdzogs sangs rgyas la phyag 'tshal nas//
(Prostrated before the Tathagata,
The Bhagavan, the Perfect Buddha)
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There are a few possible explanations. There may have been a lacuna in the manuscript the translators worked from, but that should have been obvious because of the meter. Or perhaps the line was phrased differently in that manuscript, omitting the word $n\bar{a}tham$ and reformulating the rest of the line to make it fit the meter. Lastly, it may have been an omission by the translators. In the absence of other evidence, none of the three can be ruled out.

The Indian commentaries do not add much clarity. Four (Mañjuśrīmitra, Smṛtijñānakīrti, Umala Gawa, and Vilāsavajra) include the word $mgon\ po$ for $n\bar{a}tham$, but the remainder do not. In at least one of those that do not gloss $mgon\ po$ — RŚJT— this is definitely an omission on the part of the translators, for it is clearly glossed in RŚJs. But for the other commentaries where there is no Sanskrit to compare, its omission could either be due to its absence in the original or due to an omission by the translators, and there is no way to definitively say which. In Padmasambhāva, which glosses each word of this stanza in depth, the absence of $mgon\ po$ is suggestive of its absence from the original, but not conclusive. Thus there is at least some possibility that the line may have been formulated without the word $n\bar{a}tham$ in

the Sanskrit manuscript used by the early translators and some of the Indian commentators.

There are another four differences in T1 that are similarly inconclusive. To describe them in brief:

Verse 54a:

NS: saṃsārapārakoṭi**sthaḥ**

(Who dwells on samsara's other side,)

T1: 'khor ba'i pha rol mthar son pa//

(Who has crossed to samsara's other side,)

Most of the commentaries match T1 in translation, but it seems that several of them may have inherited this from T1 without it necessarily matching the Sanskrit original. This is clearly so in Raviśrījñāna, where the word *sthaḥ* (dwells) in RŚJs is translated *son* (has gone or has crossed) as in T1. The only commentary where word is glossed in the sense of going or reaching is Padmasambhāva, but even its gloss is inconclusive. ⁸⁰ Advayavajra and Umala Gawa do not mention the word in question.

^{80 &}quot;Crossed to the other side: the instructions on nonarising make one reach the other side of nonabiding nirvana." pha rol mthar son pa zhes pa/ skye ba med pa'i gdams ngag gis/ mi gnas pa'i mya ngan las 'das pa'i mthar son par byed pa'o// Padmasambhāva 1982, p. 331.

Verse 76b:

NS: trailokyaikavaro⁸¹ mahān

(Great single sound of the three worlds,)

T1: 'jig rten gsum na sgra gcig pa//

(The single sound of the three worlds,)

Mahān (great) in the Sanskrit is not translated. As with line 6b, its absence in Padmasambhāva, which carefully glosses almost every word, is suggestive but not conclusive.

Verse 82c:

NS: nāthas trātā **tri**lokāptaḥ

("The guardian refuge the three worlds trust,")

T1: mgon skyabs 'jig ten yid gtsugs pa//

(The guardian refuge the world trusts,"

Tri (three) in the Sanskrit is not translated. Again, the absence in Padmasambhāva is suggestive.

Verse 96b:

NS: śreyo niryāṇam antakaḥ

(On the verge of the excellent **emancipation**)

⁸¹ Here, *varo* in NS seems to be a mistake for *ravo*, which appears in the other Sanskrit sources and matches the explanations of the commentaries.

T1: legs par mya ngan 'das dang nye//
(On the verge of excellent nirvana)

Niryāṇam (emancipation) is translated as the synonymous mya ngan 'das (nirvāṇam, nirvana). This might be due to a slight spelling difference in the manuscripts, or it might be a case of the translators using a synonymous word that fits the meter better.

In none of these lines do the commentaries provide conclusive evidence of what the originals might have been. But the distribution of whether a given commentary matches NS or T1 is similar to the distribution in the clear differences discussed above. Garap Dorje and Vilāsavajra are most likely to match NS, while Þombiheruka, Mañjuśrīkīrti, Narendrakirti, Padmasambhāva, Puṇḍarika, and Vimalamitra are most likely to match T1. The other commentaries fall in the middle but generally are more weighted to T1.

The Two Special Cases

There are two additional differences between NS and T1 that merit more detailed discussion. The first is line 29a, where NS reads $mah\bar{a}pr\bar{a}no$ (great life-breath) but T1 (and most later translations as well) reads khong nas byung ba (born from within). Several of the Indian commentaries specifically explain the term with this meaning. One of the clearest is Advayavajra's gloss, "Since it is born from within, it is $pr\bar{a}na$." This echoes the explanation from Sanskrit grammar and linguistics, where it is generally said that the Sanskrit letter a is

produced by breath from the chest without depending upon the articulation of the tongue, lips, palate, and so forth, and thus it is inherent in all consonants — without the breath, they cannot be sounded. In this way, this choice of translation could be seen as a translation of the meaning of the term, rather than a literal rendering.

When we look at the commentaries in the Tengyur, in four (Narendrakīrti, Puṇḍarika, Raviśrījñāna, and Umala Gawa), it is fairly clear that the Sanskrit must have been $mah\bar{a}pr\bar{a}no$, and for Raviśrījñāna, this is confirmed by the Sanskrit. The translation of Vilāsavajra reads khong nas byung ba, but the Sanskrit confirms it should be $mah\bar{a}pr\bar{a}no$. Seven (Advayavajra, Anupama Rakṣita, Dawa Sangpo Drakpay Pal, Dombiheruka, Garap Dorje, Mañjuśrīmitra, Puṇḍarika, and Smṛtijñānakīrti) follow the early translators' lead and translate it as khong nas byung ba (born from within), but they do not provide conclusive glosses and either understanding would make sense. In other words, they do not conclusively confirm either that the original was or was not $mah\bar{a}pr\bar{a}no$. But two of the commentaries in the Tengyur, Vimalamitra and Mañjuśrikīrti, focus their explanation on the arising or production of the phoneme, suggesting that "born from within" might make more sense. Vimalamitra explains it as meaning naturally or self-arising:

Other letters depend upon the teeth, tongue, lips, upper palate, and so forth, but a does not depend on them. As it is born from within as self-arising, it is the greatest among the letters.⁸³

⁸³ Vimalamitra D2092, 10b. yi ge qzhan ni so lce mchu dang yar rkan la sogs pa rnams la

Manjuśrikīrti's mention of the effort it takes to produce the sound, though on the surface the opposite of Vimalamitra's interpretation, also focuses on the arising of the sound:

As it is spoken with great effort, it is born from within — the letter a.⁸⁴

Padamasambhāva also emphasizes the aspect of arising, but describes it on a deeper level than either Vimalamitra or Mañjuśrikīrti:

Born from within, because it is from within the essence, the dharmatā. *Born*, as it is the diverse play of luminosity, energy, and rays.⁸⁵

Both Vimalamitra and the Padamasambhāva were translated at about the same time as T1 and seem to be based on a similar version of the text. In this light, it seems that there is some possibility that the early translators had a manuscript with a different word than *mahāprāṇo*.

Moreover, meaning translations of words or phrases that diverge so far from the standard translation terminology or the literal meaning are rare in the Tibetan translations of Buddhist texts. There are no other examples in NS, and one has to search hard for them in other

rag lus la/ a ni de rnams la rag ma lus te/ khong nas rang 'byung du 'byung bas yi ge rnams kyi nang na dam pa'o//

⁸⁴ Mañjuśrīkīrti D2534, p. 133a. 'bad pa chen pos brjod pa na khong nas byung ba ste yi ge a'o//

⁸⁵ Padmākara 1982, p. 287. khong nas byung ba ni snying po chos nyid ma'i khong nas so// 'byung ba ni 'od gsal rtsal zer rol pa sna tshogs so//

literature as well. The other translations of Bande Kawa Paltsek, credited as one of the translators of T1, ⁸⁶ contain few if any such instances where there is such a meaning translation that diverges so much from the Sanskrit. Thus given the general Tibetan translation style and methods, and Kawa Paltsek's style in particular, a meaning translation such as "born from within" seems unlikely — it seems they would have been more likely to use the standard translation of *srog* if the original said *praṇa*. In the absence of the Sanskrit manuscript the early translators used, it is impossible to make any conclusive judgements, but there seems to be a good possibility that the original for this passage may well have been something other than *mahāprāṇo* that could reasonably be translated as *khong nas byung ba* or "born from within."

For the translators of the commentaries, however, the situation was different. Many of the commentaries were translated during the New Translation period that started in the tenth century, a time when *Reciting the Names* was already well-known and well-loved in Tibet. When a significant portion of the audience for the commentary already knows the verses by heart, it is reasonable to use the existing translation as is, without changing lines such as this one where there are discrepancies, in particular when it works with the meaning as explained in the commentaries, as it mostly does in this instance.

The second special case is found, among the translations of the root, only in DH. It occurs in verse 2b, where DH and a few com-

⁸⁶ Here I mention Bande Kawa Paltsek and not Chokro Luyi Gyaltsen solely because I am more familiar with his other translations (particularly of Vasubandhu's *Treasury of Abhidharma* and related texts) than with Chokro Luyi Gyaltsen's.

mentaries read padma rgyas 'dra'i gdan la bzhugs (His seat a lotus in full bloom) instead of the line padma rgyas 'dra'i zhal mnga' ba (His face a lotus in full bloom) found in other Tibetan translations.⁸⁷ In the Sanskrit, this would be a difference of only one letter — a na if it means face (kamalānanah) or a sa if it means seat (kamalāsanah). This difference is also found in three of the commentaries in the Tengyur (Advayavajra, Anupama Raksita, and Narendrakīrti) as well as in Padamasambhāva. Narendrakīrti explains that the text reads nanah but that according to his guru, the first *na* should be read as a *sa*, giving āsanah or seat, when the sandhi of kamalā and āsanah is taken into account.88 This suggests that the version of the root that he and his guru based their interpretation likely had a na, not a sa. Advayavajra, Anupama Raksita, and Padamasambhāva, however, comment on the meaning as seat without mentioning the alternate meaning of face at all. It is also curious that Padamasambhāva's commentary would differ in this line from the translation he helped edit.

The Two Variants in PLT

Although PLT is the closest Tibetan translation to NS, they do not match exactly, as there are two lines where PLT and NS diverge in meaning. The first is in 82c, where Pang reads, *mgon skyob 'jig rten gsum khyab pa* ("Protector and guardian who pervades the three worlds") as compared to the *nāthas trātā trilokāptaḥ* ("The guardian refuge the three worlds trust") in NS. The second is in line 160b, which reads

⁸⁷ It is phrased slightly differently in PLT but has the same meaning.

⁸⁸ folio 129b. na na'i don ni A sa na ste 'dir bzhugs par 'dod do//

buddhahāsa namo namaḥ ("Laugh of the buddhas, I bow and prostrate") in NS but sangs rgyas snang la phyag 'tshal 'dud ("Light of the buddhas, I bow and prostrate") in PLT. As Pang Lodrö Tenpa was one of the great Tibetan grammarians and masters of Sanskrit, it is unlikely that these are mistakes. The second in particular would have only required a difference of one letter in the Sanskrit manuscript — a $bh\bar{a}$ in place of the $h\bar{a}$ in $h\bar{a}sa.^{89}$ Though these two variants do not bear directly on the main questions that motivated this study, they do give further evidence of the variety in the Sanskrit manuscripts of NS and its commentaries that made their way into Tibet over the centuries.

Differences in the Benefits Chapter

While the verses offer clear evidence of different versions of NS and how they carry over into the commentaries, a comparison of different versions of the Benefits chapter is less revealing. One important factor is that not all the sources (especially the commentaries and Tibetan translations) include the chapter. Minaeff, Mukherji, and NS include it in full, as does Banārsī Lālaḥ's edition of RŚJs. Raviśrījñāna's commentary is only partial, but Vibhūticandra (whose commentary seems not to have been translated into Tibetan) gives a complete, clear gloss of the entire chapter. In the Tibetan sources of the root text, the complete Benefits chapter is included in DH, the Pukdrak version of RS, and PLT. It is missing, however, in the other editions

⁸⁹ PLT's reading of this line is given some support in Padmasambhāva, which describes the smile as the Buddha's light rays illuminating reality (sangs rgyas kyi 'od zer gyis don rab tu gsal thing bzhad pa). Padmasambhāva 1982, pp. 476–77.

of T1 and Shalu. The commentaries in the Tengyur are not as much help, as most do not explain the Benefits chapter. Mañjuśrīmitra gives a brief synopsis of it and Raviśrījñāna a partial commentary, but only two — Kālacakrapāda⁹⁰ and Mañjuśrīkīrti — gloss every phrase. Thus Kālacakrapāda, Mañjuśrīkīrti, and Vibhūticandra's are the best sources for this chapter.

Even without analyzing them in detail, it is clear that the different sources for the Benefits chapter show greater variation than is seen in the verses. Among the Sanskrit versions, Minaeff and NS seem closest to each other; Mukherji and NSL are different from those two and from each other. Likewise the Tibetan sources also diverge more than the verses do. DH is just slightly shorter than the later sources including Mañjuśrīkīrti, Kālacakrapāda, and PLT. The PLT version in particular is very similar to NSL. The differences are mainly in the specifics — the chapter is generally similar in all versions. Some passages are a bit longer in one version and a bit more concise in another. In the fourth chakra in particular, several sentences appear in different orders in the different versions.

In short, the differences in the Benefits chapter are more extensive than in the verses and the sources for checking them fewer, so it is more difficult to engage in the same type of analysis as performed above on the verses. Though a deeper textual analysis of this chapter

⁹⁰ Unfortunately, the Tengyur edition of Kālacakrapāda's commentary is missing a long passage in the fourth *chakra*, as if one folio was missing or skipped when the manuscript was copied at some point. To compound the problem, this is in the passage where there are the greatest differences between the various editions and where this source would have been most useful.

is outside the parameters of this translation project, it may be of interest to other scholars.

Patterns and Implications

Leaving aside the Benefits chapter, when we look at the distribution of which commentaries corroborate which variants in the verses, we can see that certain commentaries support either NS or T1 in all or most of the sixteen variants in T1, and some are more evenly balanced between the two, though they generally tend to be weighted more toward T1 than to NS. This latter group also tends to have a higher number of lines where they either are ambiguous or do not gloss the text and are thus inconclusive. The distribution is shown in Figure 1 below.

Commentary	NS	T1	Inconclusive
Advayavajra	0	9	7
Anupama Rakṣita	3	8	5
Dawa Sangpo Drakpay Pal	4	8	4
Þombiheruka	0	12	4
Garap Dorje	0	12	4
Mañjuśrīkīrti	4	7	5
Mañjuśrimitra	7	6	3
Narendrakīrti	2	12	2
Padmasambhāva	0	15	1

Commentary	NS	T1	Inconclusive
Puṇḍarika	2	10	4
Raviśrījñāna	16	0	0
Smṛtijñānakīrti	4	9	3
Umala Gawa	12	2	2
Vilāsavajra	14	2	0
Vimalamitra	0	14	2

Figure 1: Support for NS and T1 in the Fifteen Commentaries

Here, Raviśrījñāna and Vilāsavajra match NS in all or all but one of the lines, while Umala Gawa also supports it in a majority of lines. Padmasambhāva and Vimalamitra match T1 in all or all but one of the lines, with Advayavajra, Anupama Raksita, Dombiheruka, Narendrakīrti, Pundarika, and Smṛtijñānakīrti also tending more toward it but having a higher number of inconclusive lines. When the sixteen variants are separated into the two sets of nine with clear support and five less clear (the four potential differences and first special case discussed above), we see a similar distribution — the commentaries that match or tend toward NS or T1, when considered in aggregate, also fall into the same distribution for both the variants with clear support and the potential differences. This seems to support that the potential differences may well have been features of the original Sanskrit manuscripts. It is also worthy of note that several of the commentaries (Dawa Sangpo Drakpay Pal, Garap Dorje, Mañjuśrīkīrti, and Mañjuśrimitra) show a more even balance between NS and T1, which

suggests that there was a degree of variety in the manuscripts used by the Indian commentators and Tibetan translators.

One could look at NS and T1 as the two poles at either end of the continuum of variation, two different streams of transmission of NS that are both corroborated by the commentarial tradition. The transmission of NS has continued from at least the time of Vilāsavajra in the eighth century to the present, first in the Sanskrit tradition and later in Tibetan; it remains particularly strong among the Newari Buddhists of Nepal. The Sanskrit transmission of T1, in contrast, probably continued in some form through the time of Narendrakīrti and Pundarika, whose commentaries both include most of the variants, but seems to have been broken since. But it has flourished in Tibet since the late eighth century and exerted a strong influence on the Tibetan traditions of the study and practice of Reciting the Names of Manjushri, with the textual variations that characterize it becoming part of the Tibetan interpretative tradition. Both are important traditions that should be preserved, but in a translation project, it is necessary to choose one of the two to present as the main text, and T1 has been chosen here because of its significance in the Tibetan tradition.

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Translation and Analysis of Sources: Khenpo David Karma Choephel

Editing: Jo Gibson

Cover and layout: Beata Tashi Drolkar

First eBook edition: October 2024

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