

A Concert of Names of Manjushri

(*Jam-dpal mtshan-brjod*, Skt. *Mañjuśrī-namasamgiti*)

translated from the Tibetan, as clarified by the Sanskrit, by Alexander Berzin, 2004

gyagar kētu: arya mañjuśrī nama sangiti [196]
pöké tu : pakpa jampel kyi tsen yangdakpar jöpa
jampel shönnur gyurpa la chak tsel lo

Homage to Manjushri in youthful form.

[Sixteen Verses on Requesting Instruction]

téné palden dorjé chang, dülka dülwa namkyi chok
pawo jikten sumlé gyel, dorjé wangchuk sangwé gyel

- (1) Then the glorious Holder of the Vajra,
The most superb tamer of those difficult to tame,
The hero, triumphant over the world's three planes,
The powerful lord of the thunderbolt, ruler of the hidden,

péma karpo gyendré chen, péma gyendré shel ngawa
rangki lak ki dorjé chok, yang tang yangtu sorchépa

- (2) With awakened white-lotus eye,
Fully bloomed pink-lotus face,
Brandishing over and again
The supreme vajra with his hand –

tronyer rimpar den la sok, lana dorjé tayépa
pawo dülka dülwapo, jiksu rung tang paché chen

- (3) Together with countless Vajrapanis,
With features such as brows furrowed in fury,
Heroes, tamers of those difficult to tame,
Fearsome and heroic in form,

dorjé tsémo rab trowa, rang ki lak ki sorchépa
nyingjé ché tang shérab tang, tapkyi drotön chépe chok

- (4) Brandishing blazing-tipped vajras in their hands,
Superb in fulfilling the aims of wandering beings,
Through great compassion, discriminating awareness,
And skillful means,

gangu rangpé sampa chen, trowö zukyi lü denpa
sangyé triné chépe gön, lütü namtang lhénchik tu

- (5) Having happy, joyful, and delighted dispositions,
Yet endowed with ferocious bodily forms,
Guardians to further the Buddhas' enlightening influence,
Their bodies bowed – together with them

déshin shekpa chomdendé, dzok sangyé la chaktsel né
telmo jarwa chéné ni, chen ngar dukté diké sö [197]

- (6) Prostrated to the Guardian, the Vanquishing Master Surpassing All,
The Thusly Gone One, the Fully Enlightened,
And standing in front, his palms pressed together,
Addressed these words:

khyabda dala menpa tang, datön dala tuk tséi chir
gyuntrül trawa ngön dzokpé, changchup chiné da topdzö

- (7) “O Master of the All-Pervasive,
For my benefit, my purpose, from affection toward me,
So that I may obtain
Manifest enlightenment from illusion’s net

nyönmongpé ni sem trukshing, mishé damtu chingwa yi
semchen künla menpa tang, lamé drébu topché chir

- (8) For the welfare and attainment
Of the peerless fruit for all limited beings
Sunk in the swamp of unawareness,
Their minds upset by disturbing emotions,

dzokpé sangyé chomden dé, drowé lama tönpapo
tamtsik chenpo tényi khyen, wangpo sampa khyen choki

- (9) O Fully Enlightened, Vanquishing Master, Guru of Wanderers,
Indicator, Knower of the Great Close Bond and Reality,
Foremost Knower of Powers and Intentions,
Elucidate, please,

chomdené kyi yéshé ku, tsuktor chenpo tsiki da
yéshé ku té rang jungwa, jampel yéshé sempa yi

- (10) Regarding the enlightening body of deep awareness of the Vanquishing Master,
The Great Crown Protrusion, the Master of Words,
The embodied deep awareness that is self-produced,
The deep awareness being, Manjushri,

ming ni yangdak jöpé chok, tön zap tön ni gyaché shing
tönchen tsungmé rap shiwa, tokma par tang tar géwa

- (11) The superlative Concert of His Names,
With profound meaning, with extensive meaning, with great meaning,
Unequaled, and supremely pacifying,
Constructive in the beginning, middle, and end,

dépé sangyé namkyi sung, mawong namkyang sung gyur la
tandar jungwé dzok sangyé, yang tang yangtu sungwa kang

- (12) Which was proclaimed by previous Buddhas,
Will be proclaimed by future ones,
And which the Fully Enlightened of the present
Proclaim over and again,

gyüchen gyuntrül trawa lé, dorjé chang chen sangak chang
pakhmé namkyi ga shintu, lur lang kang la shétu söl [198]

- (13) And which, in The Illusion’s Net Great Tantra,
Was magnificently chanted
By countless delighted great holders of the vajras,
Holders of the hidden mantras.

gönpo dzok sangyé kün kyi, sang dzin chiné da gyur chir
ngépar jung ki partu ni, dak ki sampa tenpö zung

- (14) O Guardian, so that I (too) may be a holder
Of the hidden (teachings) of all the Fully Enlightened,
I shall preserve it with steadfast intention
Till my definite deliverance,

nyönmong malü selwa tang, mishé malü pangwé chir
sampé khyépar chishin tu, semchen namla shépar tsel

(15) And shall elucidate it to limited beings,
In accord with their individual intents,
For dispelling disturbing emotions, barring none,
And destroying unawareness, barring none."

sangwang lana dorjé yi, téshin shé la téké tu
sölné telmo jar ché té, lü tü né ni chen ngar du

(16) Having requested the Thusly Gone One with these words,
The lord of the hidden, Vajrapani,
Pressed his palms together
And, bowing his body, stood in front.

[Six Verses in Reply]

téné chomden shakya tup, dzokpé sangyé kangnyi chok
nyikyí shel né ja zangwa, ringshing yangpa kyang dzé té

(17) Then the Vanquishing Master Surpassing All, Shakyamuni, the Able Sage,
The Fully Enlightened, the Ultimate Biped,
Extending from his mouth
His beautiful tongue, long and wide,

jikten sumpo nang ché ching, düshi dranam dü chépa
semchen namkyi ngensong sum, jongwar chépe dzum ten né

(18) Illuminating the world's three planes
And taming the four (mara) demonic foes,
And displaying a smile, cleansing
The three worse rebirths for limited beings,

tsangpé sung ni nyenpa yi, jikten sumpo kün kang né
lana dorjé toppo ché, sangwang la ni lar sung pa

(19) And filling the world's three planes
With his sweet Brahma-voice,
Replied to Vajrapani, the magnificently strong,
The lord of the hidden:

nyingjé ché tang den gyurpé, drola penpé töntu khyö [199]
yéshé lüchen jampel nönp, ming jöpa ni tön chéwa

(20) "Excellent, O glorious Holder of the Vajra,
(I say) excellent to you, Vajrapani,
You who possess great compassion
For the sake of the welfare of wandering beings.

takpar chéching dik selwa, nga lé nyenpar tsönpa ni
lekso palden dorjé chang, lana dorjé khyö lekso

(21) Rise to the occasion to hear from me, now,
A Concert of Names of the enlightening body of deep awareness,
Manjushri, the great aim,
Purifying and eliminating negative force.

sangwé dakpo téchir ngé, khyö la lekpar tenpar cha
khyö ni tséchik yikyí nyön, chomden té ni lek shé sö

(22) Because of that, Overlord of the Hidden,
It's excellent that I'm revealing it to you;
(So) listen with single-pointed mind."

"O Vanquishing Master, that's excellent," he replied.

[Two Verses of Beholding the Six Buddha-Families]

téné chomden shakya tup, sangak rikchen tamché tang
sangak ringak changwé rik, riksum la ni nampar zik

- (23) Then the Vanquishing Master Surpassing All, Shakyamuni, the Able Sage,
Beholding in detail the entire family of great hidden mantra:
The family of holders of hidden mantras and of mantras of pure awareness,
The family of the three,

jikten jikten dépé rik, jikten nangché rikchen tang
chagya chenpö rikchok tang, rikchen tsuktor cher zik né

- (24) The family of the world and beyond the world,
The family, the great one, illuminating the world,
(That) family supreme, of (mahamudra) the great seal,
And the great family of the grand crown protrusion,

[Three Verses on the Steps of Manifest Enlightenment by Means of Illusion's Net]

tsik ki dakpö tsiksu ché, sangak gyelpo druk den shing
nyissu mépar jungwa tang, mikyéi chöchen di sungpa

- (25) Proclaimed the verse of the Master of Words,
Endowed with the sixfold mantra king,
(Concerning) the nondual source
With a nature of non-arising:

a ā i ī u ū e ē, o ō am aḥ sthito hrīdi
jñāna mūrttir a haṁ buddho, buddhānām tryadhva vartī nāma

- (26) “A a, i i, u u, e ai, o au, am a:
Situated in the heart, I'm deep awareness embodied,
The Buddha of the Buddhas
Occurring in the three times.

om vajra tīkshna duḥkha ccheda, prajñā jñāna mūrtayé [200]
jñāna kāya vāgīśvara, arapacanāya té namaḥ

- (27) Om – Vajra Sharp,
Cutter of Suffering,
Embodied Discriminating Deep Awareness,
Enlightening Body of Deep Awareness,
Powerful Lord of Speech,
And Ripener of Wandering Beings (Ara-pachana) – homage to you.”

[Fourteen Verses on the Great Mandala of the Vajra Sphere]

ditar sangyé chomdendé, dzokpé sangyé a lé jung
a ni yikdru kün kyi chok, tönchen yigé tampa yin

- (28) Like this is the Buddha (Manjushri), the Vanquishing Master Surpassing All, the Fully
Enlightened:
He's born from the syllable a,
The foremost of all phonemes, the syllable a,
Of great meaning, the syllable that's deepest,

khongné jungwa kyéwa mé, tsiktu jöpa pangpa té
jöpa kün kyi gyu yi chok, tsik kün raptu selwar ché

- (29) The great breath of life, non-arising,
Rid of being uttered in a word,
Foremost cause of everything spoken,
Maker of every word perfectly clear.

chöpa chenpo döchak ché, semchen tamché gawar ché
chöpa chenpo shédang ché, nyönmong kün kyí dra chéwa

- (30) In his great offering festival, great longing desire's
The provider of joy to limited beings;
In his great offering festival, great anger's
The great foe of all disturbing emotion.

chöpa chenpo timuk ché, timuk lo té timuk sel
chöpa chenpo trowa ché, trowa chenpo dra chéwa

- (31) In his great offering festival, great naivety's
The dispeller of the naivety of the naïve mind;
In his great offering festival, great fury's
The great foe of great fury.

chöpa chenpo chakpa ché, chakpa tamché selwar ché
döpa chenpo déwa ché, gawa chenpo guwa ché

- (32) In his great offering festival, great greed's
The dispeller of all greed;
He's the one with great desire, great happiness,
Great joy, and great delight.

zuk ché lü kyang chéwa té, khadok ché shing lü bong ché
ming yang ché shing gyachéwa, kyilkhör chenpo yangpa yin

- (33) He's the one with great form, great enlightening body,
Great color, great physique,
Great name, great grandeur,
And a great and extensive mandala circle.

shérap tsönchen changwa té, nyönmong chenpö chakyu chok
drakchen nyendrak chenpo té, nangwa chenpo selwa ché [201]

- (34) He's the great bearer of the sword of discriminating awareness,
The foremost great elephant-hook for disturbing emotions;
He's the one with great renown, great fame,
Great luster, and great illumination.

khépa gyuntrül chenpo chang, gyuntrül chenpo tön druppa
gyuntrül chenpö gawé ga, gyuntrül chenpö miktrül chen

- (35) He's the learned one, the bearer of great illusion,
The fulfiller of aims with great illusion,
The delighter with delight through great illusion,
The conjurer of an Indra's net of great illusion.

jinda chenpo tsowo té, tsültrim chenpo changwé chok
zöchen changwa tenpapo, tsöndrü chenpo tülwa yin

- (36) He's the most preeminent master of great generous giving,
The foremost holder of great ethical discipline,
The steadfast holder of great patience,
The courageous one with great perseverance,

samten chenpö tingdzin né, shérap chenpö lü changwa
toppo ché la tap chéwa, mönlam yéshé gyantso té

- (37) The one abiding in the absorbed concentration
of great mental stability,
The holder of a body of great discriminating awareness,
The one with great strength, great skill in means,
Aspirational prayer, and a sea of deep awareness.

chamchen rangshin paktu mé, nyingjé chenpo loyi chok
shéráp chenpo lochen den, khépa chenpo tap chéwa

- (38) He's the immeasurable one, composed of great love,
He's the foremost mind of great compassion,
Great discrimination, great intelligence,
Great skill in means, and great implementation.

dzuntrül chenpo top tang den, shukchen gyokpa chenpo té
dzuntrül chenpo cher drakpa, topchen paröl nönpapo

- (39) Endowed with the strength of great extraphysical powers,
He's the one with great might, great speed,
Great extraphysical power, great (lordly) renown,
Great courage of strength.

sipé riwo chenpo jom, trekshing dorjé chenpo chang
drakpo chenpo drakshül ché, jikchen jikpar chépapo

- (40) He's the crusher of the great mountain of compulsive existence,
The firm holder of the great vajra;
The one with great fierceness and great ferociousness,
He's the great terrifier of the terrifying.

gönpo rikchok chenpo té, lama sangak chéwé chok
tekpa chenpö tsül la né, tekpa chenpö tsülkyi chok

- (41) He's the superlative guardian with great pure awareness,
The superlative guru with great hidden mantra;
Stepped up to the Great Vehicle's mode of travel,
He's superlative in the Great Vehicle's mode of travel.

[Twenty-five Verses, Less a Quarter, on the Deep Awareness of the Totally Pure Sphere of Reality]

sangyé nampar nangdzé ché, tuppa chenpo tupchen den [202]
sangak tsülchen lé jungwa, sangak tsülchen danyi chen

- (42) He's the Buddha (Vairochana), the great illuminator,
The great able sage, having great sagely (stillness);
He's the one produced through great mantra's mode of travel,
And, by identity-nature, he (himself) is great mantra's mode of travel.

paröl chinchu toppa té, paröl chinpa chu la né
paröl chinchu takpa té, paröl chinpa chuyi tsül

- (43) He has attainment of the ten far-reaching attitudes,
Support on the ten far-reaching attitudes,
The purity of the ten far-reaching attitudes,
The mode of travel of the ten far-reaching attitudes.

gönpo sachü wangchuk té, sachu la ni népapo
shéchu namdak danyi chen, shéchu namdak changwapo

- (44) He's the guardian, the powerful lord of the ten (bhumi) levels of mind,
The one established through the ten (bhumi) levels of mind;
By identity-nature, he's the purified ten sets of knowledge,
And the holder of the purified ten sets of knowledge.

nampa chupo tönchü tön, tupwang topchu khyappé da
kün kyi tön ni malü ché, namchu wangden chéwapo

- (45) He's the one with ten aspects, the ten points as his aim,
Chief of the able sages, the one with ten forces, the master of the all-pervasive;
He's the fulfiller of the various aims, barring none,
The powerful one with ten aspects, the great one.

tokma mépa trömé dak, téshin nyi da takpé da
denpar mashing tsik mingyur, chiké mépa téshin ché

(46) He's beginningless and, by identity-nature, parted from mental fabrication,
By identity-nature, the accordant state; by identity-nature, the pure one;
He's the speaker of what's actual, with speech of no other,
The one who, just as he speaks, just so does he act.

nyissu mé tang nyimé tön, yangdak ta la nampar né
damé sengé dra tang den, mutek rida ngen jik ché

(47) Non-dual, the speaker of nonduality,
Settled at the endpoint of what's perfectly so;
With a lion's roar of the lack of a true identity-nature,
He's the frightener of the deer of the deficient extremists.

kuntu drowé tön yö top, téshin shekpé yi tar gyok
gyelwa dragyel nampar gyel, khorlo gyurwa toppo ché

(48) Coursing everywhere, with his coursing meaningful, (never in vain),
He has the speed of the mind of a Thusly Gone One;
He's the conqueror, the full conqueror, with enemies conquered,
A (chakravartin) emperor of the universe, one that has great strength.

tsokyi loppön tsokyi chok, tsokjé tsokda wang tang den
tuchen chépar dzinpa té, tsülchen shenkyi dring mijok [203]

(49) He's the teacher of hosts, the head of hosts,
The (Ganesha) lord of hosts, the master of hosts, the powerful one;
He's the one with great strength, the one that's keen (to carry the load),
The one that has the great mode of travel, with no need for travel by another mode.

tsikjé tsikda mankhépa, tsik la wangwa tsik tayé
tsik denpa tang denpar ma, denpa shi ni tönpapo

(50) He's the lord of speech, the master of speech, eloquent in speech,
The one with mastery over speech, the one with limitless words,
Having true speech, the speaker of truth,
The one that indicates the four truths.

chir mi dokpa chir mi wong, drenpa rangyel sérü tsül
ngéjung natso lé jungwa, jungwa chenpo gyu chikpo

(51) He's irreversible, non-returning,
The guide for the mode of travel of the self-evolving rhino pratyekas;
Definitely delivered through various (means) of definite deliverance,
He's the singular cause of the great elemental states.

gélong drachom zakpa zé, döcha trelwa wangpo tül
déwa nyépé jikmé top, silwar gyurpé nyokpa mé

(52) He's a (bhiksu) full monk, (an arhat) with enemies destroyed,
Defilements depleted, with desire departed, senses tamed;
Having attained ease of mind, having attained a state of no fear,
He's the one with (elements) cooled down, no longer muddied.

rikpa tang ni kangpar den, déshé jikten rikpé chok
dak kir mindzin ngar mindzin, denpa nyikyü tsü la né

(53) Endowed to the full with pure awareness and movement,
He's the Blissfully Gone, superb in his knowledge of the world;
He's the one not grasping for "mine," not grasping for a "me,"
Abiding in the mode of travel of the two truths.

khorwé paröl tar sönpa, chawa chépa kamsar né
shépa bashik ngé selwa, shérap tsönché namjampa

(54) He's the one that's standing at the far shore, beyond recurring samsara,
With what needs to be done having been done, settled on dry land,
His cleaving sword of discriminating awareness
Having drawn out the deep awareness of what's unique.

tamchö chögyel selwar den, jikten nangwar chépe chok
chökyi wangchuk chökyi gyel, lekpé lam ni tönpapo

(55) He's the hallowed Dharma, the ruler of the Dharma, the shining one,
The superb illuminator of the world;
He's the powerful lord of Dharma, the king of the Dharma,
The one who shows the most excellent pathway of mind.

töndrup sampa druppa té, kuntu tokpa tamché pang
nampar mitok ying mi zé, chöying tampa zé mi shé [204]

(56) With his aim accomplished, his thought accomplished,
And rid of all conceptual thought,
He's the nonconceptual, inexhaustible sphere,
The superb, imperishable sphere of reality.

sönam denpa sönam tsok, yéshé yéshé jungné ché
yéshé denpa yö mé shé, tsoknyi tsok ni sakpapo

(57) He's the one possessing positive force, a network of positive force,
And deep awareness, the great source of deep awareness,
Possessing deep awareness, having deep awareness of what exists and what doesn't exist,
The one with the built-up pair of networks networked together.

takpa küngyel neljor chen, samten samcha loden chok
sosso rangrik mi yowa, chok ki tangpo kussum chang

(58) Eternal, the ruler of all, he's the (yogi) yoked to the authentic;
He's stability of mind, the one to be made mentally stable, the master of intelligence,
The one to be individually reflexively known, the immovable one,
The primordial one who's the highest, the one possessing three enlightening bodies.

sangyé kungé danyi chen, khyabda yéshé ngayi dak
sangyé ngadak chöpen chen, chenga chakpa mépa chang

(59) With an identity-nature of five enlightening bodies, he's a Buddha;
With an identity-nature of five types of deep awareness, a master of the all-pervasive,
Having a crown in the identity-nature of the five Buddhas,
Bearing, unhindered, the five enlightening eyes.

sangyé tamché kyépapo, sangyé sépo tampé chok
khyabda yéshé ngayi dak, chö lé jungwa sipa sel

(60) He's the progenitor of all Buddhas,
The superlative, supreme Buddhas' spiritual son,
The womb giving rise to the existence of discriminating awareness,
The womb of the Dharma, bringing an end to compulsive existence.

chikpu santrek dorjé dak, kyé ma taktu drowé dak
namkha lé jung rang jungwa, shérap yéshé méwo ché

(61) With a singular innermost essence of firmness, by identity-nature, he's a diamond-strong vajra;
As soon as he's born, he's master of the wandering world.
Arisen from the sky, he's the self-arisen:
The great fire of discriminating deep awareness;

öchen nampar nangwa ché, yéshé nangwa lamméwa
drowé marmé yéshé drön, ziji chenpo össelwa

- (62) The great-light (Vairochana,) Illuminator of All, luminary of deep awareness, illuminating all;
The lamp for the world of the wanderers;
The torch of deep awareness;
The great brilliance, the clear light;

ngacho ngada ringa gyel, sanga gyelpo tönchen ché
tsuktor chenpo méjung tsuk, namkhé dakpo natso tön [205]

- (63) Lord of the foremost mantras, king of the pure awareness;
King of the hidden mantras, the one that fulfills the great aim;
He's the great crown protrusion, the wondrous crown protrusion,
The master of space, the one indicating in various ways.

sangyé kunda ngöpo chok, drokun gawé mik tang den
natso zukchen kyépapo, chöching jépa drangsong ché

- (64) He's the foremost one, an enlightening body with the identity-nature of all the Buddhas,
The one with an eye for the joy of the entire wandering world,
The creator of diverse bodily forms,
The great (rishi) muse, worthy of offerings, worthy of honor.

riksum changwa sanga chen, tamtsik chenpo sanga dzin
tsowo köncho sum dzinpa, tekpa choksum tönpapo

- (65) He's the bearer of the three family traits, the possessor of the hidden mantra,
He's the upholder of the great close bond and of the hidden mantra;
He's the most preeminent holder of the three precious gems,
Indicator of the ultimate of the three vehicles of mind.

tön yö shakpa nampar gyel, dzinpa chenpo dorjé shak
dorjé chakyu shakpa ché,

- (66) He's the totally triumphant, with an unfailing grappling-rope,
The great apprehender with a vajra grappling-rope,
With a vajra elephant-hook and a great grappling-rope.

[Ten Verses, Plus a Quarter, Praising Mirror-like Deep Awareness]

dorjé jikché jikpar ché

He's Vajrabhairava, the terrifying vajra terrifier:

trowö gyelpo dongtruk jik, mikdruk lakdruk top tang den
kengrü chéwa tsikpapo, hala hala dong gyapa

- (67) Ruler of the furious, six-faced and terrifying,
Six-eyed, six-armed, and full of force,
The skeleton having bared fangs,
Halahaha, with a hundred heads.

shinjé shépo gékki gyel, dorjé shukchen jik chépa
dorjé drakpa dorjé nying, gyuntrül dorjé süpo ché

- (68) He's the destroyer of death (Yamantaka), king of the obstructors,
(Vajravega,) vajra might, the terrifying one;
He's vajra devastation, vajra heart,
Vajra illusion, the great bellied one.

dorjé lé kyé dorjé dak, dorjé nyingpo kha drawa
miyo relpa chikki gying, langchen kolön kössu khyön

- (69) Born from the vajra (womb), he's the vajra lord,
Vajra essence, equal to the sky;

Immovable (Achala), (with matted hair) twisted into a single topknot,
Wearer of garments of moist elephant hide.

drakchen haha shé drokpa, hihi she drok jikpar ché
gémo chenpo gégyang chen, dorjé gémo cher drokpa

(70) Great horrific one, shouting “ha ha,”
Creator of terror, shouting “hi hi,”
With enormous laughter, (booming) long laughter,
Vajra laughter, great roar.

dorjé sempa sempa ché, dorjé gyelpo déwa ché
dorjé drakpo gawa ché, dorjé hung té hung shé drok [206]

(71) He’s the vajra-minded (Vajrasattva), the great-minded (mahasattva),
Vajra king, great bliss;
Vajra fierce, great delight,
Vajra Humkara, the one shouting “hum.”

tsöntu dorjé da tokpa, dorjé reldri malü chö
dorjé kunchang dorjé chen, dorjé chikpu yü selwa

(72) He’s the holder of a vajra arrow as his weapon,
The slasher of everything with his vajra sword;
He’s the holder of a crossed vajra, possessor of a vajra,
Possessor of a unique vajra, the terminator of battles.

dorjé barwa mik mizé, tra yang dorjé barwa té
dorjé beppa beppa ché, mik gyapa té dorjé mik

(73) His dreadful eyes with vajra flames,
Hair on his head, vajra flames too,
Vajra cascade, great cascade,
Having a hundred eyes, vajra eyes.

lü ni dorjé bapu chen, dorjé pu ni chikpü lü
semmo kyépa dorjé tsé, dorjé nyingpo pakpa trek

(74) His body with bristles of vajra hair,
A unique body with vajra hair,
With a growth of nails tipped with vajras,
And tough, (firm) skin, vajras in essence.

dorjé treng tok pel tang den, dorjé gyen kyi gyenpa té
gégyang haha ngépar drok, yigé drukpa dorjé drak

(75) Holder of a garland of vajras, having glory,
He’s adorned with jewelry of vajras,
And has long (booming) laughter “ha ha,” with loud sound,
The vajra sound of the six syllables.

jamyang chenpö dra chéwa, jikten sum na dra chikpa
namkhé talé dra drokpa, dra tang denpa namkyi chok

(76) He’s (Manjughosha,) with a lovely voice, enormous volume,
A tremendous sound unique in the world’s three planes,
A voice resounding to the ends of space,
The best of those possessing a voice.

[Forty-two Verses on Individualizing Deep Awareness]

yangdak damé téshinnyi, yangdak ta té yigé mé
tongnyi mawé khyunchok té, zap ching gyaché dra drokpa

(77) He’s what’s perfectly so, the lack of identity-nature, the actual state,
The endpoint of that which is perfectly so, that which isn’t a syllable;

He's the proclaimer of voidness, the best of bulls
Bellowing a roar, profound and extensive.

chökyi dung té drachen den, chökyi gendi drawo ché
miné nyangen dépapo, chokchü chökyi ngawo ché

(78) He's the conch of Dharma, with a mighty sound,
The gong of Dharma, with a mighty crash,
The one in a state of non-abiding nirvana,
Kettledrum of Dharma in the ten directions.

zuk mé zuk zang tampa té, natso zukchen yi lé kyé [207]
zuk nam tamché nangwé pel, zuknyen malü changwapo

(79) He's the formless one, with an excellent form, the foremost one,
Having varied forms, made from the mind;
He's a glory of appearances in every form,
The bearer of reflections, leaving out none.

tsukpa mé ching chéwar drak, khamsum wangchuk chenpo té
paklam shintu tola né, tarwa chenpo chökyi tok

(80) He's the impervious one, with great (lordly) renown,
The great powerful lord of the world's three planes;
Abiding with a lofty arya pathway of mind,
He's the one raised on high, the crown banner of Dharma.

jikten sumna shönlü chik, néten genpo kyégü dak
sumchu tsanyi tsen changwa, dugu jikten sumna dzé

(81) He's the body of youth unique in the world's three planes,
The stable elder, the ancient one, the master of all that lives;
He's the bearer of the thirty-two bodily signs, the beloved,
Beautiful throughout the world's three planes.

jikten shélek loppön té, jikten loppön jikpa mé
gönkyop jikten yi chukpa, kyap tang kyoppa lana mé

(82) He's the teacher of knowledge and good qualities to the world,
The teacher of the world without any fears,
The guardian, the rescuer, trusted throughout the world's three planes,
The refuge, the protector, unsurpassed.

namkhé tala longchöpa, tamché khyenpé yéshé tso
marik gongé bup chépa, sipé trawa jompapo

(83) The experiencer (of experiences) to the ends of space,
He's the ocean of the deep awareness of the omniscient mind,
The splitter of the eggshell of unawareness,
The tearer of the web of compulsive existence.

nyönmong malü shichépa, khorwé gyantsö paröl chin
yéshé wangkur chöpen chen, dzokpé sangyé gyentu tok

(84) He's the one with disturbing emotions stilled, without an exception,
The one crossed over the sea of recurring samsara;
He's the wearer of the crown of the deep awareness empowerment,
Bearer of the Fully Enlightened as adornment.

dungel sumkyi dungel shi, sumsel tayé drölsum top
drippa künlé ngépar dröl, khatar nyampa nyila né

(85) He's the one stilled of the suffering of the three kinds of suffering,
The one with an endless ending of the three, having gone to the liberation of the three;
He's the one definitely freed from all obscurations,
The one who abides in space-like equality.

nyönmong trima künlé dé, tüssum tümé tokpapo [208]
semchen kün kyí lu chenpo, yönten töchen namkyi tö

(86) He's the one past the stains of all disturbing emotions,
The one understanding the three times as non-time;
He's the great (naga) chief for all limited beings,
The crown of those wearing the crown of good qualities.

nyönmong künlé namdrölwa, namkhé lamla rap népa
yishin norbu chenpo chang, khyabda rinchen kün kyí chok

(87) Definitely freed from all (residue) bodies,
He's the one well established in the track of the sky;
Bearer of a great wish-fulfilling gem,
He's master of the all-pervasive, ultimate of all jewels.

paksam shingchen gyépa té, pumpa zangpo chéwé chok
chépa semchen kün tön ché, pendö semchen nyé shinpa

(88) He's the great and bounteous wish-granting tree,
The superlative great vase of excellence;
The agent fulfilling the aims of all limited beings, the wisher of benefit,
He's the one with parental affection toward limited beings.

zangen shéshing tü shépa, khyabda tamshé tamtsik den
tüshé semchen wangpo shé, namdröl sumla khépapo

(89) He's the knower of what's wholesome and what's unwholesome, the knower of timing,
The knower of the close bond, the keeper of the close bond, the master of the all-pervasive;
He's the knower of the faculties of limited beings, the knower of the occasion,
The one skilled in the three (kinds of) liberation.

yönten denshing yönten shé, chöshé trashí trashí jung
trashí kün kyí trashípa, drakpa trashí nyendrak gé

(90) He's the possessor of good qualities, the knower of good qualities, the knower of the Dharma,
The auspicious one, the source of what's auspicious,
He's the auspiciousness of everything auspicious,
The one with the auspicious sign of renown, the famous, constructive one.

ukjin chenpo gatön ché, gachen rölmö chenpo té
kurti rimdro pünsum tsok, choktu gawa drakda pel

(91) He's the great breath, the great festival,
The great joy, the great pleasure,
The show of respect, the one showing respect, the prosperous one,
The supremely joyous, the master of fame, the glorious one.

chokden chokjin tsowo té, kyapkyi tampa kyapsu ö
jikten dra té rapkyi chok, jikpa malü selwapo

(92) Possessor of the best, he's the provider of the best, the most preeminent,
Suitable for refuge, he's the superlative refuge,
The very best foe of the great frightful things,
The eliminator of what's frightful, without an exception.

tsupü pübü changlo chen, relpa mundza chöpen tok [209]
dong nga tsukpü nga tang den, zurpü ngapa métok tö

(93) Wearing his hair in a bun, he's the one with a bun of hair,
Wearing his hair in mats, he's the one having matted locks,
He's the one draped with a munja-grass sacred cord, the one wearing a crown,
The one with five faces, five buns of hair,
And five knotted locks, (each) crowned with a bloom.

godum tülshuk chenpo té, tsangpar chöpa tülshuk chok
katup tarchin katup ché, tsangné tampa gautama

(94) He's the one maintaining great taming behavior, the one with shaved head,
The one with celibate Brahma(-like) conduct, the one with superlative taming behavior,
The one with great trials, the one who's completed the trials,
The one who's taken ablution, the foremost, Gautama.

dramzé tsangpa tsangpa shé, nyangen dépa tsangpa top
drölwé tarpa namdröl lü, namdröl shiwa shiwa nyi

(95) He's a brahmin, a Brahma, the knower of Brahma,
The possessor of a Brahma-nirvana attainment;
The liberated one, he's liberation, the one with the body of full liberation,
The fully liberated one, the peaceful one, the state of peace.

nyangen déshi nyangen dé, lekpar nyangen dé tang nyé
déduk selwa targyurpa, chakdrel lü lé dépa

(96) He's nirvana release, the one with peace, the one released in nirvana,
He's the one most definitely delivered and nearly (brought to an end),
The one who's completed bringing to an end pleasure and pain,
The one with detachment, the one with (residue) body consumed.

tuppa mépa pé mépa, mingön minang selché min
mingyur kündro khyappapo, trashing zakmé sabön drel

(97) He's the invincible one, the incomparable one,
The unmanifest one, the one not appearing, the one with no sign that would make him seen,
The unchanging, the all-going, the all-pervasive,
The subtle, the untainted, the seedless.

dülmé düldrel trima mé, nyépa pangpa kyön mépa
shintu sépa sépé dak, künshé künrik tampapo

(98) He's the one without a speck of dust, dustless, stainless,
With faults disgorged, the one without sickness;
He's the wide-awake one, by identity-nature, the Fully Enlightened,
The Omniscient One, the superb knower of all.

nampar shépé chönyi dé, yéshé nyimé tsül changwa
nampar tokmé lhünkyi drup, tüssum sangyé lé chépa

(99) Beyond the nature of partitioning primary consciousness,
He's deep awareness, bearer of the form of nonduality;
He's the one without conceptual thought, spontaneously accomplishing (without any effort),
The one enacting the enlightening deeds of the Buddhas throughout the three times.

sangyé tokma tama mé, tangpö sangyé gyu mépa
yéshé mik chik trima mé, yéshé lüchen téshin shek

(100) He's the Buddha, the one without a beginning or end,
The (beginning) primordial Adibuddha, the one without precedent;
The singular eye of deep awareness, the one with no stains,
Deep awareness embodied, he's the One Thusly Gone.

tsiki wangchuk mawa ché, mawé kyénchok mawé gyel [210]
mawé tampa choki né, mawé sengé tsukpa mé

(101) He's the powerful lord of speech, the magnificent speaker,
The supreme being among speakers, the ruler of speakers,
The best of those speaking, the very best one,
The lion of speakers, unconquerable by others.

kuntu tawé choktu ga, ziji trengwa tana duk
özang barwa pelkyi béu, lana ö bar nangwapo

(102) Seeing all around, he's supreme joy itself,
With a garland of brilliance, beautiful to behold;
He's the magnificent light, the blazing one (Vishnu, beloved of Shri,) the curl at the heart,
The illuminator with hands (that are rays) of blazing light.

menpa chémchok tsowo té, zungu jinpa lana mé
mennam malü jönpé shing, nédo chok ki dra chéwa

(103) The best of the great physicians, he's the most preeminent one,
The unsurpassed remover of (thorny) pains;
He's the celestial tree of all medications, with none left out,
The great nemesis of the sicknesses of disturbing emotions.

dugu jikten sumkyi chok, palden gyukar kyilkhör chen
chokchu namkhé tar tukpar, chökyi gyeltsen lekpar dzuk

(104) He's the beauty mark of the world's three planes, the lovely one,
The glorious one, with a mandala of lunar and zodiac constellation stars;
He's the one extending to the ends of space in the ten directions,
The great ascending of the banner of Dharma.

drona duk chik yangpa té, cham tang nyingjé kyilkhör chen
palden péma karkyi dak, khyabda chenpo rinchen duk

(105) He's the unique extension of an umbrella over the wandering world,
With his mandala circle of love and compassion;
He's the glorious one, the Powerful Lord of the Lotus Dance,
Great master of the all-pervasive, the one with an umbrella of precious gems.

sangyé kün kyi ziji ché, sangyé kün kyi ku changwa
sangyé kün kyi neljor ché, sangyé kün kyi tenpa chik

(106) He's the great king of all the Buddhas,
Holder of the embodiments of all the Buddhas,
Great yoga of all the Buddhas,
Unique teaching of all the Buddhas.

dorjé rinchen wangkur pel, rinchen kündak wangchuk té
jikten wangchuk kün kyi dak, dorjé changwa kün kyi jé

(107) He's the glory of the empowerment of the vajra jewel,
Powerful lord of the sovereigns of all jewels;
Master of all (Lokeshvaras,) the powerful lords of the world,
He's the sovereign of all (Vajradharas,) the holders of the vajra.

sangyé kün kyi tuk chéwa, sangyé kün kyi tukla né [211]
sangyé kün kyi ku chéwa, sangyé kün kyi sung yang yin

(108) He's the great mind of all Buddhas,
The one that is present in the mind of all Buddhas;
He's the great enlightening body of all Buddhas,
He's the beautiful speech (Sarasvati) of all Buddhas.

dorjé nyima nangwa ché, dorjé dawa trimé ö
chadrel lasso chakpa ché, khado natso barwé ö

(109) He's the vajra sun, the great illuminator,
The vajra moon, the stainless light;
He's great desire, the one that begins with non-desire,
Blazing light of various colors.

dorjé kылtrung dzok sangyé, sangyé drowé chö dzinpa
palden sangyé péma kyé, künkhyen yéshé dzö dzinpa

(110) He's the vajra posture of the Fully Enlightened,
The bearer of the Dharma, the concert of the Buddhas;
He's the glorious one, the one that's born from the lotus of the Buddhas,
The keeper of the treasure of omniscient deep awareness.

gyelpo gyuntrül natso chang, chéwa sangyé rik ngak chang
dorjé nönpo réltri ché, yigé chok té nampar tak

(111) He's the bearer of diverse illusions, he's the king;
He's the bearer of Buddhas' pure awareness mantras, he's the great one;
He's the vajra sharp, the great sword,
The supreme syllable, totally pure.

tekpa chenpo dungel chö, tsöncha chenpo dorjé chö
dorjé zapmo dzina dzik, dorjé lotrö téshin rik

(112) He's the Great Vehicle (Mahayana), the cutter of suffering,
He's the great weapon, Vajra Dharma;
He's (Jinajik,) the triumph of the triumphant, vajra profound,
He's vajra intelligence, the knower of things and how they exist.

paröl chinpa kün dzokpa, sanam kün kyi gyen tang den
nampar takpa dakmé chö, yangdak yéshé dawö zang

(113) He's the perfected state of every far-reaching attitude,
The wearer of all (bhumi) levels of mind as adornment;
He's the lack of a true identity-nature of totally pure existent things,
He's correct deep awareness, the core light of the moon.

tsönchen gyuntrül trawa té, gyü kün kyi ni dakpo chok
dorjé den ni malü den, yéshé kunam malü chang

(114) He's great diligence (applied), Illusion's Net,
Sovereign of all tantras, the one that's superb;
He's the possessor of vajra (postures and) seats, without an exception,
He's the bearer of enlightening bodies of deep awareness, without an exception.

kuntu zangpo lotrö zang, sayi nyingpo drowa dzin
sangyé kün kyi nyingpo ché, trülpé khorlo natso chang [212]

(115) He's the all-around excellent (Samanta-bhadra), he's excellent intelligence,
He's the womb of the earth (Kshiti-garbha), the support of the wandering world;
He's the great womb of all of the Buddhas,
The bearer of a circle of assorted emanations.

ngöpo kün kyi rangshin chok, ngöpo kün kyi rangshin dzin
kyémé chö té natso tön, chö kün ngowo nyi changwa

(116) He's the supreme self-nature of all functional phenomena,
The bearer of the self-nature of all functional phenomena;
He's the non-arising existent, with purposes diverse,
The bearer of the nature of all existent things.

shérap chenpö kéchik la, chö kün khongtu chüpa chang
chö kün ngönpar tokpa té, tuppa lo chok jungpö ta

(117) Great discriminating awareness in a single moment,
He's the bearer of comprehension of all existent things;
The clear realization of all existent things,
He's the able sage, with foremost intelligence, the endpoint of that which is perfectly so.

miyo raptu tangwé dak, dzokpé sangyé changchup chang
sangyé kün kyí ngönsumpa, yéshé méché ö rapsel

- (118) He's the immovable one, extremely pure, by identity-nature,
The bearer of the purified state of the Perfect, Fully Enlightened Ones;
He's the one having bare cognition of all Buddhas,
The flame of deep awareness, the excellent clear light.

[Twenty-four Verses on Equalizing Deep Awareness]

döpé töndrup tampa té, ngensong tamché namjongwa
gönpo semchen kün kyí chok, semchen tamché rabdröl ché

- (119) He's the fulfiller of wished-for aims, he's superb,
The one totally purifying all of the worse rebirth states;
He's the ultimate of all limited beings, the guardian,
The complete liberator of all limited beings.

nyönmong yültu chik pawa, mishé drayi drekpa jom
loden gék chang pel tang den, tenpo miduk zuk changwa

- (120) He's the hero in the battle with disturbing emotions, the unique one,
The slayer of the insolent arrogance of the enemy "unawareness";
He's intelligence, bearer of an enamored tone, the one with glory,
Bearer of forms with heroic and disdainful tones.

lakpé yukpa gya kyö ching, kompé tapkyi gar chépa
palden lakpa gyé kang la, namkha khyappa gar chépa

- (121) He's the one pounding with a hundred clubs in his hands,
He's the dancer with a pounding-down of his feet;
He's the one with glory, the user of a hundred (user) hands,
The dancer across (the sectors used in) the expanse of the sky.

sayi kyilkhör shiyi khyön, kangpa yachik tilkyi nön
kangtep semmö khyönkyi kyang, tsangpé yültsa tséné nön

- (122) He's the one standing on the surface of the mandala of the earth,
Pressing down on the surface with a single foot;
He's the one standing on the nail of his large toe,
Pressing down on the tip of Brahma's (egg-like) world.

tön chik nyimé chökyi tön, tampé tön ni jikpa mé [213]
namrik natso zuktön chen, sem tang namshé gyü tang den

- (123) He's the singular item, the item regarding phenomena that's nondual,
He's the deepest (truth) item, (the imperishable powerful lord,) the one that lacks what's fearful;
He's the item with a variety of revealing forms,
The one that has a continuity of mind and of partitioning consciousness.

ngötön malü namla ga, tongpanyi ga döcha lo
sipé döcha so pangpa, sissum gawa chenpo té

- (124) He's joyful awareness of existent things, without an exception,
He's joyful awareness of voidness, the highest intelligence;
The one gone beyond the longing desires, and the likes, of compulsive existence,
He's great joyful awareness regarding the three (planes of) compulsive existence.

trinkar takpa shintu kar, özang tönké dawé ö
nyima charkhé kyil tar dzé, semmö ö ni shécher mar

- (125) He's the pure white one – a brilliant white cloud,
With beautiful light – beams of the autumn moon,
With an exquisite (face) – the mandala orb of a (youthful) sun,
With light from his nails – a great (passionate) red.

chöpen zangpo tönké tsé, tramchok tönka chenpo chang
norbu chenpo öchak pel, sangyé trülpé gyen tang den

(126) With sapphire-blue hair knotted on top,
And wearing a great sapphire on top of his locks,
He's the glorious one with the radiant luster of a magnificent gem,
Having as jewelry emanations of Buddha.

jikten khamgya kün kyöpa, dzuntrül kangpé topchen den
tényi drenpa chenpo chang, drenpa shipo tingdzin gyel

(127) He's the shaker of spheres of hundreds of worlds,
The one with great force with his extraphysical powerful legs;
He's the holder of the great (state of) mindfulness as well as the facts of reality,
He's the ruler of the absorbed concentrations of the four types of mindfulness states.

changchup yenla métok pö, téshin shekpé yönten tso
lamkyi yenla gyé tsül rik, yangdak sangyé lam rikpa

(128) He's the fragrance of the love-blossoms on the branches (leading) to a purified state,
(The cream atop) the ocean of good qualities of the Thusly Gone Ones;
He's the one knowing the mode of travel with the eightfold pathway minds,
The one knowing the pathway mind of the Perfect, Fully Enlightened.

semchen kün la shécher chak, namkha tabur chakpa mé
semchen kün kyi yi la juk, semchen kün kyi yi tar gyok

(129) He's the one having great adherence to all limited beings,
But without having adherence, like the sky;
He's the one entering the minds of all limited beings,
Having speed in accord with the minds of all limited beings.

semchen kün kyi wangtön shé, semchen kün kyi yi trokpa [214]
pungpo nga tön tényi shé, namdak pungpo nga changwa

(130) He's the one with awareness of the powers and objects of all limited beings,
The one who captures the hearts of all limited beings;
He's the one with awareness of the items and reality of the five aggregate factors,
The one who holds the full purity of the five aggregate factors.

ngéjung kün kyi ta la né, ngépar jungwa kün la khé
ngéjung kün kyi lam la né, ngépar jungwa kün tönpa

(131) He's the one standing at the end of every definite deliverance,
The one who's skilled in that which brings every definite deliverance;
He's the one standing on the path for every definite deliverance,
The one who's indicating every definite deliverance.

yenla chunyi sitsa tön, takpa nampa chunyi chang
denshi tsülkyi nampa chen, shépa gyépo tokpa chang

(132) He's the one who's uprooted compulsive existence with its twelvefold links,
The holder of their purification having twelvefold aspects;
Having the aspect of the mode of travel of the fourfold truths,
He's the holder of the realization of the eightfold awareness.

dentön nampa chunyi den, tényi nampa chudruk rik
nampa nyishü changchuppa, nampar sangyé kün rik chok

(133) He's the points of truth in twelvefold aspects,
The knower of reality in sixteen aspects,
The Fully Enlightened through twenty aspects,
The Enlightened Buddha, the superb knower of all.

sangyé kün kyi trülpé ku, chéwa pakmé gyépapo
kéchik tamché ngönpar tok, semkyi kéchik tön kün rik

- (134) He's the one making knowable millions
Of enlightening emanation bodies of innumerable Buddhas;
He's the clear realization of everything in a moment,
The knower of the objects of all moments of mind.

tekpa natso tap tsülnönp, drowé tön la tokpapo
tekpa sumkyi ngéjung la, tekpa chik ki drébur né

- (135) He's the skillful means of the modes of travel of the various vehicles of mind,
The one who makes knowable the aims of the wandering world;
He's the one who's definitely delivered threefold, through the vehicles of mind,
The one who's established as the fruit of (Ekayana,) the single vehicle of mind.

nyönmong khamnam takpé dak, lékyi khamnam zé chépa
chuwo gyantso künlé gel, jorwé gönpa lé jungwa

- (136) He's the identity-nature totally pure of the spheres of disturbing emotions,
He's the depleter of the spheres of karma;
He's the one who has fully crossed over the ocean of currents,
The one who's emerged from the wilderness by means of the yogas.

nyönmong nyéwé kün nyönmong, bakcha chépa ten pangpa
nyingjé chenpo shérap tap, tön yö drowé tön chépa [215]

- (137) He's the one fully rid of the disturbing emotions, the auxiliary disturbing emotions,
And the general disturbing emotions, together with (all) their habits;
He's discriminating awareness and great compassion as skillful means,
The one fulfilling the aims of the wandering world, meaningfully (without fail).

dushé kün kyi tön pang shing, namshé tön ni gakpar ché
semchen kün yi yül tang den, semchen kün kyi yi rikpa

- (138) He's the one with objects of all conceptual discernment gotten rid of,
The one with objects of partitioning consciousness brought to a halt;
He's the cognitive object (in reference to) the minds of all limited beings,
The one that abides in the minds of all limited beings.

semchen kün kyi yi la né, téda sem tang tünpar juk
semchen kün yi tsimpar ché, semchen kün kyi yi gawa

- (139) He's the innermost stand of the minds of all limited beings,
The one who's passing as the equality of their minds;
He's the one bringing satisfaction to the minds of all limited beings,
He's the joy of the mind of all limited beings.

truppa tarchin trülpa mé, norwa tamché nampar pang
tön sum tétsom mépé lo, küntön yönten sumkyi dak

- (140) He's the culminating point of actualization, the one with confusion departed,
He's the one with every mistake dispelled;
He's intelligence not indecisively wavering, the one that is threefold,
The one (fulfilling) everyone's aims, with an identity-nature of three constituents.

pungpo nga tön tü sumpa, kéchik tamché chédra ché
kéchik chik ki dzok sangyé, sangyé kün kyi rangshin chang

- (141) He's the object (in reference to) the five aggregate factors, the one throughout the three times,
The one that makes things individually knowable in every instant;
He's the one with manifest total enlightenment in an instant,
The bearer of all the Buddhas' self-nature.

lümé lüté lükyi chok, lükyi ta ni tokpapo
zunam natso kuntu tön, norbu chenpo rinchen tok

- (142) He's the one with an enlightening body that's incorporeal, the foremost of enlightening bodies,
The one that makes knowable millions of enlightening bodies;
He's the one exhibiting everywhere a variety of forms,
He's the great gem, (Ratnaketu,) the crowning jewel.

[Fifteen Verses on the Accomplishing Deep Awareness]

sangyé kün kyi tok chawa, sangyé changchup lana mé
sanga lé jung yigé mé, sanga chenpo rik sumpa

- (143) He's the one to be realized by all the Fully Enlightened,
He's the purified state of a Buddha, the peerless;
He's the one that isn't a syllable, the one comes forth from hidden mantra's womb,
The triad of families of great hidden mantra.

sanga tön kün kyépapo, tiklé chenpo yigé mé
tongpa chenpo yigé nga, tiklé tongpa yigé gya

- (144) He's the creator of every significance of hidden mantra,
He's the great creative energy-drop, that which isn't a syllable;
He's the great void, having five syllables,
And the creative-drop void, having six syllables.

nampa künden nampa mé, chudruk chéché tiklé chen [216]
yenla mépé tsi lé dé, samten shipé tsémo chen

- (145) He's the possessor of all aspects, that which hasn't an aspect,
He's the bearer of the sixteen creative drops, and half of their half;
He's the one without phases, beyond count,
Holder of the peak of the fourth level of mental stability.

samten yenla kün shé shing, tingdzin rik tang gyü rikpa
tingdzin lüchen lükyi chok, longchö dzok ku kün kyi gyel

- (146) He's the advanced awareness of the phases of all levels of mental stability,
The knower of the families and castes of absorbed concentration;
He's the one with the enlightening body of absorbed concentration, the foremost of the enlightening
bodies,
The ruler of all (Sambhogakaya,) Enlightening Bodies of Full Use.

trülpé ku té ku yi chok, sangyé trülpé gyü changwa
chok chur trülpa natso gyé, chishin drowé tön chépa

- (147) He's the one with a (Nirmanakaya,) Enlightening Body of Emanations, the foremost of the
enlightening bodies,
Holder of the lineage of Buddha's emanations;
He's the one issuing forth various emanations in the ten directions,
The one fulfilling the aims of the wandering world, whatever they may be.

lha tang lhawang lha yi lha, lha yi wangpo lhamin da
chimé wangpo lha yi la, jomché jomché wang chukpo

- (148) He's the chief of the deities, the deity over the deities,
The chief of the gods, the overlord of the (devilish) non-gods,
The chief of the immortals, the guru of the gods,
The destroyer, and the powerful lord of the destroyers.

sipé gönpa lé gelwa, tönpa chikpu drowé la
jikten chok chur rap drakpa, chökyi jinda chéwapo

- (149) He's the one with the wilderness of compulsive existence crossed over,
The unique indicator, the guru for the wandering world;

He's renowned throughout the world's ten directions,
The master of generous giving of the Dharma, the great one.

champé kocha chépa té, nyingjé yi ni yalé gö
shérap reldri da shu tok, nyönmong mishé yül ngo sel

(150) Armored with the armor of love,
Coated with a coat-of-mail of compassion,
Wielder of a sword of discriminating awareness and a bow and arrow,
He's the one who finishes the battle against disturbing emotion and unawareness.

pawo düdra dü ndülwa, düshi jikpa selwar ché
dükyi pung nam pam chépa, dzokpé sangyé jikten dren

(151) He's the heroic one, enemy of the (mara) demonic forces, subduer of the maras,
The one who brings fear of the four maras to an end;
Defeater of the military forces of all maras,
He's the Fully Enlightened, the leader of the world.

chö ö tö ö chak ki né, taktu rimor chawé ö [217]
kur ö jépar chawé chok, chak char öpa lamé rap

(152) He's the one worthy of offerings, worthy of praise, the one for prostration,
Worthy of (being honored) forever in paintings,
Worthy of shows of respect, most worthy of veneration,
Worthy for homage, the highest guru.

jikten sumpo gom chik drö, khatar tamé nampar nön
sum rik tsangma takpa té, ngönshé druk den jédren druk

(153) He's the one traversing the world's three planes in a single stride,
The one striding forth endlessly, just like space;
He's the one with triple knowledge, (proficiency in the sacred,) clean and pure,
Possessor of the six types of heightened awareness and the six types of close mindfulness.

changchup sempa sempa ché, dzuntrül chenpo jikten dé
shérap paröl chinpé ta, shérap kyi ni tényi top

(154) He's a bodhisattva, a great-minded (mahasattva),
The one with great extraphysical powers, the one gone beyond the world;
(Situating) at the endpoint of far-reaching discriminating awareness (prajnaparamita),
He's the one who's come to reality through discriminating awareness.

darik shenrik tamchépa, kunla penpé kangzak chok
percha kün lé dépa té, shé tang shéjé dakpo chok

(155) He's the one with all knowledge of self and knowledge of others,
Helpful to all, the foremost person (of all);
He's the one who's gone beyond all comparison,
The superb sovereign of knowing and what's to be known.

tsowo chökyi jinda té, chagya shipö tön tönpa
drowé nyenkur nékyi chok, ngéjung sumpo drönam kyi

(156) He's the master of generous giving of Dharma, the most preeminent,
The one who shows the meaning of the fourfold (mudra) seals;
He's the one most fitting to be helped and shown respect by the worldly
And by those traversing the three (pathways of) definite deliverance.

tönkyi tampa namdak pel, jikten sum na kelzang ché
palden jorpa kün chépa, jampel pel tang denpé chok

(157) He's the purity and glory of the deepest truth,
The portion of excellence of the world's three planes, the great one;
The one bringing all enrichments, the one having glory,
He's Manjushri, (the lovely and glorious,) supreme among those possessing glory.

[Five Verses on the Deep Awareness of the Five Thusly Gone Ones]

chokjin dorjé chok khyö dü, yangdak tar gyur khyö la dü
tongnyi lé jung khyö la dü, sangyé changchup khyö la dü

- (158) Homage to you, granter of the best (boon), the foremost vajra;
Homage to you, the endpoint of what's perfectly so;
Homage to you, the womb of voidness;
Homage to you, the Buddhas' purified state.

sangyé chakpa khyö la dü, sangyé dö la chaktsel dü [218]
sangyé gyépa khyö la dü, sangyé röi la chaktsel dü

- (159) Homage to you, the Buddhas' attachment;
Homage to you, the Buddha's desire;
Homage to you, the Buddhas' enjoyment;
Homage to you, the Buddhas' play.

sangyé dzumpa khyö la dü, sangyé shé la chaktsel dü
sangyé sung nyi khyö la dü, sangyé tu la chaktsel dü

- (160) Homage to you, the Buddhas' smile;
Homage to you, the Buddhas' (shining) laugh;
Homage to you, the Buddha's speech;
Homage to you, the Buddha's (state of) mind.

mépa lé jung khyö la dü, sangyé jungwa khyö la dü
namkha lé jung khyö la dü, yéshé lé jung khyö la dü

- (161) Homage to you, rising from non-true existence;
Homage to you, arising from the Buddhas;
Homage to you, rising from space;
Homage to you, arising from deep awareness.

gyuntrül trawa khyö la dü, sangyé röitön khyö la dü
tamché tamché khyö la dü, yéshé ku nyi khyö la dü

- (162) Homage to you, illusion's net;
Homage to you, the Buddhas' dancer;
Homage to you, everything for everyone;
Homage to you, enlightening body of deep awareness.

[The Mantras]

om sarva dharma abhāva svābhāva viśuddha vajra
a ā aṃ aḥ

- Om – the total purity of all existents,
By self-nature, non-truly existent,
Through the vajra eye – a a am a:

prakṛiti pariśuddhaḥ sarva dharmā yad uta sarva tathāgata
jñānakāya mañjuśrī pariśuddhītam upādāyeti

- That which is the completely pure nature
Of all existents takes the form, indeed,
Of the completely purified Manjushri,
The enlightening body of deep awareness of all Thusly Gone

aṃ aḥ, sarva tathāgata hṛīdaya hara hara
om hūm hrīḥ bhagavān jñānamūrti vāgīśvara
mahāvāca sarva dharmā gaganāmala supariśuddha
dharmadhātu jñānagarbhā āḥ

- A a: – the heart of all the Thusly Gone,
Take out, take out – om hum hri:

Vanquishing master surpassing all, embodied deep awareness,
Powerful lord of speech, the great one who ripens,
The complete total purity of all the existents, stainless like space,
Womb of deep awareness of the sphere of reality – a:

[Five Verses as an Epilogue]

téné palden dorjé chang, ga shing gu né telmo jar
gönpo chomden téshin shek, dzok sangyé la chaktsel né

(163) Then the glorious Holder of the Vajra,
Joyful and delighted, with palms pressed together,
Bowing to the Guardian, the Vanquishing Master Surpassing All,
The Thusly Gone One, the Fully Enlightened,

ter ni gönpo sangwé dak, lana dorjé trowö gyel [219]
natso shen tang lhenchik tu, sangtö né ni tsik di sö

(164) Together with the other guardians of many (varied) sorts,
Lords of the hidden, Vajrapanis,
Kings of the furious,
Loudly proclaimed these words of praise,

gönpo dacha yirang ngo, lekso lekso lekpar sung
namdröl drébu tselwayi, drowa gömmé nam tang ni

(165) “We rejoice, O Guardian,
Excellent, excellent, well said.
For us, the great (guardian) aim has (now) been fulfilled,
The attainment of a perfect, full enlightenment state;

dacha yangdak dzokpa yi, changchup toppé tön chen dzé
gyuntrül trawé tsül tenpa, di ni namdak lekpé lam

(166) And for the wandering world also, lacking a guardian,
Wishing for the fruit of complete liberation,
This excellent and pure pathway mind has been shown,
The mode of travel of Illusion’s Net.

zap ching yang la gyaché té, tönchen drowé tön chépa
sangyé namkyi yül di ni, dzokpé sangyé kün kyi shé

(167) This cognitive object indeed of the Buddhas,
Having a profound and extensive broad scope,
The great aim, fulfilling the aims of the wandering world,
Has been expounded by the Perfect, Fully Enlightened One.”

chomdendé jampel yéshé sempé töntampé tsen yangdakpar jöpa,
chomdendé téshin shekpa shakya tuppé sungpa dzokso

A Concert of the Deepest Truth Names of the Vanquishing Master Surpassing All, the Deep Awareness
Being Manjushri, expounded by the Vanquishing Master, the Thusly Gone One, Shakyamuni, is
hereby completed.