Chanting the Names of Mañjushri

Translation by Ronald Davidson

Foundation for the Preservation of the Mahayana Tradition

Education Department
Care of Dharma Books

You can burn the texts, you continue to recite OM AH HUM, you can burn the texts.

When burning Dharma texts, it is helpful to first recite a prayer. The prayer of "When burning Dharma texts, it is helpful to first recite a prayer." means that you should be brought rather than burned in whatever manner. They should be covered with a cloth or blanket. They should be covered with a cloth or blanket. They should be covered with a cloth or blanket.

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Chanting the Names of Mañjushri

Sixteen Verses on Requesting Instructions

Homage to Mañjushri who is a True Prince

By disposition happy and joyful, delighted, pure with forms of happiness and means.

Who in taming those difficult to tame, their forms heroic and fearsome,

Whose eyes are opened white lotuses and face like a pale red loutus

His eyes are opened white lotuses and face like a pale red loutus.

With endless Vajrapanis showing billows of angry brows

With endless Vajrapanis showing billows of angry brows.

Vajra.

Vajra.

Now the glorious Vajrapanis, spread in taming those difficult to tame, his hand waving now and again the best of Their hands waving the flashingshaped vajras, excellent.

With countless Vajrapanis showing billows of angry brows.

With countless Vajrapanis showing billows of angry brows.

Waves.

Waves.

16

Sixteen Verses on Requesting Instructions

Homage to Mañjushri who is a True Prince

6

Chanting the Names of Mañjushri

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Chanting the Names of Mañjushri

6 Bowing to the protector, the completely awakened, the blessed one, the Tathagata [Vajradhara] stood in front, his hands folded in homage, and spoke these words:

7 "For my sake, my benefit, O Overlord, through compassion towards me, may I be an obtainer of the realization process of Illusion’s Net.

8 "For the sake of all beings sunk in unknowing, their minds confused in defilement, that they may obtain the highest fruit.

9 "May the completely awakened, the blessed one, the teacher, the guide of the world, knowing the reality of the great vow, highest in knowing the faculties and dispositions, may he reveal "[the Litany of Names] of Mañjushri, the gnostic entity, who is self-produced, embodied gnosis, the blessed one’s gnostic body, vocal lord, the great coronal dome;

10 "This excellent Litany of Names with depth of meaning and lofty meaning, with great meaning, unequalled and blessed, wholesome in beginning, middle, and end;

11 "That which was spoken by previous buddhas will be spoken by the future ones, and that which the completely awakened in the present recite again and again; by the names once, and then which the completely awakened revealed to the present recite again and again; I will reveal this [Litany] to the completely awakened.

For the destruction of their every defilement and elimination of all their unknowing, I will reveal this [Litany] to the completely awakened.

By influencing the protector Makapalatathadhara,Bearer of mantras,

"[The Litany of Names] excellent in the Mahamajalamaha Tantra"

12 "That which was spoken by previous buddhas will be spoken in beginning, middle, and end; lofty meaning with depth of meaning, unexcelled and blessed, this excellent Litany of Names with depth of meaning and lofty meaning, with great meaning, unequalled and blessed, wholesome in beginning, middle, and end;

The Litany of Names of Mañjushri, the gnostic entity, who is self-produced, embodied gnosis, the blessed one’s gnostic body, vocal lord, the great coronal dome;

13 "In the present recite again and again; by the names once, and then which the completely awakened revealed to the present recite again and again; I will reveal this [Litany] to the completely awakened.

For the destruction of their every defilement and elimination of all their unknowing, I will reveal this [Litany] to the completely awakened.

Foundation for the Preservation of the Mahayana Tradition

The Foundation for the Preservation of the Mahayana Tradition is an organization devoted to the transmission of the Mahayana Buddhist tradition and values worldwide through teaching, meditation, and community service. We provide integrated education through which people's minds and hearts can be transformed into their highest potential. Our organization is based on the Buddhist tradition of Lama Tsong Khapa of Tibet, as taught by our founder, Lama Thubten Yeshe, and spiritual director, Lama Zopa Rinpoche. Our mission is to enable all who are interested to develop their full potential of wisdom and compassion.

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Two Verses of Reflecting on the Six Families

Then Shakyamuni, the blessed one, reflected on the three families, the entire mantra family, the mantra-vidyadharas family, and the quintessential transformation.

16 Having beseeched the Tathāgata thus for instruction, Vajrapani, the esoteric leader, his body bent, his hands folded in homage, stood in the forefront of the assembly.

17 Then Shakyamuni, the blessed one, the completely awakened, the best of men, having thrust from his mouth his beautiful, long, wide tongue.

18 He displayed a smile cleansing the three evil states of existence throughout the worlds, illuminating the triple world and chastening the enemies, the four maras.

19 Flooding the triple world with this divine sweet praise, he replied to Vajrapani, the esoteric leader of great power.

20 "Well done, O glorious Vajradhara; it is proper of you, Vajrapani, that, prompted by great compassion for the world, you are eager to hear from me the litany of Names of the gnosis body of Mañjushri, having great meaning, purifying the esoteric body of Mañjushri, having great meaning, purifying.

21 You are eager to hear from me the litany of Names of the gnosis body of Mañjushri, having great meaning, purifying the esoteric body of Mañjushri, having great meaning, purifying.

22 "Well done, O glorious Vajradhara; it is proper of you, Vajrapani, that, prompted by great compassion for the world, you are eager to hear from me the litany of Names of the gnosis body of Mañjushri, having great meaning, purifying the esoteric body of Mañjushri, having great meaning, purifying.

23 Then Shakyamuni, the blessed one, reflected on the three families, the entire mantra family, the mantra-vidyadharas family.

Six Verses in Reply

24 Chanting the Names of Mañjushri

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Chanting the Names of Mañjushri

The worldly and superworldly family, the grand world illuminating family, the foremost family, the Mahamudra, and the great family, the exalted coronal dome.

Three Verses on the Steps in the Realization Process of Illusion's Net

Then the glorious Vajradhara, joyful and glad, with his hands held in homage, bowed to the Protector, the Come-

Three Verses on the Vajradhatu Mahamandala

Chanting the Names of Mañjushri

The practice of Illusion's Net, having six mantrarajas and possessing unarisen characteristics, being non-dual in arising and joined with the vocal lord:

Five Verses as an Epilogue

Then the blessed one, the Buddha, the completely awakened, born from the syllable AH, is the syllable AH, the foremost of all phonemes, of great meaning, the supreme syllable: "Chanting the Names of Mañjushri"

The practice of the buddhas has been taught by the perfect com-

Five Verses as an Epilogue

And in this way the blessed one, the Buddha Shakyamuni,

Fourteen Verses on the Vajradhatu Mahamandala

And in this way the blessed one, the buddhas occurring in the three times.

Five Verses as an Epilogue

And also for this unproduced world desiring the fruit of

Fourteen Verses on the Vajradhatu Mahamandala

Aspirated, unoriginated, without mention a sound, he is the

Chanting the Names of Mañjushri
His great avarice is an exalted festival, subduing all avarice; his great desire is the great delight, grand happiness and great pleasure.

Of great form and great body, with great color and grand physique, with exalted name he is very noble, having a grand expansive mandala.

Bearing the great sword of insight, with a great ankūs for defilements, he is foremost, greatly famous, very renowned, with great light and exalted splendor.

Bearing the grand illusion, he is wise, accomplishing the object of beings in the grand illusion. Delighted with the pleasure of the grand illusion, he is a conjuror of grand illusions.

Highest in being a lord of great giving, foremost in exalted morality, firm through embracing great forbearance, he is zealous with great heroism.

Present in exalted meditation (dhyāna) and concentration (samādhi), bearing the body of great insight, he is great strength, great means; he is aspiration and the gnostic ocean.

Unlimited in loving kindness, greatly compassionate and most intelligent, with great insight and grand intellect, he is great in means with profound performance.

In the name of Great Lord, this seal is in great strength, arranged at great strength and psychic power, very intense in means with profound performance. He is a lord of great giving with greater insight and grand intellect; he is in great concentration and meditation.

The great illusion, the grand illusion, is a conjure of grand illusion. He is the great illusion of the great illusion. Delighted with the great illusion, he is wise, accomplishing the great illusion.

Of great form and great body, with great color and grand physique, his great desire is the great delight, grand happiness and great pleasure. His great presence is a grand ceremonial adorning all avenues.
Chanting the Names of Mañjushri

Homage to you, the limit of acuity.
Homage to you, the giver of the best, the foremostVehicle.

Chanting the Names of Mañjushri

FIVE VERSES ON THE Gnosis OF THE FIVE Tathāgatas

151 “Reverence to you, the giver of the best, the foremost Vajra. Homage to you, the limit of acuity.
Homage to you, the giver of the best, the foremost Vehicle.

Prajñāparamita in the practice of the Great Vehicle, he is in a vision whose essence is the Dharmadhatu Gnosis.
His buddha-nature is the end of speech. He is the best of all knowledges, the limit of actuality.

152 “Having mastered the profound wisdom, he by his profound wisdom destroys the four maras. Having mastered the profound wisdom, he is the best of all knowledges.

153 “The Buddha is without beginning, and his essence is the Wisdom of the Dharmadhatu Gnosis. He is the best of all knowledges.

154 “The Buddha is hermit and leader of the world, churning the minds of the four maras. He is the best of all knowledges.

155 “The Buddha is the best of the venerable, the most accomplished in the Tathāgata’s Mudras. He is the best of all knowledges.

156 “Prajñāparamita in the practice of the Great Vehicle, he is in a vision whose essence is the Dharmadhatu Gnosis.
His buddha-nature is the end of speech. He is the best of all knowledges, the limit of actuality.

157 “The Buddha is without beginning, and his essence is the Wisdom of the Dharmadhatu Gnosis. He is the best of all knowledges.

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BEING THE LEADER OF THE WORLD.”

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His buddha-nature is the end of speech. He is the best of all knowledges, the limit of actuality.
possessed of merit, with accumulated merit, he is knowledgeable.

Instructed in the Dharma, he has unexcelled knowledge.

He is the chief of hosts, the preceptor of hosts, the lord of hosts, and the commander of hosts, with power.

At the head of hosts, a preceptor of hosts, a lord of hosts, and a commander of hosts, his presence is unexcelled.

He is a preceptor of hosts, a lord of hosts, and a commander of hosts.

As the lord of speech, the commander of speech possesses eloquence.

He is the master of speech, the preceptor of speech, and the commander of speech.

Standing at the uttermost limit of the world, he is the chief of all elements.

He is the chief of the world, the lord of the world, and the commander of the world.

Not turning back and not seeking rebirth, he is like a rhinoceros, a leader of the self-enlightened.

Not turning back and not seeking rebirth, he is like a rhinoceros.

An arhat, a bhikshu with his impurities exhausted, he is separated from passion, his senses subdued. He has obtained ease and fearlessness, becoming cool and limpid.

Completed in wisdom and good conduct, he is well gone (sugata), the best councilor of the world.

Without a sense of "I" and "mine," he is established in the practice of the two truths.

He is the creator of the world.

With true Dharma, a king of Dharma, shining, he is supreme as luminary of the world.

Crossed over the wilderness of existence, he is unique, the teacher, the guide of the world, the leader of the world, the chief of the world, the leader of the world.

The deity beyond gods, the leader of demigods, leader of immortals, the guide of heavenly beings, a churner and the lord of churners.

Crossed over the wilderness of existence, he is unique, the teacher, the guide of the world, the leader of the world.

Dressed in the mail of loving-kindness, equipped with the weapon of compassion, carrying with him a volume of Prajñā-Pāramitā, a sword, a bow and an arrow, he is victorious in the world.

Dressed in the mail of loving-kindness equipped with the weapon of compassion, he is无所畏, the leader of all buddhas, the enlightenment of the Buddha, he is supreme; devoid of syllables, his source is in mantra; he is the triad of the great mantra families.

The progenitor of the significance of all mantras, he is the great bindu, devoid of syllables; with five syllables and greatly void, he is voidness in the bindu, with one hundred syllables.

Having all aspects, having no aspects, he bears four bindus; partless, beyond enumeration, he sustains the limit at the level of the fourth meditation.

Directly knowing all the branches of meditation, knowing the lineages and families of concentration, with a body of concentration, he is the king of all sambhogakayas.

With an emanating body, the foremost of bodies, bearing the lineage of the Buddha's emanations, he emanates forth in every one of the ten directions, acting for the needs of the image of the Buddha's emanations, he emanates forth the image of the Buddha's emanations, he is the king of all the branches of meditation.

Dressed in the mail of loving-kindness, equipped with the weapon of compassion, carrying with him a volume of Prajñā-Pāramitā, a sword, a bow and an arrow, he is victorious in the world.
Chanting the Names of Mañjushri

and the great source of knowledge. Possessed of knowledge in knowing the real and unreal, he has accumulated the two accumulations.

Eternal, a universal ruler, a yogin, he is meditation and to be reflected upon, the lord of the intelligent. He is to be personally realized, truly unshakable, primeval, bearing the triple body.

A buddha in his nature of five bodies, an overlord by his nature of five types of gnosis, wearing a diadem whose nature is five buddhas, having five eyes he maintains dissociation.

The progenitor of all buddhas, he is Buddha's son, supreme, the best. Arisen from existence in insight, he is sourceless, his source is the Dharma while he puts an end to existence.

His unique essence impenetrable, himself a vajra, immediately he is the lord of the world; arisen from the sky and self-arisen, he is the exalted fire of insightful gnosis.

Vairochana, the great lumen, the light of gnosis, he is the illuminator; the lamp of the world, the torch of gnosis, with great splendor he is radiant light.

Vidyaraja, the lord of excellent mantras, he is mantra-rajya performing the great goal. As the exalted coronal dome, the amazing coronal dome, he teaches in every sort of way, the lord of space.

Foremost, as he is the physical presence of all buddhas, with his eyes bringing happiness to the world; with manifold form he is the creator, a great sage to be worshipped and honored.

Bearing the three families, he is a possessor of mantras, bearing up mantras and the great vow; he is best in bearing the three aspects, awake, omniscient and supreme.

Having a bodiless body, the foremost of bodies, he sends forth crores of emanating bodies of uncountable buddhas, his complete realization is in every moment, knowing the objects of every instant of mind.

Considering the purpose of the world, the lord of the world; arisen from the sky and self-arisen, he is the exalted fire of insightful gnosis.

The progenitor of all buddhas, he is Buddha's son, supreme, the best. Arisen from existence in insight, he is sourceless, his source is the Dharma while he puts an end to existence.

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Chanting the Names of Mañjushri

Ten Verses, Plus a Quotation on the Mirror-Like Gnosis

1. The great terror-being Vajrabhairava, King of furies, six-headed and terrible, six-eyed and six-armed and strong; he is a skeleton baring its fangs, hundred-headed, Halahala.

2. Yamantaka, the kind of obstructions, with the force of a vajra, the creator of fear, his is the famous vajra, with a vajra in his heart, having the illusory vajra and a great belly.

3. A lord with his weapon, whose source is vajra, with the essence of vajra he is like the sky, and having a unique, unmoving multitude of tufts of hair, he is wet in bearing the elephant-skin garment.

4. With great terror, saying Ha Ha, and creating fear saying Hi Hi, with a terrible laugh, a great laugh, he is Vajrahasa, the great clamor.

5. He is Vajrasattva, the great being, and Vajraraja with great bliss. Indestructible violent with great delight, he performs the HUM of the Vajrhumkara.

6. Taking as a weapon the arrow of vajra, with the sword of vajra he slashes. Holding the crossed vajra, a possessor of vajra, with the unique vajra he is victorious in battle.

7. White like a pure, radiant cloud and shining like the beams of the autumn moon, with the beauty of the mystic circle of the newly risen sun, the light from his nails is intensely red.

8. His fine fair locks with points of sapphire and bearing in his hair crest a great sapphire, glorious with the luster of great jewels, his ornaments are transformations of the Buddha.

9. Shaking hundreds of world spheres, he strides wide with the 'feet of psychic power.' Bearing the great recollection, he is reality, the king over the concentration of the four recollections.

10. The great, terrible Vajraspargha.

11. The great terror-being Vajraspati, he is victorious; as Vajrapasha he is a great grabber; he is Vajrakusha with a great noose.

12. Being Amoghapasha, he is victorious; as Vajrapasha he is a great grabber; he is Vajraspati, he is victorious; as Vajraspati he is a great grabber.

13. As Vajrapasha he is a great grabber; he is Vajraspati, he is victorious; as Vajrapasha he is a great grabber; as Vajraspati he is victorious.

14. Knowing the value of the faculties of all beings, he captures the hearts of all beings; knowing the reality of the meaning in the five skandhas, he is the pure bearer of the five skandhas.

15. Rooting out existence in its twelve limbs, he is the pure bearer of twelve aspects, with the aspect of the practice of the four truths, he maintains the realization of the eight knowledges.

16. Establishing at the limit of all modes of deliverance, he is the teacher of all modes of deliverance, he is the teacher of all modes of deliverance, he is the teacher of all modes of deliverance.

17. Clearly adhering to all beings, he adheres to nothing like the sky.

18. The master completely awakened.

19. The practice of the eight-limbed path, he knows the path of the ocean of qualities of the Tathagata, in knowing the path of the eight-limbed path, he knows the path of the Tathagata.

20. The master completely awakened.

21. Clearly adhering to all beings, he adheres to nothing like the sky.

22. The master completely awakened.

23. The master completely awakened.

24. The master completely awakened.
Chanting the Names of Mañjushri

17. His body hairs bristling like vajras, a unique body with vajra-hairs, the origin of his nails in the tips of vajras, he has skin which is impenetrable and in essence vajra.

18. "Glorious in bearing a rosary of vajras and ornamented by ornaments of vajra, his is the great noise and the terrible laugh Ha Ha, and the six syllables with noise like a vajra.

19. Gentle-voiced (Mañjughosha), with a great roar, he is great with the sound unique in the world. He is sonance as far as the end of the sphere of space and the best of those possessed of sound.

20. Being suchness, actual egolessness, the limit of actuality, and devoid of syllables, he is a bull among the speakers of emptiness with a roar both deep and high.

21. As the conch of the Dharma he has great sound, and as the gong of the Dharma he has great noise; by his nonlocalized nirvana he is the drum of the Dharma in the ten directions.

22. Without form and with form he is the foremost, with various forms made from thought. Being the majesty in the shining of all form, he bears the reflected images in their totality.

23. Invincible, distinguished, the lord over the triple-sphere, being well advanced on the noble path he is the crest ornament of the Dharma with great sovereignty.

24. His body uniquely youthful in the triple world, he is an elder, old, the lord of creatures. Bearing the thirty-two marks [of the Mahapurusha] he is charming and handsome in the triple world.

25. A preceptor of the qualities and knowledge of the world, he is the president of the assembly of the great and the radiant, having the power of understanding all the eternally changeless, the higher of beings, he is called the powerful and fearless.

26. His wisdom is the full expression of space, empowering the expression of a hundred glories, he is the hero and possessor of qualities innumerable names, yet he bears a form.

27. Profoound wisdom in the absence of development, he kills the heretics by his expression of the highest of beings, he is the hero in the absence of development.

28. With pleasure towards every existential object and with pleasure in emptiness, he has the foremost intellect. Having gone beyond the desire and so forth within existence, his great pleasure is toward the three kinds of existence.

29. In the middle world, marks of the Mahaprajñāpāramitā he is charming and handsome, with a clear face, clear features, extending his fingers as if in an adoration of the Dharma, he can be seen in the middle world.

30. His body uniquely youthful in the triple world, he is an elder, old, the lord of creatures. Bearing the thirty-two marks of the Mahapurusha he is charming and handsome in the triple world.

31. As the accomplisher of the desired object, supreme, purifying all evil existences, being the highest of beings, he is protector, the liberator of all beings.

32. Alone the hero in the battle with defilements, he kills the pride of the enemy 'unknowing.' He is intelligence and glory, maintaining an amorous manner, yet he bears a form heroic and fearsome. As the hero of the various representations, he is intelligence and glory, maintaining an amorous manner, yet he bears a form heroic and fearsome.

33. As the hero of the various representations, he is intelligence and glory, maintaining an amorous manner, yet he bears a form heroic and fearsome.
Chanting the Names of Mañjushri

13 With confidence he is the preceptor to the world. He is protector, preserver, trustworthy in the triple world, a refuge and the highest defender. Possessed of qualities, knowing qualities and knowing qualities of all other qualities, he is knowledgeable. His active experience (sambhoga) the extension of space, he is the ocean of the Omniscient's gnosis. He splits the shell around the egg of ignorance and tears the net of existence.

83 “His active experience (sambhoga) the extension of space, he is the ocean of the Omniscient's gnosis. He splits the shell around the egg of ignorance and tears the net of existence.

84 “With the general defilements totally pacified, he has gone to the far shore of samsara's ocean. Wearing the diadem of the gnostic consecration, he has for his ornament the perfectly awakened.

85 “Easing the distress of the three kinds of suffering and bringing the three to an end, he is endless, passed to the triple liberation; released from all veils, he has passed to the state of equality like space.

86 “Beyond the filth of all defilements, he thoroughly comprehends the three times and timelessness; he is the great snake for all beings, the crown of those crowned with qualities.

87 “Released from all residues he is well established in the track of space; bearing the great wish-fulfilling gem, he is the highest of all jewels, the overlord.

88 “He is the wide wishing tree and the best of great good vases; an agent acting for the sake of beings, he desires their benefit, with affection towards beings.

89 “Knowing the skillful and the destructive and aware of timing, he understands the occasion, and possessing his vow, is the overlord. Knowing the faculties of beings and the correct opportunity, he is skilled in the triple release.

90 “Possessed of qualities, knowing qualities and knowing Dharma, he is auspicious, arisen from auspiciousness. The auspiciousness of all that is auspicious, he is fame and fortune. "

108 “As the great mind of all buddhas, he is present in the mind of all buddhas. Having the exalted body of all buddhas, he is the Sarasvati of all buddhas.

109 “The vajra-like sun, the great light, with the stainless brilliance of the vajra-like moon, and having the great desire of renunciation and so forth, his is the blazing light in every sort of color.

110 “Maintaining the cross-legged position of the perfectly awakened, he preserves the Dharma discussed by the buddhas. Arisen from the lotus of the Buddha, he is glorious, wearing the treasury of the Omniscient's gnosis.

111 “Bearing every sort of illusion, he is king, and as the holder of the incantations of the buddhas, he is exalted. Vajratikshna with a great sword, he is pure with the highest syllable.

112 “Whose great weapon is the Vajradharma of the Great Vehicle which cuts off suffering, he conquers the victors and, deep as a vajra, with vajra-like intellect, knows objects just as they are.

113 “Fulfilling all the perfections, he wears as ornaments all the jewelry of the Buddha's body. Beyond the limits of all dharmas, the bright moon of the dharmas, he is clear.

114 “With the great perseverance of the Mayajala, becoming the monarch of all tantras, he is supreme. Maintaining every cross-legged position, he bears every gnostic body.

115 “As Samantabhadra the very intelligent, being Kshitigarbha supporting the world, as the great womb of all buddhas, he bears the wheel of every sort of transformation.

116 “As Samantabhadra the very intelligent, being Kshitigarbha supporting the world, as the great womb of all buddhas, he bears the wheel of every sort of transformation.
Chanting the Names of Mañjushri

He is the monarch over all Buddhas.

Chanting with the concentration of Vajrapāni, he is lord

of the unique reading of all Buddhas.

Possessed of excellence, the best benefactor, giving refuge

he is the highest refuge. Best among the enemies of greatfear, he destroys without exception all fear.

With a tuft of hair, with a crest of hair, an ascetic with

braided hair and twisted locks, he has a shaven head and diadem. Having five faces and five hair knots, his flowered crown is of five knots of hair.

Holding on to the great vow of austerity, he wears the

ascetic’s grass girdle, his practice pure and highest in his austere vow. Having great penance and having gone to the fulfillment of asceticism, he has taken his ritual bath to be the foremost Gautama.

A divine brahmana, knower of brahman, he is Brahma

having obtained brahmanirvana. He is release, liberation,
his body true liberation; he is true release, peacefulness, and final blessedness.

He is nirvana, cessation, peace, well-being, deliverance, and termination. Ending pleasure and pain, he is the utter conclusion, renunciation with residues destroyed.

Without dirt, dustless, stainless, with faults expelled, and free from disease, he is wide awake, himself awakened, omniscient, universally knowing, and supreme.

Gone beyond the conditionality of consciousness, he is

gnosis, bearing the form of nonduality. Devoid of mentalation, spontaneous, he performs the duty of the buddhas of the three times.

Without beginning or end, he is Buddha, Adibuddha without causal connection. Stainless with his unique eye of gnosis, he is embodied gnosis, the Tathagata.

Lord of speech, the great expounder, the king of speakers,

the chief of speakers, he is supreme in being the most excellent among those speaking, the invincible lion of elucidators.

Being the best of great physicians, he is superb, and as a

surgeon, the finest. As the tree of every sort of medicine, he is the great enemy of the sickness of defilement.

In being the unique vast umbrella for the world, his is the

mystic circle of loving kindness and compassion. As Padmanābha he is glorious, variegated like a jewel, the great overlord.

Being an exalted king among all buddhas, he bears the body of all buddhas; as the mahayoga of all buddhas, he is the unique teaching of all buddhas.

Glorious with the consecration of Vajraratna, he is lord

among all jewel monarchs. Being lord over all Lokeshvaras, he is the monarch over all Vajradharas.