

## **Chanting the Names of Manjushri (Manjushrinamasamgiti)**

### *Sixteen Verses on Requesting Instruction*

- (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,
- (2) With awakened white-lotus eye,  
Fully bloomed pink-lotus face,  
Brandishing over and again  
The supreme Vajra with his hand –
- (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,
- (4) Brandishing blazing-tipped vajras in their hands,  
Superb in fulfilling the aims of wandering beings,  
Through great compassion, discriminating awareness,  
And skillful means,
- (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
- (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:
- (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
- (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,
- (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,
- (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,

(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,

(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,

(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.

(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,

(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."

(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*

(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,

(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,

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

(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.

(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.

(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*

(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,

(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*

(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:

(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.

(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*

(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,

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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,

(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.

(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.

(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.

(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.

(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*

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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;

(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;

(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.

(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.

(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.

(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*

He's Vajrabhairava, the terrifying vajra terrifier:

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

(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.

(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.

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

(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."

(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.

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

(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.

(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.

(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*

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

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

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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*

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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.

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

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

(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.

(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.

(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.

(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).

(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.

(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.

(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.

(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.

(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*

(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.

(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.

(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.

(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.

(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.

(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.

(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.

(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 emotions and unawareness.

(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.

(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.

(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.

(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.

(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.

(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.

(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*

(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.

(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.

(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.

(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.

(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 'bhava svabhava, / vishuddha vajra chakshu, a a am a:

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

Prakrti parishuddha: / sarvadharmā yad uta / sarvatathagata jñānakāya / manjushri  
parishuddhitam / upadāyati

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

A a: sarvatathagata hrdayam / hara hara om hum hri: / bhagavan jnanamurti /  
vagishvara mahapacha / sarvadharmā gaganamala /suparishuddha dharmadhatu  
jnanagarbha a:

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*

(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,

(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,

(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;

(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*.

(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.”

*"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.*

*Translated by Alexander Berzin*

## Guhyasamaja Dedication Prayer

By this virtue, may I quickly attain the state of Vajradhara, the all-nature of all buddhas.  
May all migrating beings also attain that state.

For the sake of enlightenment, may I practice the two conducts,  
Those taught by the complete buddhas and those taught by Bodhi Vajra.

Thus, within the state of appearing as a deity's body,  
Appearing yet empty, like an illusion and a dream,  
In order to generate delight with the marvelous bliss  
In the host of deities of the mandala of Akshobhya Vajra—

The condensation of all countless conquerors of the ten directions—  
I strove here to make outer, inner, and secret offerings,  
Praises, meditations, recitations, and so forth.  
By whatever virtue I have thus accumulated:

Having seen that just as I myself have fallen into the ocean of existence,  
Likewise so have all mother migrating beings,  
May I become skilled in the supreme mind of enlightenment  
That takes on the responsibility of liberating migrating beings.

Having seen clearly that even if I generate the mere [wishing] mind,  
Without cultivating the three kinds of morality, enlightenment cannot be achieved,  
May I train in the vows of the conqueror's children with intense effort.

When I have become a vessel trained in the common path,  
May I enter easily the holy entrance of the fortunate beings,  
The supreme of all vehicles, the Vajrayana.

By the conferral of the vase empowerment with streams of Ganges water,  
May the stains of appearance of and adherence to ordinariness be cleansed.  
By tasting the nectar of exalted wisdom during the secret empowerment,  
May the winds, the source of speech, dawn as mantras.  
By the hooks of coemergent bliss of the third [empowerment],  
May the mind be drawn into the sphere of clear light.  
By being introduced to the meaning of union during the fourth [empowerment],  
May all superimpositions on the final meaning be cut.

At that time, having gained genuine conviction  
In the teaching that the basis of achieving the two types  
Of attainment is completely pure pledges and vows,  
May I always guard them at the cost of my life.

Having gained great stability in all the paths of the coarse and subtle first [generation]  
stage,  
The four branches of applications and approximations in the four sessions,  
Which thoroughly gather the collection of great waves [of deeds] effortlessly  
With all the movements of body, expressions of speech, and thoughts of mind  
That have abandoned the appearance of and the conception adhering to ordinariness,

May whatever appears dawn as the wheel of deities.

By relying on the perfect field of the mind mandala  
And acting in accordance with the rites of accumulating the collections,  
The practices such as making offerings within the three pure spheres,  
May my continuum be completely purified.

By the meditative stabilization of Glorious Vajra Hatred  
Encircled by the retinue of ten wrathful ones,  
Annihilating all those with harmful intent wandering in the ten directions,  
May enlightened activities be accomplished.

Where all the enlightened fields have been purified, may the initial union be  
accomplished,  
That holy method that will manifest the state of the three bodies,  
Which acts to purify all appearances of and adherences to  
Ordinary death, intermediate state, and rebirth  
By generating in the continuum respectively the supreme vajra that carries accordingly  
Death into the Truth Body, intermediate state into the Enjoyment Body,  
And rebirth into the Emanation Body.

Through the meditative stabilization of the way of great desire,  
The quick path of perfecting one's welfare,  
Skill in the method of devoting to the mudra of one's family,  
May I offer coemergent bliss to the conquerors.

May I quickly accomplish the supreme king of the mandala that  
Thoroughly cleanses all fields of the environment and inhabitants  
By filling the extent of space with clouds of emanations  
From the supported and supporting mandalas born from  
The bodhicitta drop which is melted by the chandali [inner fire],  
Ignited by the joining of the sphere of space and the vajra,  
And has traversed the continuous path of the avadhuti  
To reach the pistils of the wisdom [consort's] lotus.

May I thoroughly perfect the subtle yoga that sets in equipoise,  
Clearly without mixing for as long as one wishes,  
The complete wheel of the mandala within the implement  
[Or within] the subtle bodhicitta drop the size of a mustard seed,  
The five-colored jewel with the nature of the five Sugatas,  
Having a radiating net of light rays,  
Residing at the tip of the path of the vitality-holding and downward-voiding winds,  
And may I perfect as well the outer and inner recitations.

Then in dependence on substance, mantra, magical wheel, and concentration,  
May I accomplish the supreme king of activities  
Through accomplishing the eight great attainments  
And all the countless activities of pacifying and so forth.

May I accomplish the five stages along with the three conducts,  
The profound path which includes the six branches—  
Individual withdrawal, concentration, vitality-exertion,

Apprehension, subsequent mindfulness, and meditative stabilization.

May I generate the four joys of downward-descending and upward-stabilizing  
Which are induced by the stages of the forward and reverse process  
Of the stream of nectar from the moon melted by the sun  
In dependence on the mind in the subtle drop at the jewel.

Having arisen from that, may I perfect the individual withdrawal and concentration  
Of the isolation of body through the meditative stabilization of vajra body,  
Where all appearances that have arisen dawn as  
The hundred, five, three, or single lineages.

May I gather into the indestructible drop  
The twelve winds that produce the conceptions of apprehended and apprehender  
Through familiarizing with the supreme mantra drop, the king of drops,  
On the tip of the lotus in the heart.

May I crack open the shell of ignorance at the heart  
With the isolation of speech, the meditative stabilization of vajra speech,  
Through making the tones of the light drop at the tip of the face  
Dawn as the uncontrived three vajras.

Having cleared away the darkness of the winds of the indicative conceptions  
Through meditating on the vitality-exertion of the substance drop  
At the tip of the two supreme secret channels of method and wisdom,  
May the sun of clear light dawn at the center of my heart.

May I generate the isolation of mind of the three empties,  
Which resemble the cloudless sky pervaded by  
Moonlight, sunlight, and darkness,  
Through meditating the vitality-exertions of the three drops at the three tips.

By being skilled in the essential points of the oral instructions,  
Perfecting the nine types of mixing, three types for each of the three—  
The illusory Enjoyment Body, clear light Truth Body, diverse Emanation Body—

May I thoroughly perfect the apprehension of  
The conventional illusory body and ultimate clear light,  
The subsequent mindfulness of reverse order, the meditative stabilization of union,  
And the three supreme conducts—elaborative, non-elaborative, and very non-  
elaborative.

If at the time of death I have not achieved the meditative stabilization  
Which accomplishes the supreme [attainment] in this life or in the intermediate state,  
May I be able to mix the four empties of the stages of death at the basis time  
With the four empties of the path.

At the time of the intermediate state, may I mix it with  
The illusory meditative stabilization, and at the time of taking birth  
May I take rebirth at will in a supreme birth-source,  
Just as the Enjoyment Body sustains the birth of the Emanation Body.

In short, be it death, intermediate state, or birth which dawns,  
Having realized it as an exhortation for virtuous practice,  
A reminder of the three types of bringing into the path cultivated previously,  
May my mind overflow with joy at the time of death.

Thus, may the culmination of this marvelous path  
Be accomplished accordingly without obstacles.  
May it spread and expand throughout all directions and times,  
And may all migrating beings be liberated by this skillful means.

*Translated by Lobsang Namgyal (Kok Wai Cheong) for the FPMT Masters Program at Lama Tzong Khapa Institute, Pomaia (Pisa), Italy in January 2004 on the basis of an original Tibetan text of Ganden Jang Tse, having consulted a previous translation by Robert Thurman based on the Tashi Lhunpo version.*

*All headings in this translation are added in by the translator. Lines that are preceded by an asterisk (\*) are taken from the Gyu Me version of the sadhana. The commentary referred to in the footnotes is Akhu Sherap Gyatso's Sacred Words of Lord Akshobhya. The printer's colophon and a final section on the stages of making requests are not translated. There is no composer's colophon.*

## **Dedication Prayers for the Body Mandala of Chakrasamvara According to the Tradition of Mahasiddha Ghantapa**

If this mere portion of virtue had already been transformed  
By the “supreme prayers of skillful means” of the conquerors’ sons  
The inferior results would have swiftly become excellent  
And never be exhausted.

Whatever virtue exists in the three times  
Should be transformed by a great wave of prayers, Since all wise beings engage in this  
You too should engage in this skillful means.

May I rely properly upon my holy virtuous friend, The source of all of my excellent  
accumulations Of the past, present, and future,  
As well as the supreme source of all attainments.

May I find definite stability by contemplating well His instructions that reveal clearly  
The freedom and endowments, their great meaning,  
How difficult they are to find, how easily lost, the suffering of the lower realms  
And how we are protected by going for refuge and [observing] actions and effects  
And thereby perfectly maintain the basis of the path.

May my mind constantly renounce samsara That is as essence-less as a plantain tree  
And with a mind of compassion unable to bear the suffering [of others], May I actualize  
the supreme mind of enlightenment by  
Upholding perfectly the vows of aspiring and engaging [bodhichitta], Engaging in the  
four ways of gathering and the six perfections.

Having become a pure vessel through the common path May I receive the four  
empowerments that definitely  
Have the power accomplish the four bodies, cleanse the four stains, And empower me  
to meditate on the two stages.

May I protect perfectly the vows, commitments,  
And promises that I have made just as they were taught  
And were perfectly established in the presence of the gurus, Buddhas, bodhisattva,  
heroes, and dakinis.

In this way, in all my lives I will be blessed And cared for by the supreme deities,  
Completely ripen my mental continuum for the completion stage, And cleanse the  
stains of ordinary appearances and conceptions.

By discovering definite stability in the generation stage Through perfect effort in the  
yoga of the four sessions May I generate the realizations of the first stage and cause  
Whatever appears to arise as the mandala of the deity.

May the conduct of my three doors  
Be blessed by glorious Heruka’s body, speech, and mind, And may I receive the  
blessings of the deities,  
Turn back obstructions, and complete the collection of merit.

Gathering all elaborations into the clear light, Then arising in the form of the nada

And entering into the center of a red and white moon  
Where the form of the vowels and consonants appear like a reflection in a mirror,

And then completing the mandala of Heruka  
By bringing death, intermediate state, and rebirth  
Into the path of the truth body, enjoyment body, and emanation body; May I  
accomplish this all through proper meditation.

The supreme place in which Heruka is complete  
Is the essential instruction for penetrating the channel-wheels At the places of the  
vajra-body that are  
Symbolized by the four elements, mount Meru, and the lotus.

The reddish-white moon at the lotus at my navel That exemplifies collecting and so  
forth  
The red part from the navel meeting the white part from the crown  
And then collecting [the winds] through blazing and dripping within the central  
channel

Which is the definitive meaning of spontaneously-born Heruka, From which the  
complete mandala is generated.  
Through perfect knowledge of this and meditating in four sessions May I become a  
vessel for generating the completion stage.

By meditating in four sessions on the outer and body mandalas Of Heruka and bringing  
rebirth into the emanation body  
May I perfect clear appearance of the Coarse and subtle outer and inner mandalas.

Through meditating on the goddesses of the doorways at the doors of the senses May I  
reverse the karmic winds through the doors of the senses;  
Through meditating on the heroes and heroines of the twenty-four places May I draw  
the winds through the twenty-four channels,

Through meditating on the deities on the petals of great bliss at the dharma-wheel, May  
I once again collect the winds into the eight channels

At cardinal and intermediate directions of my heart, And may they enter my central  
channel.

By meditating on the inner venerable father and mother May the spring and the drop  
enter into embrace and May I completely ripen my roots of virtue  
And generate the supreme completion stage.

The meaning of the root tantra of Chakrasamvara  
Was explained well in dependence upon the explanatory tantras And the oral  
instructions of Supreme Siddha Ghantapa  
Who collected the essence of that excellent teaching.

May I discover the supreme attainment and quickly liberate  
Limitless migrating beings by generating the five stages of completion stage And the  
three conducts of complete elaboration,  
Without elaboration, and completely without elaboration.

By stabilizing the mind as the letter HUM  
At the center of the dharma-wheel may I successfully Destroy the movement the sun  
and the moon,  
And dissolve the twelve winds that generate the  
Conceptions of apprehender and apprehended into the center of the indestructible  
drop. And by cleansing the ignorance of all conceptual winds  
May the clear light of the sun dawn within the center of my heart.

May I perfect vajra recitation, the king of vitality and excretion Through the winds  
entering, abiding, and arising,  
As the tone of the three vajras of the king of mantras  
Uttered again and again within the path of the central channel As the ultimate definitive  
meaning of all mantra recitation And open the indestructible egg at my heart.

The vajra inserted into the center of the lotus of one's lineage Perfectly subtle and rising  
upwards in space  
Suppressed by the glorious, supreme first letter [HUM], A drop of nectar is produced  
from the light of the moon And I am satiated by unwavering stability;  
May I thus be satiated by the play of the simultaneously-born joy.

By dwelling on the supreme letter transformed into a vajra, And meditating for a long  
time on the four chakras  
And the tips of all the channels at the doors of the senses  
All five objects in the three realms are actualized without exception;  
May I perceive the complete collection of deities, attain the six types of clairvoyance,  
Come to know all spiritual texts, and enjoy the supreme goddesses

May I be full of the inseparable taste of compassion And liberate my mind from all  
conceptions by placing it Inside the center of the opening at the hair treasure of  
The supreme central channel as well as the hole of the vajra And by stacking the moon,  
sun, and stars  
May I experience the taste of the subtle supreme drop.

By the four types of messengers who possess commitments And bestow the supreme  
bliss of subsequent mindfulness  
Through the desire awaken the sacred joys where the emptiness Of the mahamudra is  
inseparable from the phenomena mudra May I attain Heruka, the web of dakinis.

At the place of the Brahma fire in the shape of the bhaga  
In the heart of the beautiful red and white phenomena source are the Five-colored  
lights of the lineage—the size of mustard seeds that Circle above and below the central  
drop;  
May I completely traverse the path of great bliss  
By the constant supreme union of the [downward]-moving and life-[supporting] winds.

Through the tongue of tummo fire moving within the central channel  
Like lighting, it burns and restores the supreme letters of the five lineages, And rain of  
nectar from the sphere of reality descends to my heart  
May I enjoy a vast festival of bliss and the blessings of the buddhas.

The white bodhichitta is like the white wisdom being Arising from the sphere of space,  
like a rainbow Pure and radiant with a five-colored web of light.  
Through the sound of joy generated by frolicking with the wisdom Varahi May I enter  
into the clear light through the stage of subsequent destruction  
Where all elaborations of the world and its beings are encompassed by the supreme  
concentration.

When arising from sustained excellent meditation on  
The simultaneously-born great bliss and ultimate emptiness As the inconceivable clear  
light of the mahamudra  
All that appears—the world and its beings Are like the water and its waves  
Arising as the display of the great bliss;  
May all the conceptual imprints of apprehended and apprehender Be completely  
cleansed without obstruction.

Through that stage, may I complete the illusion-like concentration As a web of magical  
emanations bodies  
Arise simultaneously from the example [clear light] Like fish arising from a crystalline  
river.

By repeatedly bringing the beautiful illusory body into the clear light

May I simultaneously give birth to meaning [clear light]; And actualize the union that  
needs learning  
That ultimately leads to the state of glorious Vajradhara.

With this vajra-like concentration  
And repeated meditation on the king of concentration— Which is the concentration of  
the heroic migrator— May I destroy every last mistaken imprint.

If I do not accomplish that state in this life, At the time of my death may I be escorted  
by  
The venerable father and mother and their retinue  
With the sound of music and clouds of pleasing offerings and amazing signs.

Then at the end of the clear light of death May I be led to the Pure Land of the Dakinis  
Where the knowledge-holders accomplish this supreme path, And may I too quickly  
complete this profound path.

Millions of powerful yogis have progressed through This profound explanation of  
Heruka;  
May it never decline but remain, increase and become Ever greater as a gateway for  
those wishing for liberation.

With unobstructed power to accomplish this method May the heroes, dakinis, and their  
retinue  
Abiding in the twenty-four supreme places in this world Be unwavering in their eternal  
assistance to practitioners.

*This prayer of the body mandala of Chakrasamvara in the tradition of Ghantapa is from the  
composition by Je [Rinpoche] the Great, in his "Prayer for the Luipa tradition of Heruka." His  
"Prayer for the Great Yoga of the Completion Stage" in the tradition of Luipa was replaced by*

*the “Prayer of the Five Stages of Completion Stage in the Tradition of Ghantapa,” which was composed by his direct disciple Je Sherjung Lotri. Everything else without exception was composed by Je [Rinpoche] himself.*

*The scribe was Rabjam Mawa Losang Nima.*

*By this may many migrating beings receive benefit*

*This was originally translated by David Gonzalez in 2002 and later revised in 2006 on the tsok day of the waning cycle of the moon, Jan 13, 2006, during Gyal Da, the sacred month of Heruka and Vajrayogini. In 2010 there were further improvements made in preparation for inclusion in The Great Ecstasy of Chakrasamvara.*

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## Yamantaka Extensive Dedication Prayer

Thus, through my effort in concentration, recitation, and so forth  
On the mandala of Yamantaka—the lord of wrathful deities,  
That appears as the display of bliss and emptiness appearing clearly  
Like a rainbow on the surface of a stainless mirror and is conjoined

With the Ganges-like river of virtue of all living beings.  
By combining this with the path of liberation  
And training in the bodhisattva vows and conducts  
May I complete the common path and fill  
My mental continuum with this treasury of nectar.

Through the divine water of the vase empowerment may  
My ordinary appearances and conceptions be purified.  
Through the higher supreme empowerments may I actualize the  
Speech of the conquerors—the sphere of the clear light and the reality of the union.

Since they are the foremost root of attainments,  
May I always protect with complete purity all of the vows and  
Commitments that at that time I promised to maintain  
In the presence of the guru-deity as I would my life.

May I annihilate ordinary appearances and conceptions by relying upon  
My efforts in four sessions—like a continuously flow of a river—  
On the coarse and subtle yogas of the first stage that  
Is the ripening agent for generating all the completion stages.

May I perfectly complete a great collection of merit by  
Presenting pleasing offerings, praises, and practice to the  
Field of merit that pervades space and is summoned  
By a heap of light from the heart of the supreme hero.

May I become habituated with the unexcelled exalted wisdom  
By perfectly establishing the divine pride of the truth body  
Through the definitive wisdom of profound emptiness  
On the meaning of mantra through the analysis of stainless reasoning.

May I have the power to completely uproot  
All evil beings as well as their retinue of demons  
Through the concentration of terrifying ten wrathful deities  
Dwelling on the blazing wrathful [command] wheel.

May I accomplish the supreme pure land of the Conqueror  
Through meditating on the radiant jewel-like celestial mansion  
The nature of exalted wisdom as the sole embodiment of all things beautiful  
And is nectar for the eyes resting at the hub of powerful and fierce wheel.

May I attain the enjoyment body, free from the stains of the  
Intermediate state through constant meditation on Manjushri  
With his radiant nails and feet on the moon and moving [wind]  
Mandala in the center of the palace.

May I manifest the dance of the supreme emanation body  
That has abandoned all stains of rebirth  
Through the coarse and subtle yogas on the complete  
Body of Vajrabhairava—accomplished from a vajra and seed syllable—

With sun that incinerates the mass of superstitions.  
May I generate the supreme realizations of the completion stage  
Conjoined with the thirty-seven harmonies of enlightenment  
Which are the main points of the nine limbs  
Embodying all the scriptures of the Muni.

May I complete the yoga of single-pointed concentration  
On the sixteen empties unified with simultaneously born bliss  
By emanating and retracting the red and white bodhichittas  
Through penetrating the essential points of the vajrabody.  
The supreme method for this is the glorious illusory body  
Which is accomplished by guiding the winds into the central channel  
And actualizing the three empties; may I manifest  
The faultless signs of this, such as mirage and so forth.

May I arise in the deity body beatified by the marks and signs  
Through a similitude of the yoga of shape and A similitude of the yoga of pure exalted  
wisdom  
Like a water bubble in the center of a spring.  
May I accomplish the union of learning  
By abandoning the obstructions to liberation through manifesting  
The simultaneously born meaning [clear light] and repeatedly absorbing  
The beautiful illusory body into the clear light.

May I attain the state of powerful Vajradhara in this life  
Through the vajra-like concentration that comes from  
Perfecting meditation on supreme simultaneously born [bliss]  
That abandons all mistakes and their imprints.

May I easily lead all beings to the state of  
Vajradhara through this path and may this wondrous  
Path never decline but increase in every direction  
Through my efforts alone.

### **Yamantaka Concise Dedication Prayers**

From the virtue procured through exerting myself  
In this method with a completely pure mind  
May all the limitless sentient beings come under the  
Loving care of peaceful and wrathful Manjushri in all their consecutive lives.

Having actualized the state endowed with the seven limbs of embrace  
The nature of the five bodies that lasts for as long as space exists  
May I easily and instantaneously establish  
All living beings in that very state.

*Translated by David Gonzalez*