

## Sigla and Symbols:

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- D 'jam dpal ye shes sems dpa'i mtshan yang dag par brjod pa. sDe dge bka' 'gyur, Tōh. 360, rgyud vol. ka, f. 1v–13v.
- NG 'phags pa 'jam dpal gyi mtshan yang dag par brjod pa. rNying ma rgyud 'bum, vol. ba, f. 49r–59v. Thimpu: Dilgo Khyenste Rinpoche (BDRC #W21518), 1975
- VM Vimlamitra. *mtshan yang dag par brjod pa'i 'grel pa mtshan don gsal bar byed pa'i sgron ma zhes bya ba*. sDe dge bstan 'gyur: Tōh. 2092, rgyud vol. tshi, f. 1v–38v.
- VV Vilāsavajra, *Nāmamantrārthāvalokinī*.  
ms- Cambridge University Library, ms Add. 1708.
- c  
ms- NGMPP no. E 360/17.
- b  
ed- Davidson, Ronald. “The Litany of Names of Mañjuśrī.” In *Tantric and Taoist Studies in Honour of R. A. Stein, Volume One*, edited by Michael Strickmann, 1–69. Brussels: Institut Belge des Hautes Études Chinoises, 1981.
- d  
ed- Tribe. *Tantric Buddhist Practice in India: Vilāsavajra's commentary on the Mañjuśrī-nāmasaṃgīti, a critical edition and annotated translation of chapters 1–5 with introductions*. New York: Routledge, 2016.
- t  
conj. conjecture  
em. emendation  
f. folio  
r recto  
v verse
- 

## Chanting the Names of Mañjuśrī<sup>1</sup>

[D 1v] rgya gar skad du/ many+dzū shrI dz+nyA na sa twa s+ya pa ra  
maAR+tha nA ma saM gI ti/ bod skad du/ 'jam dpal ye shes sems dpa'i  
don dam pa'i mtshan yang dag par brjod pa/

[NG 49r] rgya gar skad du/ A rya many+dzū shrI nA ma sang gi te/ bod  
skad du/ 'phags pa 'jam dpal gyi mtshan yang dag par brjod pa/

## Scribe/translator's homage:

namo mañjuśrīkumārabhūṭāya

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<sup>1</sup>*Chanting the Names of Mañjuśrī*, commonly known as simply the *Nāmasaṃgīti*, is one of the most highly revered tantras throughout all lineages and practice systems of Vajrayāna Buddhism. In it Buddha Śākyamuni teaches Vajrapāṇi and his retinue a list of names for the wisdom body of Mañjuśrī, the heart of all *tathānātas*. Expressed in attractive and at times playful verses, the names evoke an extremely vast array of topics and images, from the mundane to the transcendent, and from the quiescent to the ferocious. The *Nāmasaṃgīti* has had a central role in the daily chanting of Buddhist practitioners for centuries, and it is also commonly the first text to be recited on special occasions. **Description of text**

'jam dpal gzhon nur gyur pa la phyag 'tshal lo/ /

'jam dpal gzhin nur gyur pa la phyag 'tshal lo/ /

Homage to ever-youthful Mañjuśrī!

## 1. The request<sup>2</sup>

atha vajradharaḥ śrīmān durdāntadamakaḥ paraḥ |  
trilokavijayī viro guhyarāṭ kuliśeśvaraḥ || 1 ||

de nas dpal ldan rdo rje 'chang/ /  
gdul dka' 'dul ba rnams kyi mchog/  
dpa' bo 'jig rten gsum las rgyal/ /  
rdo rje dbang phyug gsang ba'i rgyal/ /

de nas dpal ldan rdo rje 'chang/ /  
gdul dka' 'dul ba rnams kyi mchog/  
dpa' bo 'jig rten gsum las rgyal/ /  
rdo rje dbang phyug gsang ba'i rgyal/ /

Then Vajradhara, ever glorious,  
Supreme subduer of the hard to tame,  
The hero conquering the triple world,  
The vajra lord and master of all secrets, (1)

vibuddhapuṇḍarikākṣaḥ protphullakamalānaḥ |  
prolālayaṇa vajravaraṃ svakareṇa muhur muhuḥ || 2 ||  
> % 2c: bha-vipulā

rnam rgyas pad+ma dkar po'i spyen/ /  
pad+ma rab tu rgyas pa'i zhal/ /  
rang gi lag gis rdo rje mchog /  
yang dang yang du gsor byed pa/ /

pad+ma dkar po rgyas 'dra'i spyen/ /  
pad+ma rgyas pa'i zhal mnga' ba/ /  
rang gi lag gis rdo rje mchog /  
yang dang yang du gsor byed pa/ /  
> pad+ma rgya pa'i] VM; pad+ma rgyas 'dra'i NG  
> lag gis] NG; lag gi VM

With eyes wide open like white lotuses,  
His face just like a lily in full bloom,  
While shaking in his hand repeatedly  
A vajra of the highest excellence—(2)

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<sup>2</sup>The chapter titles are included in many but not all witnesses of the *Nāmasaṅgīti* and its translations. Commentators employ them to explain the structure of the text. They are generally not chanted aloud by contemporary practitioners who recite the text.

- 2b, protphullakamalānanaḥ: Some witness ancient translation read ‘seated on on a lotus in full bloom’ (*pad+ma rgyas pa’i gdan la bzhungs*).

bhṛkuṭītarāṅgapramukhair anantair vajrapāṇibhiḥ |  
durdāntadamakair vīrair vīrabibhatsarūpibhiḥ || 3 ||  
> % 3a: bhṛku = 1 syllable; bha vupulā

khro gnyer ldan pa’i rlabs la sogs/ /  
lag na rdo rje mtha’ yas pa/ /  
dpa’ bo gdul dka’ ‘dul ba po/ /  
dpa’ bo ‘jigs rung gzugs can dang/ /

khro gnyer rim par ldan la sogs/ /  
lag na rdo rje mtha’ yas pa/ /  
dpa’ bo gdul dka’ ‘dul ba po/ /  
‘jigs su rung dang dpa’ byed can/ /  
> 3c gdul dka’] VM; ‘dul dka’ NG

Accompanied by countless Vajrapāṇis,  
With features such as fierce, turbulent brows,  
Subduers of the hard to tame, heroes,  
Appearing with heroic, hideous forms, (3)

- 3a, *bhṛkuṭītarāṅgapramukhair*: Tribe (2016: 118 n. 34) notes that Vilāsavajra may have understood the this quarter along the lines of, ‘Accompanied by countless Vajrapāṇis, foremost of whom is Bhṛkuṭītarāṅga...’. Tribe did not feel there was, however, enough evidence to incorporate this interpretation into his main translation. We believe this interpretation is indeed the most natural reading of Vilāsavajra’s commentary, and it does not conflict with the Tibetan translations of the root text. Vimalamitra, however, and probably a majority of Tibetan commentators, have understood the verse as simply describing the physical features of the accompanying Vajrapāṇis.

ullālayadbhiḥ svakaraiḥ praspuradvajrakṣībhiḥ |  
prajñopāyamahākaraṇājagadarthakaraiḥ paraiḥ || 4 ||

rdo rje rtse mo rab ‘phro ba/ /  
rang gi lag gis gsor byed pa/ /  
shes rab thabs dang snying rje che/ /  
‘gro don byed pa rnam kyī mchog /

rdo rje rtse mo rab ‘phro ba/ /  
rang gi lag gis gsor byed pa/ /  
snying rje che dang shes rab dang/ /  
thabs kyis ‘gro don byed pa’i mchog /  
> thabs kyis] VM; thabs kyī NG

Brandishing in their hands their mighty vajras,  
The tips of which emit intensive light,

Great benefactors to all living beings  
Through skill, through insight, and through great compassion, (4)

hṛṣṭatuṣṭāśayair muditaiḥ krodhaviḡraharūpibhiḥ |  
buddhakṛtyakarair nāthaiḥ sārdhaṃ praṇatavigrahaiḥ || 5 ||

dga' mgu rangs pa'i bsam [2r]pa can/ /  
khro bo'i lus kyi gzugs ldan pa/ /  
sangs rgyas phrin las byed pa'i mgon/ /  
lus btud rnams dang lhan cig tu/ /

dga' mgu rangs pa'i bsam pa can/ /  
khro bo'i lus kyi gzugs ldan pa/ /  
sangs rgyas phrin las byed pa'i mgon/ /  
lus btud rnams dang lhan cig tu/ /  
> 5c phrin las] VM; 'phrin las NG

With pleased and happy attitudes, with joy,  
Their bodies those of wrathful deities,  
Protectors who assist the buddhas' deeds,  
Their bodies bowing reverentially—(5)

[ed-d p. 50] praṇamya nāthaṃ sambuddhaṃ bhagavantaṃ tathāgataṃ |  
kṛtāñjalipuṭo bhūtvā idam āha sthito 'grataḥ || 6 ||

> % sambuddhaṃ ed-d; tathāgataṃ ed-d

mgon po bcom ldan de bzhin gshegs/ /  
rdzogs sangs rgyas la phyag 'tshal te/ /  
thal mo sbyar ba byas gyur nas/ /  
spyang sngar 'dug ste 'di skad gsol/ /

de bzhin gshegs pa bcom ldan 'das/ /  
rdzogs sangs rgyas la phyag 'tshal nas/ /  
thal mo sbyar ba byas nas ni/ /  
spyang sngar 'dug ste 'di skad gsol/ /  
> 'dug ste] VM; 'dug te NG

Paid homage to the true awakened one,  
Protector, Blessed One, *tathāgata*.  
And joining his two palms respectfully,  
He said before the lord the following: (6)

- 6b, *nātha*: This word (*nātha*/ *mgon po*) is missing from the ancient Tibetan translation. One reason for this may be that the translators could not smoothly fit the word into the verse while preserving the metre. It is extremely unlikely that this represents a viable variant reading of the Sanskrit text.

maddhitāya mamārthāya anukampāya me vibho |  
māyājālābhisambodher yathā lābhi bhavāmy aham || 7 ||  
> % aham ed-d

khyab bdag bdag la sman pa dang/ /  
 bdag don bdag la thugs brtse'i phyir/ /  
 sgyu 'phrul dra bas mngon rdzogs pa'i/ /  
 byang chub ji ltar bdag thob mdzod/ /  
 khyab bdag bdag la sman pa dang/ /  
 bdag don bdag la thugs brtse'i phyir/ /  
 sgyu 'phrul dra ba'i mngon rdzogs pa'i/ /  
 [NG f. 49v] byang chub ci nas bdag thob mdzod/ /  
 > brtse] VM; btse NG  
 > dra ba'i] VM; dra bas NG

'O omnipresent lord, for my well-being,  
 With due concern for me and for my sake,  
 That I may reach complete awakening  
 Upon the basis of Illusion's Net;<sup>3</sup> (7)

- 7d: Tib. perhaps gives the sense of 'O omnipresent lord, allow me to attain'. Sanskrit, more literally, reads, '[teach me] how I become one who attains the awakening...'

ajñānapaṅkamagnānām kleśavyākulacetasām |  
 hitāya sarvasattvānām anuttaraphalāptaye || 8 ||  
 > % \*cetasām ed-d ed-t

nyon mongs pas ni sems dkrugs shing/ /  
 mi shes 'dam du bying ba yi/ /  
 sems can kun la sman pa dang/ /  
 bla med 'bras bu thob bya'i phyir/ /

nyon mongs pas ni sems dkrugs shing/ /  
 mi shes 'dam du bying ba yi/ /  
 sems can kun la sman pa dang / /  
 bla med 'bras bu thob bya'i phyir/ /  
 > 8b bying ba] NG; byings pa NG  
 > 8b] after this quarter NG inserts: bcom ldan 'das kyi ye shes sku/ /

And for the sake of every living being—  
 Sunk deep into the mud of ignorance,  
 Their thoughts disturbed by various afflictions—  
 So that they may obtain the highest fruit, (8)

prakāśayatu sambuddho bhagavāṃ śāstā jagadguruḥ |  
 mahāsamayatattvajña indriyāśayavit paraḥ || 9 ||

bcom ldan ston pa rdzogs sangs rgyas/ /  
 'gro ba'i bla mas bshad du gsol/ /

<sup>3</sup>"Illusion's Net" can be understood as a proper name referring to the *Māyājālatantra* and the tantric system presented therein. Various esoteric and non-esoteric glosses of this name are possible: for example, Vimalamitra states that the word hints at the unity of a special form of insight and means.

dam tshig chen po de nyid mkhyen/ /  
 dbang po bsam pa rig pa mchog /  
 rdzogs pa'i sangs rgyas bcom ldan 'das/ /  
 'gro ba'i bla ma ston pa po/ /  
 dam tshig chen po de nyid mkhyen / /  
 dbang po bsam pa mkhyen mchog gis/ /

May you—the most supreme awakened one,  
 The Blessed One, the world's guru, and teacher,  
 Who knows the great *samaya*'s reality,  
 Aware of wishes and abilities—(9)

- 9d, paraḥ/mchog: We have moved this to the first line in our translation because it didn't fit anywhere else.

bhagavajjñānakāyasya mahōṣṇīṣasya gīṣpateḥ |  
 mañjuśrījñānasattvasya jñānamūrteḥ svayambhuvāḥ || 10 ||  
 > % \*mūrtteḥ ed-d; svayambhuvāḥ ed-d  
 > bhagavaj] ed-D; bhagavan ed-t [sic for bhagavañ]

bcom ldan 'das kyi ye shes sku/ /  
 gtsug tor chen po'i tshig gi bdag/  
 'jam dpal ye shes sems dpa' yi/ /  
 ye shes sku ste rang byung ba/ /

bcom ldan 'das kyi ye shes sku/ /  
 gtsug tor chen po'i tshig gi bdag/ /  
 ye shes sku ste rang byung ba/ /  
 'jam dpal ye shes sems dpa' yi/ /  
 > 10b chen po'i] VM; chen po NG  
 > 10c sku ste] VM; sku de NG

Reveal to us the great name chanting of  
 The wisdom body of the Blessed One,  
 The great *uṣṇīṣa*, master of all speech,  
 The self-arising wisdom emanation,  
 The wisdom deity called Mañjuśrī; (10)

gambhīrārthāṃ udārārthāṃ mahārthāṃ asamāṃ śivāṃ |  
 ādimadhyāntakalyāṇīm nāmasaṃgītim uttamām || 11 ||  
 > % śivāṃ ed-d ed-t; uttamām ed-d ed-t

don zab don ni rgya che zhing/ /  
 don chen mtshungs med rab zhi ba/ /  
 thog ma bar dang mthar dge ba/ /  
 mtshan yang dag par brjod pa mchog /

ming ni yang dag brjod pa'i mchog /  
 don zab don ni rgya che zhing / /

don chen mtshungs med rab zhi ba/ /  
thog ma bar dang mthar dge ba/ /

These names with meaning both profound and vast;  
Of great significance; unmatched; serene;  
With goodness at their start, middle, and end; (11)

- ‘names’ is added to the translation to clarify shift of subject

yātītair bhāṣitā buddhair bhāṣiṣyante hy anāgatāḥ |  
pratyutpannās ca saṃbuddhā yāṃ bhāṣante punaḥ punaḥ || 12 ||

’das pa’i sangs rgyas rnams kyis gsungs/ /  
ma ’ongs rnams kyang gsung ’gyur la/ /  
da ltar byung ba’i rdzogs sangs rgyas/ /  
gang yang yang yang gsungs pa gang/ /

’das pa’i sangs rgyas rnams kyis gsungs/ /  
ma ’ongs rnams kyang gsung ’gyur la/ /  
da ltar byung ba rdzogs sangs rgyas/ /  
yang dang yang du gsungs pa gang / /  
> 12c byung ba] VM; ’byung ba NG

Proclaimed by buddhas of the aeons past,  
And to be taught by buddhas yet to come;  
And taught not once but time and time again  
By all the buddhas of the present age; (12)

māyājālamahātāntre yā cāsmiṃ saṃpragīyate |  
mahāvajradharair hr̥ṣṭair ameyair mantradhāribhiḥ || 13 ||  
> % cāsmiṃ ed-d

rgyud chen rgyu ’phrul dra ba ’dir/ /  
rdo rje ’chang chen gsang sngags ’chang/ /  
dpag med rnams kyis dgyes pa yis/ /  
gang yang yang dag rab gsungs pa/ /

rgyud chen sgyu ’phrul dra ba las/ /  
rdo rje ’chang chen gsang sngags ’chang/ /  
dpag med rnams kyis bga’ bzhin du/ /  
glur bslangs gang lags bshad du gsol/ /  
> 13a dra ba] VM; ’dra ba NG  
> 13c kyis dga’ bzhin du] em.; kyi bka’ bzhin du VM NG  
> 13d glur bslangs] NG; glu blangs VM  
> 13d lags] VM; las NG

Which were respectfully recited in  
*Illusion’s Net*, the tantra most supreme,  
By multitudes of mighty Vajrapāṇis,  
The joyous guardians of secret mantras. (13)

- 13a, *saṃpragīyate*: ‘Respectfully recited’ translates *saṃ-√gai*, which does not necessarily imply singing (both Tibetan translations are accurate here).
- 13: The reading ‘*bka’ bzhin du*’ in both translations is almost certainly a scribal error, since even Tibetan commentaries comment as if the text read ‘*dga’ bzhin du*’. VM definitely reads ‘*dpag med rnams kyi*’ with a genitive particle instead of an instrumental. Translating according to his commentary, the sentence would run: ‘Which was joyously recited as a song of innumerable [meanings] by great Vajrapāṇi(s), upholders of mantra.’ This is a fairly strong indication that the author of VM was only reading from Tibetan; a reading of the Sanskrit text that would prompt such an interpretation is very hard to imagine. The ancient translation probably treated *hr̥ṣṭaiḥ* almost as an adverb connected to *saṃ-√gai*, but we have not managed to clearly bring that out in the English translation.

ahaṃ caināṃ dhārayiṣyāmy ā niryāṇād dṛḍhāśayaḥ |  
yathā bhavāmy ahaṃ nātha sarvasaṃbuddhaguhyadhṛk || 14 ||

bdag kyang ’di ni gzung bar bgyi/ /  
bsam pa brtan pos nges ’byung bar/ /  
[2v] mgon po rdzogs sangs rgyas kun gyi/ /  
gsang ’dzin ji ltar bdag ’gyur bgyi/ /  
  
mgon po rdzogs sangs rgyas kun gyi/ /  
gsang ’dzin ci nas bdag ’gyur phyir/ /  
nges par ’byung ba’i bar du di/ /  
bdag gi bsam pa bstan pos gzung / /  
> 14a kun gyi] VM; kun gyis NG  
> 14c ’byung ba’i] VM; ’phyung gi NG  
> 14c bar du di] VM; bad du ni NG  
> 14d bstan pos] VM; brtan pa’i NG

Just this I shall uphold with firm resolve,  
Until I reach my final liberation,  
So that I may become, O great protector,  
The bearer of the buddhas’ every secret; (14)

prakāśayiṣye sattvānāṃ yathāśayaaviśeṣataḥ |  
aśeṣakleśanāśāya aśeṣājñānahānaye || 15 ||

nyon mongs ma lus bsal ba dang/ /  
mi shes ma lus spang ba’i phyir/ /  
sems can rnams kyi bsam pa yi/ /  
khyad par ji bzhin rab bshad ’tshal/ /  
  
nyon mongs ma lus bsal ba dang / /  
mi shes ma lus spangs pa’i phyir/ /  
bsam pa’i khyad [NG 50r] par ji bzhin du/ /  
sems can rnams la bshad par ’tshal/ /  
> bsal ba] VM; gsal ba NG



And this I shall reveal to living beings  
According to each one's capacity,  
In order that afflictions may be quelled,  
So ignorance may fully be dispelled.' (15)

evam adhyeṣya guhyendro vajrapāṇis tathāgatam |  
kṛtāñjalipuṭo bhūtvā prahvakāyasthito 'grataḥ || 16 ||  
% tathāgatam ed-d

gsang dbang lag na rdo rje yis/ /  
de bzhin gshegs la de skad du/ /  
gsol btab thal mo sbyar byas te/ /  
lus btud nas ni spyang sngar 'dug /

gsang dbang lag na rdo rje yis/ /  
de bzhin gshegs la de skad du/ /  
gsol nas thal mo sbyar byas te/ /  
lus btud nas ni spyang sngar 'dug /

With this request to the *tathāgata*,  
The master of all secrets, Vajrapāṇi—  
His body bowed, his palms politely joined—  
Then stood before the lord devotedly. (16)

adhyeṣaṇāgāthāḥ ṣoḍaśa  
gsol ba 'debs pa'i tshigs su bcad pa bcu drug go// //  
zhus pa'i le'u ste dang po'o// //  
> % Following this, only VM is collated for some verses

This concludes sixteen verses showing the request.

## 2. The Reply

atha śākyamunir bhagavān saṃbuddho dvipadottamaḥ |  
nirṇamayyāyatāṃ sphītāṃ svajihvām svamukhāc chubhām || 17 ||  
> bhagavān] ed-t; bhagavām ed-d  
> % chubhām ed-d

de nas bcom ldan shAkya thub/ /  
rdzogs pa'i sangs rgyas rkang gnyis mchog /  
nyid kyi zhal nas ljags bzang dge/ /  
ring zhing yangs pa brkyang mdzad de/ /

de nas bcom ldan shAkya thub/ /  
rdzogs pa'i sangs rgyas rkang gnyis mchog /  
nyid kyi zhal nas ljags bzang ba/ /  
ring zhing yangs pa brkyang mdzad de/ /

And so the Blessed One, lord Śākyamuni,  
The best of men, the fully awakened one,  
Extending from his mouth his handsome tongue,  
A tongue unmatched in both its breadth and length, (17)

smitaṃ saṃdarśya lokānām apāyatrayaśodhanam |  
trailokyābhāsakaraṇaṃ caturmārīśāsanam || 18 ||  
> % \*śodhanam, śāsanam ed-d

'jig rten gsum po snang byed cing/ /  
bdud bzhi'i dgra rnams 'dul byed pa/ /  
'jig rten rnams kyi ngan song gsum/ /  
sbyong bar byed pa'i 'dzum bstan nas/ /

'jig rten gsum po snang mdzad cing/ /  
bdud bzhi'i dgra rnams 'dul mdzad pa/ /  
sems can rnams kyi ngan song gsum/ /  
sbyong bar byed pa'i 'dzum bstan nas/ /

Displaying a gentle smile to living beings—  
A smile that fills the threefold world with light;  
That tames the enemy, the four Māras;  
That ends unwanted birth in all three forms<sup>4</sup>—(18)

- The Tibetan translation here illustrates well its tendency to invert syntactic structures needlessly (or so it would appear). It also appears that the Tibetan translators connect *lokānām* with the compounded *apāya*, whereas a more natural reading of the Sanskrit is probably to take *lokānām* as the object (in the sense of the recipient) of *saṃ-√drś*. Either way, logically both are the case: it is to sentient beings that the Buddha shows his smile, and it is their bad re-births that he purifies; so no matter how one translates, the difference is not substantial.

[ed-d 51] trilokam āpūrayantyā brāhmyā madhurayā girā |  
pratyabhāṣata guhyendraṃ vajrapāṇiṃ mahābalaṃ || 19 ||  
> % balaṃ ed-d

tshangs pa'i gsung ni snyan pa yis/ /  
'jig rten gsum po kun bkang ste/ /  
lag na rdo rje stobs po che/ /  
gsang dbang la ni slar gsungs pa/ /

tshangs pa'i gsung ni snyan pa yis/ /  
'jig rten gsum po kun bkang nas/ /  
lag na rdo rje stobs po che/ /  
gsang dbang la ni slar gsungs pa/ /

His voice melodious, like that of Brahmā,  
Completely filling all the triple world,

<sup>4</sup>The 'three forms of unwanted birth' are birth in hell, as a hungry ghost, or as an animal.

Replied as follows to the lord of secrets,  
To Vajrapāṇi, strongest of the strong: (19)

sādhū vajradhara śrīmān sādhū te vajrapāṇaye |  
yat tvam jagaddhitārthāya mahākaruṇayānvitaḥ || 20 ||  
> vajradhara śrīmān] ed-t; vajradharaḥ śrīmāṇ ed-d  
> yat] ed-t; yas ed-d

legs so dpal ldan rdo rje 'chang/ /  
lag na rdo rje khyod legs so/ /  
'gro la phan pa'i don du khyod/ /  
snying rje che dang ldan gyur cing/ /  
snying rje che dang ldan gyur pas/ /  
'gro la phan'i don du khyod/ /  
ye shes lus can 'jam dpal gyi/ /  
ming brjod pas ni don che ba/ /

'That you, abounding in supreme compassion  
And aiming to assist all living beings,  
Are willing and prepared to hear from me  
This evil-quelling, purifying chanting—(20)

- *mahākaruṇayānvitaḥ* is interpreted in the ancient translation as *hetugarbha* and we also attempt to reflect this in English. Tribe 2016: 317 interprets 'gyur pas' as possible evidence of the reading 'yas' instead of 'yat' in an alternate Sanskrit recension, but this does not seem like a very natural way to explain the structure of the ancient translation or such an alternate Sanskrit reading.

mahārthāṇaṃ nāmasaṃgītiṃ pavitrām aghanāśanīm |  
mañjuśrījñānakāyasya mattaḥ śrotuṃ samudyataḥ || 21 ||  
mañjuśrī] ed-d; mañjuśrī ed-t  
% nāśanīm ed-d

'jam dpal ye shes sku yi mtshan/ /  
yang dag brjod pa don che ba/ /  
dag par byed cing sdig sel ba/ /  
nga las mnyan par brtson pa ni/ /  
dag par byed cing sdig sel ba/ /  
nga las nyan par brtson pa ni/ /  
legs so dpal ldan rdo rje 'chang/ /  
lag na rdo rje khyod legs so/ /

The chanting of the names, so filled with meaning,  
Of Mañjuśrī's embodiment of wisdom—  
How truly excellent, O Vajradhara;  
How excellent of you, O Vajrapāṇi! (21)

tat sādhu deśayāmy eṣa ahaṃ te guhyakādhipa |  
śṛṇu tvam ekāgramanās tat sādhu bhagavann iti || 22 ||

prativacanagāthāḥ ṣaṭ  
> guhyakādhipa] ed-t; guhyakādhipaḥ ed-d

gsang ba'i bdag po khyod legs so/ /  
de phyir 'di ni ngas bshad bya/ /  
khyod ni rtse gcig yid kyis nyon/ /  
bcom ldan de ni legs zhes gsol/ /  
lan gyi gsung tshigs su bcad pa drug go// //

gsang ba'i bdag po de phyir nges/ /  
khyod la legs par bstan par bya/ /  
khyod ni rtse gcig yid kyis nyon/ /  
bcom ldan de ni legs zhes gsol/ /

And so I shall, O master of all secrets,  
Reveal just that to you most splendidly.  
With single-minded focus, listen well!  
'How excellent!' responded Vajrapāṇi,  
'So truly excellent, O Blessed One.' (22)

This concludes six verses showing the reply.

- 20-23: Here we follow the ancient translation (as well as VM), which seems to have understood the Sanskrit 'yat' in verse 20 to be in a way connected with 'sādhu' of the same verse, i.e. in the sense of 'It's excellent that...'. The 'tat' in 22 has the sense of 'So (de phyir) I will teach it to you'. *sādhu* in verse 22 has been understood adverbially. VV, and probably also the Dege translation, has connected 'yat' in 20 with 'tat' in 22, in the sense of 'since ... therefore'. This is not really a substantial difference. In 22, the Dege translation's 'gsang ba'i bdag po khyod legs so' is difficult to account for.
- QUESTION: Read instead *eṣaḥ ahaṃ*? No variants reported in ed-d and ed-t
- 23d: English translation adds an extra line, indicates the speaker is Vajrapāṇi. Unsure if this is necessary, but it is otherwise hard to follow if read aloud.

### 3. The survey of the six families

atha śākyamunir bhagavān sakalaṃ mantrakulaṃ mahat |  
mantravidyādharakulaṃ vyavalokya kulatrayam || 23 ||  
> bhagavān] ed-t; bhagavāṃ ed-d  
> sakalaṃ] ed-t; savakalaṃ ed-d  
> mahat] ed-d; mahad ed-t  
> % kulatrayaṃ ed-d

de nas bcom ldan shAkya thub/ /  
gsang sngags mtha' dag rigs chen po/ /  
gsang sngags rig pa 'chang ba'i rigs/ /  
rigs gsum la ni rnam par gzigs/ /

de nas bcom ldan shAkya thub/ /  
 gsang sngags rigs chen thams cad dang/ /  
 gsang sngags rig sngags 'chang ba'i rigs/ /  
 rigs gsum la ni rnam par gzigs/ /

And then the Blessed One, lord Śākyamuni,  
 Surveyed in full the family great with mantras,  
 The family of the *vidyās* and the *mantras*,  
 The family that is threefold by its nature, (23)

lokalokottarakulaṃ lokālokakulaṃ mahat |  
 mahāmudrākulaṃ cāgryaṃ mahošṇīṣakulaṃ mahat | 24 ||  
 ṣaṭkulāvalokanagāthe dve

'jig rten 'jig rten 'das pa'i rigs/ /  
 'jig rten snang byed rigs chen dang/ /  
 phyag rgya chen po'i rigs mchog dang/ /  
 gtsug tor chen po'i rigs chen no/ /  
 rigs drug la gzigs pa'i tshigs su bcad pa gnyis so// //

'jig rten 'jig rten 'das pa'i rigs/ /  
 'jig rten snang byed rigs chen dang/ /  
 phyag rgya chen po'i rigs mchog dang/ /  
 rigs chen gtsug tor cher gzigs nas/ /

The family of and yet beyond the world,  
 The family great in brightening the world,  
 The foremost family of *mahāmudrā*,  
 And so the family great with great *uṣṇīṣas*. (24)

This concludes two verses showing the survey of the six families.

#### 4. The stages of awakening according to Illusion's Net

imāṃ ṣaḍmantrarājānaśaṃyuktāṃ advayodayāṃ |  
 anutpādadharminīṃ gāthāṃ bhāṣate sma girāṃ pateḥ || 25 ||  
 > ṣaḍmantrarājānaśaṃyuktāṃ] ed-t; ṣaḍmantrarājānaśaṃyuktāṃ ed-d  
 > % advayodayāṃ ed-d

gsang sngags rgyal [3r] po drug ldan zhing/ /  
 gnyis su med par 'byung ba dang/ /  
 skye ba med pa'i chos can 'di/ /  
 tshig gi bdag pos tshigs bcad gsungs/ /

tshig gi bdag pos tshigs su bcad/ /  
 gsang sngags rgyal po drug ldan zhing/ /  
 gnyis su med par 'byung ba dang/ /  
 mi skye chos can 'di gsungs pa/ /

And then, about the lord of speech,<sup>5</sup> he spoke  
 These verses, which include six kingly mantras,<sup>6</sup>  
 Which manifest from non-duality,  
 Which bear the quality of non-arising: (25)

- There is a slight possibility a Sanskrit witness reads *girāṃ patiḥ*, but Vilāsavajra's clearly reads *pateḥ*. It seems more likely that the Tibetan translation was corrupted from *tshig gi bdag po'i* to *tshig gi bdag pos*. The latter, in any case, is unnatural Tibetan: if this were intended as a qualification of the Buddha, it should, based on the norms of Tibetan syntax, occur alongside *bcom 'dan shAkya thub* in the earlier verse. VM interpretation is further evidence that he almost certainly did not refer to a Sanskrit text in composing his commentary.

a ā i ī u ū e ai o au aṃ aḥ sthito hr̥di |  
 jñānamūrtir ahaṃ buddho buddhānāṃ tryadhvavartinām || 26 ||

a A/ i I/ u U/ e ai/ o au/ aM aH/ s+thi to hr-i di/ dz+nyAnamU rtir ha-M  
 bud+d+ho bud+d+hA nA-M/ t+r+yad+h+wabrtI nAM/

n/a

a ā i ī u ū e ai  
 o au aṃ aḥ sthito hr̥di |  
 jñāna-mūrtir ahaṃ buddho  
 buddhānāṃ trya-dhva-vartinām ||<sup>7</sup> (26)

- More evidence VM was working in Tibetan with no awareness of Sanskrit: his Tibetan translations of *ahaṃ buddhaḥ* and *buddhānāṃ tryadhvavartinām* have been reversed.

om vajratikṣṇa duḥkhaccheda prajñājñānamūrtaye |  
 jñānakāya vāgīśvara arapacanāye te namaḥ || 27 ||  
 > māyājālābhisambodhikramagāthās tisraḥ ||  
 > ed-d does not print spaces between the names in this verse.

oM badz+ra tIk+Sh+Na duHkha ts+tshe da/ pradz+nyA dz+nyA na  
 mUr+t+ta ye/ dz+nyA na kA ya/ wA gI shwa ra/ a ra pa tsa nA ya te na  
 maH/

sgyu 'phrul dra bas mngon par rdzogs par byang chub ba'i rim pa tshigs  
 su bcaḍ pa gsum mo// //

n/a

<sup>5</sup>Vimalamitra, as well as the witnesses we have consulted of the *Nāmasaṅgīti*'s Tibetan translations, indicates that 'the lord of speech' is the Buddha: i.e., 'the Buddha, the lord of speech, spoke these verses'. Vilāsavajra and the Sanskrit witnesses of the *Nāmasaṅgīti*, however, indicate that 'the lord of speech' refers to Mañjuśrī. The latter reading and interpretation are, in our opinion, preferable on the grounds of grammar and sense, and we therefore reflect it in our English translation.

<sup>6</sup>These six mantra are expressed in verse 27.

<sup>7</sup>This mantra can be translated as follows: *a ā i ī u ū e ai o au aṃ aḥ*—I, the Buddha, located in the heart, am the wisdom body of all buddhas residing throughout the past, present, and future.

om vajra-tīkṣṇa duḥkha-ccheda  
 prajñā-jñāna-mūrtaye  
 jñāna-kāya vāgīśvara  
 arapacanāye te namaḥ |<sup>8</sup> (27)

This concludes three verses showing the stages of awakening according to *Illusion's Net*.

## 5. The great Vajradhātu maṇḍala

tadyathā bhagavān buddhaḥ sambuddho 'kārasambhavaḥ |  
 akāraḥ sarvavarṇāgrya mahārthaḥ paramākṣaraḥ || 28 || > bhagavān] em.;  
 bhagavāṃ ed-d  
 > % tad yathā ed-t  
 > % \*sambhavaḥ ed-t ed-d

'di ltar sangs rgyas bcom ldan 'das/ /  
 rdzogs pa'i sangs rgyas a yig byung/ /  
 a yig yig 'bru kun gyi mchog /  
 don chen 'gyur med dam pa yin/ /

'di ltar sangs rgyas bcom ldan 'das/ /  
 rdzogs pa'i sangs rgyas a las byung/ /  
 a ni yig 'bru kun gyi mchog /  
 don chen yi ge dam pa yin/ /

And so, he is the Blessed One, the Buddha,  
 Awakened fully, born of the letter *a*;  
 He is the letter *a*, the foremost phoneme,<sup>9</sup>  
 Supreme-most syllable, with meaning great, (28)

- VM explains 'di ltar as meaning 'the teaching of his names are as follows'. Garab Dorje (translator) takes the subject of the following verses to be 'you'. Both 'you' and 'he' appear to work equally well.

[ed-d p. 52] mahāprāṇo hy anutpādo vāgudāhārarjitaḥ |  
 sarvābhilāpahetvagryaḥ sarvavāksuprabhāsvaraḥ || 29 ||

srog chen po ste skye ba med/ /  
 tshig tu brjod pa spangs pa ste/ /  
 brjod pa kun gyi rgyu yi mchog /  
 tshig kun rab tu gsal bar byed/ /

<sup>8</sup>This mantra can be translated as follow: *Om*, homage to you, Arapacana—Vajratīkṣṇa ('vajra-sharp'), Duḥkha-ccheda ('eliminator of suffering'), Prajñājñānamūrti ('embodiment of insight-wisdom'), Jñānakāya ('wisdom body'), Vāgīśvara ('lord of speech')!

<sup>9</sup>The Sanskrit word *akṣara* (letter/phoneme/syllable) can also be understood to refer to an imperishable thing. This understanding is reflected in the Kangyur's translation of the *Nāmasaṅgīti*: i.e., 'He is the ultimate, imperishable thing'.

khong nas 'byung ba skye ba med/ /  
 tshig tu brjod pa spangs pa ste/ /  
 brjod pa kun gyi rgyu yi mchog /  
 tshig kun rab tu gsal bar byed/ /

Arising from great vital force,<sup>10</sup> unborn,  
 Beyond expression based on words or speech,  
 The foremost cause of every form of speech,  
 The shining forth of every kind of language, (29)

- VV seems to say that *suprabhāsvāra* is the shining forth (understood *bhāve*) of language in the minds of sentient beings, and Mañjuśrī manifests in that form. The translation in Tribe 2016: 149 seems a bit off here.

mahāmahamahārāgaḥ sarvasattvaratīṃkaraḥ |  
 mahāmahamahādveṣaḥ sarvakleśamahāripuḥ || 30 ||

mchod pa chen po 'dod chags che/ /  
 sems can thams cad dga' bar byed/ /  
 mchod pa chen po zhe sdang che/ /  
 nyon mongs kun gyi dgra che ba/ /

mchod pa chen po 'dod chags che/ /  
 sems can thams cad dga' bar byed/ /  
 mchod pa chen po zhe sdang che/ /  
 nyon mongs kun gyi dgra che ba/ /

Great feast<sup>11</sup> who takes the form of great passion,  
 Producing bliss in every sentient being,  
 Great feast who takes the form of great anger,  
 Great enemy of every mental poison, (30)

- The Sanskrit *maha* generally means 'festival' (*utsava*), while the verbal root  $\sqrt{maha}$  has the sense of 'to worship'. The Tibetan translation seem to reflect *maha* in the sense of worship (as does VV: *mahaśabdēna pūjābhidhīyate*), but the meaning of 'festival' should also not be excluded. 'Feast' seems like an appropriate comprise for an English translation.

mahāmahamahāmoho mūḍhadhīmohasūdanaḥ |  
 mahāmahamahākrodho mahākrodharipur mahān || 31 ||

mchod pa chen po gti mug che/ /  
 gti mug blo ste gti mug sel/ /  
 mchod pa chen po khro ba che/ /  
 khro ba chen po dgra che ba/ /

<sup>10</sup>When used in reference to letters, the word *mahāprāṇa* means 'aspiration', which would normally not apply to a vowel such as *a*. Vimalamitra explains that the vowel *a* is unique in not depending on the teeth, nose, tongue, and so forth for its articulation; rather, it arises simply from *prāṇa*, a person's vital force. Thus the word *mahāprāṇa* connotes something that is naturally arisen from the vital force alone.

<sup>11</sup>We use the word 'feast' in the sense of a festival, particularly one that involves religious worship.



mchod pa chen po gti mug che/ /  
 gti mug blo ste gti mug sel/ /  
 mchod pa chen po khro ba che/ /  
 khro ba chen po dgra che ba/ /  
 > 31a] che] em.; cha VM

Great feast who is by nature great delusion,  
 Delusion's vanquisher for deluded minds,  
 Great feast who is in essence great fury,  
 Great adversary to all furiousness, (31)

mahāmamahālobhaḥ sarvalobhanisūdanaḥ |  
 mahākāmo mahāsaukhyo mahāmodo mahāratih || 32 ||

mchod pa chen po chags pa che/ /  
 chags pa thams cad sel bar byed/ /  
 'dod pa chen po bde ba che/ /  
 dga' ba chen po mgu ba che/ /  
 mchod pa chen po chags pa che/ /  
 chags pa thams cad sel bar byed/ /  
 'dod pa chen po bde ba che/ /  
 dga' ba chen po mgu ba che/ /

Great feast who takes the form of great desire,  
 Who vanquishes desire in all forms;  
 He is great carnal lust; he is great bliss;  
 He is great happiness; he is great joy; (32)

mahārūpo mahākāyo mahāvarṇo mahāvapuḥ |  
 mahānāmā mahodāro mahāvīpulaṃśaḥ || 33 ||  
 > 33c mahānāmā] ed-t; mahānāma ed-d  
 > % udāra - adj.

gzugs che lus kyang che ba ste/ /  
 kha dog che zhing lus bong che/ /  
 ming yang che zhing rgya che ba/ /  
 dkyil 'khor chen po yangs pa yin/ /  
 gzugs che lus kyang che ba ste/ /  
 kha dog che zhing lus bong che/ /  
 ming yang che zhing rgya che ba/ /  
 dkyil 'khor chen po yangs pa yin/ /

With great appearance, bearing forms supreme,  
 With great complexion, marked by great physique,  
 With great renown, the great munificent one,  
 His *maṇḍala* voluminous and great, (33)

mahāprajñāyudhadharo mahākleśāṅkuśo 'graṇiḥ |  
 mahāyaśā mahākīrtir mahājyotir mahādyutiḥ || 34 ||

shes rab chen po'i mtshon 'chang ba/ /  
 nyon mongs lcags kyu che ba'i mchog /  
 grags chen snyan grags chen po ste/ /  
 snang ba chen po gsal ba che/ /

shes rab mtshon chen 'chang ba ste/ /  
 nyon mongs lcags kyu che ba'i mchog /  
 grags chen snyan grags chen po ste/ /  
 snang ba chen po gsal ba che/ /

The bearer of the mighty sword of wisdom,  
 The foremost goad for taming great afflictions,  
 Possessing great renown, his glory great,  
 His brightness great, his lustre most supreme, (34)

- For *mahāprajñāyudhadharaḥ*, the ancient translation evidently *mahā°* with *yudha*. The Kangyur translation connects it with *prajñā*, whereas VV connects it with *dhara*.

mahāmāyādhara vidvān mahāmāyārthasādhakaḥ |  
 mahāmāyāratirato mahāmāyendrajālikaḥ || 35 ||

mkhas pa sgyu 'phrul chen po 'chang/ /  
 sgyu 'phrul chen po don grub pa/ /  
 sgyu 'phrul chen po dga' bas dga'/ /  
 sgyu 'phrul chen po mig 'phrul can/ /

mkhas pa sgyu 'phrul chen po 'chang/ /  
 sgyu 'phrul chen po don grub pa/ /  
 sgyu 'phrul chen po dga' bas dga'/ /  
 sgyu 'phrul chen po mig 'phrul can/ /

Most wise upholder of the great illusion,  
 Fulfiller of the great illusion's aims,  
 Enraptured by the great illusion's rapture,  
 The great illusion's great illusionist, (35)

mahādānapatiḥ śreṣṭho mahāśīladhara 'graṇīḥ |  
 mahākṣāntidhara dhīro mahāvīryaparākramaḥ || 36 ||

sbyin bdag chen po gtso bo ste/ /  
 tshul khrims chen po 'chang ba'i mchog /  
 bzod chen 'chang ba brtan pa ste/ /  
 brtson 'grus chen po pha rol gnon/ /

sbyin bdag chen po gtso bo ste/ /  
 tshul khrims chen po 'chang ba'i mchog /  
 bzod chen 'chang ba brtan pa po/ /  
 brtson 'grus chen po brtul ba yin/ /

The foremost lord of great munificence,<sup>12</sup>  
 Supreme upholder of great discipline,  
 Intent supporter of great tolerance,  
 With valour rooted in great diligence, (36)

- The *Mahāvvyutpatti* gives both *pha rol gnon pa* and *brtul ba* as possible translations of *parākrama*. *brtul ba* is probably meant in the ancient sense of the word, as recorded in the *tshig mdzod chen mo* under *rtul pa*: *rtsol ba dang 'bad pa*. ‘Valour’—courage and strength in the face of adversity and danger—seems like the most fitting translation here. Note that Vilāsavajra does not treat this term as a *bahuvrīhi* but as a genitive *tatpuruṣa* (the Tibetan translations, as usual, are not entirely clear). A *bahuvrīhi* interpretation, however, is seems somewhat more natural in the present context: he whose valour is great diligence/energy. Note that VV does treat *mahābalaparākrama* in verse 39 in precisely this manner. Based on this interpretation we arrive at the present translation.

mahādhyānasamādhistho mahāprajñāśārīradhṛk |  
 mahābalo mahopāyaḥ praṇidhijñānasāgaraḥ || 37 ||  
 > 37d] praṇidhijñānasāgaraḥ] ed-d; praṇidhir jñānasāgaraḥ ed-t

bsam gtan chen po ting 'dzin gnas/ /  
 shes rab chen po lus 'chang ba/ /  
 stobs [3v] po che la thabs che ba/ /  
 smon lam ye shes rgya mtsho ste/ /  
  
 bsam gtan chen po'i ting 'dzin gnas/ /  
 shes rab chen po lus 'chang ba/ /  
 stobs [3v] po che la thabs che ba/ /  
 smon lam ye shes rgya mtsho ste/ /

*Samādhi*-resting through great meditation,  
 Endowed with bodies flowing from great wisdom,  
 Both great in strength and great in skilful means,  
 A brimming ocean filled with vows and knowledge, (37)

- For the third quarter of 37, we again interpret the text slightly differently from VV. Given the start of the passage, it seems more consistent to say that Mañjuśrī *has* great strength etc. rather than that he *is* great strength etc..
- Tribe does not appear to make a note regarding this, but there doesn't appear to be any overwhelmingly clear evidence that VV reads *praṇidhi* outside of a compound. As variants, Tribe reports the compounded reading and Davidson reports the un-compounded reading. The Tibetan translations are ambiguous, but VM (probably interpreting only the translation) connects *smoṇ lam* with *rgya mtsho*. This is indeed natural; otherwise, *praṇidhi* is the only *pāramitā* not to be qualified as great (or ocean-like).

<sup>12</sup>Beginning in this verse the tantra lists the ten *pāramitās*: 1. generosity ('munificence'); 2. discipline; 3. patience ('tolerance'); 4. diligence; 5. meditative concentration; 6. wisdom; 7. skilful means; 8. strength; 9. aspiration ('vows'); and 10. knowledge.

mahāmaitrīmayo 'meyo mahākāruṇiko 'gradhīḥ |  
mahāprājño mahādhīmān mahopāyo mahākṛtiḥ || 38 ||  
> mahādhīmān] ed-t; mahādhīmām ed-d  
> mahākṛtiḥ] ed-d; mahākṛti ed-t

byams chen rang bzhin dpag tu med/ /  
snying rje chen po blo yi mchog /  
shes rab chen po blo chen ldan/ /  
thabs chen byed pa chen po ste/ /

[VM f. 12r] byams chen rang bzhin dpag tu med/ /  
snying rje chen po blo yi mchog /  
shes rab chen po blo chen ldan/ /  
mkhas pa chen po thabs che ba/ /

By nature great in kindness, limitless,  
The foremost mind, enriched by great compassion,  
Of great insight, of great intelligence,  
Great dexterous one, with methods ever great, (38)

- For *mahāmaitrīmaya*, VV connects *mahat* with *maitrīmayo*.
- We interpret *aghradhī* as a *bahuvrīh*: the translation ‘foremost mind’ is intended to mean ‘he has the foremost mind’.
- For *pāda* c, Tib. may imply: ‘Of great wisdom, of great intelligence.’
- The ancient translation reflects the reading *mahākṛti* (i.e. *mahat* + *kṛtin*) in the Sanskrit text, which we have translated as “great dexterous one”. This interpretation is also found in VV. The Kangyur translation reflects the reading *mahākṛti* (*mahat* + *kṛti*), which it renders as *byed pa chen po* (‘one whose deeds are great’) (Davidson’s translation following this interpretation).

mahārddhibalopeto mahāvego mahājayaḥ |  
maharddhiko maheśākhyo mahābalaparākramaḥ || 39 ||

rdzu 'phrul chen po stobs dang ldan/ /  
shugs chen mgyogs pa chen po ste/ /  
rdzu 'phrul chen po cher grags pa/ /  
stobs chen pha rol gnon pa po/ /

rdzu 'phrul chen po stobs dang ldan/ /  
shugs chen mgyogs pa chen po ste/ /  
rdzu 'phrul chen po cher grags pa/ /  
stobs chen pha rol gnon pa po/ /

Commanding powers and great miracles,  
With driving force supreme, with speed unmatched,  
Renowned great lord, of foremost majesty,  
Most valorous owing to his great might, (39)

- VV connects *mahat* with *mahārddhibalopeta*.
- *maharddhika* is translated in the *Mahāvyutpatti* etc. as *rdzu 'phul chen po*, so we can regard this as a kind of stock translation and need not attach strict meaning to it. On *maharddhika*, see Edgerton 1953: 421. The word tends to be commonly used for temporal majesty and power (especially in non-Buddhist sources), and this is probably what is implied by VV's commentary as well. It is otherwise repetitive.
- Neither Tibetan translation expressly reflects *maheśākhyā*, which is evidently another word connected to royalty. *che* may be a compressed version of *maheśa*, although that's is not likely to be very clear to most readers.
- See verse 36 for notes on *parākrama*.

mahābhavādrisambhettā mahāvajradharo ghanah |  
mahākṛūro mahāraudro mahābhayabhayaṃkaraḥ || 40 ||  
> % sambhettā ed-d ed-t

srid pa'i ri bo chen po 'joms/ /  
mkhregs shing rdo rje chen po 'chang/ /  
drag po chen po drag shul che/ /  
'jigs chen 'jigs par byed pa po/ /  
  
srid pa'i ri bo chen po 'joms/ /  
mkhregs shing rdo rje chen po 'chang/ /  
drag po chen po drag shul che/ /  
'jigs chen 'jigs par byed pa po/ /

Destroying the massive mountain of becoming,  
Unyielding, holding strong a massive vajra,  
Great terrifying lord, the great cruel one,  
Provoking fear in great and daunting creatures,<sup>13</sup> (40)

- For *mahābhavādrisambhettā*, VV connects *mahat* with *sambhettr*.
- The repetition of the monosyllabic 'great' is difficult to maintain in the translation.

mahāvidyottamo nātho mahāmantrottamo guruḥ |  
mahāyānanayārūḍho mahāyānanayottamaḥ || 41 ||  
vajradhātumahāmaṇḍalagāthāś caturdaśa ||  
> % ed-t ends

mgon po rigs mchog chen po ste/ /  
bla ma gsang sngags che ba mchog /

<sup>13</sup>Vimalamitra understands what we translate as 'great and daunting creatures' (Skt. *mahābhaya*; Tib. *'jigs chen*) to refer to non-Buddhist gods such as Viṣṇu and Śiva. Vilāsavajra, similarly, understands the word to refer to Śiva in his Mahābhairava form.

theg pa chen po'i tshul gnas pa/ /  
 theg pa chen po'i tshul gyi mchog /  
 rdo rje dbyings kyi dkyil 'khor chen po'i tshigs su bcad pa bcu bzhi'o// //  
 [VM f. 12v] mgon po rig mchog chen po ste/ /  
 bla ma gsang sngags che ba'i mchog /  
 theg pa chen po'i tshul la gnas/ /  
 theg pa chen po'i tshul gyi mchog /

Protector as the greatest of all *vidyās*,<sup>14</sup>  
 A guru as the greatest of all *mantras*,  
 Traversing well the Mahāyāna's path,  
 Himself the Mahāyāna's foremost way; (41)

This concluded fourteen verses showing the great Vajradhātu *maṇḍala*.

- More evidence that VM did not read the Sanskrit text: There is probably no way to account for the reading *mgon po rigs mchog* in Sanskrit. BDRC reports 34 results for *rig*, 56 for *rigs*.
- Tribe translates *mahāvidyottama* as 'best in [the use of] great spells', and Davidson 'highest with great *vidyās*'. Davidson's translation is perhaps intended to have the same meaning as Tribe's, but it could mean 'highest because of his great *vidyās*' (this does make less sense). It's difficult to see any strong support for Tribe's interpretation in Vilāsavajra's commentary, which simply tells us that these are genitive *tatpuruṣas*. Although there is indeed something attractive about consistently understanding the names here to be in reference to a person, it also seems safe to assume that the text is not shy to identify the subject as a person with one name, and then as a particular 'spiritual phenomenon', such as a *vidyā*, in the next.

## 6. The wisdom of the immaculate *dharmadhātu*

mahāvairocano buddho mahāmaunī mahāmuniḥ |  
 mahāmantranayodbhūto mahāmantranayātmakaḥ || 42 ||  
 sangs rgyas rnam par snang mdzad che/ /  
 thub pa chen po thub chen ldan/ /  
 gsang sngags tshul chen las byung ba/ /  
 gsang sngags tshul chen bdag nyid can/ /  
 sangs rgyas rnam par snang mdzad che/ /  
 thub pa chen po thub chen ldan/ /

<sup>14</sup>Here we believe that the majority of witnesses of the Tibetan translations have suffered from corruption, with the word '*rig*' becoming '*rigs*'. Following the corrupted text, we may translate the name, 'the best of the great families'. This reading, along with an interpretation of it, appears to be common in Tibetan commentaries, including that of Vimalamitra. Witnesses of the text reading '*rig*' (*vidyā*) can also be found, and these are almost certainly to be regarded as correct.

gsang sngags tshul chen las byung ba/ /  
gsang sngags tshul chen bdag nyid can/ /

He is Mahāvairocana; the Buddha;  
Great sage; observing great, intensive silence;<sup>15</sup>  
Arising from the Great Mantra Way;  
He is at heart the Great Mantra Way; (42)

- Davidson's 'with profound sapience' for *mahāmaunin* seems difficult to justify, since *mauna* does not explicitly mean 'sapience' but silence etc.

daśapāramitāprāpto daśapāramitāśrayaḥ |  
daśapāramitāśuddhir daśapāramitānayaḥ || 43 ||

pha rol phyin bcu thob pa ste/ /  
pha rol phyin pa bcu la gnas/ /  
pha rol phyin bcu dag pa ste/ /  
pha rol phyin pa bcu yi tshul/ /

[VM f. 13r] pha rol phyin bcu thob pa ste/ /  
pha rol phyin pa bcu la gnas/ /  
pha rol phyin bcu dag pa ste/ /  
pha rol phyin pa bcu yi tshul/ /

Accomplished in the ten *pāramitās*,  
Having the ten *pāramitās* as home,  
In whom the ten *pāramitās* are pure,  
For whom the ten *pāramitās* are means, (43)

- VV does not state whether or not *daśapāramitāśuddhi* is a *bahuvrīhi*. Here we take it as a *vyadhikaraṇa śaṣṭhī bahuvrīhi* - he who has the purity of the ten *pāramitās* - i.e. for whom the ten *pāramitā* are pure.

[ed-d p. 53] daśabhūmīśvaro nātho daśabhūmipraṭiṣṭhitaḥ |  
daśajñānaviśuddhātmā daśajñānaviśuddhadhṛk || 44 ||

sa bcu'i dbang phyug mgon po ste/ /  
sa bcu la ni rab tu gnas/ /  
shes bcu rnam dag bdag nyid can/ /  
shes bcu rnam dag 'chang ba po/ /

mgon po sa bcu'i dbang phyug ste/ /  
sa bcu la ni gnas pa po/ /  
[VM f. 13v] shes bcu rnam dag bdag nyid can/ /  
shes bcu rnam dag 'chang ba po/ /

Protector, reigning over all ten grounds,<sup>16</sup>  
Residing steadily on all ten grounds,

<sup>15</sup>At face value, the Tibetan could be taken to mean 'endowed with great sagesness'.

<sup>16</sup>The ten grounds (*bhūmi*; Tib. *sa*) refer to stages of the path to awakening that a bodhisattva traverses after having directly perceived reality.

Made pure in nature by the tenfold knowledge,<sup>17</sup>  
Maintaining purity through tenfold knowledge, (44)

- For *daśajñānaviśuddhadhṛk*, VV takes *viśuddha* in the sense of *viśuddhi* and as referring to *prakṛtiprabhāsvaraṃ jñānam*. Davidson’s ‘the pure bearer’ is probably not possible; *viśuddha* must refer to the object of *√dhr*.

daśākāro daśārthārtho munīndro daśabalo vibhuḥ |  
aśeṣaviśvārthakaro daśākāravaśī mahān || 45 ||

rnam pa bcu po don bcu'i don/ /  
thub dbang stobs bcu khyab pa'i bdag /  
kun gyi don ni ma lus byed/ /  
rnam bcu dbang ldan che ba po/ /

rnam pa bcu po don bcu'i don/ /  
thub dbang stobs bcu khyab pa'i bdag /  
kun gyi don ni ma lus byed/ /  
rnam bcu dbang ldan che ba po/ /

With tenfold forms, intent on tenfold content,<sup>18</sup>  
With tenfold strength,<sup>19</sup> pervasive, lord of sages,  
Achieving every aim for every being,  
Endowed with tenfold mastery,<sup>20</sup> supreme, (45)

- For *aśeṣaviśvārthakara*, VV connects *aśeṣa* with *viśva*. The Tibetan translations probably intend to express that *aśeṣa* is to be connected with *viśvārtha*, which is what our English translations reflect. It is also possible to understand *ma lus* adverbially, but this is not viable for the Sanskrit compound.

anādhīr niṣprapañcātmā śuddhātmā tathatātmakaḥ |  
bhūtavādī yathāvādī tathākārī ananyavāk || 46 ||

<sup>17</sup>The ten knowledges (Skt. *daśa jñānāni*; Tib. *shes pa bcu*) are mentioned, for example, in Vasubandhu’s *Abhidharmakośa* ch. 7. They are knowledge of 1. dharma; 2. concordance; 3. conventions; 4. other minds; 5. suffering; 6. origin; 7. cessation; 8. the path; 9. exhaustion; 10. non-arising.

<sup>18</sup>Commentators interpret these enumerations variously: Vilāsavajra understands the “ten forms” to be the ten ways of grasping to the self, which are taught in the third chapter of the *Madhyāntavibhāga*, and he understands the “tenfold content” to comprise their remedies—i.e., the ten topics of mastery (which are mentioned in the same work, and which also serve as the main topics of Mipham Rinpoche’s *Gateway to Knowledge*). Vilāsavajra further explains that Mañjuśrī receives such names because he can appear both as phenomena that are in discord with awakening and as the remedies to such phenomena. Vimalamitra, by contrast, takes the “ten forms” to be the five aggregates and the five mental afflictions, and the “tenfold content” to be the five wisdoms and five bodies.

<sup>19</sup>The ‘ten strength’ refer ten types of knowledge called the powers (or strengths) of a *tathāgata* (*tathāgatabala*; Tib. *de bzhin gshegs pa'i stobs*)—namely, knowledge of 1. what is correct and incorrect; 2. the results of actions; 3. the diverse aspirations of beings; 4. the diverse dispositions of beings; 5. the quality of beings’ acumens; 6. the paths that lead in all directions; 7. all forms of meditative concentration and the like; 8. past lives; 9. death and rebirth; and 10. the destruction of defilements.

<sup>20</sup>Vilāsavajra and Vimalamitra both understand this to refer to the ten masteries (*vaśitā*; Tib. *dbang*)—namely the power over 1. life; 2. mind; 3. material provisions; 4. action; 5. birth; 6. aspirations; 7. resolve; 8. supernatural powers; 9. Dharma; and 10. knowledge.



thog ma med pa spros med bdag/  
 de bzhin nyid bdag dag pa'i bdag /  
 yang dag smra zhing tshig gzhan med/ /  
 ji skad smra ba de bzhin byed/ /

[VM f. 14r] thog ma med pa spros med bdag/  
 de bzhin nyid dag dag pa'i bdag /  
 bden par sma zhing tshig mi 'gyur/ /  
 ji skad smras ba de bzhin byed/ /  
 % VM commentary unclear if he reads nyid dag or nyi bdag

Beginningless, complexity devoid,  
 By nature pure, reality in essence,  
 Unwavering, a speaker of the truth,  
 With speech and actions perfectly aligned, (46)

- We follow the Tibetan translations in rendering *ananyavādin* in the third quarter.

advayo 'dvayavādi ca bhūtakotīvyavasthitaḥ |  
 nairātmyasimhanirnādaḥ kutīrthyamṛgabhīkaraḥ || 47 ||

gnyis su med dang gnyis med smra/ /  
 yang dag mtha' la rnam par gnas/ /  
 bdag med seng ge'i sgra dang ldan/ /  
 mu stegs ri dgas ngan 'jigs byed/ /

gnyis med gnyis su med par ston/ /  
 yang dag mtha' la rnam par gnas/ /  
 bdag med seng ge'i sgra dang ldan/ /  
 mu stegs ri dags ngan 'jigs byed/ /

A teacher of the non-dual truth, non-dual,  
 Atop reality's most lofty peak,  
 With selflessness his wild lion's roar,  
 Instilling fear in deer-like misled seekers,<sup>21</sup> (47)

- nirnāda = nināda, given the non-standard form for metrical reasons. See Edgerton on nirnāda.
- VV takes *tīthya* in the sense of any practitioner.

sarvatrāgo 'moghagatis tathāgatamanojavaḥ |  
 jino jītārī vijayī cakravartī mahābalaḥ || 48 ||

kun tu 'gro ba'i don yod bgrod/ /  
 de bzhin gshegs pa'i yid ltar mgyogs/ /

<sup>21</sup>'Seekers' (*tīrthya*; Tib. *mu stegs*) refer to those who seek liberation from suffering. They are described as 'misled' or 'bad' insofar as they do not follow the Buddhist path, and they are 'deer-like' because they are terrified by the roar of the lion-like 'no self' doctrine.

rgyal ba dgra rgyal rnam par rgyal/ /  
 'khor los sgyur ba stobs po che/ /  
 kun tu 'gro ba'i don yod stobs/ /  
 de bzhin gshegs pa'i yid ltar mgyogs/ /  
 rgyal ba rnam rgyal dgra las rgyal/ /  
 'khor los sgyur ba stobs po che/ /

With journeys fruitful, travelling everywhere,<sup>22</sup>  
 As swift as thought in all *tathāgatas*,  
 A victor, slayer of foes, triumphant lord,  
 A universal king, with forces great,<sup>23</sup> (48)

- VV also proposes a *bahuvrīhi* interpretation of *sarvatraga*.
- This is again evidence that VM was likely not aware of the Sanskrit text. The Tibetan translation of VV reads 'stabs' in place of 'stobs', which is almost certainly a better reading. The error of 'gro ba'i don' for 'gro ba don' is very easily made, and I don't see how 'kun tu 'gro ba'i don yod stabs' can reflect a valid interpretation of the Sanskrit, even if we had a reading such as *sarvatragā-moghagatiḥ*.

gaṇamukhyo gaṇācāryo gaṇeśo gaṇapatir vaśī |  
 mahānubhāvo dhaureyo 'nanyaneyo mahānayaḥ || 49 ||

tshogs kyi slob dpon tshogs kyi gtso/ /  
 tshogs rje tshogs bdag dbang dang ldan/ /  
 mthu chen gces pa 'dzin pa [4r]ste/ /  
 tshul chen gzhan gyis 'dren pa min/ /  
 tshogs kyi slob dpon tshogs kyi mchog/ /  
 tshogs rje tshogs bdag dbang dang ldan/ /  
 mthu chen gces par 'dzin pa ste/ /  
 tshul chen gzhan gyis 'dring mi 'jog/ /

Assembly head, instructor for assemblies,  
 Assembly lord, assembly chief, the ruler,  
 Most influential, bearing precious burdens,  
 Not other-bound, his way the greatest way, (49)

- mahānubhāva: VV mahātma - in a kingly context, can refer to 'charisma'
- 'not other-bound' = not led by others
- QUESTION: How to account for the form dhaureya, and in particular VV's gloss? dhur = (1) burden, (2) foremost thing. VV: dhaureya i[img 70]ti| dharm-madhuri sādhuḥ | dhaureyaḥ |

<sup>22</sup>Based on Vimalamitra's commentary, which contains an alternatively reading of the text found only in certain witnesses of the Tibetan translation (*kun tu 'gro ba'i don yod stobs*), we may translate the first quarter as, 'he who has strength that is fruitful for all beings'.

<sup>23</sup>Here 'force' (*bala*; Tib. *stobs*) is most naturally understood in the sense of military force.

vāgiśo vākpatir vāgmī vācaspatir anantaḡiḥ |  
satyavāk satyavādi ca catuḥsatyopadeśakaḥ || 50 ||

tshig rje tshig bdag smra mkhas pa/ /  
tshig la dbang ba tshig mtha' yas/ /  
tshig bden bden par smra ba dang/ /  
bden pa bzhi ni ston pa po/ /

[14v] tshig rje tshig bdag smra mkhas pa/ /  
tshig la dbang ba tshig mtha' yas/ /  
tshig bden bden par smra ba ste/ /  
bden pa bzhi ni ston pa po/ /  
> % tshig bden pa dang bden par smra - monlam version

The lord of speech, the master of expression,  
Most skilled in words, adept with language, truthful,  
With boundless words, the teacher of the truth,  
Providing teachings on the fourfold truth, (50)

- Vilāsavajra and Vimalamitra relate the first four words to the so sor yang dag par rig pa bzhi
- Names have been slightly rearranged in English for metrical reasons

avaivartiko hy anāgāmī khaḍgaḥ pratyekanāyakaḥ |  
nānāniryāṇaniryāto mahābhūtaikakāraṇaḥ || 51 ||  
% avaivartiko ed-d

phyir mi ldog pa phyir mi 'ong/ /  
bse ru so sor 'dren pa ste/ /  
nges 'byung sna tshogs nges 'byung ba/ /  
'byung ba chen po rgyu gcig pa/ /  
  
phyir mi ldog pa phyir mi 'ong/ /  
'dren pa rang rgyal bse ru'i tshul/ /  
nges 'byung sna tshogs las 'byung ba/ /  
'byung ba chen po rgyu gcig po/ /

Not coming back, not turning 'round, rhino,  
The leader of the *pratyekabuddhas*,<sup>24</sup>  
Gone forth by going forth in different ways,  
The single cause of all great elements, (51)

- It's possible that the ancient translation reflects '*khaḍgapratyekanāyakaḥ*'. '*bse ru so sor 'dren pa ste*' is not exactly transparent.

arhan kṣīṇāsravo bhikṣur vītarāgo jitendriyaḥ |  
kṣemaḡrāpto 'bhayaḡrāptaḥ śītībhūto hy anāvilāḥ || 52 ||

<sup>24</sup>Vilāsavajra explains that 'rhino' refers to a *pratyekabuddha* who leads a solitary life, whereas the name '*pratyekabuddha*' refers to one who congregates in groups.

dge slong dgra bcom zag pa zad/ /  
 'dod chags bral ba dbang po thul/ /  
 bde ba rnyed pa 'jigs med thob/ /  
 bsil bar gyur pa gos pa med/ /  
  
 dge slong dgra bcom zag [VM f. 15r] pa zad/ /  
 'dod chags bral ba dbang po thul/ /  
 bde ba rnyed pa 'jigs med thob/ /  
 bsil bar gyur pas rnyog pa med/ /  
 % monlam has bral bas, rnyed pas, gyur pas

*Arhat, bhikṣu*, defilements exhausted,  
 Devoid of passion, master of the senses,  
 Arrived at comfort, met with security,  
 For he, having cooled down, is free from stains; (52)

vidyācaraṇasampannaḥ sugato lokavit paraḥ |  
 nirmamo nirahaṃkāraḥ satyadvayanaye sthitaḥ || 53 ||

rig pa dang ni rkang par ldan/ /  
 bde gshegs 'jig rten rig pa mchog /  
 bdag gir mi 'dzin ngar mi 'dzin/ /  
 bden pa gnyis kyi tshul la gnas/ /

rig pa dang ni rkang par ldan/ /  
 bde gshegs 'jig rten rig pa'i mchog /  
 bdag gir mi 'dzin ngar mi 'dzin/ /  
 bden pa gnyis kyi tshul la gnas/ /

Equipped in full with knowledge and its base,<sup>25</sup>  
 A *sugata*, best knower of the world,  
 Not thinking 'me', not clinging onto 'mine',  
 Established in the system of two truths, (53)

- VM and the ancient translation appear to read 'jig rten rig pa'i mchog (i.e. 1 word), and this is reflected in our translation. In any case, VV also views these names as closely connected.
- 53c: Is the English an allusion to the George Harrison song? Let the reader decide. Alternative translation: Without ego, free from possessiveness.

saṃsārapāraḥkoṭisthaḥ kṛtakṛtyaḥ sthale sthitaḥ |  
 kaivalyajñānaniṣṭhyūtaḥ prajñāśaṣṭraavidāraṇaḥ || 54 ||  
 > prajñāśaṣṭraavidāraṇaḥ] VV; prajñāśaṣṭro vidāraṇaḥ ed-d

<sup>25</sup>Equipped in full with knowledge and its base' (*vidyācaraṇasampanna*; Tib. *rig pa dang zhabs su/rkang par ldan pa*) is a stock epithet for the Buddha and refers to knowledge and good conduct, or, more technically, the Eightfold Path of the Nobles (namely, knowledge refers to right view, and its "base", or supporting factors, consists in the remaining seven branches).

'khor ba'i pha rol mthar gnas pa/ /  
 bya ba byas pa skam sar gnas/ /  
 ye shes 'ba' zhig nges 'byung ba/ /  
 shes rab mtshon chas rnam 'joms pa/ /  
  
 'khor ba'i pha rol mthar son pa/ /  
 bya ba byas pa skam sar gnas/ /  
 ye shes 'ba' zhig las 'byung ba/ /  
 [VM f. 15v] shes rab mtshon chen rnam 'joms pa/ /  
 > % monlam - bya ba byas pas; pāda c: shes pa 'ba' zhig nges gsal ba

Upon the edge of cyclic life's far shore;  
 With deeds accomplished; resting on the bank;  
 Emerging from untainted, lone awareness;  
 With sword-like insight ever penetrating; (54)

- VV: Resting at the tip of saṃsāra and its opposite shore.
- nges 'byung ba/nges gsal ba = Skt. *ni* + √ṣṭhiv, ṣṭhiv = to eject, to spit, etc; 'nirasane' (Dhātupāṭha).
- VV: *vidāraṇa* = realisation (*avabodhana*) of the details about what to do and what to avoid doing; VM: *vidāraṇa* = destroying the *kleśas*. 'Penetrating', metrically helpful, seems like a somewhat acceptable compromise for the meanings of 'realising', 'splitting', and 'destroying' (*rnam 'joms pa*).
- Davidson translates: 'Having rejected isolatory knowledge, he is the cleaving sword of insight'. 'rejected' is probably not a valid interpretation of *ni* + √ṣṭhiv, and the final name cannot be a *karmadhāraya*.

saddharmo dharmarāḍ bhāsvān lokālokakaraḥ paraḥ |  
 dharmeśvaro dharmarājā śreyomārgopadeśakaḥ || 55 ||  
 > bhāsvān] em.; bhāsvām ed-d

dam chos chos rgyal gsal bar ldan/ /  
 'jig rten snang bar byed pa'i mchog /  
 chos kyi dbang phyug chos kyi rgyal/ /  
 legs pa'i lam ni ston pa po/ /

dam chos chos rgyal gsal bar ldan/ /  
 'jig rten snang bar byed pa'i mchog /  
 chos kyi dbang phyug chos kyi rgyal/ /  
 legs pa'i lam ni ston pa po/ /

The sun, the Dharma king, the noble Dharma,  
 Supreme illuminator of the world,  
 The Dharma lord, the sovereign of the Dharma,  
 The teacher of the path to excellence, (55)

- 55a: VV: saddharma = scriptural dharma (dharma of ‘the good ones’), dharma-rat = ultimate reality

- 55a: Davidson translates: ‘with true dharma’, understanding a *bahuvrihi*?

siddhārthaḥ siddhasaṃkalpaḥ sarvasaṃkalpavarjitah |  
nirvikalpo ‘kṣayo dhātur dharmadhātuḥ paro ‘vyayaḥ || 56 ||

don grub grub pa’i kun rtog ni/ /  
kun tu rtog pa thams cad spangs/ /  
rnam par mi rtog dbyings mi zad/ /  
chos dbyings dam pa zad pa med/ /

don grub bsam pa grub pa ste/ /  
kun tu rtog pa thams cad spangs/ /  
rnam par mi rtog dbyings mi zad/ /  
chos dbyings dam pa zad mi shes/ /

Accomplishing all goals,<sup>26</sup> fulfilling aims,  
Completely free from wants of any kind,  
Bereft of thought, a non-depleting source,  
The Dharma source,<sup>27</sup> supreme, beyond decay, (56)

- VV interprets the first three names as *karmadhārayas*, and he relates them to the *trisvabhāva*: ‘The achieved aim, the wish that is fulfilled,’ etc. The first ‘*dhātu*’ he takes in the sense of cause (hence our translation ‘source’), the second as the support for the qualities of noble beings. VM also glosses *dbying* as \*‘byung khungs\* (‘source’).

puṇyavān puṇyasambhāro jñānaṃ jñānāntaraṃ mahat |  
jñānavān sadasajjñānī sambhāradvayasambhṛtaḥ || 57 ||  
> 57b jñānāntaraṃ] VV; jñānākaraṃ ed-d

bsod nams ldan pa bsod nams tshogs/ /  
ye shes ye shes ‘byung gnas che/ /  
ye shes ldan pa yod med shes/ /  
tshogs gnyis tshogs dang yang dag ldan/ /

bsod nams ldan pa bsod nams tshogs/ /  
ye shes ye shes khyad par che/ /  
ye shes ldan pa yod med shes/ /  
tshogs gnyis tshogs ni bsags pa ‘o/ /  
57b khyad par che] VM; ‘byung gnas che monlam

Enriched by merit; merit’s gathering;  
Unique great wisdom; wisdom; wisdom-rich;

<sup>26</sup>‘Accomplishing all goals’ translates the Sanskrit *siddhārtha*, also a well-known name of Buddha Śākya-muni.

<sup>27</sup>‘The Dharma source’ translates the Sanskrit *dharmadhātu*. An alternative translation could, for instance, be the Dharma sphere.

Aware of what exists and what does not,  
While gathering the twofold gathering; (57)

- The word *jñānākaram* is found in the *pratīka* of the Cambridge ms of VV's commentary, but the commentary clearly glosses the word *jñānāntara*. The former reading is likely the source of the Tib. *ye shes khyad par*.
- VV clarifies that *saṃbhr̥ta* = *saṃpūrṇa*; ancient translation could be read as *bsags pa po*, i.e. *saṃbartā*, but this is impossible. Perhaps *bsags pa 'o\** is really intended, although the *rdzogs tshig* is a bit jarring.

[ed-d 54] śāśvato viśvarād yogī dhyānaṃ dhyeyo dhiyāṃ patiḥ |  
pratyātmavedyo hy acalaḥ paramādyas trikāyadhṛk || 58 ||

rtag par kun rgyal rnal 'byor can/ /  
bsam gtan bsam bya blo yi bdag /  
so so rang rig mi g.yo ba/ /  
mchog gi dang po sku gsum 'chang/ /

[VM f. 16r] rtag pa kun rgyal rnal 'byor can/ /  
bsam gtan bsam bya blo ldan bdag /  
so so rang rig mi g.yo ba/ /  
mchog gi dang po sku gsum 'chang/ /  
blo ldan bdag] VM; blo ldan mchog monlam  
mi g.yo ba] em.; spyod yul ba VM

Eternal, *yogin*, king of everywhere,  
The object and the mind of concentration,  
The master of intelligent reflection—  
For by oneself alone is he experienced—  
Immovable, the ultimate beginning,  
The holder of the three enlightened bodies, (58)

- Note that VM comments on *mi g.yo ba*; *spyod yul ba* is evidently a scirbal error in the *pratīka*.

pañcakāyātmako buddhaḥ pañcajñānātmako vibhuḥ |  
pañcabuddhātmamakūṭaḥ pañcacakṣur asaṅgadhṛk || 59 ||  
asaṅgadhṛk] ed-d; asaṅgadṛk VV

sangs rgyas sku lnga'i bdag nyid can/ /  
khyab bdag ye shes lnga yi bdag /  
sangs rgyas lnga bdag cod pan can/ /  
spyan lnga chags pa med pa 'chang/ /

sangs rgyas sku lnga'i bdag nyid can/ /  
khyab bdag ye shes lnga yi bdag /  
sangs rgyas lnga bdag cod pan can/ /  
spyan lnga chags pa med pa 'chang/ /

The Buddha, formed of five embodiments,<sup>28</sup>  
 The omnipresent, made of five wisdoms,  
 His diadem with five awakened ones,  
 With all five eyes,<sup>29</sup> maintaining non-attachment, (59)

- VV reads *asaṅgadṛk*, which seems much better, but Tibetan witnesses all seem to support *chags pa med pa 'chang* (*asaṅgadṛk*) (0 of 91 hits on BDRC).
- VM connects *spyan lnga* with *chags pa med pa*, 'he possesses the five eyes without attachment'. The Sanskrit cannot be understood that way, even reading *asaṅgadṛk*; so again this is evidence that the commentary was not composed in reference to Sanskrit.

janakaḥ sarvabuddhānāṃ buddhaputraḥ paro varāḥ |  
 prajñābhavodbhavo 'yonir dharmayonir bhavāntakṛt || 60 ||  
 'yonir] ed-d; yonir VV

sangs rgyas thams cad skyed pa po/ /  
 sangs rgyas sras po dam pa mchog /  
 shes rab srid 'byung skye gnas te/ /  
 chos kyi skye gnas srid mthar byed/ /

sangs rgyas thams cad skyed pa po/ /  
 sangs rgyas sras po dam pa'i mchog /  
 [VM f. 16v] shes pa srid 'phyung skye gnas med/ /  
 chos las byung ba srid pa sel/ /  
 > 60c shes pa srid 'phyung] VM; shes pas sri 'byung monlam  
 > chos las byung ba] VM; chos las 'byung ba monlam

The great progenitor of all the buddhas,  
 The buddhas' eminent and foremost son,  
 Arising from the world of true insight,  
 The sourceless, Dharma source, existence ending, (60)

- Davidson, the ancient translation, and VM read *ayoni* in 60c. VV and D clearly *yonī*. The two are indistinguishable in Sanskrit manuscripts.
- 60d: The ancient translation evidently treats *dharmayonir* as a *bahuvrīhi* ('he whose source is dharma'), while VV and the Kangyur translation take the word as a *tatpuruṣa*. The ancient translation comes across as self-contradictory: he is sourceless yet his source is the dharma. In our translation, we avoid dissolving the compound.

<sup>28</sup>Four of these five bodies are the *dharmakāya*, *svabhāvakāya*, *sambhogakāya*, and *nirmāṇakāya*. The fifth is given variously as 'the body of ripening' (*vipākakāya*), 'the body of wisdom-dharma' (\*\*jñānadhar-makāya), or the *vajra body* (*vajrakāya*). Vilāsavajra refers to the first of these, whereas Vimalamitra refers to the third.

<sup>29</sup>The five eyes, which are five organs of superior vision, are the bodily eye, divine eye, insight eye, dharma eye, and buddha's eye.



- 60c: VM: Rising up from the world through his insight; VV: Rising from the world that is insight (i.e. 5 pure skandhas)

ghanaikasāro vajrātmā sadyojāto jagatpatiḥ |  
gaganodbhavaḥ svayambhūḥ prajñājñānānalo mahān || 61 ||

gcig pu sra mkhregs rdo rje'i bdag /  
'phral du skyed pa 'gro ba'i bdag /  
nam mkha' las byung rang byung ba/ /  
shes rab ye shes me [4v]bo che/ /

gcig pu sra mkhregs rdo rje'i bdag /  
skyes ma thag tu 'gro ba'i bdag /  
nam mkha' las byung rang byung ba/ /  
shes rab ye shes me bo che/ /  
61d me bo che] monlam; me 'o che VM

Comprised of vajras, wholly dense and firm,  
The newborn sovereign ruler of the world,  
Emerging from the sky, the self-arisen,  
A massive blaze of knowledge and of insight, (61)

- The elements of the compound 'whole firm and dense' are reversed in the Tibetan translations and also reflected in the translation here.
- *sāra* as adjective = *atidṛḍha* (Śabdāratnāvalī via Kalpadruma)
- VV: knowledge of insight. Probably most natural, but sounds worse in English.

vairocano mahādīptir jñānajyotir virocanaḥ |  
jagatpradīpo jñānolko mahātejāḥ prabhāsvaraḥ || 62 ||

'od chen rnam par snang bar byed/ /  
ye shes snang ba lam me ba/ /  
'gro ba'i mar me ye shes sgron/ /  
gzi brjid chen po 'od gsal ba/ /

'od chen rnam par snang bar byed/ /  
ye shes skar ma lam me ba/ /  
'gro ba'i mar me ye shes sgron/ /  
[VM f. 17r] gzi brjid chen po 'od gsal ba/ /

Illuminating,<sup>30</sup> beacon of great light,  
A lamp of wisdom, shining brilliantly,  
A light for beings, a lantern unto wisdom,  
With energy supreme, most radiant, (62)

- cf NaSaṃ 42 for virocana. VV on 42: virocana = virocana = dipyate. Here on virocana: virocya dipyata iti virocanaḥ |

<sup>30</sup>This translates the name Vairocana. The name Mahāvairocana occurs in verse 42.

vidyārājo 'gramantreśo mantrarājo mahārthakṛt |  
mahōṣṇīṣo 'dbhutoṣṇīṣo viśvadarśi viyatpatih || 63 ||  
> mantrarājo] VM; mantrarājā ed-d

rig pa'i rgyal mchog sngags dbang po/ /  
gsang sngags rgyal po don chen byed/ /  
gtsug tor chen po rmad byung gtsug /  
nam mkha'i bdag po sna tshogs ston/ /

sngags mchog mnga' bdag rig sngags rgyal/ /  
gsang sngags rgyal po don chen byed/ /  
gtsug tor chen po rmad byung gtsug /  
nam mkha'i bdag po sna tshogs ston/ /

The *vidyā* king, the greatest mantra's lord,  
The mantra king, achieving noble aims,  
The great *uṣṇīṣa*, marvellous *uṣṇīṣa*,  
The lord of space, revealer of all things, (63)

- VV: *vidyā* is plural; *agramantra* is singular = *hūṃ*. *viśva* = 'nānāprakāraṃ samādhim'.

sarvabuddhātmabhāvāgrya jagadānandalocanaḥ |  
viśvarūpī vidhātā ca pūjyo mānyo mahārṣiḥ || 64 ||

sangs rgyas kun bdag dngos po mchog/  
'gro ba dga' ba'i mig dang ldan/ /  
sna tshogs gzugs can skyed pa po/ /  
mchod 'os rjed 'os drang strong che/ /

sangs rgyas kun kyī sku yi mchog /  
'gro ba dga' ba'i mig dang ldan/ /  
sna tshogs gzugs can skyed pa po/ /  
[VM f. 17v]drang strong ched gus mchod cing brjod/ /  
> 64a] monlam reads as sde dge  
> 64b 'gro ba] VM; 'gro kun monlam  
> 64d] mchod cing rjod pa drang strong che

The best embodiment of every buddha,  
With eyes the joy of every living being,  
Creator, manifesting varied forms,  
Great sage, deserving praise, deserving worship, (64)

- The ancient translation understands *ātmabhāva* as 'body', whereas VV, and probably also the Kangyur translation, take it to mean *ātmanah bhāva*. Based on VV's gloss, the name can be translated: 'foremost reality (bhāva = sattā) of the nature (ātman = svabhāva) of all buddhas.' VV's Tib. translation reads as follows for the root text: sangs rgyas kun bdag ngo bo mchog.

- 64b, *jagadānandalocanaḥ*: Unlike the Tibetan translators, VV understands this compound as a tatpuruṣa: ‘the eye of the joy of the world’—i.e. he serves as their eyes of insight insofar as his nature is the discernment of what should be adopted and abandoned.

kulatrāyadharo mantrī mahāsamayamantradhṛk |  
ratnatrayadharāḥ śreṣṭhas triyānottamadeśakaḥ || 65 ||

rigs gsum ’chang ba gsang sngags ldan/ /  
dam tshig chen po gsang sngags ’dzin/ /  
gtso bo dkon mchog gsum ’dzin pa/ /  
theg pa gsum mchog ston pa po/ /

rigs gsum ’chang ba gsang sngags ’chang/ /  
dam tshig chen po gsang sngags ’dzin/ /  
gtso bo dkon mchog gsum ’dzin pa/ /  
theg pa mchog gsum ston pa po/ /  
> 65a] gsang sngags ’chang] VM; gsang sngags can monlam

A *mantrin*, born unto the triple family,<sup>31</sup>  
Upholding mantras of the foremost pledge,<sup>32</sup>  
The greatest bearer of the triple gem,  
Who teaches all three peerless vehicles, (65)

- The ancient Tibetan translation evidently understands *uttama* to qualify *triyāna*, but this is a slightly problematic analysis. VV analyses the compound: trayāṇām sṛavakapratyekabuddhamahāyānānām uttamadeśaka. So he probably understands the compound to mean ‘supreme teacher of the three vehicles’. Perhaps the Kangyur translation also has this interpretation in mind.
- VV explains: mahāsamaya = bodhicittavajra. i.e., Vairocana.

amoghapāśo vijayī vajrapāśo mahāgrahaḥ |  
vajrāṅkuśo mahāpāśo vajrabhairavabhīkaraḥ || 66 ||  
suviśuddhadharmadhātujñānagāthāḥ pādonapañcaviṃśatiḥ ||  
> % chapter title comes after mahāpāśo in ed-d

don yod zhags pa rnam par rgyal/ /  
’dzin pa chen po rdo rje zhags/ /  
rdo rje lcags kyu zhags pa che/ /  
shin tu rnam par dag pa chos kyi dbyings kyi ye shes kyi tshigs su bcad  
pa rkang pas dman pa nyi shu rtsa lnga’o// //  
rdo rje ’jigs byed ’jigs par byed/ /

don yod zhags pa rnam par rgyal/ /  
’dzin pa chen po rdo rje zhags/ /

<sup>31</sup>The three families are those of Body, Speech, and Mind.

<sup>32</sup>The foremost pledge (or great *samaya*) may, as Vilāsavajra suggests, refer to a deity, or it may refer more generally to the pledges of the Vajrayāna.

rdo rje lcags kyu zhags pa che/ /  
[VM f. 18r] rdo rje 'jigs byed 'jigs par byed/ /

With snare unfailing, most victorious,  
The snatcher ever great, the vajra snare,  
The vajra hook, the snare of excellence.<sup>33</sup>

- VV: amoghapāsa = Bodhicitavajra; Vajrapāśa = Ratnasambhava; Mahāgraha = Vajranigaḍa/Amitābha; Vajrāṅkuśa = Akṣobhya; Mahāpāśa = Amoghasiddhi. VV appears to treat Vajrapāśa onwards as proper names, offering no breakdown.

This concludes twenty-four verses and three quarters showing the wisdom of the immaculate *dharmadhātu*.

## 7. The mirror-like wisdom

Called Vajrabhairava, he is terrific, (66)

- VV: vajrabhairavabhīkaraḥ is a dvandva

krodharāt ṣaṇmukho bhīmaḥ ṣaḍnetraḥ ṣaḍbhujo balī |  
daṃṣṭrākārālakaṅkālo halāhalaśatānanaḥ || 67 ||

khro bo'i rgyal po gdong drug 'jigs/ /  
mig drug lag drug stobs dang ldan/ /  
keng rus mche ba gtsigs pa po/ /  
ha la ha la gdong brgya pa/ /

khro bo'i rgyal po gdong drug 'jigs/ /  
mig drug lag drug stobs dang ldan/ /  
keng rus mche ba gtsigs pa po/ /  
ha la ha la gdong brgya pa/ /

Six-faced, the king of anger,<sup>34</sup> hideous,  
Six-eyed, six-armed, the ever powerful,  
Baring his terrible fangs, a skeleton,  
*Halāhala*,<sup>35</sup> a hundred faces proud, (67)

- VV: *halāhalaśatānanaḥ* is *dvandva*; presumably he takes *daṃṣṭrākārālakaṅkāla* in the same way, since he glosses two names based on it. Otherwise *karāla* is without a case ending.

yamāntako vighnarād vajravego bhayaṃkaraḥ |  
vighuṣṭavajro hṛdvajro māvāvajro mahodaraḥ || 68 ||

<sup>33</sup>A number of names in this verse correspond to well-known deities: Amoghapāsa (translated as 'with snare unfailing') is a form of Lokeśvara, while Vajrapāśa (translated as 'the vajra snare') and Vajrāṅkuśa (translated as 'the vajra hook') are found as door-keepers in a number of *maṇḍalas*.

<sup>34</sup>Alternatively, 'the king of wrathful deities'.

<sup>35</sup>*Halāhala* is the poison that, according to Indic mythology, was produced during the churning of the ocean.

gshin rje mthar byed bgegs kyi rgyal/ /  
 rdo rje shugs can 'jigs byed pa/ /  
 rdo rje grags pa rdo rje'i snying/ /  
 sgyu 'phrul rdo rje gsus po che/ /  
 gzhin rje gshed po bgegs kyi rgyal/ /  
 rdo rje shugs can 'jigs byed pa/ /  
 [VM f. 18v] rdo rje grags pa rdo rje snying/ /  
 sgyu 'phrul rdo rje gsus po che/ /  
 % rdo rje'i snying - monlam

The Yama killer,<sup>36</sup> ruling obstacles,<sup>37</sup>  
 Instilling fear, with vajra impetus,  
 The vajra-hearted, famous for his vajra,  
 With belly large, with vajras of illusion, (68)

- VV: *māyā nirmāṇaṃ. tad eva vajram, abhedyarūpatvāt. yasya saḥ.*

kuliśeśo vajrayonir vajramaṇḍo nabhopamaḥ |  
 acalaikajaṭāṭopo gajacarmapaṭādradhṛk || 69 ||

rdo rje'i skye gnas rdo rje'i dbang/ /  
 rdo rje snying po mkha' 'dra ba/ /  
 mi g.yo ral pa gcig bsgyings pa/ /  
 glang chen pags pa rlon pa 'chang/ /  
 rdo rje las skyes rdo rje'i bdag/ /  
 rdo rje snying po mkha' 'dra ba/ /  
 mi g.yo ral pa gcig gis bsgyings/ /  
 glang chen ko rlon gos su gyon/ /

The vajra-born; the sovereign of the vajra;  
 Akin to space; his core comprised of vajras;  
 Unmoving;<sup>38</sup> haughty with his single dreadlock;  
 His clothes an elephant's raw hide, still moist; (69)

- VV and ancient translation take vajrayoni as a *bahuvrīhi*. The Kangyur translation interprets it as a *tatpuruṣa*, which is less desirable since 'vajra'/emptiness is not produced:
- VV's analysis of *gajacarmapaṭādradhṛk* matches the ancient translation. The Kangyur translation has eliminated any reflex of *paṭa*.

hāhākāro mahāghoro hīhikāro bhayānakaḥ |  
 aṭṭahāso mahāhāso vajrahāso mahāravaḥ || 70 ||

<sup>36</sup>This translates the name Yamāntaka. Yama can be understood as the personification of death or as death's messenger.

<sup>37</sup>This translates the name Vighnarāja, a common epithet for Gaṇeśa.

<sup>38</sup>This translates the name Acala.

drag chen hA hA zhes sgrogs pa/ /  
 hI hI zhes sgrogs 'jigs par byed/ /  
 gad mo chen po gad rgyangs can/ /  
 rdo rje gad mo cher sgrogs pa/ /

drag chen hA hA zhes sgrogs pa/ /  
 hi hi zhes sgrogs 'jigs par byed/ /  
 gad mo chen po gad rgyangs can/ /  
 rdo rje gad mo cher sgrogs pa/ /  
 % grags chen - monlam

The great terrific one, who cries *hā hā*,  
 Who screams *hī hī*, instilling fervent fear,  
 His laugh a screeching laugh, a booming laugh,  
 He is the vajra laugh, the mighty howl; (70)

- VV seems to treat the names in 70cd more like proper names. For our translation, *bahuvrīhi* v. *tatpuruṣa* understandings vaguely follow Tib., but they are mostly just what sounds nicest to us.

vajrasattvo mahāsattvo vajrarājo mahāsukhaḥ |  
 vajracāṇḍo mahāmodo vajrahūmkārahūmkṛtiḥ || 71 ||  
 % hum 2X ed-d

rdo rje sems dpa' sems dpa' che/ /  
 rdo rje rgyal po bde ba che/ /  
 rdo rje gtum po dga' ba che/ /  
 rdo rje hUM mdzad hUM gi gzugs/ /

rdo rje sems dpa' sems dpa' che/ /  
 rdo rje rgyal [VM f. 19r] po bde ba che/ /  
 rdo rje drag po dga' ba che/ /  
 rdo rje hUM ste hUM zhes sgrogs/ /

He is the noble *sattva*, Vajrasattva,  
 The vajra's sovereign lord, the highest bliss,  
 The vajra's wrathfulness, the highest joy,  
 Intoning *hūms* of Vajrahūmkāra, (71)

- 71d: 71d, as per the Tattvasaṅgraha, he has the four hūm syllables of Vajrahūmkāra.
- The Kangyur translation's 'hūm gi gzugs' perhaps indicates that *kṛti* was understood in the sense of ākṛti. Davidson translates 'practising', but *humkṛti* probably most naturally has the same sense as *hūmkāra* - 'the making the sound *hūm*' - i.e., the syllable *hūm*; i.e., *hūm*.

[ed-d p. 55] vajrabāṇāyudhadharo vajrakhaḍgo nikṛntanaḥ |  
 viśvavajradharo vajrī ekavajrī raṇaṃjahāḥ || 72 ||

rdo rje mda' yi mtshon 'chang ba/ /  
 rdo rje ral gris gcod mdzad pa/ /  
 rdo rje kun 'chang rdo rje can/ /  
 rdo rje gcig pu g.yul sel ba/ /  
  
 mtshon du rdo rje mda' thogs pa/ /  
 rdo rje ral gris ma lus gcod/ /  
 rdo rje kun 'chang rdo rje can/ /  
 rdo rje gcig pu g.yul sel ba/ /  
 % mtshon du rdo rje'i - monlam; ral gri - monlam;

With vajra arrows serving as his weapon,  
 His sword comprised of vajras, slashing all,  
 Upholding every vajra, vajra bearing,  
 With just a single vajra, ending strife, (72)

- 72a: VV arrows marked with a vajra; VM vajra-like bow and arrow.
- 72c: The Sanskrit text, confirmed by Vilāsavajra, reads *viśvavajradhara*, i.e. 'holder of the crossed vajra'. Both Tibetan translations have either understood *viśva* in the sense of 'all', or have read something like *sarvavajradhara* in its place.
- 72c: The Sanskrit text reads *ekavajrī*, which VV interprets as a *karmadhāraya*. This is perhaps not the first understanding one would arrive at from *rdo rje gcig bu*, but maybe it's possible.
- On *raṇaṃjaha* and *jahāti*, see Edgerton's entries (he suggests the meanings 'removes' 'abolishes'). Dhātupāṭha 3.9: *hā = tyāge*.

vajrajvālākārālākṣo vajrajvālāsīroruhaḥ |  
 vajrāveśo mahāveśaḥ śatākṣo vajralocanaḥ || 73 ||

rdo rje 'bar ba gtsigs pa'i mig /  
 mgo skyes rdo rje 'bar ba ste/ /  
 rdo rje 'bebs pa 'bebs pa che/ /  
 mig [5r]brgya pa ste rdo rje'i mig/  
  
 rdo rje 'bar ba mig mi bzad/ /  
 skra yang rdo rje 'bar ba ste/ /  
 rdo rje 'bebs pa 'bebs pa che/ /  
 mig brgya pa ste rdo rje'i mig /

With eyes, like vajra fire, truly dreadful;  
 With hair that's like a vajra set ablaze;  
 Immersion of the vajra;<sup>39</sup> great immersion;  
 With eyes like vajras; eyes a hundredfold; (73)

<sup>39</sup>Here 'immersion' (*āveśa*, Tib. 'bebs pa) can be understood in the sense of 'empowerment', 'blessing', 'possession', or simply 'entry'.

- VV: vajralocana = he who has two vajra-like eyes.

vajraromāṅkuratanur vajraromaikavigrahaḥ |  
vajrakoṭīnakhārambho vajrasāraghanacchaviḥ || 74 ||

rdo rje'i spu ni myu gu lus/ /  
rdo rje'i spu ni lus gcig pu/ /  
rdo rje rtse mo sen mos brtsams/ /  
rdo rje snying po pags pa mkhregs/ /

lus ni rdo rje'i ba sbu can/ /  
rdo rje'i spu ni gcig pu lus/ /  
sen mo skyes pa rdo rje rtse/ /  
rdo rje snying po pags pa mkhregs/ /  
% rdo rje'i snying po - monlam

With vajra hairs that sprout upon his body;  
His unique figure marked by vajra hairs;  
With nails advancing, vajras at their tips;  
With skin that's solid like a vajra's core; (74)

- 74c: VV: 'Who acts with nails resembling vajra tips', VM: 'the tips of whose fingernails grow as vajras'. The Dege translation supports VV. It is uncertain whether the ancient translation hints at a different reading of the Sanskrit, or is simply a different (probably difficult to justify) interpretation. Our translation favours the ancient translation, but is a slight attempt at a compromise.

vajramālādharāḥ śrīmān vajrābharāṇabhūṣitaḥ |  
hāhāṭṭahāsanirghoṣo vajraghoṣaḥ ṣaḍakṣaraḥ || 75 ||  
> śrīmān] em.; śrīmaṇ ed-d

rdo rje phreng thogs dpal dang ldan/ /  
rdo rje rgyan gyis brgyan pa ste/ /  
gad rgyangs hA hA nges par sgrogs/ /  
yi ge drug pa rdo rje'i sgra/ /

rdo rje phreng thogs dpal dang ldan/ /  
rdo rje rgyan gyis brgyan pa ste/ /  
[VV f. 19v] gad rgyangs ha ha nges par sgrogs/ /  
yi ge drug pa rdo rje'i sgra/ /  
% rdo rje'i rgyan - monlam

The splendid master, donning vajra garlands,  
Adorned with vajra-fashioned ornaments,  
With booming voice, his laughter crying 'ha ha',  
Six-syllabled, producing vajra rumbles, (75)

- 75c: Unlike both Tib translations, VV takes *nirghoṣa* to mean 'without sound'.
- 75d: VV: *vajraghoṣa* = thunder



mañjughoṣo mahānādas trailokyaikaravo mahān |  
 ākāśadhātuparyanto ghoṣo ghoṣavatām varaḥ || 76 ||  
 ādarśajñānagāthāḥ pādonasārdhadaśa ||  
 mañjughoṣo] em.; 7añjughoṣo ed-d (the printed text indeed has a 7 in  
 place of m, which must be some kind of typographical glitch)

'jam pa'i dbyangs ni sgra che ba/ /  
 'jig rten gsum gcig sgra chen po/ /  
 nam mkha'i kham s ky i mthar thug sgra/ /  
 sgra dang ldan pa rnam s ky i mchog /  
 me long lta bu'i ye shes ky i tshigs su bcad pa rkang pa dang bcas pa  
 bcu'o// //

'jam dbyangs chen po sgra che ba/ /  
 'jig rten gsum gcig sgra gcig pa/ /  
 nam mkha'i mtha' la sgra sgrogs pa/ /  
 sgra dang ldan pa rnam s ky i mchog /  
 % a chen po'i - monlam; mtha' klas - monlam;

Great Mañjughoṣa, sound supremely loud,  
 A roar unique unto the threefold world,  
 The voice that reaches every bound of space,  
 Pre-eminent amongst all voice-endowed. (76)

- It seems likely that the ancient translation placed *mahān* in the first *pāda*, qualifying Mañjughoṣa. The translators of VV, however, did not take it that way; they treat 'jam dbyangs chen po as if translating mañjughoṣa, and omit entirely VV's gloss of mahān.

This concludes ten verses and one quarter showing the mirror-like wisdom.

## 8. The wisdom of discernment

tathatābhūtanairātmyabhūtakoṭir anakṣaraḥ |  
 śūnyatāvādivṛṣabho gambhīrodāragarjanaḥ || 77 ||  
 > tathatābhūtanairātmyabhūtakoṭir] VV; tathatābhūtanairātmyaṃ bhū-  
 takoṭir

yang dag bdag med de bzhin nyid/ /  
 yang dag mtha' ste yi ge med/ /  
 stong nyid smra ba'i khyu mchog ste/ /  
 zab cing rgya che'i sgra sgrogs pa/ /  
 yang dag bdag med de bzhin nyid/ /  
 yang dag mtha' ste yi ge med/ /  
 stong nyid smra ba'i khyu mchog ste/ /  
 zab cing rgya che sgra sgrogs pa/ /

He is a being who's fully realised truth,

Reality, its peak, and selflessness;<sup>40</sup>  
 Supreme in propagating emptiness;  
 Unspoken; teaching both the deep and vast; (77)

- Davidson's edition prints *tathātābhūtanairātmyaṃ*, and he treats *tathātā* as a separate word in his translation, as well as *bhūta* as an adjective. For our reading and interpretation of the text, we follow VV. The Tibetan translations do not obviously show that this name is a *bahuvrīhi*.
- VV says *bhūta* = *satya*; Amṛtakanikā takes *bhūta* as *mahābūtānām nairātmyam*.
- We do not always render literally word such as *vr̥ṣabha* when they simply mean 'best'.

dharmasāṅkho mahāśabdo dharmagaṇḍī mahāraṇaḥ |  
 apratiṣṭhitanirvāṇo daśadigdharmadundubhiḥ || 78 ||

chos kyi dung ste sgra chen po/ /  
 chos kyi gaN+DI sgra bo che/  
 rab tu mi gnas mya ngan 'das/ /  
 phyogs bcu chos kyi rnga bo che/ /

chos kyi dung ste sgra chen ldan/ /  
 chos kyi gaN+DI sgra bo che/  
 mi gnas mya ngan 'das pa po/ /  
 phyogs bcu chos kyi rnga bo che/ /  
 % phyogs bcu'i - monlam

The Dharma conch, emitting piercing sound,  
 The Dharma gong, with lasting resonance,  
 Arriving at unbounded liberation,<sup>41</sup>  
 He is the Dharma drum in all directions; (78)

arūpo rūpavān agryo nānārūpo manomayaḥ |  
 sarvarūpāvabhāsaśrīr aśeṣapratibimbadhṛk || 79 ||

gzugs med gzugs ldan dam pa ste/ /  
 sna tshogs gzugs can yid rang bzhin/ /  
 gzugs rnams thams cad snang ba'i dpal/ /  
 gzugs brnyan ma lus 'chang ba po/ /

[VM f. 20r] gzugs med gzugs bzang dam pa ste/ /  
 sna tshogs gzugs can yid las skyes/ /  
 gzugs rnams thams cad snang ba'i dpal/ /  
 gzugs brnyan ma lus 'chang ba po/ /

<sup>40</sup>According to Vilāsavajra, the meaning of this epithet is that Mañjuśrī has knowledge of these four: truth, reality, reality's peak, and selflessness (the commentator glosses these four as slightly different aspects of ultimate reality).

<sup>41</sup>'Unbounded liberation' (*apratīṣṭhitanirvāṇa*; Tib. *mi gnas pa'i mya ngan las 'das pa*) refers to the state of *nirvāṇa* that is bound to neither *saṃsāra* nor utter quiescence.

Without a form, with handsome form, supreme,  
 Replete with forms diverse, comprised of mind,  
 With splendour shining through his every form,  
 With all reflections under his control, (79)

- yid las skyes and yid rang bzhin probably translate the same word, the former in the sense of ‘made from mind’ and the latter ‘having the nature of mind’.

apradhṛṣyo maheśākhyas traidhātukamaheśvaraḥ |  
 samucchritāryamārgastho dharmaketur mahodayaḥ || 80 ||

snang ba med cing che bar grags/ /  
 khams gsum dbang phyug chen po ste/ /  
 'phags lam shin tu mtho la gnas/ /  
 chos kyi tog ni cher 'byung ba/ /  
 tshugs pa med cing che bar grags/ /  
 khams gsum dbang phyug chen po ste/ /  
 'phags lam shin tu mtho la gnas/ /  
 dar ba chen po chos kyi tog /  
 80a tshugs pa med] em.; mthungs pa med VM

Invincible, renowned as lord supreme,  
 The lord supreme who rules the threefold world,  
 Abiding on the nobles' lofty path,  
 Great source of flourishing, the Dharma's crown, (80)

- VM actually glosses *tshugs pa med*; *mtshungs pa med* is a scribal error. Maybe the Kangyur translation understood *apradhṛṣya*?
- VV: dharmāṇām ketuḥ. Dharmaketu must mean ‘the banner [i.e. most eminent] amongst Dharmas’. Crown has somewhat that sense in English, hence the translation.
- mahodaya VV: karmadhāraya; udaya = in the sense of ablative.

trailokyaikakumārāṅgaḥ sthaviro vṛddhaḥ prajāpatiḥ |  
 dvātriṃśallakṣaṇadharaḥ kāntas trailokyasundaraḥ || 81 ||

'jig rten gsum po gcig gzhon lus/ /  
 gnas brtan rgan po skye dgu'i bdag /  
 sum cu rtsa gnyis mtshan 'chang ba/ /  
 sdug gu 'jig rten gsum na mdzes/ /  
 [VM f. 20v] 'jig rten gsum na gzhon lus gcig/ /  
 gnas brtan rgan po skye dgu'i bdag /  
 sum cu rtsa gnyis mtshan 'chang ba/ /  
 sdug gu 'jig rten gsum na mdzes/ /  
 81c 'chang ba] em.; 'tshang ba VM  
 % 'chang ba - monlam

With youthful form unique unto all worlds,  
 The elder, senior, father of all beings,  
 Adorned with thirty-two auspicious marks,  
 Most beautiful, most handsome in all worlds, (81)

- ‘All worlds’ in place of ‘three worlds’ for metrical reasons. Better solutions welcome.

lokajñānagaṇācārya lokācārya viśāradaḥ |  
 nāthas trātā trilokāptaḥ śaraṇaṃ tātā niruttaraḥ || 82 ||

slob dpon 'jig rten yon tan shes/ /  
 'jig rten slob dpon 'jigs pa med/ /  
 mgon skyob 'jig rten gsum khyab pa/ /  
 skyabs dang skyob pa bla na med/ /

[VM f. 21] 'jig rten shes legs slob dpon te/ /  
 'jig rten slob dpon 'jigs pa med/ /  
 mgon skyob 'jig rten yid gcugs pa/ /  
 skyabs dang skyob pa bla na med/ /

The teacher teaching mundane good and knowledge,  
 The teacher to all beings, most confident,  
 The world's most trusted guide, protector, saviour,  
 The refuge unsurpassed, the guardian, (82)

- Kangyur translation of 82a seems incoherent. For 82c, it has translated *āpta* as *khyab pa*, which is highly questionable.
- First neuter name with śaraṇaṃ.

gaganābhogasambhogah sarvajñajñānasāgaraḥ |  
 avidyāṇḍakośasambhettā bhavapañjaradāraṇaḥ || 83 ||

nam mkha' khyab par longs spyod pa/ /  
 thams cad mkhyen pa ye shes mtsho/ /  
 ma rig sgo nga'i sbubs 'byed pa/ /  
 srid pa'i dra ba 'joms pa po/ /

nam mkha'i mtha' la longs spyod pa/ /  
 thams cad mkhyen pa'i ye shes mtsho/ /  
 ma rig sgo nga'i sbubs 'byed pa/ /  
 srid pa'i dra ba 'joms pa po/ /

With rich enjoyments filling all of space,  
 The knowledge-ocean of omniscient beings,  
 While smashing through the shell of ignorance,  
 And breaking through the cage of cyclic life, (83)

- VV takes *gaganābhogasambhogah* as meaning ‘full enjoyment of the enjoyment of space’, apparently as a *tatpuruṣa*. Here we rely on Tib., which has

understood *ābhoga* in the sense of ‘fullness’ (*paripūrṇatā*).

- VV also treats *bhavapañjaradāraṇaḥ* as a *tatpuruṣa*; we feel that if so, it is best to understand *dāraṇa* as referring to the agent. ‘Opening’ may be a more literal translation; ‘smashing’ is more evocative.

śamitāśeṣasaṃkleśaḥ saṃsārārṇavapāragaḥ |  
jñānābhiṣekamakūṭaḥ samyaksaṃbuddhabhūṣaṇaḥ || 84 ||

nyon mongs ma lus zhi byed pa/ /  
'khor ba'i rgya mtsho'i pha rol son/ /  
ye shes dbang bskur cod pan can/ /  
yang dag rdzogs pa'i sangs rgyas rgyan/ /  
  
nyon mongs ma lus zhi byed pa/ /  
'khor ba'i rgya mtsho'i pha rol phyin/ /  
ye shes dbang bskur cod pan [VM f. 21v] can/ /  
rdzogs pa'i sangs rgyas rgyan du thogs/ /

The thorough queller of intense affliction,  
Arriving at *saṃsāra*'s opposite shore,  
His crown the crown of wisdom consecration,  
His ornaments comprising perfect buddhas, (84)

- VV takes *śamitāśeṣasaṃkleśaḥ* as a genitive rather than instrumental *bahuvrihi*. Tib. suggests the latter.
- 84b: Can't seem to get *ocean of saṃsāra* to fit into the verse.

triduḥkhaduḥkhaśamanas tryanto 'nantas trimuktigaḥ |  
sarvāvaraṇanirmukta ākāśasamatāṃgataḥ || 85 ||

sdug bsngal gsum gyi sdug bsngal zhi/ /  
gsum mtha' mtha' yas grol gsum pa/ /  
sgrib pa thams cad nges par grol/ /  
[5v] mkha' ltar mnyam pa nyid la gnas/ /  
  
sdug bsngal gsum gyi sdug bsngal zhi/ /  
gsum sel mtha' yas grol gsum thob/ /  
sgrib pa thams cad nges par grol/ /  
mkha' ltar mnyam pa nyid la gnas/ /

The soother of the pain of threefold pain,  
The ender of the trio,<sup>42</sup> ending free,  
Arriving at the threefold liberation,  
Completely free of every obscuration,  
Having achieved equality sky-like, (85)

<sup>42</sup>For Vimalamitra, ‘the trio’ here refers to the three poisons. Vilāsavajra interprets this name as meaning ‘the end of the three’, and the three refer to the Truth of Suffering, the Truth of Origin, and the Truth of Cessation; thus, Mañjuśrī is identified as the end of these three, the Truth of the Path.

- 85a VV: ‘he is the quelling of the three sufferings (truth of suffering) and suffering (truth of origin)’. This is perhaps a somewhat artificial interpretation.
- The ancient translation has evidently understood tryanta as a ablative *tatpuruṣa*, whereas the Kangyur translation and Vilāsavajra take it as a *tatpuruṣa*.

[ed-d p. 56] sarvakleśamalātītas tryadhvānadhvagatīṃgataḥ |  
sarvasattvamahānāgo guṇaśekharaśekharaḥ || 86 ||

nyon mongs dri ma kun las 'das/ /  
dus gsum dus med rtogs par gnas/ /  
sems can kun gyi klu chen po/ /  
yon tan thod can rnams kyi thod/ /  
  
nyon mongs dri ma kun las 'das/ /  
dus gsum dus med rtogs pa po/ /  
sems can kun gyi gtso bo che/ /  
yon tan thod can rnams kyi thod/ /  
> 86b rtogs pa po] em.; rtog pa po VM  
> % klu chen po - monlam

Beyond the stains every last affliction,  
Aware of timelessness in all three times,  
Most eminent amongst all sentient beings,  
The crown amongst those crowned with noble virtues, (86)

- 86a: VM connects *sarva* with *kleśa* rather than, like Tib., with *kleśamala*.
- 86b: Tib. appears to take gati in the sense of knowing. For the ancient translation, gatīṃgata - ‘reached knowledge’ - is rendered as rtogs pa po, whereas the Kangyur translation add the word *gnas*. It’s unclear to me if VV understood gatīṃgata in this sense.
- 86c: *sems can kun gyi klu chen po* has a 42 to 22 advantage in terms of BDRC etext hits.
- 86d: VV appears to understand the compound as ‘the crown of the crown (i.e. the best of the best) of fine qualities’.

sarvopadhivinirmukto vyomavartmani susthitaḥ |  
mahācintāmaṇidharaḥ sarvaratnottamo vibhuḥ || 87 ||

lhag ma kun las rnam grol ba/ /  
nam mkha'i lam la rab gnas pa/ /  
yid bzhin nor bu chen po 'chang/ /  
khyab bdag rin chen kun gyi mchog/ /  
  
lus kun las ni rnam grol ba/ /  
nam mkha'i lam la rab gnas pa/ /  
[VM f. 22r] yid bzhin nor bu chen po 'chang/ /

khyab bdag rin chen kun gyi bdag/ /  
 > % monlam - nyon mons kun las rnam grol ba  
 > % kun gyi mchog - monlam

Completely free from every kind of substrate,<sup>43</sup>  
 Established firmly on the path of space,  
 A splendid wish-fulfilling jewel in hand,  
 The best of all that's precious, omnipresent, (87)

- 87a: BDRC etext hits—lus kun, 10; nyon mongs, 57; lhag ma, 18. All are common ways of translating upadhi.

mahākālpataruḥ sphīto mahābhadraghaṭottamaḥ |  
 sarvasattvārthakṛt kartā hitaiṣī sattvavatsalaḥ || 88 ||

dpag bsam shing chen rgyas pa ste/ /  
 bum pa bzang po che ba'i mchog/ /  
 byed pa sems can kun don byed/ /  
 phan 'dogs sems can mnyes gshin pa/ /

dpag bsam shing chen rgyas pa ste/ /  
 bum pa bzang po che ba'i mchog/ /  
 byed pa sems can kun don byed/ /  
 phan 'dogs sems can mnyes gshin pa/ /  
 > % phan 'dod - monlam

Great wish-fulfilling tree, most plentiful,  
 The greatest of all great auspicious vases,  
 Fulfilling the aims of living beings, a doer,  
 An ally, most beloved to all creatures, (88)

śubhāśubhajñāḥ kālajñāḥ samayajñāḥ samayī vibhuḥ |  
 sattvendriyajño velajño vimuktitrayakovidāḥ || 89 ||

bzang ngan shes shing dus shes pa/ /  
 khyab bdag dam shes dam tshig ldan/ /  
 dus shes sems can dbang po shes/ /  
 rnam grol gsum la mkhas pa po/ /

bzang ngan shes shing dus shes pa/ /  
 khyab bdag dam shes dam tshig ldan/ /  
 dus shes sems can dbang don shes/ /  
 rnam grol gsum la mkhas pa po/ /  
 > % dbang po - monlam

Aware of good and bad, aware of times,  
 The omnipresent knower of the pledges,

<sup>43</sup>For throughout *Nāmasaṅgīti* we translate *upadhi* as 'substrate', but the word as a technical Buddhist term has a number of possible meanings, depending on context. For example, it can also mean 'remainder', 'body', or 'afflictions'. Tibetan translations of the *Nāmasaṅgīti* and other texts render this term in various ways.

Upholding pledges, conscious of occasions,  
 Awake to varied aptitudes in beings,  
 With expertise in threefold liberation,<sup>44</sup> (89)

guṇī guṇajño dharmajñāḥ praśasto maṅgalodayaḥ |  
 sarvamāṅgalyamāṅgalyaḥ kīrtir lakṣmīr yaśaḥ śubhaḥ || 90 ||  
 > sarvamāṅgalyamāṅgalyaḥ] VV ms-c; sarvamaṅgalaṃ māṅgalyaḥ ed-d VV  
 ms-b

yon tan ldan zhing yon tan shes/ /  
 chos shes rab zhi bkra shis 'byung/ /  
 bkra shis kun gyi bkra shis pa/ /  
 grags pa dpal mo snyan pa dge/ /

yon tan ldan zhing yon tan shes/ /  
 [VM f. 22v] chos shes bkra shis bkra shis 'byung/ /  
 bkra shis kun gyi bkra shis pa/ /  
 grags pa bkra shis snyan grags dge/ /  
 > 90d grags pa] em.; grags pa'i VM

With virtues, knowing virtues, knowing Dharma,  
 Auspicious, source of all auspiciousness,  
 Of all auspicious things the most auspicious,  
 Great splendour, glory, good, most prosperous, (90)

- 90b: The Kangyur translation reads *rab zhi*, which may have arisen from the reading (or misreading) *praśānta*. The ancient translation has understood *praśasta* in the sense of 'auspicious', but it can also mean 'lauded' etc.
- 90c: Davidson appears to interpret (incorrectly) *māṅgalya* as meaning 'auspiciousness'; it is, as VV shows, and adjective. He also translates *śubha* as 'goodness', while it too should probably be an adjective.
- QUESTION: Can *kīrti*, *lakṣmī*, and *yaśas* be treated like adjectives? It seems Mañjuśrī is now being identified with more abstract things.

mahotsavo mahāśvāso mahānando mahāratiḥ |  
 satkāraḥ satkṛtīr bhūtiḥ pramodaḥ śrīyaśaspatiḥ || 91 ||  
 > śrīyaśaspatiḥ] VV; śrīr yaśaspatiḥ ed-d

dbugs 'byin chen po dga' ston che/ /  
 dga' ba chen po rol pa che/ /  
 bkur sti rim gro phun sum tshogs/ /  
 rab tu dga' ba grags bdag dpal/ /

dbugs 'byin chen po dga' ston che/ /  
 dga' chen rol mo chen po ste/ /

<sup>44</sup>According to both Vimalamitra and Vilāsavajra, the three forms of liberations are that of *śrāvakas*, *pratyekabuddhas*, and buddhas.



bkur sti rim gro phun sum tshogs/ /  
 mchog tu dga' ba grags bdag dpal/ /  
 > 91d mchog tu dga' ba] em.; mtshog tu dga' ba'i VM

Great reassurance, foremost celebration,  
 Great joyousness, the highest form of pleasure,  
 Abundance, reverence, action venerable,  
 Great happiness, the noble lord of splendour, (91)

- 91c satkāra and satkṛti appear to be complete synonyms, but VV gives a creative interpretation of the latter: 'the action of the venerable'. *bskur sti* and *rim gro* are also synonyms.
- VV reads śrīyaśaspati and interprets it as 'the lord of the splendour of goddesses'. The reading is attractive, but the interpretation is a bit forced; hence we follow Tib.
- QUESTION: Are satkṛtir bhūtiḥ feminine nouns here?

vareṇyo varadaḥ śreṣṭhaḥ śaraṇyaḥ śaraṇottamaḥ |  
 mahābhayāriḥ pravaro niḥśeṣabhayanāśanaḥ || 92 ||

mchog ldan mchog sbyin gtso bo ste/ /  
 skyabs kyi dam pa skyabs su 'os/ /  
 rab mchog 'jigs pa chen po'i dgra/ /  
 'jigs pa ma lus sel ba po/ /  
 > % Amarakośa: vareṇya = pradhāna

mchog ldan mchog sbyin gtso bo ste/ /  
 skyabs kyi dam pa skyabs su 'os/ /  
 'jigs chen dgra ste rab kyi mchog /  
 'jigs pa ma lus sel ba po/ /  
 > 'jigs chen dgrs] em.; 'jig rten dgra VM

The greatest granter of all wishes, wished for,  
 The highest source of refuge, refuge granting,  
 The fearsome enemy of potent danger,  
 Alleviating danger in all forms, (92)

- 92c: BDRC etext hits: 'jigs chen dgra, 34; 'jig rten dgra 24; rab mchog 'jigs 4. Correct reading is almost certainly 'jigs chen dgra, but VM comments on 'jig rten dgra. Further evidence that the author did not refer to a Sanskrit text.

śikhī śikhaṇḍī jaṭilo jaṭī mauṇḍī kirīṭimān |  
 pañcānanaḥ pañcaśikhaḥ pañcacīrakaśekharaḥ || 93 ||

gtsug phud phud bu ral pa can/ /  
 ral pa mgo reg cod pan ldan/ /  
 gdong lnga gtsug phud lnga dang ldan/ /  
 zur phud lnga dang ldan pa'i thod/ /

[VM f. 23r] gtsug phud phud bu lcang lo can/ /  
 ral pa muny+dza cod pan thogs/ /  
 gdong lnga gtsug phud lnga dang ldan/ /  
 zur phud lnga pa me tog thod/ /

With tufts of hair, with plumes of luscious hair,  
 With matted hair, with matted locks, chord-tied,<sup>45</sup>  
 Five faced, with five hair tufts, his head well-crowned,  
 His head adorned with garlands of five strands, (93)

- 93b: The Kangyur translation suggests reading *mauṇḍī*, which the translator interprets as meaning ‘bald’. VV, by contrast, interprets *mauṇḍī* as ‘bearing a skull [cup]’. The ancient translation suggests reading *mauñjin*, which would be refer to one who wears the sacred chord or girdle of a brahmin. VM takes *ral pa* as a chord and *muñja* as the belt.
- 93d: The ancient translation has rendered *pañcacīrakāśekharaḥ* as *zur phud lnga pa me tog thod*, indicating that *śekhara* is understood as a flower garland. This is possible, and we reflect it in our translation, but it is not necessary. In his introduction to ch. 4, VV (Tribe 2016: 255) makes it fairly clear that he understands the *śekhara* in question to be formed of five hair braids: *ādibuddhaṃ bhagavantaṃ pañcānanam iti pañcamukham, pañcaśikham iti pañcacīrakam, ta-syaiva bandhanāt pañcacīrakāśekharaṃ*. VM, for his part, treats *pañcacīraka* as a separate name, again evidence that the author probably did not have access to a Sanskrit text.

mahāvratadharo mauñjī brahmacārī vratottamaḥ |  
 mahātapās taponiṣṭhaḥ snātako gautamo ’graṇīḥ || 94 ||

mgo zlum brtul zhugs chen po ‘chang/ /  
 shangs par spyod pa brtul zhugs mchog/ /  
 dka’ thub mthar phyin dka’ thub che/ /  
 khruś ldan go’u ta ma mchog /

[VM f. 23v] mgo zlum brtul zhugs chen po ‘chang/ /  
 tshangs par spyod pa brtul zhugs mchog /  
 dka’ thub mthar phyin dka’ thub che/ /  
 gtsang gnas dam pa gau ta ma/ /  
 > % zhugs chen po pa - monlam

Upholding great observances, head shaven,  
 The foremost of observances, chaste student,

<sup>45</sup>‘Chord-tied’ (*mauñjin*) indicates that Mañjuśrī wears the sacred chord of a brahmin. In some witnesses of the text, this name is exchanged with the name *mauṇḍin* from the following verse, and this can be interpreted to mean that Mañjuśrī has a shaved head (as a renunciate) or that he carries a skull cup (as a practitioner of extreme asceticism). The Kangyur translation of the *Nāmasaṅgīti* indicates that *mauṇḍin* was read both in this verse and in the following. Regardless, commentators tend to agree that this portion of the text shows how Mañjuśrī can appear with the garb and appearance of various Buddhist and non-Buddhist religious practitioners.

With great austerities perfected fully,<sup>46</sup>  
He is the greatest bather, Gautama; (94)

- 94a: The Kangyur translation now translates *mauṇḍī* as *mgo zlum*. This probably indicates some confusion on the part of the translator.
- 94d: We assume that *gtsang gnas* is a valid translation of *snātaka*; however, it would be difficult to arrive at the meaning of ‘bather’, i.e. one who perform ablutions, based on the Tibetan alone. VV gives an alternate explanation for *gtsang gnas*; this may be worth investigating as further evidence.
- QUESTION: *vrattottamaḥ*: is he the observance itself also?

brahmavid brāhmaṇo brahmā brahmanirvāṇam āptavān |  
muktir mokṣo vimokṣāṅgo vimuktiḥ śāntatā śivaḥ || 95 ||

bram ze tshangs pa tshangs pa rig/ /  
tshangs pa mya ngan ’das pa thob/ /  
grol ba thar pa rnam grol lus/ /  
rnam grol zhi ba zhi ba nyid/ /

bram ze tshangs pa tshangs pa shes/ /  
mya ngan ’das pa tshangs pa thob/ /  
grol ba thar pa rnam grol lus/ /  
rnam grol zhi ba zhi ba nyid/ /  
> % grol ba’i thar pa - monlam

A brahmin, Brahmā, knower of *brahman*,<sup>47</sup>  
Arrived in full at *brahman nirvāṇa*,  
Awakening, its branches,<sup>48</sup> liberation,  
Release, complete tranquillity, quiescence,<sup>49</sup> (95)

- 95a: For VV, brahman etc. all have their basic Hindu associations here.
- 95b: VV interprets *brahmanirvāṇam* as one word and *āptavān* as a second word. The two Tibetan translations have understood these words are syntactically connected. Although we follow the latter for our translation, VV’s interpretation is perhaps more consistent with the general pattern of names in the *Nāmasaṅgīti*.

<sup>46</sup>More precisely, here two names should be understood: ‘he whose austerities are great’ and ‘he in whom austerities have culminated’.

<sup>47</sup>A ‘brahmin’ is a member of the bhramin caste, ‘Brahmā’ refers to the deity known by that name, and ‘*brahman*’ can be understood as ultimate reality. Commentators vary in their accounts of how these conventionally ‘Hindu’ terms relate to Mañjuśrī.

<sup>48</sup>Vilāsavajra comments that ‘the branches of awakening’ (*vimokṣāṅga*; Tib. *rnam grol lus*) are the seven branches of awakening and the eight-branched path of noble beings. Vimalamitra, perhaps led by the Tibetan rendering the term ‘branch’ as *lus* (‘body’), interprets as meaning ‘the body of awakening’—i.e., the body that is achieved on achieving full liberation.

<sup>49</sup>The word *śiva* (translated here as ‘quiescence’) may also be understood with the meaning ‘good’ or ‘beneficial’; or, although not mentioned by commentators, it may refer to the god who bears the name Śiva.

nirvāṇaṃ nirvṛtiḥ śāntiḥ śreyoniryāṇaṃ antagaḥ |  
 sukhaduḥkhāntakṛṇ niṣṭhā vairāgyaṃ upadhikṣayaḥ || 96 ||  
 > śreyoniryāṇaṃ] VV; śreyo niryāṇaṃ ed-d  
 > antagaḥ] VV; antakaḥ ed-d

mya ngan 'das zhi mya ngan 'das/ /  
 legs par nges 'byung mthar byed pa/ /  
 bde dang sdug bsngal mthar byed gnas/ /  
 'dod chags bral ba brtags pa zad/ /

mya ngan 'das zhing mya ngan 'das/ /  
 legs par mya ngan 'das dang nye/ /  
 bde sdug sel ba mthar 'gyur pa/ /  
 chags bral lus las 'das pa po/ /  
 > 96a emend zhing to zhi

*Nirvāṇa*, peacefulness, tranquillity,  
 Approaching graceful entry to *nirvāṇa*,  
 The culmination, ending pain and pleasure,  
 The state devoid of passion, free from substrates, (96)

- 96b: Our translation is an attempt to follow the ancient translation, but there are a few problems here: First, as opposed to ed-d, *śreyo* appears to be taken in compound by VV and in both Tibetan translations (if we assume that *legs par* is indeed the correct reading as opposed to, say, legs pa). VV does not spell out the relationship between *śreyo* and *niryāṇa*, but we take it adverbially, qualifying the action of *niryāṇa*. However, the ancient translation further hints at reading *nirvāṇa* in place of *niryāṇa*. For the last word of the quarter, the Kangyur translation probably reflects the reading *antaka*, whereas VV clearly has *antaga*. With its *dang nye*, the ancient translation may actually reflect *antika*, which can occasionally govern an accusative.

- A lot of feminine and neutre names here.

- *upadhi* again interpreted variously

ajayo 'nupamo 'vyakto nirābhāso nirañjanaḥ |  
 niṣkalaḥ sarvago vyāpī sūkṣmo bijam anāsravaḥ || 97 ||

thub pa med pa dpe med pa/ /  
 gsal min mi snang gos pa med/ /  
 cha med kun 'gro khyab pa po/ /  
 phra mo sa bon zag pa med/ /

thub pa med pa dpe med pa/ /  
 mi mngon mi snang gsal byed min/ /  
 mi 'gyur kun 'gro khap pa po/ /  
 phra zhing [f. 55r] zag med sa bon bral/ /

Beyond defeat, unmanifest, unmatched,

Not making manifest, appearance-free,  
Pervasive, timeless, fully omnipresent,  
Minute, beyond defilements, seed-free, (97)

- 97b: *nirañjana*/gsal byed min/‘not making manifest’: Our translation follows what is suggested by the ancient translation, although it probably not the most natural interpretation of *nirañjana*. Given the context, it does make sense to say that Mañjuśrī does not appear and he does not ‘colour’ other thing, i.e. make other things appear. The Kangyur translation or *nirañjana* as ‘gos pa med’ is a natural one.
- 97c *niṣkala*/‘gyur ba med/‘timeless’: This translation attempts to somewhat harmonise the reading of the ancient translation (*mi ‘gyur\** - ‘without change’) with that of our Sanskrit witness and Kangyur translation (*niṣkala/cha med* - ‘without parts’). If we take *kalā\** as referring to a unit of time, to be without *kalās* is, therefore, to be unchanging or timeless.
- 97d *bījam*: The translation ‘seedless’ follows the ancient translation. ‘*bījam*’ could be acceptable reading of the Sanskrit text without emendation, but the word should then be in a masculine form. Vilāsavajra’s commentary, as well as the Dege translation, only support reading *bījam*.

arajo virajo vimalo vāntadoṣo nirāmayah |  
suprabuddho vibuddhātma sarvajñaḥ sarvavit paraḥ || 98 ||

rdul med rdul bral dri ma med/ /  
[6r]nyes pa spangs pa skyon med pa/ /  
shin tu rab sad rnam sad bdag /  
thams cad ye shes kun rig mchog /

rdul med rdul bral dri ma med/ /  
nyes pa spangs pa skyon med pa/ /  
shin tu sad pa sad pa’i bdag /  
kun shes kun rig dam pa po/ /

Unstained, devoid of passion, passionless,<sup>50</sup>  
Controlling humours, free from every illness,  
By nature most awakened, fully awake,  
Omniscient, knowing everything, supreme, (98)

- 98c: *vibuddhātma* = he whose nature is those more awakened than the śrāvakas etc.

<sup>50</sup>The names translated here as ‘devoid of passion’ and ‘passionless’ point toward the *guṇa* of *rajas*, from the triad of *sattva* (light/goodness), *rajas* (passion/energy), and *tamas* (darkness/inertia). This connection also suits the two names given in 98b, which connote freedom from disease related to the three humours (which are in turn based on the three *guṇas*). The Tibetan translation of the word *rajas* (i.e., *rdul*), while also referring to the *guṇa* in a technical context, can equally imply either a minute particle or a fault (*nyes rkyon*).

- 98d: *sarvajñā*: The Kangyur translation's rendering of *sarvajñā* as *thams cad ye shes* is either wrong or based on another reading.

vijñānadharmatātīto jñānam advayarūpadhṛk |  
nirvikalpo nirābhogas tryadhvasambuddhakāryakṛt || 99 ||

rnam par shes pa'i chos nyid 'das/ /  
ye shes gnyis med tshul 'chang ba/ /  
rnam par rtog med lhun gyis grub/ /  
dus gsum sangs rgyas las byed pa/ /

rnam par shes pa'i chos nyid 'das/ /  
ye shes gnyis med tshul 'chang[1] ba/ /  
rnam par rtog med lhun gyis grub/ /  
dus gsum sangs rgyas las byed pa/ /  
'chang] em.; 'tshang NyiGyu

Beyond reality as consciousness,  
Pristine awareness, bearing non-dual form,  
Beyond conceptualisation, effort-free,  
Acting as buddhas do in every age, (99)

[ed-d p. 57] anādinidhano buddha ādibuddho niranyvayaḥ |  
jñānaikacakṣur amalō jñānamūrtis tathāgataḥ || 100 ||

sangs rgyas thog ma tha ma med/ /  
dang po'i sangs rgyas ris med pa/ /  
ye shes mig gcig dri ma med/ /  
ye shes lus can de bzhin gshegs/ /

sangs rgyas thog ma tha ma med/ /  
dang po'i sangs rgyas rgyud med pa/ /  
ye shes mi gcig dri ma med/ /  
ye shes lus can de bzhin gshegs/ /  
> rgyud med pa] em.; rgyu med pa] VM

The Buddha, endless and beginningless,  
The Buddha at the start, devoid of sequence,  
With wisdom as his only eye, unstained,  
*Tathāgata*, with wisdom as his body, (100)

- 100b, *niranvaya*: Most witnesses of the ancient translation read *rgyu med pa*, although there are a handful that support *rgyud med pa*. The latter is almost certainly correct. VV glosses *anvaya* as *krama*, while the Amarakośa has it as a synonym of *vaṃśa*. The meaning should be sequence/lineage/succession/etc. Davidson's (1981: 30 n. 95) remark that 'all commentaries gloss the term as specifically devoid of causation' is wrong. In any case, the idea appears to be that Mañjuśrī, having no beginning or end, is without a sequence or continuum in which change takes place.

vāgiśvaro mahāvādī vādirāḍ vādipuṃgavaḥ |  
vadatāṃ varo variṣṭho vādisiṃho 'parājitaḥ || 101 ||

tshig gi dbang phyug smra ba che/ /  
smra ba'i skyes mchog smra ba'i rgyal/ /  
smra ba'i dam pa mchog gi gnas/ /  
smra ba'i seng ge thub pa med/ /

tshig gi dbang phyug smra ba che/ /  
smra ba'i skyes mchog smra ba'i rgyal/ /  
smra ba'i dam pa mchog gi gnas/ /  
smra ba'i seng ge tshugs pa med/ /

The sovereign of all language, great debater,  
The king of discourse, best of orators,  
The best and greatest of communicators,  
The unassailable, the lion of speech, (101)

- The translation attempts bring out different nuances from these forms derived from √vad.

samantadarśī prāmodyas tejomālī sudarśanaḥ |  
śrīvatsaḥ suprabho diptir bhābhāsvarakaradyutiḥ || 102 ||  
> bhābhāsvarakaradyutiḥ] VV; bhā bhāsvarakaradyutiḥ ed-d

kun tu lta ba mchog tu dga' / /  
gzi brjid phreng ldan blta na sdug /  
'od bzang 'bar ba dpal gyi be'u / /  
snang ba gsal bar byed pa'i 'od / /

kun tu lta ba mchog tu dga' / /  
gzi brjid phung po<sup>51</sup> lta na sdug /  
'od bzangs 'bar ba dpal kyi be'u / /  
lag na 'od 'bar snang ba po / /  
> <sup>52</sup> phreng ba] em.; phung po NyiGyu  
> % check for lta bas variant

<sup>51</sup>*Chanting the Names of Mañjuśrī*, commonly known as simply the *Nāmasaṅgīti*, is one of the most highly revered tantras throughout all lineages and practice systems of Vajrayāna Buddhism. In it Buddha Śākyamuni teaches Vajrapāṇi and his retinue a list of names for the wisdom body of Mañjuśrī, the heart of all *tathānatas*. Expressed in attractive and at time playful verses, the names evoke an extremely vast array of topics and images, from the mundane to the transcendent, and from the quiescent to the ferocious. The *Nāmasaṅgīti* has had a central role in the daily chanting of Buddhist practitioners for centuries, and it is also commonly the first text to be recited on special occasions. **Description of text**

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With universal vision, true delight,  
 With fire garlands, handsome to behold,  
 The endless knot,<sup>53</sup> most radiant, great lustre,  
 With shining rays in hand providing light, (102)

- 102d, *bhābhāsvarakaradyutiḥ*: VV reads this word as a compound, unlike what is printed in ed-d. VV interprets the compound as a *tatpuruṣa*, but the exact significance he draws from it is a bit difficult to discern, since all of the words more or less amount to meaning 'light': *bhāśabdo raśmiparyāya ākārānto py asti | bhāśvarāś ca te karāś ca | bhāśvarakarāḥ krodhadīdhitayaḥ | bhānām* ○ *bhāśvarakarāḥ | bhābhāsvarakarāḥ | teṣāṃ dyutir bhābhāsvarakaradyutiḥ* /. As for the Kangyur translation's reading of *snang ba gsal bar byed pa'i 'od*, it can be understood in different ways, but what is fairly clear is that *kara\** has been taken in the sense of 'making' (this seems like a stretch). The ancient translation's 'lag na 'od 'bar snang ba po' suggests 'kara' in the sense of 'hand', and it seems very possible that this was read as a separate word: *bhābhāsvarakarāḥ dyutiḥ\**. Again, we follow the ancient translation here.

- one feminine noun: *dīpti*; also *\*dyuti*, if *tatpuruṣa* or uncompound.

*mahābhiṣagvaraḥ śreṣṭhaḥ śalyahartā niruttaraḥ |*  
*aśeṣabhaiṣajyataruḥ kleśavyādhimahāripuḥ || 103 ||*  
 > *mahābhiṣag varaḥ*] VV; *mahābhiṣagvaraḥ* ed-d

*sman pa che mchog gtso bo ste/ /*  
*zug rngu 'byin pa bla na med/ /*  
*sman rnam ma lus ljon pa'i shing/ /*  
*nyon mongs nad kyi dgra che ba/ /*

*sman pa che mchog gtso bo ste/ /*  
*zug rngu 'byin pa bla na med/ /*  
*sman rnam ma lus ljon pa'i shing/ /*  
*nad do cog gi dgra che ba/ /*  
 > *gtso bo ste*] em.; *gtso bos te NyiGyu*  
 > *zug rngu*] em.; *zug rngu NyiGyu*  
 > *dgra*] em.; *dgra NyiGyu*

The best and foremost of all great physician,  
 Unequalled in removing thorns of pain,  
 A tree providing medicine for all,  
 A foe opposing every malady, (103)

- 103d, *kleśavyādhimahāripuḥ*: Unlike VV and the Kangyur translation, the ancient translation, which we follow, does not have a reflex for *kleśa*.

<sup>53</sup>Alternatively, Mañjuśrī is 'Śrī's beloved' (*śrīvatsa*). According to Vailāsavajra, a mark which has the shape of a so-called endless knot is situated uniquely at the hearts of buddhas. Śrīvatsa is also a common epithet for Viṣṇu and the mark on his chest.



trailokyatilakaḥ kāntaḥ śrīmāṃ nakṣatramaṇḍalaḥ |  
daśadigvyomaparyanto dharmadhvajamahocchrayaḥ || 104 ||

sdug gu 'jig rten gsum gyi mchog /  
dpal ldan rgyu skar dkyil 'khor can/ /  
phyogs bcu nam mkha'i mthar thug pa/ /  
chos kyi rgyal mtshan chen po bsgreng/ /

sdug gu 'jig rten gsum gyi mchog /  
dpal ldan rgyu skar dkyil 'khor can/ /  
phyogs bcu nam mkha'i mthar thug pa/ /  
chos kyi rgyal mtshan legs par 'dzugs/ /

The lovely crowning jewel of all three worlds,  
A cluster of the stars, most glorious,  
The end of space in all its ten directions,  
The hoisting high of Dharma's victory flag, (104)

- 104d: VV provides the overall sense as follows: 'He is a great one whose rising/elevation (*ucchraya*) is great in the form of the Dharma victory flag in the ends of space in all directions.' This is perhaps a rather natural understanding of the Sanskrit. Both Tib. translation render *ucchraya* with a transitive verbal form—'planting' in the ancient translation and 'hoisting' in the bKa' 'gyur translation. This causative sense of *ut-√śri* is probably not normally possible with *uccharaya* - rather, we would expect *ucchrayana*. In it unclear if these Tibetan translation intend the meaning to be that he hoists/plants the flag, or that he is the hoisting/planting of the flag - or perhaps there's no great difference.

jagacchatraikavipulo maitrikaruṇāmaṇḍalaḥ |  
padmanarteśvaraḥ śrīmān ratnacchatro mahāvibhuḥ || 105 ||  
> śrīmān] em.; śrīmāṃ ed-d

'gro ba'i gdugs gcig yangs pa ste/ /  
byams dang snying rje'i dkyil 'khor can/ /  
dpal ldan pad+ma gar dbang phyug /  
khyab bdag chen po rin chen gdugs/ /

'gro ba'i gdugs gcig yangs pa ste/ /  
byams dang snying rje'i dkyil 'khor can/ /  
dpal ldan pad+ma gar gyi bdag /  
khyab bdag chen po rin chen gdugs/ /  
> chen po] em.; chen por NyiGyu  
> gdugs] em.; dugs NyiGyu

Sharing one large umbrella with the world,  
With love and kindness as his *maṇḍala*,  
The celebrated lotus lord of dance,<sup>54</sup>  
Pervasive with his precious parasol, (105)

<sup>54</sup>The 'lotus lord of dance' translates Padmanarteśvara, a name commonly associated with Lokeśvara.

- 105a, *jagacchatraikavipula*: VV says this is an ablative *bahuvrīhi*-‘he from whom there is the unique, broad umbrella for the world’. Our English translation takes some liberties.
- 105b & d, *maitrīkaruṇāmaṇḍalaḥ*, *ratnacchatra*: VV treats both as *tatpuruṣas*, but we are attracted to reading them as a genitive *bahuvrīhis*.

sarvabuddhamahārājā sarvabuddhātmabhāvadhr̥k |  
sarvabuddhamahāyogaḥ sarvabuddhaikaśāsanaḥ || 106 ||

sangs rgyas kun gyi rgyal po che/ /  
sangs rgyas kun bdag dngos po 'dzin/ /  
sangs rgyas kun gyi rnal 'byor che/ /  
sangs rgyas kun gyi bstan pa gcig /  
  
sangs rgyas kun gyi gzi brjid che/ /  
sangs rgyas kun sku 'chang [NyiGyu f. 55v] ba/ /  
sangs rgyas kun gyi rnal 'byor che/ /  
sangs rgyas kun gyi bstan pa gcig /  
> gyi gzi brjid che] em.; kyi gzi brjid che NyiGyu

The blazing energy of all the buddhas,  
With bodies fully shared by all the buddhas,  
The highest union formed with all the buddhas,  
The single teaching taught by all the buddhas, (106)

- 106a, *sarvabuddhamahārājā*: The ancient translation probably reflects a different Sanskrit reading with ‘sangs rgyas kun gyi gzi brjid che/ /’.
- 106b, *sarvabuddhātmabhāvadhr̥k*: We follow the ancient translation in understanding ‘ātmabhāva’ in the sense of ‘body’. Vilāsavajra has a different interpretation, and this is probably mirrored in the bKa’ ‘gyur translation: i.e., ‘bearer of the existence of the nature of all buddhas’.

vajraratnābhiṣekaśrīḥ sarvaratnādhipeśvaraḥ |  
sarvalokeśvarapatiḥ sarvavajradharādhipaḥ || 107 ||

rdo rje rin chen dbang bskur dpal/ /  
rin chen kun bdag dbang phyug ste/ /  
'jig rten dbang phyug kun gyi bdag/  
rdo rje kun 'chang mnga' bdag ste/ /  
  
rdo rje rin chen dbang bskur dpal/ /  
rin chen kun bdag dbang phyug ste/ /  
'jig rten dbang phyug kun gyi bdag/  
rdo rje 'dzin pa kun gyi rje/ /  
> kun gyi bdag] em.; kun kyi bdag NyiGyu

Most glorious with Vajraratna’s blessing,  
The highest sovereign lord of Sarvaratna,

The king supreme of Sarvalokeśvara,  
The lord on high of Sarvavajradhara, (107)

sarvabuddhamahācittaḥ sarvabuddhamanogatiḥ |  
sarvabuddhamahākāyaḥ sarvabuddhasarasvatiḥ || 108 ||

sangs rgyas kun gyi thugs che ba/ /  
sangs rgyas kun gyi thugs la gnas/ /  
sangs rgyas kun gyi sku che ba/ /  
sangs rgyas kun gyi mtsho dang ldan/ /

sangs rgyas kun gyi thugs che ba/ /  
sangs rgyas kun gyi thugs la gnas/ /  
sangs rgyas kun gyi sku che ba/ /  
sangs rgyas kun gyi gsung yang yin/ /  
> thugs che ba] em.; thugs pa NyiGyu

The quintessential mind of Sarvabuddha,<sup>55</sup>  
Residing in the mind of every buddha,  
The greatest body borne by every buddha,  
The lovely speech enriching every buddha, (108)

- 108d, sarasvatiḥ: The Kangyur translation has interpreted *sarasvatī* not as speech but 'having a lake' (*mtsho dang ldan*)!

vajrasūryamahāloko vajrendruvimalaprabhaḥ |  
virāgādimahārāgo viśvavarṇojjvalaprabhaḥ || 109 ||  
> vajrasūryamahāloko] VV; varjasūryo mahāloko ed-d

rdo rje nyi ma snang ba che/ /  
rdo rje zla ba dri med 'od/ /  
chags bral dang po chags pa che/ /  
kha dog sna tshogs 'bar ba'i 'od/ /

rdo rje nyi ma snang ba che/ /  
rdo rje zla ba dri med 'od/ /  
chags bral la sogs chags pa che/ /  
kha dog sna tshogs 'bar ba'i 'od/ /

The scorching brightness from the vajra sun,  
With stainless lustre from the vajra moon,  
Great passion of the passionless and others,  
With multi-coloured rays that brightly blaze, (109)

- 109a: Following Vilāsavajra, we read *vajrasūryamahālokaḥ* instead of *varjasūryo mahālokaḥ* as printed in Davidson's edition. Tib. is ambiguous.

<sup>55</sup>Vilāsavajra appears to treat Vajraratna and so on (i.e. the names in verse 107–108a) as proper names, and he, as Vimalamitra does too, identifies them with, respectively, Akṣobhya, Ratnasambhava, Amitābha, Amoghasiddhi, and Vairocana.

saṃbuddhāvajraparyāṅko buddhasaṃgītidharmadhṛk |  
 buddhapadmodbhavaḥ śrīmān sarvajñajñānakośadhṛk || 110 ||  
 > śrīmān] em.; śrīmāṃ ed-d

rdo rje skyil krung rdzogs sangs rgyas/ /  
 sangs rgyas brjod pa'i chos 'dzin pa/ /  
 dpal [6v] ldan sangs rgyas pad+ma skyes/ /  
 kun mkhyen ye shes mdzod 'dzin pa/ /

rdo rje skyil krung rdzogs sangs rgyas/ /  
 sangs rgyas 'gro ba'i chos 'dzin pa/ /  
 dpal [6v] ldan pad+ma sangs rgyas skyes/ /  
 kun mkhyen ye shes mdzod 'dzin pa/ /

The perfect buddhas' perfect vajra posture,  
 Retaining for all beings the buddhas' Dharma,  
 The lotus buddhas'<sup>56</sup> celebrated son,  
 The knowledge treasurer for the omniscient, (110)

- 110a, *buddhasaṃgītidharmadhṛk*: VV and the Kangyur translation interpret this along the lines of 'bearing the Dharma of the buddhas'/the Buddha's recitation'. VM takes \*'gro ba' in the sense of sentient being. This seems like a natural reading of the ancient translation; it's unknown if it reflects an alternative Sanskrit text, or some other form of transmission error.

viśvamāyādharo rājā buddhavidyādharo mahān |  
 vajratikṣṇo mahākhaḍgo viśuddhaḥ paramākṣaraḥ || 111 ||

rgyal po sgyu 'phrul sna tshogs 'chang/ /  
 che ba sangs rgyas rig pa 'chang/ /  
 rdo rje rnon po ral gri che/ /  
 rnam par dag pa 'gyur med mchog /

rgyal po sgyu 'phrul sna tshogs 'chang/ /  
 che ba sangs rgyas rigs sngags rgyal/ /  
 rdo rje rnon po ral gri che/ /  
 yi ge mchog ste rnam par dag /  
 > rnon po] em.; non po NyiGyu

The sovereign king, controlling all illusions,  
 The foremost master of the Buddha's spells,  
 Called Vajratikṣṇa, sword supremely mighty,  
 Completely pure, the highest syllable, (111)

duḥkhaçchedamahāyānavajradharmamahāyudhaḥ |  
 jinajig vajragāmbhīryo vajrabuddhir yathārthavit || 112 ||  
 > mahāyāna] VV; \*mahāyāno ed-D

<sup>56</sup>Vilāsavajra explains that the name 'lotus buddhas' is to be understood as a metaphorical comparison: the buddhas are like lotus because they are free from stains.

theg pa chen po sdug bsngal gcod/ /  
 mtshon cha chen po rdo rje chos/ /  
 rdo rje zab mo dzin dzik /  
 rdo rje blo gros don bzhin rig /  
  
 theg pa chen po sdug bsngal gcod/ /  
 mtshon cha chen po rdo rje chos/ /  
 rdo rje zab mo dzin na dzik /  
 rdo rje blo gros don bzhin rig /  
 > mtshon cha] em.; tshon cha NyiGyu  
 > dzin na] em.; 'dzin na NyiGyu

Atop pain's remedy—the Mahāyāna—  
 With vajra-Dharma as his mighty weapon,  
 With vajra depth, renowned as Jinajik,  
 With vajra thought, aware of how things are, (112)

- 112ab, duḥkhaccheda\*: We follow VV's lead for this, but a more literal translation that takes into account his analysis would be: 'one whose great weapon is the vajra dharma of the pain-cutting great vehicle.' Tib. translates all of the Sanskrit words, but doesn't strongly suggest one or another interpretation. Against ed-d, the compounded reading is easier to deal with.

- QUESTION: what does jinajik mean? VV: tatra jina[ms-c f. 80 – missing] [ms-b p. 17]g iti jinā akṣobhyādayas tathāgatās tām ((jāya))ty abhibhavaty ādhipatyeneti jinajig bhagavān mahāvairocanaḥ sa eva bhagavān mañjuśrīḥ ||  
 sarvapāramitāpūrī sarvabhūmivibhūṣaṇaḥ |  
 viśuddhadharmanairātmyaṃ samyagjñānenduḥṣṭprabhaḥ || 113 ||

pha rol phyin pa kun rdzogs pa/ /  
 sa rnam thams cad rnam par brgyan/ /  
 rnam par dag pa bdag med chos/ /  
 yang dag ye shes zla 'od bzang/ /  
  
 pha rol phyin pa kun rdzogs pa/ /  
 sa rnam kun gyi rgyan dang ldan/ /  
 rnam par dag pa bdag med chos/ /  
 yang dag ye shes zla 'od bzang/ /  
 > gyi rgyan] em.; kyi brgyan NyiGyu

Perfecting all perfections perfectly,  
 Adorned by all the grounds of bodhisattvas,  
 The selflessness of pure phenomena,  
 With lustre that is moonlight unto knowledge, (133)

- 113b, sarvabhūmivibhūṣaṇaḥ] VV: 'he who has all [bodhisattva] grounds as ornaments'. Ancient translation may suggest 'endowed with the ornaments of the grounds'. Here our English is a bit loose.

- 113d, samyagjñānenduḥṛtprabhaḥ: Tib. does not indicate a reflex of ḥṛt. VV's analysis of this compound is a bit difficult to follow; he may even read ḥṛtprabhaḥ as a separate word.

[ed-d p. 58] mājājālamahodyogaḥ sarvatantrādhīpaḥ paraḥ |  
aśeṣavajraparyāṅko niḥśeṣajñānakāyadhṛk || 114 ||

sgyu 'phrul dra ba rnal 'byor che/ /  
rgyud kun gyi ni bdag po mchog /  
ma lus rdo rje skyil krung ste/ /  
ye shes sku rnams ma lus 'chang/ /

brtson chen sgyu 'phrul drwa ba ste/ /  
rgyud kun gyi ni bdag po mchog /  
rdo rje gdan ni ma lus ldan/ /  
ye shes sku rnams ma lus 'chang/ /  
> drwa ba] em.; dra ba NyiGyu  
> gdan] em.; ldan NyiGyu

With great endeavours as illusory nets,  
The foremost master ruling every tantra,  
Endowed in full with every vajra posture,  
Completely furnished with all wisdom bodies, (114)

- 114a, udyoga/brtson/'exertions': It seems better to take this word in the sense of 'undertaking', i.e. 'effort' in the sense of the action one puts effort into. \*rnal 'byor che\* in the Kangyur translation hints at 'mājājālamahāyoga'. VV glosses mājājāla as nirmāṇasamudaya - he has the great exertions of a host of manifestations

samantabhadraḥ sumatiḥ kṣitigarbho jagaddhṛtiḥ |  
sarvabuddhamahāgarbho viśvanirmāṇacakradhṛk || 115 ||

kun tu bzang po blo gros bzang/ /  
sa yi snying po 'gro ba 'dzin/ /  
sangs rgyas kun gyi snying po che/ /  
sna tshogs sprul pa'i 'khor lo 'chang/ /

kun tu bzang po blo gros bzang/ /  
sa yi snying po 'gro ba 'dzin/ /  
sangs rgyas kun gyi snying po che/ /  
[f. 56r]sprul pa'i 'khor lo sna tshogs 'chang/ /  
> sa yi] em.; sa'i NyiGyu

Completely good, with intellect supreme,  
The embryo of earth,<sup>57</sup> sustaining beings,  
Great embryo from which all buddhas form,  
With emanation circles most diverse, (115)

<sup>57</sup>The first three names mentioned in this verse are also the names of well-known bodhisattvas: Samantabhadra, Sumati, and Kṣitigarbha.

- 115d, *viśvanirmāṇacakra*dhṛk: VV and the ancient translation connect *viśva* with *nirvāṇa*, whereas the ancient translation (which our translation follows) connects it with *cakra*.

sarvabhāvasvabhāvāgryaḥ sarvabhāvasvabhāvadhṛk |  
anutpādadharmā viśvārthaḥ sarvadharmasvabhāvadhṛk || 116 ||

dn̄gos po kun gyi rang bzhin mchog /  
dn̄gos po kun gyi rang bzhin 'dzin/ /  
skye med chos te sna tshogs don/ /  
chos kun ngo bo nyid 'chang ba/ /

dn̄gos po kun gyi rang bzhin mchog /  
dn̄gos po kun gyi rang bzhin 'dzin/ /  
skye med chos te sna tshogs don/ /  
chos kun ngo bo nyid 'chang ba/ /  
> chos te] em.; de NyiGyu

The highest nature of all entities,  
Supportive of the nature of all things,  
With goals for all, with *dharmas* unarisen,  
Supportive of the nature of all *dharmas*, (116)

ekakṣaṇamahāprājñasarvadharmāvabodhadhṛk |  
sarvadharmābhisamayo bhūtāntamunir agradhīḥ || 117 ||  
> ekakṣa] VV; *ekakṣaṇamahāprājñāḥ sarva* ed-d

skad cig gcig la shes rab ches/ /  
chos kun khong du chud pa 'chang/ /  
chos kun mngon par rtogs pa ste/ /  
thub pa blo mchog yang dag mtha' / /

shes rab chen po skad cig la/ /  
chos kun khong du chud pa 'chang/ /  
chos kun mngon par rtogs pa ste/ /  
thub pa blo mchog 'byung po sel/ /  
> chud pa 'chang] em.; chud pa po NyiGyu  
> % some witnesses read 'byung po mtha'

With full awareness of phenomena  
In but an instant as the wisest sage,  
With vivid realisation of all *dharmas*,  
He is a sage, the greatest intellect,  
The vanquisher of hosts of evil spirits; (117)

- 116a, *ekakṣaṇam*] This is our attempt at following Vilāsavajra's analysis.
- 116d, *bhūtāntamunir*] We follow the ancient translation, which may have read something other than *bhūtāntamuni*, or given it a strained interpretation. VV,

along with the Dege translation, suggest a translations such as, ‘The sage who is reality’s end point’.

stimitaḥ suprasannātmā samyakṣaṃbuddhabodhidhṛk |  
pratyakṣaḥ sarvabuddhānāṃ jñānārciḥ suprabhāsvaraḥ || 118 ||  
pratyavekṣaṇājñānagāthā dvācatvāriṃśat

mi g.yo rab tu dang ba'i bdag /  
rdzogs pa'i sangs rgyas byang chub 'chang/ /  
sangs rgyas kun gyi mngon sum pa/ /  
ye shes me lce 'od rab gsal/ /  
so sor gzigs pa'i ye shes kyi tshigs su bcad pa bzhi bcu rtsa gnyis so// //

mi g.yo rab tu dang ba'i bdag /  
rdzogs pa'i sangs rgyas byang chub 'chang/ /  
sangs rgyas kun gyi mngon sum pa/ /  
ye shes me lce 'od rab gsal/ /  
so sor kun rtogs pa'i ye shes kyi stong [?] pa'i le'u ste brgyad pa'o// //  
> so sor] em.; so so NyiGyu

Unwavering, completely pure in nature,  
Grasping the wakefulness of perfect buddhas,  
The direct realization of all buddhas,  
He is the flame of wisdom, luminous; (118)

This concludes forty two verses showing the wisdom of discernment.

## 9. The wisdom of equality

iṣṭārthasādhakaḥ paraḥ sarvāpāyaviśodhakaḥ |  
sarvasattvottamo nāthaḥ sarvasattvapramocakaḥ || 119 ||

'dod pa'i don sgrub dam pa ste/ /  
ngan song thams cad rnam sbyong ba/ /  
mgon po sems can kun gyi mchog /  
sems can thams cad rab grol byed/ /

'dod pa'i don sgrub dam pa ste/ /  
ngan song thams cad rnam sbyong ba/ /  
mgon po sems can kun gyi mchog /  
sems can thams cad rab grol byed/ /

The great fulfiller of desired aims,  
The purifier of all evil states,  
The greatest of all living beings, protector,  
The earnest liberator of all creatures, (119)

kleśasaṃgrāmaśūraikaḥ ajñānaripudarpahā |  
dhiḥśṛṅgāradharaḥ śrīmān vīrabībhatsarūpadhṛk || 120 ||  
> dhiḥśṛṅgāradharaḥ] VV (see note); dhiḥ śṛṅgāradharaḥ ed-d



nyon mongs g.yul du gcig dpa' ba/ /  
 mi shes dgra yi dregs pa 'joms/ /  
 blo ni sgeg 'chang dpal dang ldan/ /  
 dpa' bo mi sdug gzugs 'chang ba/ /  
 nyon mongs g.yul du gcig dpa' ba/ /  
 mi shes dgra yi dregs pa 'joms/ /  
 dpal ldan blo dang sgegs par ldan/ /  
 bstan po mi sdug gzugs 'chang ba/ /  
 > dgra] em.; sgra'i NyiGyu  
 > 'joms] em.; 'jom NyiGyu  
 > dpal ldan blo dang sgegs par ldan/ /] NyiGyu; blo ldan sgeg 'chang dpal  
 dang ldan

Unrivalled knight in battle with afflictions,  
 Humiliating ignorance—his foe,  
 The celebrated mind<sup>58</sup> of amorousness,  
 Endowed with forms heroic and repulsive, (120)

- 120c, dhīṣṛṅgārādharaḥ: VV appears to read this in compound, taking dhīḥ as a syllable: i.e., 'he is the bearer of amorousness who is the syllable *dhīḥ*.' There are various readings in the Tib. witnesses.

bāhudaṇḍaśatākṣepapadanikṣepanartanaḥ |  
 śrīmacchatabhujābhogagaganābhoganartanaḥ || 121 ||  
 > bāhudaṇḍaśatākṣepapadanikṣepanartanaḥ] VV; bāhudaṇḍaśatākṣepaḥ  
 padanikṣepanartanaḥ | ed-d  
 > śrīmacchatabhujābhogagaganābhoganartanaḥ] VV; śrīmacchatabhu-  
 jābhogago ganābhoganartanaḥ ed-D

lag pa'i dbyug pa brgya bskyod cing/ /  
 rkang pa bskyod pas gar byed pa/ /  
 dpal ldan lag pa brgyas gang la/ /  
 nam mkha' khyab par gar byed pa/ /

lag pa brgya po kun bskyod cing/ /  
 goms pa'i stabs kyis gar byed pa/ /  
 dpal ldan lag pa brgyas gang la/ /  
 nam mkha' khyab par gar byed pa/ /  
 > brgya po kun bskyod] em.; rgyal po kun skyod NyiGyu  
 > stabs kyis] em.; stobs kyi NyiGyu  
 > brgyas gang la] em.; rgyas gang la NyiGyu

The dancer moving to and fro his hundreds  
 Of lengthy arms while setting down his stride,  
 The dancer spreading through the whole of space  
 And filling it with Śrīmat's hundred arms,<sup>59</sup> (121)

<sup>58</sup>Or, alternatively, 'the glorious letter *dhīḥ*'.

<sup>59</sup>According to Vilāsavajra, Śrīmat refers to Padmanarteśvara, who is mentioned in verse 105.

- 121a, bāhudaṇḍa: Lit. ‘arm-stick’, a commonly used idiom to indicate arms that are [long] like sticks. Most witnesses of the ancient Tibetan translation do not reflect the word ‘stick’ (daṇḍa / dbyug pa), which may reflect an understanding that bāhudaṇḍa is not significantly different from simply bāhu. The Kangyur translation gives the misleading impression that the figure has sticks in hand. Davidson and others have mistakenly arrived at this interpretation.
- 121cd, ābhoga: VV glosses this as *sausthava* and *parivartana* for its first and second use respectively, while Tib. renders them as ‘filling’ and ‘pervading’. It’s difficult to say what is most natural, since the usage of ābhoga is not transparent here. We follow Tib. in the translation.

ekapādatalākrāntamahimaṇḍalesthitaḥ |  
brahmāṇḍasikharākrāntapādāṅguṣṭhanakhesthitaḥ || 122 ||  
> *talesthitaḥ*] VV; *tale sthitaḥ ed-d*  
> *nakhesthitaḥ*] VV; *nakhe sthitaḥ ed-d*

rkang pa gcig gis mthil gnon pa/ /  
sa yi snying po’i mthil la gnas/ /  
[7r]tshangs pa’i sgo nga’i rtse mo gnon/ /  
rkang mthep sen mo la gnas pa/ /

sa’i dkyil ’khor gzhi’i khyon/ /  
rkang pa ya gcig mthil gyis gnon/ /  
rkang thebs sen mo’i khyon gyis kyang/ /  
tshangs pa’i yul sa rtse nas gnon/ /  
sa’i] em.; si’i NyiGyu  
gzhi’i khyon] em.; bzhi’i khyon NyiGyu  
mthil gyis] em.; mthil gyi NyiGyu  
sen mo’i] em.; sen mo NyiGyu

Stood tall atop the surface of the earth,  
The sole of just one foot pervading all;  
Stood tall atop the summit of the world,<sup>60</sup>  
The nail of his big toe suppressing all; (122)

- VV reads both *talesthitaḥ* and *nakhesthitaḥ* in compound as *bahuvrihis*. He is slightly difficult to understand here, but his analysis doesn’t seem far off from the ancient translation and what we have translated (somewhat freely). The Kangyur translation is almost incomprehensible.

ekārtho ’dvayadharmārthaḥ paramārtho ’vinaśvaraḥ |  
nānāvijñaptirūpārthacittavijñānasantatiḥ || 123 ||  
> *nānāvijñaptirūpārthacittavijñānasantatiḥ*] VV; *nānāvijñaptirūpārthaś  
cittavijñānasantatiḥ ed-D*

<sup>60</sup>The Sanskrit word translated here as ‘the world’ is *brahmāṇḍa*, ‘Brahmā egg’, a term more commonly in non-Buddhist texts in reference to the universe.

don gcig gnyis med chos kyi don/ /  
 dam pa'i don de 'jig pa med/ /  
 rnam rig sna tshogs rang bzhin don/ /  
 sems dang rnam shes rgyud dang ldan/ /  
 don gcig gnyis med chos [f. 56v] kyi don/ /  
 dam pa'i don de 'jig pa med/ /  
 rnam rig sna tshogs gzugs don can/ /  
 rnam shes tshogs pa rgyud dang ldan/ /  
 > don gcig] VM; don chen NyiGyu  
 > 'jig pa] em.; 'jigs pa NyiGyu VM

Whose aim is one; whose aim is non-dual Dharma;  
 Whose aim is ultimate; beyond destruction;  
 Whose mind consists in groups of consciousness  
 With varied objects, forms, and cognisance; (123)

- Following VV, we take the latter half of this verse to be a single name. VV's interpretation, although not entirely transparent, probably amounts to saying: 'He is the mind stream (*jñānasantati*) consisting in (1) varied representations, forms, and objects (*nānāvijñaptirūpārtha*) [i.e., the six gross forms of consciousness]; mind (*citta*) [i.e., *alayavijñāna*]; and consciousness (*vijñāna*) [i.e., *kliṣṭa-manas*]. Here we've attempted to follow the ancient translation. To explain: he is one 'whose mind (*jñānasantati* as a *bahuvrīhi*) consists in groups of consciousness (*vijñāna*; rnam shes tshogs - *tshogs* being a plural marker) with varied cognisance, objects, and forms (*nānāvijñaptirūpārtha*, *rnam rig sna tshogs gzugs don can* - a *bahuvrīhi* qualifying *vijñāna*).

aśeṣabhāvartharatiḥ śūnyatāratir agradhīḥ |  
 bhavarāgādyatītaś ca bhavatrayamahāratiḥ || 124 ||

dnogs po ma lus don dga' ba/ /  
 stong ba nyid dga' 'dod chags blo/ /  
 srid pa'i 'dod chags la sogs 'das/ /  
 srid pa gsum po dga' ba che/ /  
 dnogs don ma lus rnam la dga' / /  
 stong pa nyid dga' 'dod chags blo/ /  
 srid pa'i 'dod chags sogs spangs pa/ /  
 srid gsum dga' ba chen po pa/ /  
 > stong pa dga'] VM; stong pa nyid la NyiGyu

Amused with every object of existence,  
 A mind of passion, loving emptiness,  
 Transcending worldly passion and the like,  
 With great enjoyment for the threefold world, (124)

- 124b, agradhīḥ: The ancient and Dege Tibetan translations do not reflect reading *agradhī* but rather something like *rāgadhīḥ*. Vilāsavajra's Sanskrit text does indeed read *agradhīḥ*.

śuddhaśubhrābhradhavalah śaraccandrāṃśusuprabhaḥ |  
bālārkaṃaṇḍalacchāyo mahārāganakhaprabhaḥ || 125 ||

dag pa sprin dkar bzhin du dkar/ /  
'od bzang ston ka'i zla ba'i 'od/ /  
nyi ma 'char ka'i dkyil ltar mdzes/ /  
'dod chags chen po sen mo'i 'od/ /  
  
sprin dkar dag pa bzhin du dkar/ /  
'od bzangs ston ka'i zla ba'i 'od/ /  
nyi ma 'char ka'i dkyil ltar mdzes/ /  
sen mo'i 'od ni shes cher dmar/ /  
> sprin dkar] VM; sprin dka' NyiGyu

With fair complexion white like pristine clouds,  
With radiance like beams from autumn moons,  
With lustre rivalling the morning sun's,  
With nails emitting light of crimson redness,<sup>61</sup> (125)

indranīlāgrasaccīro mahānīlakacāgradhrk |  
mahāmaṇimayūkhaśrīr buddhanirmāṇabhūṣaṇaḥ || 126 ||

zur phud bzang po mthon ka'i mchog /  
skra mchog mthon ka chen po 'chang/ /  
nor bu chen po 'od chags dpal/ /  
sangs rgyas sprul pa'i rgyan dang ldan/ /  
  
cod pan bzang po mthon ka'i rtse/ /  
skra mchog mthon ka chen po 'chang/ /  
nor bu chen po 'od chags dpal/ /  
sangs rgyas sprul pa'i rgyan dang ldan/ /  
> cod pan] VM; cod phan NyiGyu  
> 'chang] em.; can NyiGyu; pa VM  
> rgyan] VM; brgyan NyiGyu

Whose handsome crown has sterling sapphires,  
Whose hair has tips of sapphire deep blue,  
With glory from the light of his great jewel,  
Adorned with emanations of the buddhas, (126)

- 126ab: We diverge from the ancient translation in the interpretation of *agra* in these compounds. In the first compound it seems more natural to understand *agra* as mean 'best of', while in the second compound 'tip' makes better sense. VV offers no commentary here.

lokadhātuśatākampī ṛddhipādamahākramaḥ |  
mahāsmṛtidharas tattvaś catuḥsmṛtisamādhiraḥ || 127 ||

<sup>61</sup>Or 'of great passion' (*mahārāga*).

'jig rten khams brgya kun bskyod pa/ /  
 rdzu 'phrul rkang pa stobs chen ldan/ /  
 de nyid dran pa chen po 'chang/ /  
 dran pa bzhi po ting 'dzin rgyal/ /  
 'jig rten khams brgya kun bskyod pa/ /  
 rdzu 'phrul rkang pa'i stobs chen ldan/ /  
 de nyid dran pa chen po 'chang/ /  
 dran pa bzhi po ting 'dzin rgyal/ /  
 > bskyod pa] VV; bskod pa NyiGyu

The shaker of a hundred worldly realms,  
 His strength the four miraculous powers,<sup>62</sup>  
 Reality, with mindfulness supreme,  
*Samādhi* king of fourfold mindfulness,<sup>63</sup> (127)

[ed-d 59] bodhyaṃgakusumāmodas tathāgataguṇodadhīḥ |  
 aṣṭāṅgamārganayavit samyaksaṃbuddhamārgavit || 128 ||

byang chub yan lag me tog dga' / /  
 de bzhin gshegs pa yon tan mtsho/ /  
 lam gyi yan lag brgyad tshul rig /  
 yang dag sangs rgyas lam rig pa/ /

byang chub yan lag me tog spos/ /  
 de bzhin gshegs pa'i yon tan mtsho/ /  
 lam gyi yan lag brgyad tshul rig /  
 yang dag sangs rgyas lam rig pa/ /  
 > rig pa] NyiGyu; rig mchog VM

Infused with scents from bloom on bodhi's branches,  
 An ocean of *tathāgata* virtues,  
 With knowledge of the eightfold path's true way,  
 With knowledge of the path of perfect buddhas, (128)

- 128a, *āmōda*. The *Kangyur* translation interprets *moda* (or *āmōda*) as 'joy' rather than 'fragrance'. VV also appears to go in this direction: *āmōdo harṣaś cittasya bhavatīti*\*.

sarvasattvamaḥāsaṅgo niḥsaṅgo gaganopamaḥ |  
 sarvasattvamanojātaḥ sarvasattvamanojavaḥ || 129 ||

sems can kun la shas cher chags/ /  
 nam mkha' lta bur chags pa med/ /

<sup>62</sup>The four bases of miraculous powers (*catur-ṛddhipāda*; Tib. *rdzu 'phrul gyi rkang pa bzhi*) are: 1. intention (*canda*, 'dun pa); 2. diligence (*vīrya*, *brtson 'grus*); 3. attention (*citta*, *sems pa*); and 4. discernment (*mīmāṃsā*, *dpyod pa*).

<sup>63</sup>The four applications of mindfulness (*catur-smṛtyupasthāna*; Tib. *dran pa nye bar bzhag pa bzhi*) are mindfulness of 1. body (*kāya*, *lus*), 2. feelings (*vedanā*, *tshor ba*), 3. mind (*citta*, *sems*), and 4. phenomena (*dharma*, *chos*).

sems can kun gyi yid las skyes/ /  
 sems can kun gyi yid ltar mgyogs/ /  
 sems can kun la shas cher chags/ /  
 nam mkha' lta bur chags pa med/ /  
 sems can kun gyi yid la 'jug/ /  
 sems can kun gyi yid ltar mgyogs/ /  
 > mgyogs] VM; 'gyogs NyiGyu

The great attachment of all living beings,  
 Attachment-free, comparable to space,  
 When springing up in every creatures mind,  
 He is, for every being, as swift as mind; (129)

- 129c, sarvasattvamanojātaḥ: VV interprets: manasi jāto manojātaḥ, and the ancient translation is probably in line with this. The Kangyur translation read *yid las skyes*, which is a linguistically natural interpretation, but the sense leads to some obvious problems.

sarvasattvendriyārthajñāḥ sarvasattvamanoharāḥ |  
 pañcaskandhārthatattvajñāḥ pañcaskandhaviśuddhadhṛk || 130 ||

sems can kun gyi dbang don shes/ /  
 sems can kun gyi yid 'phrog pa/ /  
 phung po lnga don de nyid shes/ /  
 rnam dag phung po lnga 'chang ba/ /

sems can kun gyi dbang don shes/ /  
 sems can kun gyi yid 'phrog pa/ /  
 phung po lnga don de nyid shes/ /  
 rnam dag phung po lnga 'chang ba/ /  
 > 'phrog pa] VM; 'phrogs pa NyiGyu

Aware of all the aptitudes of beings,  
 While captivating every creature's mind,  
 With insight into aggregated natures,<sup>64</sup>  
 Himself with fully pure five aggregates, (130)

sarvaniryāṇakoṭīsthāḥ sarvaniryāṇakovidāḥ |  
 sarvaniryāṇamārgasthāḥ sarvaniryāṇadeśakāḥ || 131 ||

thams cad nges 'byung mtha' la gnas/ /  
 thams cad nges par 'byung ba mkhas/ /  
 thams cad nges 'byung lam la gnas/ /  
 thams cad nges 'byung ston pa po/ /

nges 'byung kun gyi mtha' la gnas/ /  
 nges par 'byung ba kun la mkhas/ /

<sup>64</sup>A more literal translation may be, 'he who knows the reality of the objects [subsumed in] the five aggregates'.

nges 'bhung kun [f. 57r] gyi lam la gnas/ /  
nges par 'byung ba kun ston pa/ /

Atop the peak of every going forth,  
Most skilled in going forth in every way,  
Established on all paths of going forth,  
The teacher of all forms of going forth, (131)

- 131c, sarvaniryāṇamārgasthaḥ: We diverge from the ancient translation by connecting *sarva* with *mārga* instead of *niryāṇa*, simply because it sounds smoother in English. It's not immediately obvious how VV understands *sarva* in these compounds. The Kangyur translation appears to have its own understanding.

dvādaśāṅgabhavotkhāto dvādaśākārasuddhadhṛk |  
catuḥsatyanayākāro aṣṭajñānābodbodhadhṛk || 132 ||

yan lag bcu gnyis srid rtsa bton/ /  
dag pa rnam pa bcu gnyis 'chang/ /  
bden bzhi'i tshul gyi rnam pa can/ /  
shes pa brgyad po rtogs pa 'chang/ /

yan lag bcu gnyis srid rtsa bton/ /  
dag pa rnam pa bcu gnyis 'chang/ /  
bden bzhi'i tshul gyi rnam pa can/ /  
shes pa brgyad po rtogs pa 'chang/ /  
> bton] VM; ston NyiGyu  
> rtogs pa 'chang] VM; rtogs par 'chang NyiGyu

Uprooting all becoming with twelve links,  
Endowed with purity in all twelve forms,<sup>65</sup>  
His form the way of fourfold noble truth,  
With realization of the eightfold knowledge,<sup>66</sup> (132)

- 132a, dvādaśāṅgabhavotkhāto: VV treats this as a reverse *bahuvrīhi*.

dvādaśākārasatyārthaḥ ṣoḍaśākāratattvavit |  
viṃśatyākārasaṃbodhir vibuddhaḥ sarvavit paraḥ || 133 ||

bden don rnam pa bcu gnyis ldan/ /  
de nyid rnam pa bcu drug rig /  
rnam pa nyi shus byang chub pa/ /  
rnam par sangs rgyas kun rig mchog /

<sup>65</sup>According to the commentators, the 'purity in all twelve forms' refers to the twelve sense sources (*āyatana*; Tib. *skye mched*) in their pure forms.

<sup>66</sup>These eight knowledges are understood by Vilāsavajra as follows: knowledge of Dharma, knowledge of non-duality, knowledge of suffering, knowledge of the origin, knowledge of cessation, knowledge of the path, knowledge of destruction, and knowledge of non-arising. Vimalamitra offers another interpretation: Mañjuśrī realises that the eight forms of consciousness (from eye consciousness through to the storehouse consciousness) are unarisen.

bden don rnam pa bcu gnyis ldan/ /  
 de nyid rnam pa bcu drug rig /  
 rnam pa nyi shus byang chub pa/ /  
 rnam par sangs rgyas kun rig mchog /  
 > bden don] VM; bde don NyiGyu

With meaning of the truths in twelvefold form,<sup>67</sup>  
 Aware of suchness in its sixteen forms,<sup>68</sup>  
 With true awakening in twenty forms,<sup>69</sup>  
 Awakened fully, knowing all, supreme, (133)

ameyabuddhanirmāṇakāyakoṭivibhāvakaḥ |  
 sarvakṣaṇābhisaṃmayāḥ sarvacittakṣaṇārthavit || 134 ||

dpag med sangs rgyas sprul pa yi/ /  
 sku ni bye ba 'gyed pa [7v]po/ /  
 skad cig thams cad mngon par rtogs/ /  
 sems kyi skad cig don kun rig /

sangs rgyas kun gyi sprul pa'i sku/ /  
 bye ba dpag med 'gyed pa po/ /  
 skad cig thams cad mngon par rtogs/ /  
 sems kyi skad cig don kun rig /  
 > bye ba] VM; byed pa NyiGyu  
 > mngon par rtogs] VM; mngon par rtog NyiGyu

Dispatching countless sets of some ten million  
 Embodiments of emanating buddhas,  
 The final realisation of all moments,  
 Who knows each moment's object for all minds, (134)

- 134ab, ameya: *There is some disagreement in the ancient translation and the Kangyur translation about where to connected the word ameya. VV, and similarly the Kangyur translation, analyse the compound: 'Dispatching ten million bodies of emanations of countless buddhas'. The ancient translation appears to connect ameya\* with koṭi and hence the current English translation.*

nānāyānanayopāyajagadarthavibhāvakaḥ |  
 yānatritayaniryāta ekayānaphale sthitaḥ || 135 ||

<sup>67</sup>Vilāsavajra identifies these twelve forms as the forms of the Four Truths as divided across the three turnings of the wheel of Dharma. Vimalamitra, by contrast, enumerates the twelve as the five families (*rigs lnga*), the five wisdoms (*ye shes lnga*), and insight (*shes rab*) and compassion (*snying rje*).

<sup>68</sup>Vilāsavajra explains that sixteen forms referred to here are sixteen moments of realisation of the Four Truths on the Path of Seeing. Vimalamitra enumerates these as the sixteen varieties of emptiness.

<sup>69</sup>Vilāsavajra enumerates these twenty forms as four ways in which each of the five aggregates are not to be conceptualised. For example, by achieving awakening, one does not believe that (1) material form is the self, (2) the self is within material form, (3) material form is within the self, or (4) material form possesses the self. Multiplied by the five aggregates, these add up to twenty forms. Vimalamitra, on the other hand, understands these twenty forms to be the transformation of the five elements, the five aggregates, the five afflictions, and the five faculties.



theg pa sna tshogs thabs tshul gyis/ /  
 'gro ba'i don gyi rnam dbye can/ /  
 theg pa gsum gyi nges 'byung ni/ /  
 theg pa gcig gi 'bras bur gnas/ /  
  
 theg pa sna tshogs thabs tshul gyis/ /  
 'gro ba'i don la ston pa po/ /  
 theg pa gsum gyi nges 'byung la/ /  
 theg pa gcig gi 'bras bur gnas/ /  
 > tshul gyis] VM; tshul gyi NyiGyu  
 > ston pa po] NyiGyu; stogs pa po VM

And manifesting for the sake of beings  
 With means derived from varied vehicles,  
 Gone forth by way of all three vehicles,  
 Remaining in the single vehicle's fruit, (135)

- 135ab, *vibhāvaka*: The ancient translation renders *vibhāvaka* as *rtogs pa po*. The same usage can be found below, as well as *bye brag 'byed*. The translator has probably understood this word in a very cognitive sense, but for this verse such a meaning is striking inappropriate. We therefore go against the ancient translation and translate *vibhāvaka*\* as '*manifesting*'. *naya*\* has been dropped from the English translation for smoothness.

kleśadhātuviśuddhātmā karmadhātukṣayaṃkaraḥ |  
 oghodadhisamuttīrṇo yogakāntāraniḥsrtaḥ || 136 ||

nyon mongs khams rnam dag pa'i bdag/  
 las kyi khams rnam zad byed pa/ /  
 chu bo rgya mtsho kun las brgal/ /  
 sbyor ba'i dgon pa las byung ba/ /

nyon mongs khams rnam dag pa'i bdag /  
 las kyi khams rnam zad byed pa/ /  
 chu bo rgya mtsho kun las rgal/ /  
 sbyor ba'i dgon pa las byung ba/ /

With purified afflictive spheres<sup>70</sup> at heart,  
 Annihilating every karmic spheres,  
 Arrived atop dry land from flooding oceans,<sup>71</sup>  
 Emerged from yoga's perilous dark grove,<sup>72</sup> (136)

kleśopakleśasaṃkleśasuprahīṇasavāsanah |  
 prajñopāyamahākaraṇā amoghajagadarthakṛt || 137 ||

<sup>70</sup>Vilāsavajra comments that 'afflictive spheres' refer to the eighteen spheres (*dhātu*; Tib. *khams*) beginning the eye sphere.

<sup>71</sup>Vilāsavajra explains that 'oceanic floods' are the traditionally enumerated four floods—namely, the floods of desire, cyclic existence, views, and ignorance.

<sup>72</sup>Vilāsavajra explains that here the practice of *yoga* is compared to a dark forest, or 'grove', because it is not easily traversed; Mañjuśrī has emerged from the practice of *yoga* and has arrived the state of *nirvāṇa*.

nyon mongs nye nyon kun nyon mongs/ /  
 bag chags bcas pa rab spangs pa/ /  
 snying rje chen po shes rab thabs/ /  
 don yod 'gro ba'i don byed pa/ /  
 nyon mongs nye ba kun nyon mongs/ /  
 bag chags bcas pa gtan spangs pa/ /  
 snying rje chen po shes rab thabs/ /  
 don yod 'gro ba'i don byed pa/ /  
 > btan spangs pa] VM; bstan spangs pa NyiGyu

Released from general, minor, and complete  
 Afflictions and their latent tendencies;  
 With insight, means, and foremost empathy;  
 Achieving fruitful aims for living beings; (137)

sarvasaṃjñāprahīnārtho vijñānārtho nirodhadhṛk |  
 sarvasattvamanoviṣayaḥ sarvabuddhamanogatiḥ || 138 ||  
 sarvabuddhamanogatiḥ] VV; sarvasattvamanogatiḥ ed-d

'du shes thams cad rab spangs don/ /  
 rnam shes don ni 'gog pa 'chang/ /  
 sems can kun gyi yid kyi yul/ /  
 sems can kun gyi yid gnas pa/ /

'du shes kun gyi don spangs shing/ /  
 rnam shes don ni 'gag par byed/ /  
 sems can kun gyi yid dang ldan/ /  
 sangs rgyas kun gyi thugs rig pa/ /  
 > 'gag par byed] VM; 'gags par byed NyiGyu  
 > yul dang ldan] NyiGyu; yid dang ldan VM

Abiding object-free through all perceptions,<sup>73</sup>  
 With consciousness as object, with cessation,  
 With every being the object of his mind,  
 With knowledge that's the mind of all the buddhas, (138)

- 138c, sarvasattvamanoviṣayaḥ: The ancient translation does not reflect the Sanskrit artha (Tib. yul). It is unclear if this is a result of a different reading, or the translator regarding it implied by his translation of the bahuvrīhi.
- 138d, sarvabuddhamanogatiḥ: Here we follow Vilāsavajra reading, supported by the ancient Tibetan translation, of sarvabuddhamanogatiḥ in place of sarvasattvamanogatiḥ as printed in Davidson's edition. The latter is supported by the Dege translation.

sarvasattvamanontasthas taccittasamatāṃgataḥ |

<sup>73</sup>According to Vilāsavajra, the words 'all perceptions' (sarvasaṃjñā) refer to certain forms of mundane meditative concentration. Through these meditations, Mañjuśrī enters a state of objectless awareness.

sarvasattvamanohlādi sarvasattvamanoratiḥ || 139 ||  
% satvasattvamaro'ntasthaḥ - ed-d

sems can kun gyi yid nang gnas/ /  
de dag sems dang mnyam nyid son/ /  
sems can kun yid tshim par byed/ /  
sems can kun gyi yid dga' ba/ /  
  
sems can kun gyi yid la gnas/ /  
de dag sems dang mthun par 'jug /  
sems can kun yid tshim par byed/ /  
sems can kun gyi [f. 57v] yid dga' ba/ /

Residing in the mind of every being;  
Having become their minds' equality;  
And satisfying the mind of every being;  
He is, for every being, great inner joy; (139)

- 139b, taccittasamatāṃgataḥ: The ancient translation's '*mthun par 'jug*' probably reflects the Sanskrit reading printed here. Our translation follows the interpretation offered by Vilāsavajra. Vimalamitra's gloss amount to, 'One who is active with respect to the aims of beings in accordance with the minds of those beings.' This seems like an unlikely interpretation of the Sanskrit text, and may be further evidence that the author did not have awareness of it.

siddhāntavibhramāpagataḥ sarvabhāntivivarjitaḥ |  
niḥsandigdhamatis tryarthaḥ sarvārthas triḡuṇātmakaḥ || 140 ||  
> siddhāntavibhramāpagataḥ] VV; siddhānto vibhramāpetāḥ ed-D

grub mtha' 'khrul pa ldan pa min/ /  
'khrul pa thams cad rnam par spangs/ /  
don gsum the tshom med pa'i blo/ /  
kun don yon tan gsum gyi bdag /  
  
grub pa mthar phyin 'khrul pa med/ /  
nor ba thams cad rnam par spangs/ /  
don gsum the tshom med pa'i blo/ /  
kun don yon tan gsum gyi bdag /  
> 'khrul pa med] VM; 'phrul pa med NyiGyu  
> nor ba] VM; nor pa NyiGyu

Confusion-free regarding points of doctrine,<sup>74</sup>  
Completely free from error in all its forms,  
His thinking free from doubt, his object threefold,  
His object all, three properties by nature,<sup>75</sup> (140)

<sup>74</sup>An alternate reading and interpretation of this verse may be translated, 'one who has reached the end of accomplishment, confusion free'.

<sup>75</sup>Vilāsavajra explains the final three cryptic names here as follows: 'three objects' are the past, present, and future; 'all objects' are all objects of the animate and inanimate world; and the 'three properties' are the three *guṇas* most extensively described in Sāṅkhya philosophy but well-known throughout all manner

- 140a, *siddhāntavibhramāpagataḥ*: Vilāsavajra’s reading seems more context appropriate. It’s possible that ed-d’s reading is what’s reflected in the ancient translation, and that it is indeed how Vimalamitra interprets the translation; but this is not necessarily the case. Hence we do not believe our translation deviates too significantly from the ancient translation.

pañcaskandhārthas triṣkālaḥ sarvakṣaṇavibhāvakaḥ |  
ekakṣaṇābhisambuddhaḥ sarvabuddhasvabhāvadhr̥k || 141 ||

dus gsum phung po lnga yi don/ /  
kad cig thams cad rnam bsgom pa/ /  
skad cig gcig mngon rdzogs sangs rgyas/ /  
sangs rgyas kun gyi rang bzhin ’chang/ /

phung po lnga don dus gsum du/ /  
skad cig thams cad bye brag byed/ /  
skad cig gcig gis rdzogs sangs rgyas/ /  
sangs rgyas kun gyi rang bzhin ’chang/ /  
> skad cig thams cad bye brag byed] deest in NyiGyu

Throughout three times, the content of five *skandhas*,  
Discerning clearly each and every moment,  
Awakening in but a single moment,  
His basic nature equal to all buddhas, (141)

- VV’s interpretation is mysterious for this verse, especially for pāda a and b. Eng. could use further revision.
- 141a, *sarvakṣaṇavibhāvakaḥ*: The ancient translation again takes *vibhāvaka* in the sense of ‘realising’.

anaṅgakāyaḥ kāyāgryaḥ kāyakoṭivibhāvakaḥ |  
aśeṣarūpasamdarśī ratnaketur mahāmañiḥ || 142 ||  
[ed-d p. 60] samatājñānagāthāś caturviṃśatiḥ

lus med sku ste sku yi mchog/  
sku ni bye ba rnam par ’gyed/ /  
gzugs rnams ma lus kun tu ston/ /  
nor bu chen po rin chen tog/  
mnyam pa nyid kyi ye shes kyi tshigs su bcad pa nyi shu rtsa bzhi’o// //

lus med lus te lus kyi mchog /  
lus kyi mtha’ ni rtogs pa po/ /  
gzugs rnams sna tshogs kun tu ston/ /  
nor bu chen po rin chen tog /  
mnyam pa nyid kyi ye shes kyi stod pa’i le’u ste dgu pa’o/ /  
> tog] VM; rtog NyiGyu

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of Indic texts.

With body bodiless, the best of bodies,  
With realization of the peak of bodies,  
Displaying his form in every possible way,  
He is the greatest stone, the precious gem; (142)

This concludes fourteen verses showing the wisdom of equality.

- 142b, kāyakoṭivibhāvakaḥ: Our translation follows the ancient translation. Vilāsavajra's commentary, as well as probably also the Kangyur translation, suggests: 'He who manifests ten million bodies'. The ancient translation and VV both likely based on the same reading of the Sanskrit text.

## 10. The wisdom of performing actions

sarvasaṃbuddhaboddhavyo buddhabodhir anuttaraḥ |  
anakṣaro mantrayonir mahāmantrakulatrayaḥ || 143 ||

sangs rgyas kun gyis rtogs bya ba/ /  
sangs rgyas byang chub bla na med/ /  
gsang sngags skye gnas yi ge med/ /  
gsang sngags chen po rigs gsum pa/ /

sangs rgyas kun gyis rtogs bya ba/ /  
sangs rgyas byang chub bla na med/ /  
gsang sngags las byung yi ge med/ /  
gsang sngags chen po rigs gsum pa/ /  
chen po rigs] VM; chen pos rigs NyiGyu

What all the perfect buddhas are to know,  
The buddhas' unsurpassed awakening,  
Devoid of syllables, yet born of mantra,  
Arising from Great Mantra's threefold family,<sup>76</sup> (143)

sarvamantrārthajanako mahābindur anakṣaraḥ |  
pañcākṣaro mahāśūnyo binduśūnyaḥ śatākṣaraḥ || 144 ||

gsang sngags don kun skyed pa po/ /  
thig le chen po yi ge med/ /  
stong pa chen po yi ge lnga/ /  
thig le stong pa yi ge drug /

gsang sngags don kun skyed pa po/ /  
thig le chen po yi ge med/ /  
stong pa chen po yi ge lnga/ /  
thig le stong pa yi ge brgya /

The father to the meaning of all mantras,  
The greatest *bindu*, void of syllables,

<sup>76</sup>According to Vilāsavajra, the three families are those of Vairocana, Akṣobhya, and Amitābha.

With five great syllables,<sup>77</sup> great empty one,  
A hundred syllabled,<sup>78</sup> devoid of *bindu*, (144)

sarvākāro nirākāraḥ ṣoḍaśārdhārdhabindudhṛk |  
akalaḥ kalanātītaś caturthadhyānakoṭidhṛk || 145 ||  
> sarvākāro nirākāraḥ] ed-d; sarvākāranirākāra VM

rnam pa thams cad rnam pa med/ /  
bcu drug phyed phyed thig le 'chang/ /  
cha med cha ldan las 'das pa/ /  
bsam gtan bzhi pa'i rtse mo [8r] 'chang/ /

rnam pa kun ldan rnam pa med/ /  
bcu drug phyed phyed thig le can/ /  
yan lag med pa'i rtsis las 'das/ /  
bsam gtan bzhi pa'i rtse mo [8r] can/ /  
> rnam pa med] VV; rnam pa med NyiGyu  
> phyed phyed] VV; byed NyiGyu  
> pa'i] NyiGyu; yi VV

Endowed with every form, yet free from form,  
Supporting half of half of sixteen *bindus*,<sup>79</sup>  
Transcending every grouping, void of members,  
Sustaining *dhyāna*'s fourth and final peak, (145)

- 145a, *sarvākāro nirākāraḥ*: Our translation is based on the ancient translation, which appears to be reflected in Davidson's Sanskrit edition. Here VV reads a single name, which was also perhaps rendered in the Dege translation. VV's interpretation runs as follows: 'He who is has the form devoid of all forms' (*sarvākāranirākāra*; *rnam pa thams cad rnam pa med*).

sarvadyānakalābhijñāḥ samādhikulagotravit |  
samādhikāyakāyāgryaḥ sarvasaṃbhogakāyārāt || 146 ||  
> samādhikāyakāyāgryaḥ] VV; samādhikāyo kāyāgryaḥ ed-d

bsam gtan yan lag kun shes shing/ /  
ting 'dzin rig dang rgyud rig pa/ /  
ting 'dzin sku ste sku yi mchog /  
longs spyod rdzogs sku kun gyi rgyal/ /

bsam gtan yan lag kun shes shing/ /  
ting 'dzin rigs dang rgyud rig pa/ /

<sup>77</sup>Vilāsavajra and Vimalamitra both state that these syllables are the seeds of the five *tathāgatas*, but they diverge regarding precisely how these syllables are to be identified.

<sup>78</sup>Some witnesses of the text in Sanskrit and Tibetan indicate that the name is 'one with six syllables'. Vilāsavajra identifies the six syllables as '*om vāgiśvara hūm*', while Vimalamitra, reading 'one with a hundred syllables', interprets the hundred syllables as a generic large number that points to all the various mantras for which Mañjuśrī is the source.

<sup>79</sup>Vilāsavajra refrains from offering a commentary on this line, but Vimalamitra clarifies that the four drops/*bindus* (i.e. 'half of half of sixteen') are the seed syllables *a ā am aḥ*. This being a frequently cited verse, a variety of highly esoteric interpretations can be found through Indian and Tibetan tantric literature.

ting 'dzin lus can lus kyi mchog /  
 longs spyod rdzogs sku kun gyi rgyal/ /  
 > ting 'dzin rigs] em.; ting 'dzin rig VM NyiGyu  
 > rgyud rig pa] VM; rgyud rigs pa NyiGyu

Aware of *dhyāna*'s each and every aspect,  
 With knowledge of *samādhis*' types and families,  
 The best of bodies—body of *samādhi*,  
 The sovereign king of all enjoyment bodies, (146)

- 146c, *samādhikāyakāyāgryaḥ*: Our translation assumes that this is a single name, based on VV's commentary. The ancient translation, however, may support ed-d's reading, which is, it should be noted, Davidson's conjecture. This reading is less attractive in terms of the overall flow of the text, and it is further undermined by the parallel in 147a.

nirmāṇakāyakāyāgryo buddhanirmāṇavaṃśadhṛk |  
 daśadigviśvanirmāṇo yathāvajjagadarthakṛt || 147 ||  
 > nirmāṇakāyakāyāgryo] VV; nirmāṇakāyo kāyāgryo ed-d

sprul pa'i sku ste sku yi mchog /  
 sangs rgyas sprul pa'i rgyud 'chang ba/ /  
 phyogs bcur sprul pa sna tshogs 'gyed/ /  
 ji bzhin 'gro ba'i don byed pa/ /

sprul pa'i sku ste sku yi mchog /  
 sangs rgyas sprul pa'i rgyud 'chang ba/ /  
 phyogs bcur sprul pa sna [f. 58] tshogs 'gyed/ /  
 ji bzhin 'gro ba'i don byed pa/ /  
 > sna tshogs] VM; sna sna tshogs NyiGyu

The best of bodies—emanation body,  
 The heir to emanations of the buddhas,  
 With varied emanations everywhere,  
 While benefiting all, however needed, (147)

- 147a, *nirmāṇakāyakāyāgryo*: Here too we read a single compound, this time with no difficulty posed by the ancient translation.
- 147cd are particularly free, mostly because anything more literal will require enjambment. Suggestions welcome.

devātidevo devendraḥ surendro dānavādhipaḥ |  
 amarendraḥ suraguruḥ pramathaḥ pramatheśvaraḥ || 148 ||

lha yi dbang po lha yi lha/ /  
 lha min dbang po sbyin byed bdag /  
 lha yi bla ma 'chi med dbang/ /  
 rab 'joms rab 'joms dbang phyug go/ /

lha yi dbang po lha yi lha/ /  
 lha yi bdag po lha min bdag /  
 'chi med dbang po lha yi bla/ /  
 'joms byed 'joms byed dbang phyug po/ /  
 > lha yi bla] VM; lha'i bla NyiGyu

The sovereign of the gods, the god of gods,  
*Asura* lord, the ruler of immortals,  
 The king of deities, the gods' guru,  
 The highest lord of *pramathas*,<sup>80</sup> Pramatha, (148)

- 148a, devātideva: Tib. reads lha yi lha, our English translation abbreviated mainly for metre: 'highest god of gods.'

uttīrṇabhavakāntāra ekaḥ śāstā jagadguruḥ |  
 prakhyātadaśadiglokadharmadānapatir mahān || 149 ||  
 > prakhyātadaśadiglokadharmadānapatir] VV; prakhyāto daśadiglokad-  
 harmadānapatir ed-D

srid pa'i dgon pa las brgal ba/ /  
 ston pa gcig pu 'gro ba'i bla/ /  
 'jig rten phyogs bcur rab grags pa/ /  
 chos kyi sbyin bdag che ba po/ /

srid pa'i dgon pa las rgal ba/ /  
 ston pa gcig pu 'gro ba'i bla/ /  
 'jig rten phyogs bcur rab grags pa/ /  
 chos kyi sbyin bdag che ba po/ /

Emerged from cyclic life's imposing forest;  
 The single teacher; guru for all beings;  
 In every well-known world, in all directions,  
 The eminent bestower of the Dharma; (149)

- 149c, *prakhyāta* It seems fairly clear that both Tib. translation read prakhyāta in compound. VV also reads it in compound.

maitrīsaṃnāhasaṃnaddhaḥ karuṇāvarmavarmitaḥ |  
 prajñākhaḍgadhanurbāṇaḥ kleśājñānaraṇaṃjahaḥ || 150 ||

byams pa'i go cha chas pa ste/ /  
 snying rje yi ni ya lad bgos/ /  
 shes rab ral gri mda' gzhu thogs/ /  
 nyon mongs mi shes g.yul ngo sel/ /

byams pa'i go cha chas pa ste/ /  
 snying rje yi ni ya lad bgos/ /  
 shes rab ral gri mda' gzhu thogs/ /

<sup>80</sup> *Pramathas* are a class of beings otherwise known as *gaṇas*. They are known as serving as attendants to Śiva.



nyon mongs mi shes g.yul ngo sel/ /  
 > ya lad dgos] VM; ya lad gos NyiGyu  
 > g.yul ngo sel] VM; gsul ngo sel NyiGyu

Concealed by armour made of loving-kindness;  
 Well shielded by the shield of empathy;  
 With wisdom sword in hand, with bow and arrow;  
 Concluding war with ignorance and *kleśas*; (150)

- See Edgerton on *rahaṃjaha*. VV doesn't appear to be much help on this word.

mārārīr mārājīd vīraś caturmārabhayāntakṛt |  
 sarvamāracamūjetā sambuddho lokanāyakaḥ || 151 ||

dpa' bo bdud dgra bdud 'dul ba/ /  
 bdud bzhi'i 'jigs pa mthar byed pa/ /  
 bdud dpung thams cad pham par byed/ /  
 rdzogs pa'i sangs rgyas 'jig rten 'dren/ /

dpa' bo bdud dgra bdud 'dul ba/ /  
 bdud bzhi'i 'jigs pa sel bar byed/ /  
 bdud kyi dpung rnams pham byed pa/ /  
 rdzogs pa'i sangs rgyas 'jig rten 'dren/ /  
 > bdud bzhi'i] VM; bdud bzhin NyiGyu

The *māras*' enemy and tamer, hero,  
 Eliminating threats from all four *māras*,  
 Defeating all the armies of the *māras*,  
 A guide for living beings, the perfect buddha, (151)

- 151c, sarvamāracamūjetā: *sarva* is perhaps only reflected in the ancient Tibetan translation with *rnams*.

vandyaḥ pūjyo 'bhivādyāś ca mānanīyāś ca nityaśaḥ |  
 arcanīyatamo mānyo namasyaḥ paramo guruḥ || 152 ||

mchod 'os bstod 'os phyag gi gnas/ /  
 rtag tu rim gro bya ba'i 'os/ /  
 bkur 'os rjed bar bya ba'i 'os/ /  
 phyag byar 'os pa bla ma'i mchog /

mchod 'os bstod 'os phyag gi gnas/ /  
 rtag tu rim gro bya ba'i 'os/ /  
 bkur 'os rjed bar bya ba'i 'os/ /  
 phyag byar 'os pa bla ma'i rab/ /  
 > bstod 'od] VM; btod 'os NyiGyu  
 > rim gro] em.; rim 'gro NyiGyu; ri mor VM

Deserving homage, worthy of respect,  
 Deserving reverence, always honourable,

Deserving worship, worthy of regard,  
The highest guru, ever venerable, (152)

- 152b, *mānanīyaḥ*: Witnesses of the ancient Tibetan translation commonly read here ‘he is worthy of painting’ (*ri mor bya ba’i ’os*); however, this appears to be a corruption. BDRC hit results: *rim gro*, 15; *rim gror*, 2; *ri mor*, 82.

trailokyaikakramagatir vyomāparyantavikramaḥ |  
traividyāḥ śrotriyāḥ pūtaḥ ṣaḍabhijñāḥ ṣaḍanusmṛtiḥ || 153 ||  
> vyomāparyantavikramaḥ] VV; vyomāparyantavikramaḥ ed-d

‘jig rten gsum po gom gcig bgrod/ /  
mkha’ ltar mtha’ med rnam par gnon/ /  
gsum rig gtsang ma dag pa ste/ /  
mngon shes drug ldan rjes dran drug /

‘jig rten gsum po gom gcig bgrod/ /  
mkha’ ltar mtha’ med rnam par gnon/ /  
gsum rig gtsang ma dag pa ste/ /  
mngon shes drug ldan rjes dran drug /

Traversing all three worlds in just one stride,  
His step extending past the bounds of space,  
With knowledge of the three, well-versed, and pure,<sup>81</sup>  
With sixfold higher knowledge and recall,<sup>82</sup> (153)

[ed-d p. 61] bodhisattvo mahāsattvo lokātīto maharddhikaḥ |  
prajñāpāramitāniṣṭhaḥ prajñātattvatvam āgataḥ || 154 ||

byang chub sems dpa’ sems dpa’ che/ /  
rdzu ‘phrul chen po ‘jig rten ‘das/ /  
shes rab pha rol phyin pa’i mtha’ / /  
shes rab kyi ni de nyid thob/ /

byang chub sems dpa’ sems dpa’ che/ /  
rdzu ‘phrul chen po ‘jig rten ‘das/ /  
shes rab pha rol phyin pa’i mtha’ / /  
shes rab kyi ni de nyid thob/ /  
> rdzu ‘phrul] VM; sgyu ‘phrul NyiGyu

<sup>81</sup>The three names in this verse quarter evoke the Vedic learning of a brahmin. Vilāsavajra understands ‘Knowing the three’ to refer to the three Vedas: *R̥gveda*, *Yajurveda*, and *Sāmaveda*. Vimalamitra comments that the three are the scriptures of the *tripiṭaka*, or else three bodies of a buddha.

<sup>82</sup>The six forms of ‘higher knowledge’ (*ṣaḍ-abhijñā*; Tib. *mngon shes drug*) are as follows: (1) the divine eye (*divyacakṣu*, *lha’i mig*), (2) the divine ear (*divyasrotra*, *lha’i rna ba*), (3) knowledge of other minds (*paracittajñāna*; *gzhan sems shes pa*), (4) recollection of previous births (*pūrvanivāsānasmṛti*, *sngon gyi gnas rjes su dran pa*), (5) miraculous powers (*ṛddhi*, *rdzu ‘phrul*), and (6) knowledge of the destruction of defilements (*āśravakṣayajñāna*, *zag pa zad pa mkhyen pa*). The six forms of recollection, or ‘recall’, (*ṣaḍanusmṛti*, *rjes su dran pa drug*) are listed variously in texts. According to the *Mahāvīyutpatti*, they are recollection of (1) the Buddha, (2) the Dharma, (3) the Saṅgha, (4) discipline (*śīla*, *tshul khrims*), (5) giving (*tr̥yāga*, *gtong ba*), and (6) deities (*devatā*, *lha*). In their commentaries on the *Nāmasaṅgīti*, both Vimalamitra and Vilāsavajra provide their own unique lists, which are more influenced by the doctrines of tantric Buddhism.

The bodhisattva and *mahāsattva*,  
 With power great, transcending worldly life,  
 Perfected by his excellence of insight,  
 Now one with the reality of insight, (154)

- 154d: *prajñātattvatvam āgataḥ*] Tib. appears to hint at a meaning such as ‘he is one who acquired the reality of insight’, but, if that’s what’s really intended, it’s probably not a faithful rendering of the Sanskrit.

ātmavit paravit sarvaḥ sarvīyo hy agrapudgalaḥ |  
 sarvopamām atikrānto jñeyo jñānādhipaḥ paraḥ || 155 ||

bdag rig gzhan rig thams cad pa/ /  
 kun la phan pa'i gang zag mchog/  
 'jig rten dpe las 'das pa ste/ /  
 shes dang shes bya'i bdag po mchog /

bdag rig gzhan [NyiGyu f. 58v] rig thams cad pa/ /  
 kun la phan pa'i gang zag mchog /  
 dper bya kun las 'das pa ste/ /  
 shes dang shes bya'i bdag po mchog /  
 > gzhan rigs] VM; gzhan rig NyiGyu

The whole, aware of self, aware of other,  
 For, fit for all, he is the best of men;  
 Surpassing all to which he is compared,  
 Supreme most lord of knowing and what’s known, (155)

- 155, jñeyo jñānādhipaḥ: VV’s commentary confirms ed-d’s reading of two names here, but the Tibetan translation suggest only one, which is what is reflected in our English translation.

dharmaḍānapatiḥ śreṣṭhaś caturmudrārthadeśakaḥ |  
 paryupāśyatamo jagatām niryāṇatrayayāyinām || 156 ||

gtso bo chos kyi sbyin pa'i bdag /  
 phyag rgya bzhi po'i don ston pa/ /  
 'gro ba'i bsnyen bkur gnas kyi mchog /  
 nges 'byung gsum po bgrod rnam kyi/ /

gtso bo chos kyi sbyin bdag ste/ /  
 phyag rgya bzhi po don ston pa/ /  
 'gro ba'i bsnyen bkur gnas kyi mchog /  
 nges 'byung gsum po bgrod rnam kyi/ /  
 > bzhi po] VM; bzhi'i NyiGyu  
 > bsnyen bskur] VM; snyen bkur NyiGyu

The foremost master of imparting Dharma,  
 Who shows the meaning of the fourfold seal,<sup>83</sup>

<sup>83</sup>The four seals (*caturmudrā*; Tib. *phyag rgya bzhi*) are the action seal (*karmamudrā*, *las kyi phyag rgya*),

The most revered amongst all living beings,  
Engaged in going forth on all three paths, (156)

- 156cd: More literally, ‘the most venerable amongst beings who proceed along the three ways of going forth’.

paramāṛthaviśuddhaśrīḥ trailokyasubhago mahān |  
sarvasaṃpatkaraḥ śrīmān mañjuśrīḥ śrīmatām varah || 157 ||  
kṛtyānuṣṭhānājñānagāthāḥ pañcadaśa

don gyi dam pa rnam dag dpal/ /  
'jig rten gsum gyi skal bzang che/ /  
dpal ldan 'byor pa kun byed pa/ /  
[8v]'jam dpal dpal dang ldan pa'i mchog/  
bya ba sgrub pa'i ye shes kyi tshigs su bcad pa bco lnga'o// //

don gyi dam pa rnam dag dpal/ /  
'jig rten gsum na skal bzang che/ /  
dpal ldan 'byor pa kun byed pa/ /  
[8v]'jam dpal dpal dang ldan pa'i mchog/  
bya ba nan tan gyi ye shes kyi ston pa'i le'u ste bcu pa'o/ /  
> don gyi dam pa] VM; don chen kyi dam pa NyiGyu  
> bskal bzang] VM; bskal bzangs NyiGyu  
> bya ba ...] deest in VM  
> ston pa'i le'u] em.; stong pa'i le'u NyiGyu

With glory purified by ultimate truth,  
Most fortunate within the threefold world,  
The celebrated source of all endowments,  
Supreme among the glorious, Mañjuśrī. (157)

This concludes fifteen verses on the wisdom of performing actions.

## 11. Praise for the wisdom of the five *tathāgatas*

namas te varada vajrāgrya bhūtakoti namo 'stu te |  
namas te śūnyatāgarbha buddhabodhi namo 'stu te || 158 ||

mchog sbyin rdo rje mchog khyod 'dud/ /  
yang dag mthar gyur khyod la 'dud/ /  
stong nyid snying po khyod la 'dud/ /  
sangs rgyas byang chub khyod la 'dud/ /

mchog sbyin rdo rje mchog khyod 'dud/ /  
yang dag mthar gyur khyod la 'dud/ /  
stong nyid las byung khyod la 'dud/ /  
sangs rgyas byang chub khyod la 'dud/ /  
byung] VM; 'byung NyiGyu

the pledge seal (*samayamudrā*, *dam tshig gi phyag rgya*), Dharma seal (*dharmamudrā*, *chos kyi phyag rgya*),  
and great seal (*mahāmudrā*, *phyag rgya chen po*).

Homage to you, boon granter, best of vajras;  
 O summit of existence, homage to you;  
 Homage to you, whose source is emptiness;  
 O Buddha's awakening, homage to you; (158)

buddharāga namas te 'stu buddhakāma namo namaḥ |  
 buddhaprīti namas tubhyaṃ buddhamoda namo namaḥ || 159 ||

sangs rgyas chags pa khyod la 'dud/ /  
 sangs rgyas 'dod la phyag 'tshal 'dud/ /  
 sangs rgyas dgyes pa khyod la 'dud/ /  
 sangs rgyas rol la phyag 'tshal 'dud/ /

sangs rgyas chags pa khyod la 'dud/ /  
 sangs rgyas 'dod la phyag 'tshal 'dud/ /  
 sangs rgyas dgyes pa khyod la 'dud/ /  
 sangs rgyas rol la phyag 'tshal 'dud/ /

O passion of the buddhas, homage to you;  
 Desire of the buddhas, I pay you homage;  
 O love of every buddha, homage to you;  
 The joy of all the buddhas, I pay you homage; (159)

- 'every' and 'all' added for metrical reasons

buddhasmita namas tubhyaṃ buddhahāsa namo namaḥ |  
 buddhavāca namas te 'stu buddhabhāva namo namaḥ || 160 ||

sangs rgyas 'dzum pa khyod la 'dud/ /  
 sangs rgyas snang la phyag 'tshal 'dud/ /  
 sangs rgyas gsung ba khyod la 'dud/ /  
 sangs rgyas thugs la phyag 'tshal 'dud/ /

sangs rgyas 'dzum pa khyod la 'dud/ /  
 sangs rgyas bzhad la phyag 'tshal 'dud/ /  
 sangs rgyas gsung nyid khyod la 'dud/ /  
 sangs rgyas thugs la phyag 'tshal 'dud/ /  
 > bzhad] VM; gzhad NG

O smile of every buddha, homage to you;  
 The laugh of all the buddhas, I pay you homage;  
 O speech of every buddha, homage to you;  
 The heart of all the buddhas, I pay you homage; (160)

abhavodbhava namas te 'stu namas te buddhasaṃbhava |  
 gaganodbhava namas tubhyaṃ namas te jñānasamḥbhava || 161 ||

dngos med las byung khyod la 'dud/ /  
 sangs rgyas 'byung ba khyod la 'dud/ /  
 nam mkha' las byung khyod la 'dud/ /  
 ye shes las byung khyod la 'dud/ /

med pa las byung khyod la 'dud/ /  
 sangs [f. 59r] rgyas 'byung ba khyod la 'dud/ /  
 nam mkha' las byung khyod la 'dud/ /  
 ye shes las byung khyod la 'dud/ /  
 > las byung (in all three lines)] VM; las 'byung NyiGyu

Arisen from non-being, homage to you;  
 Homage to you, arisen from the buddhas;  
 Arisen from the sky, homage to you;  
 Homage to you, born of pristine wisdom; (161)

māyājāla namas tubhyaṃ namas te buddhanāṭaka |  
 namas te sarva sarvebhyo jñānakāya namo 'stu te || 162 ||  
 iti pañcatathāgatajñānastutigāthāḥ pañca

sgyu 'phrul dra ba khyod la 'dud/ /  
 sangs rgyas gar mdzad khyod la 'dud/ /  
 thams cad thams cad khyod la 'dud/ /  
 ye shes sku khyod la 'dud do/ /  
 zhes pa de bzhin gshegs pa lnga'i ye shes kyi bstod pa tshigs su bcad pa  
 lnga'o// //

sgyu 'phrul dra ba khyod la 'dud/ /  
 sangs rgyas rol ston khyod la 'dud/ /  
 thams cad thams cad khyod la 'dud/ /  
 ye shes sku khyod la 'dud do/ /  
 ye shes lnga la stod pa'i le'u ste bcu gcig pa'o// //

O net of illusion, homage to you;  
 Homage to you, the buddhas' spectacle;  
 Homage to you, the everything of all;  
 O body of wisdom, homage to you! (162)

This concludes five verses of praise for the wisdom of the five *tathāgatas*.

### [Benefits - not translated; collation not checked]

iyam asau vajrapāṇe vajradhara bhagavato jñānamūrteḥ sarvatathāgata-  
 jñānakāyasya mañjuśrījñānasatvasyāveṇīkapariśuddhā nāmasaṃgītiḥ  
 | tavānuttaraprītiprasādamahaudbilyasaṃjānanārthaṃ kāyavān-  
 manoguhyapariśuddhyai | aparipūrṇāpariśuddhabhūmipāramitāpuṇya-  
 jñānasam̐bhāraparipūripariśuddhyai | anadhigatānuttarārthasyād-  
 higamāya | aprāptasya prāptyai | yāvat sarvatathāgatasaddhar-  
 manetrisaṃdhāraṇārthaṃ ca mayā deśitā saṃprakāśitā ca vivṛtā  
 vibhajitottānikṛtā adhiṣṭhitā ceyam mayā vajrapāṇe vajradhara tava  
 saṃtāne sarvamantradharatādhiṣṭhāneneti ||

lag na rdo rje rdo rje 'chang/ /'di ni bcom ldan 'das kyi ye shes kyi sku  
 dang/ /de bzhin gshegs pa thams cad kyi ye shes kyi sku dang/ 'jam dpal

ye shes sems dpa'i ma 'dres pa yongs su dag pa'i mtshan yang dag par  
 brjod pa'o/ /khyod kyi bla na med pa'i dga' ba dang rab tu dang ba dang  
 mgu ba chen po yang dag par bskyed pa'i don dang/ /sku dang gsung dang  
 thugs kyi gsang ba yongs su dag pa'i phyir dang/ yongs su ma rdzogs pa  
 dang/ yongs su ma dag pa'i sa dang pha rol tu phyin pa dang bsod nams  
 dang ye shes kyi tshogs yongs su rdzogs pa dang/ yongs su dag pa'i phyir  
 dang/ /bla na med pa'i don lhag par ma rtogs pa lhag par rtogs pa'i phyir  
 dang/ /ma thob pa thob pa'i phyir dang/ ji srid de bzhin gshegs pa thams  
 cad kyi dam pa'i chos kyi tshul yang dag par gzung ba'i don du yang bdag  
 gis bstan pa dang/ yang dag par [9r]rab tu bshad pa dang/ /rnam par bkrol  
 ba dang/ rnam par phye ba dang/ rab tu gsal bar byas pa dang/ byin gyis  
 brlabs pa'o/ /lag na rdo rje rdo rje 'chang/ 'di ni ngas khyod kyi rgyud la  
 sngags kyi chos nyid thams cad kyi byin gyi rlabs kyis byin gyis brlabs  
 pa'o/ 'di ni 'khor lo dang po'i rjes su bsngags pa bcu gcig go/ /

punar aparaṃ vajrapāṇe vajradhara iyaṃ nāmasaṃgītiḥ suviśud-  
 dhaparyavadātasarvajñajñānakāyavānmanoguhyabhūtā | sarvatathā-  
 gatānāṃ buddhabodhiḥ | samyaksambuddhānāṃ abhismayaḥ | sar-  
 vatathāgatānāṃ anuttaraḥ | dharmadhātugatiḥ sarvasugatānāṃ |  
 sarvamārabalaparājayo jinānāṃ | daśabalabalitā sarvadaśabalānāṃ |  
 sarvajñatā sarvajñasya jñānānāṃ | āgamaḥ sarvabuddhadharmānāṃ  
 | samudāgamaḥ sarvabuddhānāṃ | vimalasupariśuddhapuṇyajñā-  
 nasambhāraparipūriḥ sarvamahābodhisatvānāṃ | prasūtiḥ sarvaśrā-  
 vakapratyekabuddhānāṃ | kṣetraṃ sarvadevamanuṣyasampatteḥ  
 | pratiṣṭhā mahāyānasya | sambhavo bodhisatvacaryāyāḥ | niṣṭhā  
 samyagāryamārgasya | nikaṣo vimuktīnāṃ | utpattir nīryāṇamār-  
 gasya | anucchedas tathāgatavaṃśasya | pravṛddhir mahābodhisat-  
 vakulagotrasya | nigrahaḥ sarvaparapravādināṃ | vidhvaṃsanam  
 sarvatīrthikānāṃ | parājayaś caturmārabalacamūsenānāṃ | saṃgra-  
 haḥ sarvasatvānāṃ | āryamārgaparipākaḥ sarvanīryāṇayāyināṃ |  
 samādhiś caturbrahmavihāravihāriṇāṃ | dhyānam ekāgracittānāṃ |  
 yogaḥ kāyavānmano 'bhiyuktānāṃ | viśaṃyogaḥ sarvasaṃyojanānāṃ  
 | prahāṇam sarvakleśopakleśānāṃ | upaśamaḥ sarvāvaraṇānāṃ |  
 vimuktiḥ sarvabandhanānāṃ | mokṣaḥ sarvopadhīnāṃ | śāntiḥ sarvacit-  
 topaplavānāṃ | ākaraḥ sarvasampattīnāṃ | parihāṇiḥ sarvavipattīnāṃ  
 | pithanam sarvāpāyadvārāṇāṃ | satpatho vimuktipurasya | apravṛttiḥ  
 saṃsārarakrasya | pravartanam dharmacakrasya | ucchritacchatradhva-  
 japatakāś tathāgataśāsanasya | adhiṣṭhānam sarvadharmadeśanāyāḥ  
 | kṣīprasiddhir mantramukhacaryācāriṇāṃ bodhisatvānāṃ | bhā-  
 vanādhigamaḥ prajñāpāramitābhiyuktānāṃ | śūnyatāprativedhaḥ  
 advayaprativedhabhāvanābhiyuktānāṃ | niṣpattiḥ sarvapāramitāsamb-  
 hārasya | pariśuddhiḥ sarvabhūmipāramitāparipūryai | prativedhaḥ  
 samyakcaturāryasatyānāṃ | sarvadharmāikacittaprativedhaś catuḥs-  
 mṛtyupasthānānāṃ | yāvat parisamāptiḥ sarvabuddhaguṇānāṃ iyaṃ  
 nāmasaṃgītiḥ ||

dvitīyacakrasyeyam anuśaṃsā tatpadāni dvāpañcāśat ||

gzhan yang lag na rdo rje rdo rje 'chang/ mtshan yang dag par brjod pa 'di  
ni shin tu yongs su dag pa/ /yongs su byang ba thams cad mkhyen pa'i ye  
shes dang sku dang gsung dang thugs kyi gsang bar gyur pa'o/ /de bzhin  
gshegs pa thams cad kyi sangs rgyas kyi byang chub pa'o/ /yang dag par  
rdzogs pa'i sangs rgyas rnams kyi mngon par rtogs pa'o/ /de bzhin gshegs  
pa thams cad kyi bla na med pa'o/ /bde bar gshegs pa thams cad kyi chos  
kyi dbyings rtogs pa'o/ /rgyal ba rnams kyi bdud kyi stobs thams cad  
pham par byed pa'o/ /stobs bcu dang ldan pa thams cad kyi stobs bcu'i  
stobs su gyur pa'o/ /thams cad mkhyen pa'i ye shes rnams kyi thams cad  
mkhyen pa'o/ //chos thams cad kyi lung ngo/ /sangs rgyas thams cad kyi  
yang dag par kun chub pa'o/ /byang chub sems dpa' sems dpa' chen po  
thams cad kyi dri ma med pa shin tu yongs su dag pa bsod nams dang ye  
shes kyi tshogs yongs su rdzogs pa'o/ /nyan thos dang rang sangs rgyas  
thams cad kyi rab tu skye ba'o/ /lha dang mi thams cad kyi phun sum  
tshogs pa'i zhing ngo/ /theg pa chen po'i rab tu gnas pa'o/ /byang chub  
sams dpa'i spyod pa'i 'byung khung ngo/ /'phags pa'i lam yang dag pa'i  
mthar thug pa'o/ /rnam par grol ba rnams kyi brtag pa'o/ /nges par 'byung  
ba'i lam gyi skyed pa'o/ /de bzhin gshegs pa'i gdung gi rgyun mi 'chad  
pa'o/ /byang chub sems dpa' chen po'i rigs dang rgyud rab tu 'phel ba'o/  
/pha rol gyi rgol ba thams cad kyi tshar gcod pa'o/ /mu stegs pa thams  
cad kyi rnam par 'joms pa'o/ /bdud [9v]bzhi'i stobs dang dpung dang sde  
rnams kyi pham par byed pa'o/ /sams can thams cad kyi yang dag par  
sdud pa'o/ /nges par 'byung bas bgrod pa thams cad kyi 'phags pa'i lam  
yongs su smin pa'o/ /tshangs pa'i gnas bzhi la gnas pa rnams kyi ting nge  
'dzin to/ /sams rtse gcig pa rnams kyi bsam gtan no/ /lus dang ngag dang  
yid mngon par sbyor ba rnams kyi rnal 'byor ro/ /yang dag par sbyor ba  
thams cad kyi kun tu sbyor ba dang bral ba'o/ /nyon mongs pa dang nye  
ba'i nyon mongs pa thams cad kyi spong ba'o/ /sgrib pa thams cad kyi  
nye bar zhi ba'o/ /'ching ba thams cad kyi rnam par grol ba'o/ /lhag ma  
thams cad kyi thar pa'o/ /sams nye bar 'phro ba thams cad kyi zhi ba'o/  
/'byor pa thams cad kyi 'byung gnas so/ /rgud pa thams cad kyi rab tu  
'joms pa'o/ /ngan song gi sgo thams cad kyi 'gebs pa'o/ /rnam par grol  
ba'i grong khyer gyi lam dam pa'o/ /'khor ba'i 'khor lo'i rab tu mi 'jug  
pa'o/ /chos kyi 'khor lo'i rab tu bskor ba'o/ /de bzhin gshegs pa'i bstan  
pa'i gdugs dang rgyal mtshan dang ba dan rab tu bsgreng ba'o/ /dam pa'i  
chos ston pa'i lhag par gnas pa'o/ /byang chub sems dpa'i sngags kyi sgo'i  
spyad pa spyod pa rnams kyi myur du grub pa'o/ /shes rab kyi pha rol  
tu phyin pa rnams la mngon par sbyor ba rnams kyi sgom pa lhag par  
rtogs pa'o/ /gnyis su med pa so sor rtog pa sgom pa mngon par sbyor  
ba rnams kyi stong pa nyid so sor rtogs pa'o/ /pha rol tu phyin pa dang  
tshogs thams cad kyi skyed pa'o/ /yongs su dag pa'i sa dang pha rol tu  
phyin pa thams cad kyi yongs su rdzogs pa'o/ /yang dag pa'i 'phags pa'i  
bden pa bzhi po rnams kyi so sor rtogs pa'o/ /dran pa nye bar gzhas pa  
bzhi po rnams kyi chos thams cad gcig pa'i so sor rtogs pa'o/ /mtshan  
yang dag par brjod pa 'di ni ji srid sangs rgyas kyi yon tan thams cad kyi  
yongs su rdzogs pa'i bar ro/ /'di ni 'khor lo gnyis pa'i rjes su bsngags pa



lga bcu rtsa[10r]gnyis so// //

punar aparaṃ vajrapāṇe vajradhara iyaṃ nāmasaṃgītiḥ sarvasatvānāṃ  
aśeṣakāyavānmanahsamudācārapāpaprāśamanī | sarvasatvānāṃ  
sarvāpāyānāṃ viśodhanī | sarvadurgatinivāraṇī | sarvakarmā-  
varaṇānāṃ samucchedanī | sarvāṣṭākṣaṇasamutpādasyānutpādanakārī  
| aṣṭamahābhayaavyupāśamanakārī | sarvaduḥṣvapnanirnāśanī |  
sarvadurnimittavyapohanakārī | sarvaduḥśakunavighnavyupāśa-  
manakārī | sarvamārīkarmadūrīkaraṇī | sarvakuśalamūlapuṇyasya-  
opacayakārī | sarvāyonīśomanaskārasyānutpādanakārī | sarvamaḍamā-  
nadarpāhaṃkāranirghātanakārī | sarvaduḥkhadaurmanasyānutpā-  
danakārī | sarvatathāgatānāṃ hṛdayabhūtā | sarvabodhisatvānāṃ guhyab-  
hūtā | sarvaśrāvakaḥpratyekabuddhānāṃ rahasyabhūtā | sarvamudrā-  
mantrabhūtā | sarvadharmānabhilāpyavādināṃ smṛtiṣaṃprajanyasaṃ-  
jananī | anuttaraprajñāmedhākārī | ārogyabalaiśvaryasaṃpatkāṛī | śrīsub-  
haśāntikalyāṇapravardhanakārī | yaśaḥślokaḥkīrtistutisaṃprakāśanakārī  
| sarvavyādhimahābhayaḥprāśamanakārī | pūtatarā pūtatarāṇāṃ |  
pavitratārā pavitratārāṇāṃ | dhanyatamā dhanyatamānāṃ | māṅgalya-  
tamā sarvamāṅgalyatamānāṃ | śaraṇaṃ śaraṇārthināṃ | layanaṃ  
layanārthināṃ | trāṇaṃ trāṇārthināṃ | parāyaṇaṃ aparāyaṇānāṃ  
| dvīpabhūtā dvīpārthināṃ | agatikānāṃ anuttaragatikabhūtā | yā-  
napātrabhūtā bhavasamudrapāragāmināṃ | mahābhāṣajayarājabhūtā  
sarvavyādhinirghātanāyā | prajñābhūtā heyopādeyabhāvavibhāvanāyā  
| jñānālokaḥbhūtā sarvatamondhakāraḥkudṛṣṭyapanayanāyā | cintāmaṇi-  
bhūtā sarvasatvayathāśayābhiprāyapariḥpūrāṇāyā | sarvajñajñānabhūtā  
mañjuśrījñānakāyapratilambhāyā | pariśuddhajñānadarśanabhūtā  
pañcacaḥṣuḥpratilambhāyā | ṣaṭpāramitāparipūrībhūtā āmiṣābhaya-  
dharmaḍānotsarjanatayā | daśabhūmipratilambhabhūtā puṇyajñānasamb-  
hārasamādhīparipūrāṇatayā | advayadharmatā dvayadharmavigatatvāt  
| tathatārūpatānanyadharmatādhyāropavigatatvāt | bhūtakotīrūpatā  
pariśuddhatathāgatajñānakāyasvabhāvatayā | sarvākāramahāśūny-  
atārūpatā aśeṣakudṛṣṭigāhanagatinirghātanatayā | sarvadharmānab-  
hilāpyarūpeyaṃ nāmasaṃgītiḥ yadutādvayadharmatārthaṃ nāmasaṃd-  
hāraṇaprakāśanatayeti ||

tṛṭīyacakrasyeyam anuśaṃsā tatpadāni dvāpañcāśat ||

gzhan yang lag na rdo rje rdo rje 'chang/ mtshan yang dag par brjod pa  
'di ni sems can thams cad kyi lus dang ngag dang yid kyi kun tu spyad  
pa'i sdig pa ma lus pa rab tu zhi bar byed pa'o/ /sams can thams cad kyi  
ngan song thams cad rnam par sbyong ba'o/ /ngan 'gro thams cad zlog  
pa'o/ /las kyi sgrib ba thams cad yang dag par gcod pa'o/ /mi khom pa  
brgyad du skye bar 'gyur ba thams cad mi skye bar byed pa'o/ /'jigs pa  
chen po brgyad nye bar zhi bar byed pa'o/ /rmi lam ngan pa thams cad  
nges par sel bar byed pa'o/ /mtshan ma ngan pa thams cad rnam par sel  
bar byed pa'o/ /ltas ngan pa dang bgegs thams cad nye bar zhi bar byed  
pa'o/ /bdud kyi dgra'i las thams cad thag ring du byed pa'o/ /dge ba'i rtsa  
ba dang bsod nams thams cad nye bar 'phel bar byed pa'o/ /tshul bzhi ma

yin pa'i yid la byed pa thams cad mi skye bar byed pa'o/ /rgyags pa dang  
 nga rgyal dang dregs pa dang ngar 'dzin pa thams cad nges par 'joms par  
 byed pa'o/ /sdug bsngal dang yid mi bde ba thams cad mi skye bar byed  
 pa'o/ /de bzhin gshegs pa thams cad kyi snying por gyur pa'o/ /byang  
 chub sems dpa' thams cad kyi gsang bar gyur pa'o/ /nyan thos dang rang  
 sangs rgyas thams cad kyi gsang chen du gyur pa'o/ /phyag rgya dang  
 sngags thams cad du gyur pa'o/ /chos thams cad brjod du med par smra  
 ba rnams kyi dran pa dang shes bzhin yang dag par skyed pa'o/ /bla na  
 med pa'i shes rab dang yid gzhungs par byed pa'o/ /nad med pa dang  
 stobs dang dbang phyug phun sum tshogs par byed pa'o/ /dpal dang dge  
 ba dang zhi ba dang/ /legs pa rab tu 'phel bar byed pa'o/ /grags pa dang  
 snyan pa dang tshigs su bcad pa dang bstod pa rab tu gsal bar byed pa'o/  
 /nad dang 'jigs pa chen po thams cad nye bar zhi bar byed pa'o/ /shin  
 tu dag pa rnams kyi shin tu dag pa'o/ /shin tu gtsang ba rnams kyi shin  
 tu gtsang ba'o/ /[[10v]shin tu 'byor ldan rnams kyi shin tu 'byor ldan no/  
 /shin tu bkra shis pa rnams kyi shin tu bkra shis pa'o/ /skyabs 'dod pa  
 rnams kyi skyabs so/ /gnas med pa rnams kyi gnas so/ /skyob pa 'dod pa  
 rnams kyi skyob pa'o/ /dpung gnyen med pa rnams kyi dpung gnyen no/  
 /gling 'dod pa rnams kyi gling du gyur pa'o/ /rten med pa rnams kyi bla  
 na med pa'i rten du gyur pa'o/ /srid pa'i rgya mtsho'i pha rol tu 'gro ba  
 rnams kyi grur gyur pa'o/ /nad thams cad nges par 'joms pa'i phyir sman  
 pa'i rgyal po chen por gyur pa'o/ /blang bar bya ba dang dor bar bya ba'i  
 dngos po rnam par dbye ba'i phyir shes rab tu gyur pa'o/ /lta ba ngan pa'i  
 mun pa'i smag rum thams cad bsal ba'i phyir ye shes kyi snang bar gyur  
 pa'o/ /sems can thams cad kyi bsam pa dang/ 'dod pa ji lta ba bzhin du  
 yongs su rdzogs pa'i phyir yid bzhin gyi nor bur gyur pa'o/ /'jam dpal gyi  
 ye shes kyi sku rab tu thob pa'i phyir thams cad mkhyen pa'i ye shes su  
 gyur pa'o/ /spyen lnga rab tu thob pa'i phyir yongs su dag pa'i ye shes  
 gzigs par gyur pa'o/ /zang zing dang mi 'jigs pa dang chos kyi sbyin pa  
 rab tu gtong ba nyid kyis pha rol tu phyin pa drug yongs su rdzogs par  
 gyur pa'o/ /bsod nams dang ye shes kyi tshogs dang ting nge 'dzin yongs  
 su rdzogs pa nyid kyis sa bcu rab tu thob par gyur pa'o/ /gnyis kyi chos  
 dang bral ba'i phyir gnyis su med pa'i chos nyid do/ /lhag par sgro 'dogs  
 pa dang bral ba nyid kyi phyir de bzhin nyid kyi rang bzhin dang gzhan  
 ma yin pa'i chos nyid do/ /de bzhin gshegs pa thams cad kyi ye shes kyi  
 sku yongs su dag pa'i rang bzhin nyid kyis yang dag pa'i mtha'i rang  
 bzhin nyid do/ /lta ba ngan pa'i tshang tshing ma lus pa nges par sel ba  
 nyid kyis rnam pa thams cad chen po stong pa nyid kyi rang bzhin nyid  
 do/ /mtshan yang dag par brjod pa 'di ni 'di ltar gnyis su med pa'i chos  
 nyid kyi don dang ming yang dag par 'dzin pa rab tu gsal bar byed pa  
 nyid kyis chos thams cad brjod du med par gyur pa'o/ /  
 'di ni 'khor lo gsum pa'i rjes su bsngags pa lnga bcu rtssa gnyis [[11r]so//  
 //

punar aparaṃ vajrapāṇe vajradhara yaḥ kaścit kulaputro vā kuladuhitā  
 vā mantramukhacaryācārī imāṃ bhagavato mañjuśrījñānasatvasya

sarvatathāgatajñānakāyasya jñānamūrter advayaparamārtham nā-  
masaṃgītiṃ nāmacūḍāmaṇiṃ sakalaparisamāptam anyūnām akhaṇḍam  
ebhir eva gāthāpadavyaṇjanaiḥ pratyaham akhaṇḍam triṣkālaṃ dhāray-  
iṣyati vācayiṣyati paryavāpsyati yoniśaś ca manasikariṣyati | parebhyaś  
ca vistareṇa yathāsamayaṃ yathāyogyato yāvat saṃprakāśayiṣyati  
pratyekaṃ cānyatamānyatamanāmārtham | mañjuśrījñānakāyaṃ ālam-  
banikṛtya ekāgramānaś bhāvayiṣyati | adhimuktitatvamanaskārābhyaṃ  
samantamukhavihāravihārī sarvadharmaprativedhikayā paramayā  
anāvilayā prajñānuviddhayā śraddhayā samanvāgataḥ saṃstasya tryad-  
hvānadhvasamaṅginaḥ sarvabuddhabodhisatvāḥ saṃgāmya saṃgāmya  
sarvadharmamukhāny upadarśayiṣyanti | ātmabhāvaṃ copadarśayiṣyati  
| durdāntadamakāś ca mahākrodharājāno mahāvajradharādayo jagat-  
paritrāṇabhūtā nānānirmāṇarūpakāyair ojobalaṃ tejo 'pradhr̥ṣyatām  
sarvamudrāmantrābhisamayamaṇḍalāny upadarśayiṣyanti | aśeṣāś  
ca mantravidyārājñyaḥ sarvaviḥnavināyakamārārimahāpratyāñ-  
girāmahāparājitāḥ sarātriṃdivaṃ pratikṣaṇaṃ sarveryāpatheṣu  
rakṣāvaraṇaguptiṃ kariṣyanti | sarvabuddhabodhisatvādhiṣṭhānaṃ  
kariṣyanti | sarvakāyavānmanobhis tasya saṃtāne samyag ad-  
hiṣṭhāsyanti | sarvabuddhabodhisatvānugraheṇa cānugrahiṣyanti |  
sarvadharmavaiśāradyapratibhānaṃ copasaṃhariṣyanti | sarvārhaḥchrā-  
vakapratyekabuddhāryadharmapremāśayatayā ātmabhāvaṃ copadarśay-  
iṣyanti | ye ca brahmendropendrarudranārāyaṇasānatkumāramaheś-  
varakārtikeyamahākālanandikeśvarayamavarūṇakuverahārītidaśadiglokapālāś  
ca satatasamitaṃ sarātriṃdivaṃ gacchataś tiṣṭhataḥ śāyānasya  
niṣaṇṇasya svapato jāgrataḥ saṃāhitasyāsaṃāhitasya ca ekākino bahu-  
janamadhyagatasya ca yāvad grāmanagaranigamajanapadarāṣṭrarājad-  
hānīmadyagatasyendrakīlārathyāpratolīnagaradvāravithicatvaraśṛṅgāṭakanagarāntarāpaṇapaṇyaśālāmadyag  
yāvac chūnyāgaragirikandaranadīvanagahanopagatasya ucchiṣṭasyānuc-  
chiṣṭasya mattasya pramattasya sarvadā sarvathā sarvaprakāraṃ ca parām  
rakṣāvaraṇaguptiṃ kariṣyanti | rātriṃdivaṃ param svastyayanaṃ kar-  
iṣyanti | ye cānye devanāgayakṣagandharvāsuraḥsuragaruḍakinnaramahoragā  
manuṣyāmanuṣyāś ca ye cānye grahanakṣatramātrgaṇapatayo yāś ca  
sapta mātaro yāś ca yakṣiṇīrākṣasīpīscācyas tāḥ sarvāḥ sahitāḥ samagrāḥ  
sasainyaḥ saparivārāḥ sarve te rakṣāvaraṇaguptiṃ kariṣyanti | param  
ca tasya kāye ojobalaṃ prakṣepsyanti | ārogyabalaṃ āyurvṛddhiṃś  
copasaṃhariṣyanti ||  
caturthacakrasyeyam anuśaṃsā tatpadāny ekonaviṃśati ||

gzhan yang lag na rdo rje rdo rje 'chang/ rigs kyi bu'am rigs kyi bu mo  
gang la la sngags kyi sgo'i spyad pa spyod pas/ bcom ldan 'das 'jam dpal  
ye shes sems dpa'i ye shes kyi sku/ de bzhin gshegs pa thams cad kyi ye  
shes kyi sku gnyis su med pa don dam pa'i mtshan yang dag par brjod pa/  
gtsug gi nor bu zhes bya ba 'di mtha' dag yongs su rdzogs pa/ ma tshang  
ba med pa/ dum bu ma yin pa/ tshigs su bcad pa dang/ tshig dang yi ge 'di  
rnams nyid kyis nyi ma so sor dus gsum du 'dzin par byed pa dang/ rjod  
par byed pa dang/ kun chub par byed pa dang/ tshul bzhin yid la byed

pa dang/ /gzhan rnams la yang dus ji lta bar rgyas par ji lta ba bzhi rab  
 tu gsal bar byed pa dang/ mtshan gyi don gzhan dang gzhan re re zhing  
 yang 'jam dpal ye shes kyi sku mngon du byas te/ yid rtse gcig pas sgom  
 par byed pa dang/ lhag par mos pa dang/ de kho na yid la byed pa dag gis  
 kun nas sgo'i gnas pas gnas pa dang/ chos thams cad so sor rtogs pa dang/  
 mchog tu gyur pa dang/ rnyog pa med pa dang/ shes rab kyi rjes su 'bigs  
 pa dang/ dad pas yang dag par bgrod pa de la ni/ dus gsum du dus med  
 par sangs rgyas dang byang chub sems dpa' thams cad yang dag par 'dus  
 te yang dag par gshegs shing yang dag par byon nas chos thams cad kyi  
 sgo rnams nye bar ston par 'gyur ro/ /bdag nyid sgom pa nye bar ston par  
 byed do/ /sangs rgyas dang byang chub sems dpa' thams cad kyi byin gyi  
 rlabs kyi kyang lus dang ngag dang yid kyi rgyud la yang dag par byin  
 gyis rlob par byed do/ /sangs rgyas dang byang chub sems dpa' thams  
 cad kyi rjes su 'dzin pas kyang rjes su 'dzin par byed do/ /chos thams cad  
 la mi 'jigs pa'i spobs pa yang nye bar sgrub par byed do/ /dgra bcom pa  
 dang nyan thos dang rang sangs rgyas thams cad kyang 'phags pa'i chos  
 la sdug pa'i bsam pa nyid kyi bdag gi dngos po yang nye bar ston par  
 byed do/ /gdul dka' ba 'dul ba po rnams kyang khro bo'i rgyal po chen  
 po dang/ rdo rje 'chang [11v]chen po la sogs pa 'gro ba yongs su skyob  
 par gyur pa gzugs sna tshogs pa'i sprul pa'i sku rnams kyi mdangs dang  
 stobs dang gzi brjid zil gyis mi gnong pa nyid dang/ sngags dang phyag  
 rgya dang mngon par rtogs pa dang dkyil 'khor rnams nye bar ston par  
 byed do/ /sngags dang rig pa'i rgyal po ma lus pa dang/ bgegs dang log  
 'dren dang bdud dang dgra phyir rgol ba dang gzhan gyis mi thub pa chen  
 po thams cad kyang/ mtshan mo dang nyin mor bcas par skad cig so sor  
 spyod pa thams cad dang lam rnams su yang/ /srung ba dang skyob pa  
 dang/ sbed par byed do/ /tshangs pa dang dbang po dang/ nye dbang po  
 dang/ drag po dang/ sred med kyi bu dang/ kun 'gyed gzhon nu dang/  
 dbang phyug chen po dang/ smin drug gi bu dang/ nag po chen po dang/  
 dga' byed dbang phyug dang/ gshin rje dang/ chu lha dang/ lus ngan  
 dang/ 'phrog ma dang/ phyogs bcu'i 'jig rten skyong ba gang yin pa de  
 dag thams cad kyang rtag par rgyun du mtshan mo dang/ nyin mor bcas  
 pa 'gro ba dang/ gnas pa dang/ nyal ba dang/ 'dug pa dang/ gnyid log  
 pa dang/ gnyid sad pa dang/ mnyam par bzhag pa dang/ mnyam par ma  
 bzhag pa dang/ gcig pur gnas pa dang/ skye bo mang po'i nang du song  
 ba dang/ ji srid grong dang/ grong khyer dang/ grong rdal dang/ ljongs  
 dang/ yul 'khor dang/ rgyal po'i pho brang na gnas pa dang/ dbang po'i  
 phur pa dang/ sgo khang dang/ lam srang dang/ srang dang/ bzhi mdo  
 dang/ sum mdo dang/ grong khyer gyi bar dang/ tshong khang gi nang  
 du gnas pa dang/ ji srid khang stong dang/ ri dang/ dgon pa dang/ chu  
 klung dang/ dur khrod dang/ nags tshang tshing du nye bar son pa dang/  
 'bags pa dang/ ma 'bags pa dang/ myos pa dang/ rab tu myos pa na rtag  
 tu thams cad kyi tshe rnam pa thams cad du mchog tu bsrung ba dang/  
 bskyab pa dang/ sbed pa byed par 'gyur ro/ /nyin mo dang mtshan mo  
 mchog tu bde legs su byed par 'gyur ro/ /gzhan yang gang lha dang/ klu  
 dang/ gnod sbyin dang/ dri za dang/ lha ma yin dang/ nam mkha' lding

dang/ mi 'am [12r]ci dang/ lto 'phye chen po dang/ mi dang/ mi ma yin pa  
 rnams dang/ gzhan yang gang gza' dang/ rgyu skar dang/ ma mo dang/  
 tshogs kyi bdag po rnams dang/ gang yang ma mo bdun po rnams dang/  
 gang yang gnod sbyin mo dang/ srin mo dang/ sha za mo rnams te/ de  
 rnams thams cad lhan cig mthun par sde dang bcas pa/ 'khor dang bcas  
 pa rnams kyis/ spyod lam dang lam rnams su yang mchog tu bsrung ba  
 dang/ bskyab pa dang/ sba ba byed par 'gyur ro/ /gzhan yang de'i lus la  
 mdangs dang stobs rab tu 'jug par byed do/ /nad med pa dang/ stobs dang/  
 tshe 'phel ba yang nye bar sgrub par byed do/ /  
 'di ni 'khor lo bzhi ba'i rjes su bsngags pa bcu dgu pa'o// //

punar aparaṃ vajrapāṇe vajradhara ya imāṃ nāmasaṃgītiṃ nā-  
 macūḍāmaṇiṃ pratyaham akhaṇḍasamādānatas trihṛtvā kaṇṭhagatām  
 āvartayiṣyati | pustakagatām vā paṭhamānaḥ pravartayiṣyati | bhagavato  
 mañjuśrījñānasatvasya rūpam ālambayann anuvicintayaṃs tadrūpam  
 anudhyāyan | tam eva rūpakāyenācirād eva dharmavinayam upādāya  
 drakṣyati | gaganatalagatāṃś ca sarvabuddhabodhisatvān nānānir-  
 mānarūpakāyaḥ saḥagatān drakṣyati | na tasya mahāsatvasya jātu  
 kadācit kathamapi durgatyapāyapataṇaṃ ca bhaviṣyati | nīcakulopapattir  
 na bhaviṣyati | pratyantajanapadopapattir na bhaviṣyati | na hinendriyo  
 bhaviṣyati | na vikalendriyo bhaviṣyati | na mithyādrṣṭikulopapattir  
 bhaviṣyati | nābuddheṣu buddhakṣetreṣūpapatsyate | na buddhotpā-  
 dataddeśitadharmavimukhaparokṣatā bhaviṣyati | na ca dīrghāyuskeṣu  
 deveṣūpapatsyate | na ca durbhikṣarogaśāstrāntarakalpeṣūpapatsyate  
 | na ca pañcakaśyākāleṣūpapatsyate | na ca rājaśatrucaurabhayaṃ  
 bhaviṣyati | na ca sarvavaikalyadāridrabhayaṃ | na cāślokaḥbhayākhyā-  
 nanindāyaśo'kīrtibhayaṃ bhaviṣyati | sujātikulagotrasaṃpannaś ca  
 bhaviṣyati | samantaprāsādikarūpavarṇasamanvāgato bhaviṣyati | priyo  
 manaāpasukhasaṃvāsapriyadarśanaś ca lokānāṃ bhaviṣyati | śubhasaub-  
 hāgyādeyavākyaś ca satvānāṃ bhaviṣyati | sa yatra yatropapatsyate  
 tatra tatra jātau jātau jātismaro bhaviṣyati | mahābhogo mahāparivāro  
 'kṣayabhogo 'kṣayaparivāro bhaviṣyati | agrāṇiḥ sarvasatvānāṃ  
 agraguṇasamanvāgato bhaviṣyati | prakṛtyā ca śatpāramitāguṇaiḥ  
 samanvāgato bhaviṣyati | caturbrahmavihāravihārī ca bhaviṣyati |  
 smṛtisamprajanyopāyabalapraṇidhijñānaiḥ samanvāgataś ca bhaviṣyati  
 | sarvaśāstraviśārado vāgmī ca bhaviṣyati | spaṣṭavāgajāpaṭumatir  
 bhaviṣyati | dakṣo 'nalasaḥ saṃtuṣṭo mahārtho vitṛṣṇaś ca bhaviṣyati |  
 paramaviśvāsī ca sarvasatvānāṃ bhaviṣyati | ācāryopādhyāyagurūṇāṃ  
 ca saṃmato bhaviṣyati | āśrutapūrvāṇi ca tasya śilpakalābhijñā-jñā-  
 naśāstrāṇi cārthato granthataś ca pratibhāsam āgamiṣyati | supariśud-  
 dhaśīlājivasamudācārācārī ca bhaviṣyati | supravrajitaḥ sūpasampannaś  
 ca bhaviṣyati | apramuṣitasarvajñatāmāhābodhicittaś ca bhaviṣyati | na  
 jātu śrāvākāhatpratyekabuddhanīyamāvakraṇtigataś ca bhaviṣyati ||  
 pañcamacakraṣyeyam anuśaṃsā tatpadāny ekapañcāśat ||

gzhan yang lag na rdo rje rdo rje 'chang/ mtshan yang dag par brjod pa  
 gtsug gi nor bu zhes bya ba 'di ni nyi ma so sor ma nyams pa yang dag par

blangs te/ mgrin par gnas pa lan gsum du kha ton du byed pa dang/ glegs  
 bam du chud pa klog par byed pa dang/ rab tu 'don par byed pa dang/  
 bcom ldan 'das 'jam dpal ye shes sems dpa'i gzugs la dmigs te/ de'i gzugs  
 kyi rjes su sems par byed pa dang/ de'i gzugs kyi rjes su bsam gtan byed  
 pas de nyid sprul pa'i gzugs kyi sku yis yun mi ring ba nyid las gdul bya'i  
 dbang nye bar bzung nas mthong bar 'gyur ro/ /sangs rgyas dang byang  
 chub sems dpa' thams cad sna tshogs pa'i sprul pa'i gzugs kyi sku dang/  
 lhan cig gnas pa nam mkha'i mthil na bzhugs pa rnams kyang mthong  
 bar 'gyur ro/ /sems dpa' chen po de'i skye ba ji ltar gyur kyang ngan  
 'gro dang/ ngan song du ltung ba'i 'jigs pa 'byung bar mi 'gyur ro/ /rigs  
 ngan du skye bar mi 'gyur ro/ /yul mtha' 'khob kyi skye bor skye bar mi  
 'gyur ro/ /dbang po dman par mi 'gyur ro/ /dbang po ma tshang bar mi  
 'gyur ro/ /log par lta ba'i rigs su skye bar mi 'gyur ro/ /sangs rgyas mi  
 bzhugs pa'i sangs rgyas kyi zhing rnams su skye bar mi 'gyur ro/ /sangs  
 rgyas 'byung ba dang des bstan pa'i chos spong ba dang lkog tu gyur par  
 mi 'gyur ro/ /lha tshe ring po rnams su skye bar mi 'gyur ro/ /[[12v]mu  
 ge dang nad dang mtshon gyi bskal pa rnams la skye bar mi 'gyur ro/  
 /snyigs ma lnga'i dus rnams la skye bar mi 'gyur ro/ /rgyal po dang chom  
 rkun dang dgra'i 'jigs pa 'byung bar mi 'gyur ro/ /rgud pa dang dbul ba'i  
 'jigs pa thams cad 'byung bar mi 'gyur ro/ /mi bsngags pa dang/ skur pa  
 'debs pa dang/ smod pa dang/ mi snyan pa dang/ grags pa ngan pa'i 'jigs  
 pa 'byung bar mi 'gyur ro/ /skye ba bzang po dang rigs dang rus phun  
 sum tshogs pa 'byung bar 'gyur ro/ /kun nas mdzes par gyur pa dang/  
 gzugs dang kha dog dang yang dag par ldan par 'gyur ro/ /'jig rten pa  
 rnams kyi sdug pa dang/ yid la 'bab pa dang/ 'grogs na mchog tu bde  
 ba dang/ mthong na dga' bar 'gyur ro/ /'jig rten pa rnams kyi mdzes pa  
 dang/ skal ba bzang po dang ldan pa dang/ tshig gzung bar bya bar 'gyur  
 ro/ /gang dang gang du skye bar 'gyur ba de dang der skye ba dran par  
 'gyur ro/ /longs spyod che ba dang/ 'khor mang ba dang/ longs spyod mi  
 zad pa dang/ 'khor mi zad par 'gyur ro/ /sems can thams cad kyi mchog  
 tu gyur pa'i smon lam dang ye shes dang yang dag par ldan par 'gyur ro/  
 /rang bzhin gyis kyang pha rol tu phyin pa drug gi yon tan dang yang  
 dag par ldan par 'gyur ro/ /tshangs pa'i gnas bzhi la gnas par 'gyur ro/  
 /dran pa dang shes bzhin dang/ thabs dang stobs dang smon lam dang  
 ye shes dang yang dag par ldan par 'gyur ro/ /bstan bcos thams cad la  
 'jigs pa med pa dang/ smra mkhas par yang 'gyur ro/ /tshig gsal ba dang  
 blun po ma yin pa dang/ blo gsal bar 'gyur ro/ /mkhas pa dang le lo med  
 pa dang/ chog shes pa dang/ don che ba dang/ sred pa med par 'gyur ro/  
 /sems can thams cad kyi mchog tu yid brtan par bya ba dang/ slob dpon  
 dang/ bla ma bkur bar bya bar 'gyur ro/ /de'i sngon ma thos pa'i bzo dang  
 rtsis dang shes pa dang/ bstan bcos thams cad kyang don dang gzhung  
 las rab tu gsal bar [13r]yang dag par rtogs par 'gyur ro/ /shin tu yongs  
 su dag pa'i tshul khrims dang/ 'tsho ba dang/ kun tu spyod pa spyod pa  
 dang ldan par 'gyur ro/ /legs par rab tu 'byung ba dang/ legs par bsnyen  
 par rdzogs par 'gyur ro/ /thams cad mkhyen pa nyid dang/ byang chub  
 kyi sems rab tu brjed pa med par 'gyur ro/ /nyan thos dang dgra bcom pa

dang/ rang sangs rgyas kyi nges pa dang/ bgrod pa la gnas par nam yang  
mi 'gyur ro/ /

'di ni 'khor lo lnga pa'i rjes su bsngags pa lnga bcu rtsa gcig go//

evaṃ vajrapāṇe vajradhara aprameyaguṇasamanvāgato 'sau mantra-  
mukhacaryācārī bhaviṣyati | anyaiś cāprameyair evaṃprakāir  
evaṃjātiyair guṇagaṇaiḥ samanvāgato bhaviṣyati | acirād eva va-  
jrapāṇe vajradhara paramārthanāmasaṃgītisaṃdhārapuruṣapuṃ-  
gavaḥ saṃbhṛtapuṇyajñānasambhāraḥ ksiprataraṃ buddhaguṇān  
samudānīyānuttarāṃ samyaksambodhim abhisambhotsyate | anal-  
pakalyāṇaparinirvāṇadharmāḥ sarvasatvānām anuttaradharmaśako  
'dhiṣṭhito daśadiksaddharmadundubhir dharmarāja iti |  
ṣaṣṭhacakrasyaṇuśaṃsā tatpadāny aprameyāṇi ||

lag na rdo rje rdo rje 'chang/ de ltar yon tan dpag tu med pa dang yang  
dag par ldan par 'gyur ro/ /rnam pa de lta bu'i yon tan dpag tu med pa  
gzhan rnam dang yang dag par ldan par 'gyur ro/ /lag na rdo rje rdo rje  
'chang/ don dam pa'i mtshan yang dag par brjod pa 'di yang dag par 'dzin  
pa'i skyes bu gang zag ni ring po mi thogs par bsod nams dang ye shes  
kyi tshogs legs par bsags te/ shin tu myur bar sangs rgyas kyi yon tan  
rnam yang dag par bsgrubs nas/ bla na med pa yang dag par rdzogs pa'i  
byang chub mngon par rdzogs par 'tshang rgya bar 'gyur ro/ /bskal pa  
mang por yongs su mya ngan las mi 'da' ba'i chos kyis sems can thams  
cad kyi bla na med pa'i chos ston pa po dang/ phyogs bcur chos kyi rnga  
bo che lhag par gnas pa'i chos kyi rgyal por 'gyur ro/ /  
'di ni 'khor lo drug pa'i rjes su bsngags pa dpag tu med pa'o// //

om sarvadharmābhāvasvabhāva viśuddhāvajra a ā aṃ aḥ | prakṛti-  
pariśuddhāḥ sarvadharmā yad uta sarvatathāgatajñānakāyamañjuśrī-  
pariśuddhitām upādāyeti a āḥ | sarvatathāgatahṛdayaṃ hara hara |  
om hūṃ hrīḥ bhagavan jñānamūrti vāgīśvara mahāvāca sarvadharma  
gaganāmalasupariśuddhadharmadhātujñānagarbha āḥ |  
mantravinyāsaḥ ||

oM sar+b+ba d+har+m+mA b+hA ba swa b+hA wa bi shud+d+ha  
badz+ra tsak+ShuHa AHaM aHpra krI ti/ pa ri shud+d+haHsar+b+ba  
d+har+m+mA ya du ta sar+b+ba ta thA ga ta dz+nyA na kA ya/  
many+dzu shrI pa ri shud+d+hi tA/ mu pA dA ye ti/ a AH/ sar+b+ba ta  
thA ga ta hrI da ya/ ha ra ha ra/ auM hUM hrIHb+ha ga bAn dz+nyA na  
mUrti/ bA gI shwa ra/ ma hA pA tsa/ sar+b+ba d+har+m+mA ga ga nA  
ma la su pa ri shud+d+ha/ d+har+m+mA d+hA tu dz+nyA na gar+b+ha  
AH/

sngags dgod pa'o// //

*om sarva-dharmābhāva-svabhāva viśuddha-vajra a ā aṃ aḥ | prakṛti-pariśuddhāḥ  
sarva-dharmā yad uta sarva-tathāgata-jñāna-kāya-mañjuśrī-pariśuddhitām upādāyeti  
a āḥ | sarva-tathāgata-hṛdayaṃ hara hara | om hūṃ hrīḥ bhagavan jñāna-mūrti  
vāg-īśvara mahā-vāca sarva-dharma gaganāmala-supariśuddha-dharma-dhātu-jñāna-*

*garbha āḥ* <sup>84</sup>

- Some uncertainties about the mantra - where to divide words, etc. I differ in some accounts from Davidson. Unfortunately no VV here; will need to consult more mss to be more certain on the readings.
- If *sarva-vāca* is correct, perhaps it is a non-standard vocative of *vāk*? I take *sarvadharma* outside of compound; otherwise I don't find it construes well.

[ed-d p. 68] atha vajradharaḥ śrīmān hr̥ṣṭatuṣṭaḥ kṛtāñjaliḥ |  
praṇamya nāthaṃ sambuddhaṃ bhagavantaṃ tathāgataṃ || 163 ||  
> śrīmān] em.; śrīmāṃ ed-d  
> % ed-d (tathāgataṃ)

de nas dpal ldan rdo rje 'chang/ /  
dga' [13v]zhing mgu nas thal mo sbyar/ /  
mgon po bcom ldan de bzhin gshegs/ /  
rdzogs sangs rgyas la phyag 'tshal nas/ /

de nas dpal ldan rdo rje 'chang/ /  
dga' zhing mgu nas thal mo sbyar/ /  
mgon po bcom ldan de bzhin gshegs/ /  
rdzogs sangs rgyas la phyag 'tshal nas/ /

Then Vajradhara, ever glorious,  
Most pleased and satisfied, with folded palms,  
Prostrated to the Buddha, noble guard,  
The Blessed One, the lord *tathāgata*; (163)

anyaiś ca bahuvidhair nāthair guhyendrain vajrapāṇibhiḥ |  
sa sārddhaṃ krodharājānaiḥ provāccair idaṃ vacaḥ || 164 ||

rnam mang mgon po gzhan rnams dang/ /  
gsang dbang lag na rdo rje de/ /  
khro bo'i rgyal por bcas rnams kyis/ /  
gsang bstod nas ni tshig 'di gsol/ /

[NyiGyu f. 59v]de ni mgon po gsang ba'i bdag /  
lag na rdo rje khro bo'i rgyal/ /  
sna tshog gzhan dang lhan cig tu/ /  
gsang bstod nas ni tshig 'di gsol/ /

And with a host of other Vajrapāṇis—  
Of varied forms, the lords of *guhyakas*,  
Sublime protectors, noble wrathful kings—  
He then exclaimed this effervescent praise: (164)

<sup>84</sup> *Om*—O you whose nature is the non-existence of all phenomena, whose vajra[-essence] is fully pure—*a ā aṃ aḥ!* All phenomena are by nature completely pure—to explain, [they are completely pure] based on their being the complete purity that is Mañjuśrī, the wisdom body of all *tathāgatas*—*a āḥ!* Seize, seize the heart of all *tathāgatas*! *Om hūm hrīḥ*—O Blessed One, wisdom body, lord of speech, whose speech is great, who is all Dharma, whose essence is the wisdom of the Dharma realm that is completely pure like stainless space—*āḥ!*



- ‘sublime’ and ‘noble’ are metre filler.

[ed-d p. 69] anumodāmahe nātha sādhu sādhu subhāṣitam |  
 kṛto 'smākaṃ mahān arthaḥ samyaksaṃbodhiprāpakah || 165 ||  
 > subhāṣitam] ed-D (subhāṣitam)

mgon po bdag cag yi rang ngo/ /  
 legs so legs so legs par gsungs/ /  
 bdag cag yang dag rdzogs pa yi/ /  
 byang chub thob pa'i don chen mdzad/ /

mgon po bdag cag yi rang ngo/ /  
 legs so legs so legs par gsungs/ /  
 rnam grol 'bras bu 'tshal ba yi/ /  
 'gro ba'i mgon med rnams dang ni/ /

Protector, we rejoice! How excellent!  
 How excellent what you have clearly taught!  
 Through you our lofty aim has been achieved,  
 Which leads to true and full awakening; (165)

jagataś cāpy anāthasya vimuktiphalakāṃkṣiṇaḥ |  
 śreyomārgo viśuddho 'yaṃ mājālanayoditaḥ || 166 ||

'gro ba mgon med rnams dang ni/ /  
 rnam grol 'bras bu 'tshal ba yi/ /  
 rnam dag legs pa'i lam 'di ni/ /  
 sgyu 'phrul dra ba'i tshul bstan pa/ /  
 bdag cag yang dag rdzog pa yi/ /  
 byang chub thob pa'i don chen mdzad/ /  
 sgyu 'phrul dra ba'i tshul bstan pa/ /  
 'di ni rnam dag legs pa'i lam/ /

And so the aims of helpless mundane beings,  
 Who seek the fruits of perfect liberation.  
 Just this taught in the *Māyājāla* is  
 The noble path that leads to excellence: (166)

gambhīrodāravaipulyo mahārtho jagadarthakṛt |  
 buddhānāṃ viśayo hy eṣa samyaksaṃbuddhadeśitaḥ || 167 ||  
 ity upasaṃhāragāthāḥ pañca

zab cing yangs la rgya che ba/ /  
 don chen 'gro ba'i don byed pa/ /  
 sangs rgyas rnams kyi yul 'di ni/ /  
 rdzogs pa'i sangs rgyas kun gyis bshad/ /  
 'di ni yang dag par spro ba nye bar bsdu ba'i tshigs su bcad pa lnga'o/ /  
 zab cing yangs la rgya che ste/ /  
 don chen 'gro ba'i don byed pa/ /

sangs rgyas rnams kyi yul 'di ni/ /  
 rdzogs pa'i sangs rgyas kun gyis bshad/ /  
 rjes su yi rang ba'i le'u ste bcu bzhi pa'o//  
 dpal ye shes sems dpa'i don dam pa'i mtshan yang dag par brjod pa/ bcom  
 ldan 'das de bzhin gshegs pa shAkya thub pa'i zhal nas gsungs pa rdzogs  
 sho//  
 kun gyis bshad] VM; rnams kyis bshad NyiGyu

With largeness, vastness, and profundity,  
 With meaning great, achieving beings' aims,  
 Just this comprises every buddha's sphere,  
 Just this is taught by all awakened ones. (167)

### Colophon:

āryamāyājālāt ṣoḍaśasāhasrikān mahāyogatantrāntaḥpātisamādhijāla-  
 paṭalād bhagavattathāgataśākyamunibhāṣitā bhagavato mañjuśrījñā-  
 nasattvasya paramārthā nāmasaṃgītiḥ parisamāptā ||

'phags pa rnal 'byor chen po'i rgyud sgyu 'phrul dra ba stong phrag bcu  
 drug pa ting nge 'dzin dra ba'i le'u las phyung ba/ bcom ldan 'das 'jam  
 dpal ye shes sems dpa'i don dam pa'i mtshan yang dag par brjod pa/ bcom  
 ldan 'das de bzhin gshegs pa shAkya thub pas gsungs pa rdzogs so// //

This concludes the supreme *Chanting of the Names of the Blessed One Mañjuśrī, the Wisdom Deity*. It was extracted from the noble *Net of Illusion*, a *mahāyoga* tantra in sixteen thousand parts, from its chapter on the net of *samādhi*. It was spoken by the Blessed One Śākyamuni, the *tathāgata*.

- Translated based on Tib.. Maybe the Sanskrit should read something like '... mahāyogatantrād antaḥpātitaḥ ...'?

### Kangyur colophon:

thun mong dang thun mong ma yin pa'i gsung rab thams cad la dbang  
 'byor pa'i bdag nyid chen po bla ma dam pa chos kyi rgyal po'i bka' drin  
 gyis nye bar bskyangs pa/ sgra bsgyur gyi lo tsA ba dge slong blo gros  
 brtan pas/ bsam gtan gling gi dben gnas su legs par bsgyur cing dag par  
 byas pa'o/ /sngon gyi sgra bsgyur chen po de dag gis/ /rgyud 'di bsgyur  
 cing kun la grags lags mod/ /'on kyang sgra don gtsug lag ji bzhin du/  
 /rgyud 'di blo brtan gnyis pas legs par bsgyur/ /zab cing rgya che rdo rje  
 theg pa yi/ /nges don ye shes don gnyer skyes bu dag/chos dang don la  
 legs par mi rton par/ /gang zag tshig 'bru'i rjes su ma 'brang zhig /

### Translator colophon:

Translated by Ryan Conlon with the assistance of Stefan Mang. Special thanks to Prof. Harunaga Isaacson, Adam Pearcey, and others for offering valuable sugges-

tions that greatly improved our work. The translation is based on the *Nāmasaṅgīti*'s Sanskrit text, for which we used as our main interpretative guides the ancient Tibetan translation (here printed alongside the English text), as well as commentaries by Vilāsavajra and Vimalamitra. For a version of the translation with detailed text-critical notes, a collection transcriptions of source materials, and a discussion of methodology etc., please visit <https://github.com/con-jo-ry/NaSa>.