Suddhodana’s Prince, unacquainted universal friend of all migratory beings:
With lassos strong as a mother’s deep love you draw out
The migratory beings of the six realms from suffering.
I implore you for a wish with a heart affected and intense in grief.

Svarswati, goddess of lyrics and mother of a thousand Enlightened Ones,
Whose stunningly beautiful visage bespeaks of a white lotus in robust bloom,
And awash in the bright and shimmering radiance of a moon in full phase:
Bestow here that boon which floats only in a thousand divine voices.

That system, that view of the Manjunath, that very essence of the Victor’s Teaching (Ten):
This legacy he upheld (zin) without hesitation allying only with forbearance (Zopa) itself;
He was the leader with qualities (Yontan) that swayed, and were vast, as the ocean (Gyatso).
I invite you to dwell in the lotus pond of my heart as its preeminent component.
The Source of Cool Silvery Light that sustained the very essence
Of the Victor’s Teaching – darkness assailed it with malicious intent and act,
Time and again, without respite, and beyond limits. It has now moved
To a more peaceful orbit and realm, assailing both our minds and hearts with grief.

Wonderful indeed it is to be reunited with your spiritual fathers and their sons,
And to engage with them in salubrious occasions in divine Tushita’s realm.
Can one dare, nonetheless, to discard the avowed intent, avowed indeed before the Buddhas
Of the ten directions, to release migratory sentient beings from destitution?

In the interest of the stainless legacy of Manjugarva the spiritual liberator,
For spiritual leadership to beings to be tamed countless as sand particles of this vast earth,
Come soon as the Lord with Seven Horses,¹ return as a reincarnation who befits the name,
To give life to the lotus pond of the Teaching and migratory sentient beings.
To the Sun’s Relative\textsuperscript{2} and Manjugarva the supreme master,
To Heruka and the ishtdevta\textsuperscript{3} Yamantaka, to Dharmapala Shugden and his assembly
Of divinities – guardians of our direct and indirect lineage masters:
Bestow forth with ease the beneficial outcome we seek through this prayer.

\textsuperscript{1} The sun god; sun.
\textsuperscript{2} Epithet of Buddha Shakyamuni.
\textsuperscript{3} Meditational deity.

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Colophon:

His Eminence Tsem Rinpoche, whose personal name Tenzin Zopa Yontan Gyatso cannot be mentioned without an appreciation and reverence equal to the dedication and hard work that he gave to serve the Buddha’s teachings in general and Manjunath Tsongkhapa’s teachings in particular, has recently passed into the sphere of Dharmadhatu. We all feel a very deep sense of loss over his transition. I have received a request from Rinpoche’s centre along with ceremonial scarf and token offering urging me to write a swift return prayer invoking the swift birth of His Eminence’s reincarnation. In compliance with their suggestion and with a profound sense of loss I – who is called a reincarnation of Je Khetsun Yontan Gyatso - and who is a student of Je Kagyurwa our spiritual father, have composed this swift reincarnation prayer titled A SAGE’S VOICE OF TRUTH.

\textit{September the 7th, 2019}
祈请速归无欺谛实文

尊敬的土登瀑布仁波切 撰

无涅诸趣近亲净饭之王子
无缘悲悯无量悲心之悲索
六姓诸趣痛苦大海作救度
无伪猛励殷重祈请呜呼哉
极瑞夺意洁白莲花之悲容
极洁月辉显现庄严而摄持
极尽诸佛独母韵音之天母
极肃严音数千悉地作恩赐
释教心中之心文殊心教授
受持无畏忍辱铠甲之主宰
稀有功德大海教众之依怙
心中莲苑庄严无别而安住
无量邪思恶行退誓之顽众
屡屡作患可怖黑暗之区域
拯救佛教心要白光之主宰
别土去矣心中悲迫哀哉呼
兜率天之皈主父子之足下
总集圆满数千功德之善资
十方诸佛法王眼前已发心
渡嬴趣矣岂能舍心而自乐
胜导文殊心间无垢之教法
大地微尘等量化机之依怙
名实一致再现太阳之主宰
教众莲苑祈请速归速再临
太阳至亲！至尊文殊之心要
嘿热嘎及本尊阎魔之敌者
根承上师护法雄丹之天众
祈应如此瑞兆易成祈恩赐

１世尊释迦摩尼

此祈请速归无欺谛实文乃父尊甘珠尔胜者之学子——至尊克尊云定嘉措之复化，立名曰洛桑土登成林诺布——世所共称为土登瀑布上师者。于我等遍为恶途所逼迫之际乃发无敌之心遍宏佛教别文殊依怙法王心传之教法大宝于南洲，难称其名讳谓：詹仁波切至尊丹增梭巴·永丹嘉措胜者。心融入法界之时，经仁波切殊胜法众献内藏所依而劝请。我亦猛励殷重直书而成。

宗俊法师恭译于西历2019年9月
སྣོད་ཀྱི་སྨན་པོ་ཤེས་པ་དེས་པ་ཤེས་པ།
NYUR JÖN SÖL DEB DRANG
SONG DEN TSHIG

MA DRI DRO WEY TSA LAG ZEY TSANG GI SEY PO
MA TAR TSE WEY TSHEY MEY THUG JE YI ZHAG PEY
RIG DRUG DRO DI DUG NGEL GYA TSHO LEY DRÖL WEY
CHÖ MIN DUNG SHUG DRAG PÖ SÖL DEB SHIG ZHU-O
RAB DZE YI TROG PEM A KAR PO YI ZHEL REY
RAB KAR DA TSHEY SAR WEY DZE GYEN DU CHANG WEY
RAB JAM GYEL WEY YUM CHIG DRA YANG KYI LHA MÖ
RAB NYEN TSHANG YANG TONG GI NGÖ DRUB DE TSÖL DZÖ
THUB TEN YANG NYING JAM PEL NYING PO YI ZHEY ZHUNG
DZIN LA ZHUM MEY ZÖ PEY GO CHA YI DAG NYI
MEY JUNG YÖN TEN GYA TSHO TEN DRO YI GÖN PO
NYING WÜ PEY TSHEL GYEN DU DREL MEY DU ZHUG DZÖ
TSHÖ MEY SAM JOR NGEN PEY DAM NYAM KYI PUNG GI
YANG YANG TSEY PEY JIG RUNG MÜN NAG GI LONG NEY
GYEL TEN YANG NYING KYONG WEY Ö KAR GYI DAG PO
ZHING ZHEN SHEG DI YI SEM KYO DUNG GI NAR SONG
GA DEN ZHING DU KYAB JE YAB SEY KYI ZHAB DRUNG
LHEN DZOM DZOG DEN TONG GI PEL YÖN DE LEG KYANG
CHOG CHU GYEL WEY CHEN NGAR NYAM THAG GI DRO WA
DRÖL WEY THUG KYE RANG GAR DOR WA DE PHÖ DAM
NAM DREN JAM PEL NYING PO’I DRI DREL GYI TEN DANG
SA CHEN DÜL LA DREN PEY DÜL JA YI GÖN DU
MING DÖN THÜN PEY YANG TRÜL TA DÜN GYI WANG PO
TEN DRO PEY TSHEL SÖ SU NYUR WA RU PHEB ROG
NYI MA’I NYEN DANG JE TSÜN JAM PEL GYI NYING PO
HE RU KA DANG YI DAM SHIN JE YI SHEY PO
NGÖ GYÜ LA MEY KA SUNG SHUGDEN GYI LHA TSHOG
GANG MÖN DE LAG DRUB PEY GE TSHEN DE TSÖL DZÖ