

Swift Return Puja

for H.E. Tsem Rinpoche's unmistakable incarnation

Multiplying Mantra

OM SAMBHARA SAMBHARA BIMANA SARA MAHA JAVA HUM
OM MARA MARA BIMANA SARA MAHA JAVA HUNG (7x)

Blessing the Rosary

OM RUCHIRA MANI PRAVA TAYA HUNG (7x)

Taking Refuge

NAMO GURU BEH
NAMO BUDDHA YA
NAMO DHARMA YA
NAMO SANGHA YA (3x)

I take refuge in the Guru
I take refuge in the Buddha
I take refuge in the Dharma
I take refuge in the Sangha (3x)

Generating Bodhicitta

SANG GYE CHO DANG TSOG KYI CHOG NAM LA
JANG CHUB BAR DU DAG NI KYAB SU CHI
DAG GI JIN SOK GYI PAY SO NAM KYI
DRO LA PAN CHIR SANG GYE DRUB PAR SHOG (3x)

In the Buddha, Dharma and Sangha
Until enlightened, I seek refuge.
Through giving and other perfections,
To aid all, may I become Buddha! (3x)

The Four Immeasurables

**SEM CHEN TAM CHE DAY WA DANG DAY WAY GYU DANG DEN PAR GYUR CHIG
SEM CHEN TAM CHE DUG NGEL DANG DUG NGEL KYI GYU DANG DREL WAR GYUR
CHIG**

**SEM CHEN TAM CHE DUG NGEL MAY PAY DAY WA DANG MI DREL WAR GYUR CHIG
SEM CHEN TAM CHE NYE RING CHAG DANG NYI DANG DREL WAY DANG NYOM LA
NAY PAR GYUR CHIG**

May all sentient beings have happiness and the causes of happiness!
May all sentient beings be free of suffering and the causes of suffering!
May all sentient beings never be parted from happiness free of suffering!
May all sentient beings abide in equanimity, free from bias, attachment and aversion!

Gaden Lhagyama (Guru Yoga of Lama Tsongkhapa)

Invocation

**GA DEN HLA JI NGON JYI THUG KA NEY
RAP KAR SHO SAR PUNG DEE CHU DZIN TSER
CHO KYI GYEL PO KUN CHEN LOZANG DRAG
SEY DANG CHE PA NE DIR SHEG SU SOL**

From Tushita's hundreds of gods' Protector's (Maitreya Buddha) heart,
To the tip of this fresh, pure white, heaped curd-like cloud,
O Losang Drakpa, Dharma's Omniscient King,
Please come to this place, with your disciples!

Requesting to stay

**DUN JYI NAM KHAR SING TI PEE DEE TENG
JE TSUN LA MA JYEH PI DZUM KAR CHYEN
DAG LO DE PE SO NAM SHING CHOG TU
TAN PA JYEH SHIR KAL DJAR JUG SU SOL**

In the space ahead on a lion-throne, lotus and moon,
Venerable Gurus smile brightly with delight.
Please stay hundreds of eons to spread the Dharma
As the supreme merit field for my mind of faith!

Prostration and praise

**SHE JYEH CHON KUN JAL WEY LO DO THUG
KAL ZANG NA WEY JYIN JUR LIK SHEY SUNG
DRAG PI PEL JYI HLAM MER DZEY PI KU
THONG THO DRAN PI DON DHAN LA CHAG TSAL**

Your wisdom mind sees the full range of existence,
Your eloquent speech adorns the fortunate's ears,
Your beauteous body, famed glory outstanding,
Homage to you, worthwhile to think of, hear, and see.

Offering

**YIH WONG TCHO YON NA TSOG ME TOG DANG
DRI JEM DUG PO NANG SAL DRID CHAB SOG
NGO SHAM YIH TUL TCHO TIN GYA TSO DI
SO NAM SHING CHOG CHE LA CHO PA BUL**

Pleasant offerings of water, various flowers,
Fragrant incense, light, perfume, and so on,
Oceans of offerings, set out and envisioned,
Offered up to you, supreme field of merit.

Confession

**DAG GI TO MEY DU NEH SAG PA YI
LU NGAG YIH KYI DIG PA CHI JYI DANG
CHEY PA DOM PA SUM JI MI TUN SHO
NYING NEH JO PA TRAH PO SO SOR SHAG**

Non-virtue committed with body, speech, and mind,
Which I have heaped up since beginningless time,
Especially what has transgressed the three vows,
Each I confess from my heart with strong regret.

Rejoicing

**NIK MI DU DIR MANG THO DRUP LA TSON
CHO JYED PANG PI DAL JOR DON YO SHYE
NGON PO CHEY KYI LAP CHEN DZE PA LA
DAG CHAG SAM PA TAG PEH YI RANG NGO**

In time of strife you strove to learn and practise,
Shunned the eight mundane concerns and made life essenceful,
O Protector, from the depths of our hearts,
We rejoice in your powerful great deeds.

Request to turn the wheel of Dharma

**JE TSUN LA MA DAM PA CHEY NAM KYI
CHO KU KA LA CHEN TI TIN TIK NEY
JI TAR TSAM PI DUL SHIH DZIN MA LA
ZAB JI CHO KYI CHAR PA WHAP TU SOL**

Venerable Gurus, from love and wisdom,
Clouds densely massed in your Dharmakaya sky,
Please loose a rain of vast and profound Dharma
On the fields of disciples as needed.

Requesting to remain

**NAM DAG WO SAL YING LEY JING PA YI
ZUNG JUG KU LA CHAR NUB MI NGA YANG
THA MAL HNANG NGOR ZUG KU RAG PA NYI
SEE THEE BAR DU MI NUB TAN PA SHUG**

Risen from the pure sphere of clear light,
Union's form is unborn, undying.
Still, to ordinary view, in this gross form,
Please stay on, undying, until the end of samsara.

Dedication

**DAG SOG JIN NYEH SAG PA GE WA DEE
TAN DANG DRO WA KUN LA GANG PHAN DANG
CHE PA JE TSUN LO ZANG DRAG PA YI
TAN PI NYING PO RING DU SAL SHEH SHOG**

May whatever virtue that I have gathered here,
Bring benefit to all beings and the Dharma,
And may it make Venerable Losang Drakpa's
Essence teachings specially shine forever!

Short Mandala Offering

**SA ZHI PÖ KYI JUG SHING ME TOG TRAM
RI RAB LING ZHI NYI DEY GYEN PA DI
SANG GYE ZHING DU MIG TEY ÜL WA YI
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG**

Ground, perfume anointed, flowers strewn,
Meru, four lands, sun and moon adorned,
Seen as Buddha-fields and offered, thus,
May all sentient beings enjoy pure lands!

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Migtsema (Mantra of Je Tsongkhapa)

**MIG MEY TZE WEY TER CHEN CHENREZIG
DRI MEY KHYEN PI WANG PO JAMPAL YANG
DU PUNG MA LU JOM DZEY SANG WEY DAG
GANG CHEN KE PEY TSUG GYEN TSONGKAPA
LO SANG TRAG PEY SHAB LA SOL WA DEB** *(21x or more)*

Objectless compassion, Chenrezig
Lord of stainless wisdom, Manjushri,
Conquering mara's hordes, Vajrapani,
Crown jewel of the Sages of the Land of Snows, Tsongkhapa,
Losang Drakpa, at your feet, I pray. *(21x or more)*

Je Tsongkhapa's Name Mantra

OM AH GURU BENZA DHARA SUMATI KIRTI SIDDHI HUNG HUNG *(21x or more)*

Manjushri Mantra

OM AH RA PA TSA NA DHI
(108x or more, followed by 1 mala of the syllable "DHI" in one breath)

Dissolving Je Rinpoche into ourselves

**PAL DAN TSA WEY LA MA RINPOCHE
DAG SOG CHI WOR PE ME DAN JUG LA
KA DRIN CHEN PO GO NEY JE ZUNG TE
KU SUNG THUG KYI NGO DRUP TSAL DU SOL**

O Glorious and precious root Guru,
Pray sit on the lotus-moon seat atop my head.
Caring for me in your great kindness,
Please grant me the attainments of body, speech and mind!

**PAL DAN TSA WEY LA MA RINPOCHE
DAG SOG NYING KHAR PE ME DAN JUG LA
KA DRIN CHEN PO GO NEY JE ZUNG TE
CHO DANG THUN MONG NGO DRUP TSAL DU SOL**

O Glorious and precious root Guru,
Pray sit on the lotus-moon seat at my heart.
Caring for me in your great kindness,
Please grant attainments, common and supreme!

**PAL DAN TSA WEY LA MA RINPOCHE
DAG SOG NYING KHAR PE ME DAN JUG LA
KA DRIN CHEN PO GO NEY JE ZUNG TE
JANG CHUB NYING PO BAR DU TAN PAR SHUG**

O Glorious and precious root Guru,
Pray sit on the lotus-moon seat at my heart.
Caring for me in your great kindness,
Until I attain supreme awakening, remain steadfast!

A Flute Calling to the Guru: The Guru Yoga Practice of Tsem Rinpoche

*Composed by His Eminence Lama Thubten Phurbu Rinpoche
at the request of His Eminence Drubwang Gangchen Rinpoche*

Before me, in space of bliss-void clear light,
On a throne of jewels raised up by lions,
Is the root Guru, supreme embodiment of all Refuge.
He glows reddish white, with a peaceful, happy expression,
Wearing three saffron robes and golden pandit's hat,
Legs crossed in indestructible vajra position,
Right hand in mudra of teaching the Dharma.
On his left hand, in mudra of equipoise,
Rests a beautiful vase filled with undefiled nectar.

At his heart is Great Bliss King Heruka,
Color of lapis, embracing his Consort.
With expression of majesty, four faces, twelve arms,
Hand-symbols such as vajra, bell, he wears dry skulls,
A necklace of wet skulls, and tiger skin skirt.
His two feet, extended and bent, trample extremes of samsara and nirvana.
Red Varahi embraces the Father,
Her calves wound around his thighs,
Hair loose, adorned with the five mudra ornaments,
Bliss increasing, holding curved knife and skull.

At his heart, on a sun-cushion, around the letter HUM,
Are the root and lineage Gurus, Yidams, Buddhas, Bodhisattvas,
Pratekyabuddhas, Shravakas, Viras, Dakinis,
And Dharmapala Guardians, an infinite ocean!

The Guru's three places are marked by three letters.
Light from the HUNG invites from the countless,
Infinite Purelands of the ten directions,
The Wisdom Beings who, in an instant,
Dissolve in: He becomes the nature of all Refuge.

With great devotion I prostrate, with body, speech, and mind.

O Guru, embodiment of all Refuge,
I offer you my body and wealth, and others' as well,
All pure virtues of the three times,
Clouds of offerings, owned and unowned,
Actually arranged and mentally emanated.

With intense regret I confess bad karma, downfalls and harmful deeds
I have committed with body, speech and mind in beginningless lives!

I rejoice in my own and all other's virtuous deeds!

Please turn the wheel of the vast, profound Dharma!

Please remain with me inseparably, adorning the lotus in my heart,
From this life onwards up to full enlightenment!

All well-accomplished virtue such as this
I dedicate for the attainment of omniscient, unexcelled
Enlightenment of my parents and all beings of the six realms!

Tens of millions of four continents, Mount Meru, sun and moon,
Perfect wealth of devas, nagas, human beings,
And a mandala of outer, inner and secret nature,
I mentally offer to the Guru supreme!
Well accepting with compassion for the sake of living beings,
Please rain down blessings and siddhis, common and supreme!

With steadfast great courage, you took responsibility
To spread the powerful great deeds
Of the ten directions' Conquerors in dark remote lands;
To Protector, Sole Father Guru, Dragpa Gyaltsen, I bow!

Tsem Tulku Vajradhara, embodiment of all Gurus
Heruka Chakrasamvara, embodiment of all Yidams
Mighty Dorje Shugden, embodiment of all Dharmapalas,
I pray to You, who are the embodiment of all Refuge!

At all times, in this life, future lifetimes, and bardo,
O Guru, I have no hope for Refuge but You!
Never let go with your hooks of compassion
And grant me common and supreme siddhis!

Name Mantra of His Eminence the 25th Tsem Rinpoche

OM AH GURU KIRTI DATSA SHASANA DHARA VIRYIA SIDDHI HUM HUM (108x)

Because of thus requesting with intense longing,
From the five places of the Venerable Guru's body
Stream five-colored light-rays and undefiled nectars.
Descending, they dissolve into my body's five places.
The four obscurations are purified, four empowerments received.
May I soon attain Yuganaddha, the state of four Kayas!

Coming from the Guru's body, a thumb-sized replica
Enters my crown and mixes with my mind-HUM syllable,
Bestowing blessings and attainments, common and supreme:
Please remain, always, until full enlightenment!

By blessings and power of praying with single-pointed focus
To the benevolent Guru, source of all goodness and happiness,
Relying, in pure thought and action, on the Spiritual Guide who shows the path,
On the basis of this precious human life of freedom and endowments,
Which surpasses a hundred thousand wish-fulfilling jewels,
Which is difficult to find, extremely meaningful, and easily destroyed,
Since suffering of lower realms is impossible to bear,
Keeping the Three Jewels, supreme, unailing, as my eternal Refuge,
Striving to adopt and abandon in respect to the natural law of karma,
Please bless me to develop genuine renunciation,
Wishing to escape this pitiful, terrifying prison of samsara!

Thinking of how poor beings of the six realms, my parents,
Have been so continuously kind to me, in order to liberate them
From samsara and lesser nirvana's vast sea of suffering,
Please bless me to develop supreme Bodhicitta!

Thousand-fold sunlight of unobscured vipasyana
Shining on golden Mount Meru of immutable shamata,
Uproots the darkness of beginningless ignorance:
Please bless me to realize the incomparable view!

Thus, in a pure sky of training in the common path,
From gathered clouds of four uncommon empowerments
Falls divine rain of perfectly pure vows and commitments,
Fertilizing the field of Highest Yoga Tantra's two stages;
May the good fruit of Yoganaddha ripen in this very lifetime!

Thus by meritorious power of this supreme prayer,
And all pure virtues of the past, present, and future,
May the powerful wish-fulfilling jewel of the sole Father Guru's reincarnation
Swiftly come as Lord Protector for his poor disciples!

Great loving Protector, having left for another realm
Your amassed disciples, bereft of a Refuge to show them the way,
Are left like chicks without wings on a desolate empty plain
Of darkness and unbearable sorrow!

In this life, in future lives, and in the bardo,
At all times, we rest our hopes in none but You.
Kind Guru, do not abandon your compassion!
Grant blessings, O Lord Protector of Beings!

In this life and all our succession of lives
May you happily care for us, O Lord Protector!
May we enjoy the blissful nectar of Your teachings,
And quickly attain the state of Heruka!

May I and others receive nothing but
A body like yours, O Venerable Guru,
Entourage, lifespan, realm of existence,
And excellent, supreme name, just like Yours!

COLOPHON: This Guru Yoga, A Flute Calling to the Guru, was requested when the holy bearer of the definitive teachings whose name is difficult to utter, Tsem Rinpoche Jetsun Tenzin Zöpa Yönten Gyatso, also privately known as Jetsun Dragpa Gyaltsen, the supreme, whose nature is powerful bodhicitta wishing to bring sun of the stainless Teachings to remote places engulfed in the darkness of Ignorance, dissolved in the sphere of dharmadhatu. The request for a Guru Yoga for him in connection with his Yidam Deity, Heruka Chakrasamvara came from one who has aspired solely to the Aural Lineage Teachings of Protector Manjushri Tsongkhapa, that great illuminator of those Teachings, the Lord of Siddhas Gangchen Rinpoche. As for me, as well, when he passed away and the reliquary cremation stupa was opened, I had no choice but to write it: inside were blessed 'ringse!' slightly smaller than mustard seeds, countless in number; In particular, equal to the number of Deities of Chakrasamvara mandala, there was a pattern of sixty-four bindu-drops that naturally emerged; this was not blind faith or a stretch of the imagination! It was actually seen by myself and Khensur Rinpoche of the great monastic seat of Shar Ganden Monastery, its head Lamas, Tulkus, Geshes, and many faithful Indian and Chinese disciples. Thus, with great faith and devotion, the head of Nye-Mo Gyal-Je Monastery, one proud to be in the line of Je Ketsun Yönten Gyatso's incarnations, Lozang Thubten Trinle Norbu, known as Lama Thubten Phurbu, composed this at Geden Khachö Ling, Rinpoche's monastic seat in Malaysia. May all be virtuous.

A Concert of Names of Manjushri

Homage to Manjushri in youthful form.

Sixteen Verses on Requesting Instruction

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Six Verses in Reply

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

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

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

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

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

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

Two Verses of Beholding the Six Buddha-Families

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

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

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

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

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

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

Fourteen Verses on the Great Mandala of the Vajra Sphere

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

He's Vajrabhairava, the terrifying vajra terrifier:

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

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

(69) Born from the vajra (womb), he's the vajra lord,
Vajra essence, equal to the sky;
Immovable (Achala), (with matted hair) twisted into a single topknot,
Wearer of garments of moist elephant hide.

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

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

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

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

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

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

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

Forty-two Verses on Individualizing Deep Awareness

(77) He's what's perfectly so, the lack of identity-nature, the actual state,
The endpoint of that which is perfectly so, that which isn't a syllable;
He's the proclaimer of voidness, the best of bulls
Bellowing a roar, profound and extensive.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Twenty-four Verses on Equalizing Deep Awareness

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Fifteen Verses on the Accomplishing Deep Awareness

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

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

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

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

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

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

(149) He's the one with the wilderness of compulsive existence crossed over,
The unique indicator, the guru for the wandering world;
He's renowned throughout the world's ten directions,
The master of generous giving of the Dharma, the great one.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Mantras

**oṃ sarva dharma abhāva svābhāva viśuddha vajra
a ā aṃ aḥ
prakṛīti pariśuddhaḥ sarva dharmā yad uta sarva tathāgata
jñānakāya mañjuśrī pariśuddhītam upādāyeti
aṃ aḥ, sarva tathāgata hṛīdaya hara hara
oṃ hūṃ hrīḥ bhagavān jñānamūrti vāgīśvara
mahāvāca sarva dharmā gaganāmala supariśuddha
dharmādhatu jñānagarbhā āḥ**

Five Verses as an Epilogue

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

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

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

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

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

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

Dorje Shugden Prayers

Invocation

OM AH HUM (3x)

HUM!

Before myself as the yidam deity,
In the midst of a windswept dark red fire,
On a terrifying magnificent lion,
Trampling enemies and obstructers on a lotus and sun,
Is our supreme heart jewel, Dharmapala,
Mighty Gyalchen Dorje Shugden,
Adorned with robes of a monk on his body,
Wearing the golden domed hat on his head,
Holding a razor sword and an enemy's heart in his hands,
With a manner of delight towards the practitioner,
And a fierce expression which destroys enemies and obstructers.
He is surrounded by an ocean-like host of retinue
Such as chief attendant, Kache Marpo.
Rays of light from my heart invite
From the natural sphere
And the individual palaces wherever they abide,
The wisdom beings who in one instant are invited
And become inseparable with the commitment beings.

HUM!

With devotion I prostrate with body, speech, and mind, and make offerings,
Both outer and inner, with flowers, incense, light, perfume, food, flesh and blood,
Collections of tormas, beer, tea, buttered tsampa, milk, and yoghurt,
Actually arranged and mentally visualised, filling the whole of space.

Samaya substances, fulfilment substances, basal substances, and mantric substances,
Outer, inner, and secret favourite visual objects and fragrant smoke offering;
With my offering of these, filling space, O entourage,
May you be satisfied and restore degenerated commitments!

All of our mistaken actions of body, speech, and mind,
Which have contradicted the mind of the great Dharmapala,
We confess from the heart; quickly purify them
And care for us with compassion like a mother for her child!

This heart-felt exhortation of you, supreme deity,
Is to spread and increase the Victorious Lozang's tradition,
To extend the life and dominion of the glorious Gurus,
And to increase the study and practice of the communities of Sangha.

Never separated from me, like my body and its shadow,
May you dispel adverse conditions and obstructers without exception,
Accomplish favourable conditions and desires as I wish,
And protect and care for me without ever breaking!

Especially, the time has now come to show directly
Your unobstructed might in quick, decisive enlightened conduct
Of the four activities to swiftly accomplish
Our deepest heart-felt desires according to our wishes!

The time has come to judge the truth in accord with the law of causality!
The time has come to clear the innocent of accusations!
The time has come to protect the humble who are without a protector!
The time has come to nurture Dharma practitioners like your children!

In short, from now until attaining the essence of enlightenment,
Since we venerate you as the embodiment of the Guru and Protector,
May you protect us uninterruptedly with your enlightened activity,
And watch over us during the three periods of day and three of night!

Mantra Recitation

From the heart syllable of myself visualised as the Yidam, light rays emanate. They strike the HUM syllables and surrounding mantra garlands which, matching each deity in colour, stand upon the sun seats at the hearts of Dharmapala Gyalchen Shugden's five fierce families, exhorting them, without choice, to perform whatever desired peaceful, increasing, powerful, or wrathful activity, without obstruction.

Main Mantra

OM BENZA WIKI BITANA SOHA (108x)

Entourage Mantra

**OM DHARMAPALA MAHA RADZA BENDZA BEGAWAN
RUDRA PANTSA KULA SARVA SHATRUM MARAYA HUM PHAT! (7x)**

Kawang

HUM!

Heart's blood drinking offerings set out like the flow of the Ganges,
Flowers of the sense organs blossoming and clouds of smoke gathering,
Human bile perfume, flesh and blood, and the sound of thigh bone trumpets,
Please accept these as well as an ocean of undefiled nectar!
Also, sensual objects and the seven royal objects,
The intelligent horse, elephants, frightful yaks, sheep, and dogs,
Saffron robes, strong, hard armour and shields,
Arrows, spears, swords, and outer, inner, and secret bases,
With these clouds of offerings, both supramundane and worldly,
O Dorje Shugden and all your wrathful entourage,
May your heart commitment be fulfilled, and degeneration restored!
Especially, each accumulated faulty deed of body, speech, and mind
We have committed under the influence of ignorance,
Which goes against your mind, Protector,
We confess with a mind of remorse and regret.
Furthermore, transgressions of our commitments to the Protector and entourage,
And neglect or degeneration of retreat practice, tormas, and offerings, etc.,
We practitioners confess all of these
Within the unobjectifiable emptiness of the three spheres.

Serkym (Golden Drink Offering)

*At the verse marked with * pour some tea or any beverage you are offering, into the serkym set. Visualize the tea or beverage as divine nectar that expands to fill an entire ocean, which represents all the desirable things in the world that please the five senses.*

OM AH HUM (3x)

HUM!

**DÖN NYI LEG SOG CHAR BEB LAMA DANG
CHOG TÜN NGÖ DRUB KÜN TSÖL YIDAM HLAR
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

HUM! O Gurus who rain down accumulations of excellence fulfilling our own and others' purposes,
And Yidams who bestow all ordinary and supreme attainments,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously accomplish our wishes!

**NE SUM PAWO KANDRÖ TSOG KÜN DANG
TU DEN TEN SUNG DAM CHEN GYATSO LA
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

O all hosts of heroes and dakinis of the three places,
And ocean of powerful, oath-bound Dharma Protectors,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously accomplish our wishes!

**KYE PAR JIG TEN LE DE TEN SUNG CHOG
TU TOB NYEN NYUR DORJE SHUGDEN LA
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ (7x)**

And especially, supreme, supramundane Dharmapala,
Forcefully powerful, strict, and swift Dorje Shugden,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously accomplish our wishes! (7x)

**ZHI GYE WANG DANG NGÖN CHÖ RAB JAM LE
TOG ME TSÖL TZE NAM GYUR RIG NGA LA
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

O five families who openly bestow
Infinite activities of peace, increase, power, and wrath,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously accomplish our wishes!

**TZE DUG YUM GU NA DREN GELONG GYE
LE KEN TUM PAY TAG SHAR CHU SOG LA
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

O nine beautiful consorts, eight guiding monks,
And ten fierce and youthful guardians, and so on,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously accomplish our wishes!

HRI

**KYE PAR GYEL WAY TEN PA SUNG WAY TSO
SE YI TRAB CHEN KOR DANG CHE NAM LA
* DO GU TSANG WAY SER KYEM CHO PA DI
BUL LO SUNG KYOB YEL WA ME PAR TZÖ (7x)**

Especially, principal guardian of the Conquerors' Teachings,
Setrap Chen along with entourage to you
This golden drink replete with all one could wish is offered;
Never waver in your protection! (7x)

**KA KOR NYEN PO DAM NYAM SOG GI SHE
SHINTU TRO TUM KACHE MARPO LA
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ (3x)**

O extremely fierce Kache Marpo, the strict attendant,
Executioner of those with degenerated samaya,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously accomplish our wishes! (3x)

**DAM NYAM NYING TRAG SER TAR JANG WA YI
SER KYEM RAB TU KÖL WAY TUNG WA DI
* NAM KA BAR TZIN KOR DANG CHÄ LA BÜL
SHE NÄ NÄL JOR SAM DÖN DRUB PAR TZÖ**

Vow-breakers' heart-blood purified like gold,
This drink of fully boiling serkym,
I offer to Namkar Barzin and entourage
Accepting, accomplish the yogi's intended purpose!

(Pour the remaining serkym throughout this verse)
**ZHEN YANG TRÜL PA YANG TRÜL SAM YE DANG
KA DÖ HLA SIN TONG SUM YO WA LA
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

As well as the inconceivable emanations and their emanations,
Attendant deities and demons who shake the three thousand worlds,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously accomplish our wishes!

**DE TAR CHÖ CHING TRINLE KÜL WAY TÜ
NAM ZHIY TRINLE DÜ DRUG KE CHIG KYANG
YEL WA ME PAR PA YI BU ZHIN DU
TAG TU KYONG SHING TAG TU JE ZUNG TZÖ**

Thus, by the force of this offering and exhortation,
May you grant your activity throughout the six time periods
And, without wavering, always protect me
And care for me like a father for his son!

**KA DÖ DREG PAY TSOG KYANG DÜLTZIN JE
YAR DAM NYEN PÖ TA TSIG DREN TZÖ LA
DAG GI GANG DANG GANG CHÖL LE DI NAM
DA TA NYUR DU DRUB LA MA YEL CHIG**

Hosts of wrathful attendants, as well,
Remember your sworn oaths of promise to Lord Duldzin
And accomplish swiftly now, without distraction,
Whatever activities I have requested!

Enthronement

HUM!

With the Vajradhara root and lineage masters,
The assembly of Yidams who grant all realisations,
And Protectors who remove all obstacles,
We recognise you as a king among *thrinlay lhundrub*.

Your dark-red form blazes like a hundred suns.
You appear as a youthful monk in the triple robes.
You wear a gold-hued *thebzha* on your head
I recognise you as the Protector of all *chokhors*

Merely by recalling whose name,
Who could emanate a million divine hosts,
That can reduce to dust all malignant forces:
With the divine sandalwood *bheng*, we recognise you as such.

You are the fierce and mighty Dorje Shugden,
Who sustains *tenpa* and *tenzin* like son,
And swiftly fulfils all four tasks:
I recognise you as my constant *dralha*.

In short, I entrust all my concerns both right and wrong,
To you, great Dharmapala.
Protect us day and night with vigilance.
At all times and places, grant propitious factors.

Prayer for the Swift Return of H.E. the 25th Tsem Rinpoche

OM SWASTI!

Gazing at all beings with compassionate attachment at all times,
Without ever wavering from illusion's sphere of Appearance and Emptiness
To Tsongkhapa, that beacon of the Three Realms,
We all migratory beings bow with the crown of our head!

Effortlessly projecting the enlightened deeds of all Victors,
Naturally possessing unimaginable altruistic deeds,
Lovingly showing liberation's path to migratory beings,
And yet returning to the Sphere of Peace so suddenly– this is tragic.

Enacting such a vivid yet profound lesson
In impermanence, for the migratory beings of a decadent era–
And displaying such a lesson specifically for us,
Is yet again a reminder of your extraordinary life!

To be a master upholding the Sumati's legacy,
To be a refuge-source for us the destitute and helpless,
To uplift the darkness of decline hovering over the world–
May the rising sun of your reincarnation appear swiftly!

By the power of truth in the ever-reliable Three Jewels,
By all the attainments of all the yidhams and dakinis,
By the enlightened activities of the jewel-like Dharmapala,
May our scrupulous Master reincarnate swift and fast!

In short from now till quintessence Enlightenment,
May we be all sustained by you, scrupulous Master!
May all shortcomings of the three doors subside!
May all migratory beings swiftly arrive at Victor's land!

Special Dedication

Dorje Shugden, Tsem Rinpoche wants to come back and do your work. Please help us to clear obstacles so that we can swiftly find the incarnation. Please help us to find a Geshe of import to bring the young incarnation back and educate him.

Completion Dedication

**JANG-JUB SEM-CHOK RINPOCHE
MA-KYE PA-NAM KYE-GYUR CHIK
KYE-PA NYAM-PA ME-PA YANG
GONG-NA GONG-DU PEL-WAR SHUG**

Precious supreme Bodhimind,
May it, where unborn, arise,
And, where born, never decline,
But increase forever more!

**TONG-NI TONG-WA RINPOCHE
MA-KYE PA-NAM KYE-GYUR CHIK
KYE-PA NYAM-PA ME-PA YANG
GONG-NA GONG-DU PEL-WAR SHUG**

Precious view of Shunyata,
May it, where unborn, arise,
And, where born, never decline,
But increase forever more!

**DAG-SOG JIN-NYEH SAG-PA GE-WA DEE
TAN-DANG DRO-WA KUN-LA GANG-PHAN DANG
CHE-PAR JE-TSUN LO-ZANG DRAG-PA YI
TAN-PI NYING-PO RING-DU SAL-SHEH SHUG**

May whatever virtue that I have gathered here,
Bring benefit to all beings and the Dharma,
And may it make Venerable Losang Drakpa's
Essence teachings specially shine forever!

**KYE-WA KUN-TU YANG-DAK LA-MA DANG
DRAL-ME CHO-KYI PAL-LA LONG-CHO CHING
SA-DANG LAM-GYI YON-TEN RAP-DZOK NA
DORJE CHANG-GI GO-PANG NYUR-TO SHUG**

In all lives may I never be parted,
From perfect Gurus and may I enjoy the glory of Dharma.
By perfecting the qualities of the paths and stages,
May I quickly attain the state of Vajradhara!

**GE-WA DI-YI NYUR-DU DAK
LA-MA SANG-GYE DRUP-GYUR NA
DRO-WA CHIK-KYANG MA-LU PA
DE-YI SA-LA GO-PAR SHUG**

Through this virtue may I swiftly
Attain the Guru Deva's state,
And place each and every being,
Without exception, in that state!

**CHO KHI GYAL PO TSONG KHA PA
CHO TSUL NAM PAR PHEL WA LA
GEK KI TSHAN MA ZHI WA DANG
THUN KYIN MA LU TSHANG WAR SHOK**

May all obstacles be pacified
And all good conditions be complete
For the fully pure Dharma system
Of Dharma King, Tsongkhapa, to flourish!

**DA DANG SHEN GI DU SUM DANG
DRIL WA TSOK NYI LA TEN NAY
GYA WA LO ZANG DRAG PA YI
TAN PAR YUN RING VAR GYUR CHIG**

Because of the combined two accumulations
Of myself and others in the three times,
May the teachings of the Conqueror Tsongkhapa Losang Drakpa,
brightly blaze forever!

**NYIMO DELEK TSEN TELEK
NYIME GUNG YANG DELEK SHIN
NYITSEN TAKTU DELEK PEL
KON CHOK SUM GYI JIN GYI LOB
KON CHOK SUM GYI NGOR DRUL TSOL
KON CHOK SUM GYI TRA SHI SHOK**

May all be auspicious, day and night!
May auspiciousness increase both day and night
Like the sun rising to its highest in the heavens!
Three Jewels of Refuge, please bless us!
Three Jewels of Refuge, please bestow attainments!
May there be auspiciousness of the Three Jewels!

**JETSUN LAMA KU TSE RABTEN CHING
NAMKAR TRINLEY CHOG CHUR GYE PA DANG
LOBSANG TENPE DRON ME SA SUM GYI
DRO WE MUNSEL TAKTUR NE GYUR CHIG**

May the Venerable Guru's life be completely stable,
May pure deeds spread to the ten directions,
And may the lamp of Lama Tsongkhapa's Teachings.
Always remain, dispelling the darkness of the ignorance of beings!

**GANG RI RAWE KORWAI SHING KHAM DIR
PEN DANG DEWA MALU GYUNG WAI NE
CHENREZIG WANG TENZIN GYATSO YI
SHA PEI SITHAI BARDU DEN GYUR CHIG**

In this land encircled by snow mountains,
Source of every benefit and joy,
May Lord Tenzin Gyatso, Chenrezig,
Remain in this life until samsara's end.

**HUM!
TUN PAY NGO DRUB MA LU PA
DENG DIR DAG LA TSEL DU SOL
KOR DANG TEN PA LONG CHO NAM
GYE PAR TZO CHIG SHUGDEN TSEL**

HUM! Please grant appropriate attainments without exception
To me here and now!
Increase the entourage, the teachings, and prosperity
O mighty Shugden!