

From the Seat of Enlightenment

*Prayers for the Swift and Unmistaken Return of
Kyabje Thubten Zopa Rinpoche
Mahabodhi Stupa, Bodhgaya*

Compiled on the Basis of Advice from His Holiness the 14th Dalai Lama,
February 2025

“I make a humble request to the FPMT family:
Please pray and dedicate
for Rinpoche’s true and unmistakable reincarnation
to return as quickly as possible
in a place where the reincarnation can be very quickly recognized.
Please pray the reincarnation
can complete all the studies as soon as possible
and resume carrying out the legacy of Rinpoche’s past life
and therefore be of the most benefit to sentient beings.
May this reincarnation be able to offer extensive benefit
to the world and each one of us with Dharma practice and teaching
in the same way as the past life inspired us.
May the teachings of Buddha
and all the other holy activities of Rinpoche’s organization
become of the greatest benefit to all mother sentient beings.”
Venerable Thubten Pemba

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1. Mantra To Increase the Power of Recitation

TADYATHĀ / OM DHARE DHARE BHANDHARE SVĀHĀ (7x)

2. The Noble Sutra Remembering the Three Jewels

In Sanskrit: *ārya ratnatraya anusmṛtisūtra*

In Tibetan: *'phags pa dkon mchog rjes su dran pa'i mdo*

Homage to the Omniscient One.

Purified and Consummate, Victorious, Virtuous and Transcendent, Thus-Gone, Foe-Destroying, Entirely Perfect Buddha, Full of Wisdom, the Blissfully Proceeding, the Knower of the World, Charioteer and Subduer of Beings, the Unsurpassable and Teacher of Gods and Humans: such is Buddha, Victorious, Virtuous and Transcendent. He who is Thus-Gone exemplifies the merit which is his cause. In him, no root of virtue is ever worn away. Through his manifold patience, he is excellently beautiful. He is the treasure-ground of merit, adorned with the tokens of Enlightenment. He is graced with the flowers of the marks of Buddhahood. All he does is timely and opportune and nothing inharmonious mars the sight of him. True joy, indeed, he gives to those who open up their hearts to him in faith. Through the brilliance of his wisdom, he is unconfounded and against his power, there is no victory.

He is the Teacher of all living beings, the Father of all Bodhisattvas, the King of all Supreme Ones. He is the guide for those who journey to the City Beyond Affliction. His wisdom is unbounded, his assurance is beyond imagination. His speech is altogether pure, well tuned and sweet to hear. Gazing on him, one is never sated; his body is beyond compare.

By the realm of desire, he is unstained and by the realm of form, he is wholly uncontaminated; he is not mingled with the formless. He is

altogether free from misery, and from the aggregates, he is utterly and altogether liberated. The elements have no hold on him; he has mastery over the sense powers. All his bonds are completely severed and from all pains he is perfectly and totally released. No craving does he have, he has passed beyond the Stream. Perfect is his wisdom and in the wisdom of the Buddhas past, present and to come, he has made his dwelling. In nirvana, where all suffering is transcended, he does not abide; his abode is on the summit of perfection, whence he perceives all living beings. Such are the sublime qualities that are the greatness of the Buddha, Victorious, Virtuous and Transcendent.

The sacred Doctrine is righteous in the outset, righteous in the middle, righteous in the end; in its meaning, excellent and in its words and syllables, likewise. It is integral and unalloyed; it is all sufficing, altogether pure and purifying.

Well spoken is this Dharma by the Victorious, Virtuous and Transcendent. It is a perfect way of seeing and is devoid of flaws; it is perennial and leads us onward. To see this Dharma is to fulfil one's purpose; it produces in the wise, the wisdom all-distinguishing. The Dharma spoken by the Victorious, Virtuous and Transcendent is shown to be well-tempered to the instructions and to the needs of all. It drives one from samsara and causes one to go to perfect Buddhahood. It is free from contradiction and in it, all is summarised. It is to be relied upon totally; it is a cutting of the root.

The Sangha of the Mahayana comprises those who have well entered, wisely entered, entered with straightforwardness and aptitude. Right it is to join one's hands before them, and right to make prostrations. They are the glorious field of merit. They are the perfect recipient of gifts; they are the objects of offering; everywhere and always, they are the objects worthy of all offering.

3. Chanting the Names of Manjushri

In the Indian language: *Ārya-mañjuśrī-nāma-saṅgīti*

In Tibetan: *phagpa jampal gyi tshän yangdagpar jöpa*

In English: *Chanting the Names of the Noble Mañjuśrī*

Homage to ever-youthful Mañjuśrī!

1. The Request

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)

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)

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

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)

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

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)

‘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; (7)

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)

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)

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, (10)

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

Proclaimed by buddhas of the eons 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)

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

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)

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)

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)

2. The Reply

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)

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—(18)

His voice melodious, like that of Brahmā,
Completely filling all the triple world,
Replied as follows to the lord of secrets,
To Vajrapāṇi, strongest of the strong: (19)

‘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)

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)

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)

3. The Survey of the Six Families

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)

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)

4. The Stages of Awakening According to Illusion’s Net
And then, about the lord of speech, he spoke

These verses, which include six kingly mantras,
Which manifest from non-duality,
Which bear the quality of non-arising: (25)

A Ā I Ī U Ū E AI
O AU AṂ AḤ STHITO HṚDI |
JÑĀNA-MŪRTIR AHAṂ BUDDHO
BUDDHĀNĀṂ TRYA-DHVA-VARTINĀM || (26)

OM VAJRA-TĪKṢṂA DUḤKHA-CCHEDA
PRAJÑĀ-JÑĀNA-MŪRTAYE
JÑĀNA-KĀYA VĀGĪ-ŚVARA
ARAPACANĀYE TE NAMAḤ || (27)

5. The Great Vajradhātu Maṇḍala

And so, he is the Blessed One, the Buddha,
Awakened fully, born of the letter ‘a’;
He is the letter ‘a’, the foremost phoneme,
Supreme-most syllable, with meaning great, (28)

Arising from great vital force, 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)

Great feast 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)

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)

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)

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)

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)

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)

The foremost lord of great munificence,
Supreme upholder of great discipline,
Intent supporter of great tolerance,
With valor rooted in great diligence, (36)

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)

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)

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)

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, (40)

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

6. The Wisdom of the Immaculate Dharmadhātu
He is Mahā-vairocana; the Buddha;
Great sage; observing great, intensive silence;
Arising from the Great Mantra Way;
He is at heart the Great Mantra Way; (42)

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)

Protector, reigning over all ten grounds,
Residing steadily on all ten grounds,
Made pure in nature by the tenfold knowledge,
Maintaining purity through tenfold knowledge, (44)

With tenfold forms, intent on tenfold content,
With tenfold strength, pervasive, lord of sages,
Achieving every aim for every being,
Endowed with tenfold mastery, supreme, (45)

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

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, (47)

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

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)

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)

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

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)

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

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)

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)

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

Enriched by merit; merit's gathering;
Unique great wisdom; wisdom; wisdom-rich;
Aware of what exists and what does not,
While gathering the twofold gathering; (57)

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)

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

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)

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)

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

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)

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)

A mantrin, born unto the triple family,
Upholding mantras of the foremost pledge,
The greatest bearer of the triple gem,
Who teaches all three peerless vehicles, (65)

With snare unfailing, most victorious,
The snatcher ever great, the vajra snare,
The vajra hook, the snare of excellence.

7. The Mirror-Like Wisdom

Called Vajra-bhairava, he is terrific, (66)
Six-faced, the king of anger, hideous,
Six-eyed, six-armed, the ever powerful,
Baring his terrible fangs, a skeleton,
Halāhala, a hundred faces proud, (67)

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

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

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)

He is the noble sattva, Vajrasattva,
The vajra's sovereign lord, the highest bliss,

The vajra's wrathfulness, the highest joy,
Intoning hūms of Vajra-hūmkāra, (71)

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)

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

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)

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)

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)

8. The Wisdom of Discernment

He is a being who's fully realised truth,
Reality, its peak, and selflessness;
Supreme in propagating emptiness;
Unspoken; teaching both the deep and vast; (77)

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

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)

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)

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)

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)

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)

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)

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

Beyond the stains of 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)

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

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)

Aware of good and bad, aware of times,
The omnipresent knower of the pledges,
Upholding pledges, conscious of occasions,
Awake to varied aptitudes in beings,
With expertise in threefold liberation, (89)

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)

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

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)

With tufts of hair, with plumes of luscious hair,
With matted hair, with matted locks, cord-tied,
Five faced, with five hair tufts, his head well-crowned,
His head adorned with garlands of five strands, (93)

Upholding great observances, head shaven,
The foremost of observances, chaste student,
With great austerities perfected fully,
He is the greatest bather, Gautama; (94)

A brahmin, Brahmā, knower of brahman,
Arrived in full at brahman nirvāṇa,
Awakening, its branches, liberation,
Release, complete tranquillity, quiescence, (95)

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

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

Unstained, devoid of passion, passionless,
Controlling humors, free from every illness,
By nature most awakened, fully awake,
Omniscient, knowing everything, supreme, (98)

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

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)

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)

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

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

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)

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

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)

Most glorious with Vajra-ratna's blessing,
The highest sovereign lord of Sarva-ratna,
The king supreme of Sarva-lokeśvara,
The lord on high of Sarva-vajradhara, (107)

The quintessential mind of Sarva-buddha,
Residing in the mind of every buddha,
The greatest body borne by every buddha,
The lovely speech enriching every buddha, (108)

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)

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

The sovereign king, controlling all illusions,
The foremost master of the buddhas' spells,
Called Vajra-tikṣṇa, sword supremely mighty,
Completely pure, the highest syllable, (111)

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

Perfecting all perfections perfectly,
Adorned by all the grounds of bodhisattvas,
The selflessness of pure phenomena,
With lustre that is moonlight unto knowledge, (113)

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)

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

The highest nature of all entities,
Supportive of the nature of all things,
With goals for all, with dharmas un-arisen,
Supportive of the nature of all dharmas, (116)

With full awareness of phenomena
In but an instant as the wisest sage,
With vivid realization of all dharmas,

He is a sage, the greatest intellect,
The vanquisher of hosts of evil spirits; (117)

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)

9. The Wisdom of Equality

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)

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

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, (121)

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

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)

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)

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 red, (125)

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)

The shaker of a hundred worldly realms,
His strength the four miraculous powers,
Reality, with mindfulness supreme,
Samādhi king of fourfold mindfulness, (127)

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)

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

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

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)

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

With meaning of the truths in twelvefold form,
Aware of suchness in its sixteen forms,
With true awakening in twenty forms,
Awakened fully, knowing all, supreme, (133)

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

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)

With purified afflictive spheres at heart,
Annihilating every karmic sphere,
Arrived atop dry land from flooding oceans,
Emerged from yoga's perilous dark grove, (136)

Released from general, minor, and complete
Afflictions and their latent tendencies;

With insight, means, and foremost empathy;
Achieving fruitful aims for living beings; (137)

Abiding object-free through all perceptions,
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)

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)

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

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)

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)

10. The Wisdom of Performing Actions

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, (143)

The father to the meaning of all mantras,
The greatest bindu, void of syllables,
With five great syllables, great empty one,
A hundred syllabled, devoid of bindu, (144)

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

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)

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

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, Pramatha, (148)

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)

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)

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)

Deserving homage, worthy of respect,
Deserving reverence, always honourable,
Deserving worship, worthy of regard,
The highest guru, ever venerable, (152)

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,
With sixfold higher knowledge and recall, (153)

The bodhisattva and mahā-sattva,
With power great, transcending worldly life,
Perfected by his excellence of insight,
Now unified with insight's highest nature, (154)

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)

The foremost master of imparting Dharma,
Who shows the meaning of the fourfold seal,
The most revered amongst all living beings
Engaged in going forth on all three paths, (156)

With glory purified by ultimate truth,
Most fortunate within the threefold world,

The celebrated source of all endowments,
Supreme among the glorious, Mañjuśrī. (157)

11. Praise for the Wisdom of the Five Tathāgatas
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)

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)

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)

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)

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)

OM SARVA-DHARMĀBHĀVA-SVABHĀVA VIŚUDDHA-VAJRA
A Ā AM AḤ |
PRAKṚTI-PARIŚUDDHĀḤ SARVA-DHARMĀ YAD UTA
SARVA-TATHĀGATA-JÑĀNA-KĀYA-MAÑJUŚRĪ-
PARIŚUDDHITĀM UPĀDĀYETI A ĀḤ |

SARVA-TATHĀGATA-HR̥DAYAṀ HARA HARA |
OM̐ HŪṀ HRĪḤ BHAGAVAN JÑĀNA-MŪRTIVĀGĪŚVARA
MAHĀ-VĀCA SARVA-DHARMA GAGANĀMALA-
SUPARIŚUDDHA-DHARMA-DHĀTU-JÑĀNA-GARBHA ĀḤ |

Then Vajradhara, ever glorious,
Most pleased and satisfied, with folded palms,
Prostrated to the Buddha, noble guard,
The Blessed One, the lord Tathāgata; (163)

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)

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)

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)

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)

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.

4. The Innermost Essence of the Ārya Mañjuśrī Tantra

In the language of India: *Ārya-mañjuśrī-tantra-cittaḥ*

In the language of Tibet: *Phag pa jam päl gyü kyi yang nying*

In the English language: *The Innermost Essence of the Ārya Mañjuśrī Tantra*

*I prostrate to the youthful Mañjuśrī!

In this way, to the Bhagavān Buddha:

The wisdom body, self-arisen;

The stainless, sole eye of wisdom;

The brilliant light of wisdom—

ARAPACANAYA TE NAMAḤ

Homage to you, the wisdom body itself.

Thus it was explained by all the complete buddhas.*

The Perfect Expression of the Ultimate Names of the Bhagavān, the Wisdom Being Mañjuśrī, as proclaimed by the Tathāgata Śākyamuni, is complete.

*(The section between asterisks *...* can be recited many times for accumulation purposes.)*

5. Swift Return Prayers for Kyabje Zopa Rinpoche

A Prayer for the Swift Return of Lama Zopa Rinpoche

By His Holiness the 14th Dalai Lama, Tenzin Gyatso

Peerless Teacher and assembly of the children of the victorious ones,
śrāvakas, and pratyekabuddhas;

Victorious Lozang, father and sons, along with the lineage masters;

All the objects of refuge of infinite lands—

Please bestow the virtue and goodness of accomplishing this prayer
here and now.

DA ME TÖN PA GYÄL SÄ NYÄN RANG TSHOG
LO ZANG GYÄL WA YAB SÄ GYÜ PAR CHÄ
RAB JAM ZHING GI KYAB YÜL MA LÜ PÄ
DENG DIR MÖN PA DRUB PÄI GE LEG TSÖL

Holding and spreading the Muni's (*thub*) precious and complete
teachings (*ten*)

Through explanation and practice,

You wore the armor of patience (*zopa*) that is never discouraged—

Incomparable venerable guru, to you I make request.

YONG SU DZOG PÄI THUB TÄN RIN PO CHHE
SHÄ DANG DRUB PÄ DZIN CHING PEL WA LA
NAM YANG MI ZHUM ZÖ PÄI GO CHHA CHÄN
TSUNG ME JE TSÜN LA MAR SÖL WA DEB

While striving single-pointedly for the sake of the Victorious One's
teachings,

The sole gateway through which all benefit and happiness emerge,

And for mother living beings,

You suddenly departed to peace—what a great loss!

PHÄN DE MA LÜ JUNG WÄI GO CHIG PU
GYÄL WÄI TÄN DANG MA GYUR DRO WA YI
DÖN LA CHIG TU TSÖN PA DZÄ PÄI MUR
LO BUR ZHI WAR SHEG DIR YI RE PHANG

Nevertheless, through the undeceiving truth

Of the blessings of the ocean of the Three Jewels

**And the great waves of bodhicitta of the children of the victorious
ones,**

**May the smile of a reincarnation swiftly beam in glory for fortunate
disciples!**

ÖN TANG CHHOG SUM GYA TSHÖI JIN LAB DANG
GYÄL SÄ NAM KYI THUG KYE LAB PO CHHE
LU ME DEN PÄ YANG TRÜL SAR PÄI DZUM
KÄL ZANG DÜL JÄI PÄL DU NYUR ZHÄ SHOG

A Swift Return Prayer to Lama Zopa Rinpoche

By Khenzur Jhado Rinpoche

**Patient in bearing the hardships of spreading the teachings of the
Muni in general,**

**And the teachings of the Victorious Jamgon [Tsongkhapa] in hundreds
of directions,**

**Lord of Dharma holding the three vows and wearing saffron robes,
Please quickly return as the glory of the peerless teachings.**

THUB TÄN CHI DANG JAM GÖN GYÄL WÄI TÄN
CHHOG GYAR PEL LA KA CHÄ RAB ZÖ PA
SUM DÄN NGUR MIG DZIN PA CHHÖ KYI JE
DA DRÄL TÄN PÄI PÄL DU NYUR JÖN SHOG

You held the teachings of explanation and practice with great asceticism.

Unable to bear that transmigratory beings are confused by the darkness of suffering,

Through your great loving kindness you skilfully led them to happiness.

Unparalleled sun of the teachings, please return quickly.

KA THUB CHHEN PÖ SHÄ DRUB TÄN PA DZIN
MI ZÖ DUG NGÄL MÜN THOM DRO NAM LA
JAM PA CHHEN PÖ DE LA GÖ KHÄ PÄI
TSHUNG ME TÄN PÄI NYI MA NYUR JÖN SHOG

Beautified by the ornament of supreme patience in increasing the practice

Of the supreme authentic teachings of the Victorious One through listening, reflection, and meditation,

Guide of all transmigratory beings along the perfect path,

True and perfect pure guru, please return quickly.

THÖ SAM GOM PÄ TSHÄ THUB GYAL TÄN CHHOG
NYAM ZHE PEL WÄI ZÖ CHHOG GYÄN GYI PÜ
DRO KÜN YANG DAG LAM LA THRI DZÄ PA
TSHÄ DÄN JE TSÜN LA MA NYUR JÖN SHOG

A Lamenting Wail:

A Supplication for the Swift Return of Kyabje Zopa Rinpoche

By Rangjung Khandro Tseringma

Lama, think of me! Lama, consider me!

Most kind Root Lama, care for me!

LA MA KHYEN | LA MA KHYEN | DRIN CHHEN TSA WÄI LA MA
KHYEN NO

Most gracious Root Lama,

Do not deprive us of your compassionate refuge—

**Listen and consider this heartfelt prayer made by a tormented
disciple.**

**Lama, embodiment of the buddhas of the three times, please bless
me.**

DRIN CHHEN TSA WÄI LA MA SÄN CHING GONG SU SÖL
NYAM THAG LOB BÜ SÖL WA NYING NÄ DEB
DAG SOG THUG JEI KYAB OG MA DOR WA
LA MA DÜ SUM SANG GYÄ JIN GYI LOB

**You may rest in all-pervading great bliss, equipoise within the *dhātu*
of unimpeded luminosity,**

**Yet the playful dance of your loving compassion emanates in myriad
ways—**

The time has come for the return

Of the swift appearance of your magical wisdom, the *rūpakāya*,

**And for you to care for us once again with your affectionate
compassion!**

KHYÄ NI KÜN KHYAB DE WA CHHEN PÖI NGANG
MA GAG Ö SAL YING LA NYAM ZHUG NA ANG
TSE CHHEN THUG JEI RÖL GAR NA TSHOG TRÜL

YE SHE GYÜ TRÜL ZUG KU NYUR JÖN NÄ
TSE CHHEN THUG JE KYONG WÄ DÜ LA BAB

Arise! Arise! Arise from the *dharmakāya*!

I invoke you! I call upon you! I implore you on behalf of all beings!

Do not rest in Khecara or other pure realms.

Rather, to benefit the Buddha's teachings and all living beings,

Swiftly return to this southern continent to spread the

Buddhadharma of study and realization.

ZHENG SHIG ZHENG SHIG CHHÖ KÜI YING NÄ ZHENG
KÜL LO KÜL LO DRO WÄI DÖN DU KÜL
KHA CHÖ LA SOG DAG ZHING MA ZHUG PAR
LHO CHOG DZAM BÜI LING GI TÄN DRO LA
LUNG TOG TÄN PA PEL CHIR NYUR JÖN SÖL

Quickly return to guide us poor, wretched beings!

Such is the desperate cry of us, your disciples!

Return so that we may actually behold your presence and receive the

blessings of your body, speech, and mind.

NYAM TAG DRO WA DREN CHIR NYUR JÖN SÖL
DAG SOG SEM CHÄN LOB BÜ O DÖ BÖ
NGÖ SU JÄL NÄ GO SUM JIN GYI LOB

**All violations, errors, mistakes, and broken *samaya* that we have
made**

In relation to your body, speech, mind, and spontaneous activity,

Through our being confused and conceiving things in erroneous ways,

We confess within the luminous emptiness of your three *kāyas*.

DAG SOG SEM CHÄN MA RIG DZIN TRÜL GYI
KU SUNG TUG DANG TRIN LÄ LHÜN DRUB LA
GÄL TRÜL NONG DANG DAM TSHIG NYAM PA NAM
KU SUM TONG SÄL NGANG DU SHAG PA TSÄL

**Of everything auspicious, the supreme auspiciousness—
May there be the auspiciousness of emptiness and compassion.
May there be the auspiciousness of a timely meeting between master
and disciples.**

TA SHI KÜN GYI TA SHI CHHOG
TONG NYI NYING JEI TA SHI SHOG
LA LOB NYUR JÄL TA SHI SHOG

**Through the force of the truth of unchanging suchness,
May the unmistakable incarnation return quickly!**

GYUR ME CHHÖ NYI DEN TOB KYI
TRÜL ME YANG SI NYUR JÖN SHOG

**This lament was made by me, a *ḍākinī* with pure faith and samaya,
Her eyes filled with tears of sorrow.**

May these wishes of a beggar woman be fulfilled

Through the blessings of the deities of the Three Roots.

DÄ DAM TSANG WÄI KHA DRO NGÄ
DUG NGÄL MIG CHHÜ O DÖ DI
TSA SUM LHA YI JIN GYI LOB
TRANG MÖI DÖN NAM DRUB PAR SHOG

**Perception, its object, and the perceiver all dissolve within the
expanse,**

The blissful clarity of suchness, A.

MIG JA MIG JE MIG YÜL NAM
CHHÖ NYI DE SÄL LONG DU A

6. King of Prayers

I bow down to the youthful Arya Manjushri!

You lions among humans,
Gone to freedom in the present, past and future
In the worlds of ten directions,
To all of you, with body, speech, and sincere mind, I bow down.

With the energy of aspiration for the bodhisattva way,
With a sense of deep respect,
And with as many bodies as atoms of the world,
To all you buddhas visualized as real, I bow down.

On every atom are buddhas numberless as atoms,
Each amidst a host of bodhisattvas,
And I am confident the sphere of all phenomena
Is entirely filled with buddhas in this way.

With infinite oceans of praise for you,
And oceans of sound from the aspects of my voice,
I sing the breathtaking excellence of buddhas,
And celebrate all of you gone to bliss.

Beautiful flowers and regal garlands,
Sweet music, scented oils, and parasols,
Sparkling lights and sublime incense,
I offer to you victorious ones.

Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you victorious ones.

With transcendent offerings peerless and vast,
With profound admiration for all the buddhas,
With strength of conviction in the bodhisattva way,
I offer and bow down to all victorious ones.

Every harmful action I have done
With my body, speech, and mind
Overwhelmed by attachment, anger, and confusion,
All these I openly lay bare before you.

I lift up my heart and rejoice in all positive potential
Of the buddhas and bodhisattvas in ten directions,
Of solitary realizers, hearers still training, and those beyond,
And of all ordinary beings.

You who are the bright lights of worlds in ten directions,
Who have attained a buddha's omniscience through the stages of
awakening,
All you who are my guides,
Please turn the supreme wheel of Dharma.

With palms together I earnestly request:
You who may actualize parinirvana,
Please stay with us for eons numberless as atoms of the world,
For the happiness and well-being of all wanderers in samsara.

Whatever slight positive potential I may have created,
By paying homage, offering, and acknowledging my faults,
Rejoicing, and requesting that the buddhas stay and teach,
I now dedicate all this for full awakening.

May you buddhas now living in the worlds of ten directions,
And all you gone to freedom in the past, accept my offerings.
May those not yet arisen quickly perfect their minds,
Awakening as fully enlightened ones.

May all worlds in ten directions,
Be entirely pure and vast.
May they be filled with bodhisattvas
Surrounding buddhas gathered beneath a bodhi tree.

May as many beings as exist in ten directions
Be always well and happy.
May all samsaric beings live in accord with the Dharma,
And may their every Dharma wish be fulfilled.

Remembering my past lives in all varieties of existence,
May I practice the bodhisattva way,
And thus, in each cycle of death, migration, and birth,
May I always abandon the householder's life.

Then, following in the footsteps of all the buddhas,
And perfecting the practice of a bodhisattva,
May I always act without error or compromise,
With ethical discipline faultless and pure.

May I teach the Dharma in the language of gods,
In every language of spirits and nagas,
Of humans and of demons,
And in the voice of every form of being.

May I be gentle-minded, cultivating the six paramitas,
And never forget bodhichitta.
May I completely cleanse without omission
Every negativity and all that obscures this awakening mind.

May I traverse all my lives in the world,
Free of karma, afflictions, and interfering forces,
Just as the lotus blossom is undisturbed by the water's wave,
Just as the sun and moon move unhindered through the sky.

May I ease the suffering in the lower realms
And in the many directions and dimensions of the universe.
May I guide all wanderers in samsara to the pure bliss of awakening
And be of worldly benefit to them as well.

May I practice constantly for eons to come,
Perfecting the activities of awakening,
Acting in harmony with the various dispositions of beings,
Showing the ways of a bodhisattva.

May I always have the friendship
Of those whose path is like mine,
And with body, words, and also mind,
May we practice together the same aspirations and activities.

May I always meet a spiritual mentor
And never displease that excellent friend,
Who deeply wishes to help me
And expertly teaches the bodhisattva way.

May I always directly see the buddhas,
Masters encircled by bodhisattvas,
And without pause or discouragement for eons to come,
May I make extensive offerings to them.

May I hold within me the Buddha's genuine Dharma,
Illuminate everywhere the teachings that awaken,
Embody the realizations of a bodhisattva,
And practice ardently in all future eons.

While circling through all states of existence,
May I become an endless treasure of good qualities –
Skilful means, wisdom, samadhi, and liberating stabilizations –
Gathering limitless pristine wisdom and positive potential.

On one atom I shall see
Buddha fields numberless as atoms,
Inconceivable buddhas among bodhisattvas in every field,
Practicing the activities of awakening.

Perceiving this in all directions,
I dive into an ocean of buddha-fields,
Each an ocean of three times' buddhas in the space of a wisp of hair.
So I, too, will practice for an ocean of eons.

Thus, I am continually immersed in the speech of the buddhas,
Expression that reveals an ocean of qualities in one word,
The completely pure eloquence of all the buddhas,
Communication suited to the varied tendencies of beings.

With strength of understanding I plunge
Into the infinite enlightened speech of the Dharma
Of all buddhas in three times gone to freedom,
Who continually turn the wheel of Dharma methods.

I shall experience in one moment
Such vast activity of all future eons,
And I will enter into all eons of the three times,
In but a fraction of a second.

In one instant I shall see all those awakened beings,
Past, present, and future lions among humans,
And with the power of the illusion-like stabilization
I will constantly engage in their inconceivable activity.

I shall manifest upon one single atom
The array of pure lands present, past, and future.
Likewise, I shall enter the array of pure buddha-fields
In every direction without exception.

I shall enter the very presence of all my guides,
Those lights of this world who are yet to appear,
Those sequentially turning the wheels of complete awakening,
Those who reveal nirvana – final, perfect peace.

May I achieve the power of swift, magical emanation,
The power to lead to the great vehicle through every approach,
The power of always beneficial activity,
The power of love pervading all realms,

The power of all surpassing positive potential,
The power of supreme knowledge unobstructed by discrimination,
And through the powers of wisdom, skillful means, and samadhi,
May I achieve the perfect power of awakening.

Purifying the power of all contaminated actions,
Crushing the power of disturbing emotions at their root,
Defusing the power of interfering forces,
I shall perfect the power of the bodhisattva practice.

May I purify an ocean of worlds,
May I free an ocean of beings,
May I clearly see an ocean of Dharma,
May I realize an ocean of pristine wisdom.

May I purify an ocean of activities,
May I fulfill an ocean of aspirations,
May I make offerings to an ocean of buddhas,
May I practice without discouragement for an ocean of eons.

To awaken fully through this bodhisattva way,
I shall fulfill without exception
All the diverse aspirations of the awakening practice
Of all buddhas gone to freedom in the three times everywhere.

In order to practice exactly as the wise one
Called Samantabhadra, 'All-Embracing Good,'
The elder brother of the sons and daughters of the buddhas,
I completely dedicate all this goodness.

Likewise may I dedicate
Just as the skillful Samantabhadra,
With pure body, speech, and mind,
Pure actions and pure buddha-fields.

I shall give rise to the aspirations of Manjushri
For this bodhisattva practice of all-embracing good,
To perfect these practices
Without discouragement or pause in all future eons.

May my pure activities be endless,
My good qualities boundless,
And through abiding in immeasurable activity,
May I actualize infinite emanations.

Limitless is the end of space,
Likewise, limitless are living beings,
Thus, limitless are karma and afflictions.
May my aspiration's reach be limitless as well.

One may offer to the buddhas
All wealth and adornments of infinite worlds in ten directions,
And one may offer during eons numberless as atoms of the world
Even the greatest happiness of gods and humans;

But whoever hears this extraordinary aspiration
And, longing for highest awakening,
Gives rise to faith just once,
Creates far more precious positive potential.

Those who make this heartfelt aspiration for the bodhisattva way
Will be free of all lower rebirths,
Free of harmful companions,
And will quickly see Amitabha, Infinite Light.

And even in this very human life,
They will be nourished by happiness and have all conducive
circumstances.
Without waiting long,
They will become like Samantabhadra himself.

Those who give voice to this extraordinary aspiration
Will quickly and completely purify
The five boundless harmful actions
Created under the power of ignorance.

Blessed with supreme knowledge,
Excellent body, family, attributes, and appearance,
They will be invincible to vast interfering forces and misleading
teachers,
And all the three worlds will make offerings.

Going quickly to the noble bodhi tree,
And sitting there to benefit sentient beings,
Subduing all interfering forces,
They will fully awaken and turn the great wheel of Dharma

Have no doubt that complete awakening
Is the fully ripened result – comprehended only by a buddha –
Of holding in mind by teaching, reading, or reciting
This aspiration of the bodhisattva practice.

In order to train just like
The hero Manjushri who knows reality as it is

And just like Samantabhadra as well,
I completely dedicate all this goodness, just as they did.

With that dedication which is praised as greatest
By all the buddhas gone to freedom in the three times,
I, too, dedicate all my roots of goodness
For the attainments of the bodhisattva practice.

When the moment of my death arrives,
By eliminating all obscurations
And directly perceiving Amitabha,
May I go immediately to Sukhavati, Pure Land of Great Joy.

Having gone to Sukhavati,
May I actualize the meaning of these aspirations,
Fulfilling them all without exception,
For the benefit of beings for as long as this world endures.

Born from an extremely beautiful, superlative lotus
In this joyful land, the Buddha's magnificent mandala,
May I receive a prediction of my awakening
Directly from the Buddha Amitabha.

Having received a prediction there,
May I create vast benefit
For beings throughout the ten directions,
With a billion emanations by the power of wisdom.

Through even the small virtue I have accumulated
By offering this prayer of the bodhisattva practice,
May all the positive aspirations of beings
Be fulfilled in an instant.

Through creating limitless positive potential
By dedicating this prayer of Samantabhadra's deeds,

May all beings drowning in this torrent of suffering,
Enter the presence of Amitabha.

Through this king of aspirations, which is the greatest of the sublime,
Helping infinite wanderers in samsara,
Through the accomplishment of this scripture dazzling with
 Samantabhadra's practice,
May suffering realms be utterly emptied of all beings.

7. Long Life Prayer for His Holiness Dalai Lama

By Kyabje Zopa Rinpoche and Geshe Tsulga

“Due to all the past, present, and future merits collected by me and the three-time merits collected by others, may His Holiness the Dalai Lama, the sole object of refuge of us, all sentient beings, and originator of all our happiness and development of faith in the Buddhadharma, have a stable life, and may all His Holiness’s holy wishes succeed immediately.”

Incomparably kind and supreme Tenzin Gyatso,

JIG TEN KHAM DIR PHÄN DE MA LÜ PA

The wish-granting Wish-Fulfilling Jewel—

GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR

Source of every single benefit and happiness in this world—

KA DRIN TSHUNG ME TÄN DZIN GYA TSHO CHHOG

May you have a long life and all your holy wishes be spontaneously fulfilled.

KU TSHE TÄN CHING THUG ZHE LHÜN DRUB SHOG

8. Short Dedication Prayers

[Dedicating with bodhicitta]

Due to all the past, present, and future merits collected by me and the three-time merits collected by others, may bodhicitta, the source of all happiness and success for myself and for all sentient beings, be actualized within my own heart and in the hearts of my family members, in the hearts of all the people around me, and in the hearts of all sentient beings without even a second's delay. And for those in whose hearts bodhicitta has been generated may it increase.

JANG CHHUB SEM CHHOG RIN PO CHHE
MA KYE PA NAM KYE GYUR CHIG
KYE PA NYAM PA ME PA YI
GONG NÄ GONG DU PHEL WAR SHOG

[Dedicating with emptiness]

Due to all the past, present, and future merits collected by me and the three-time merits collected by others, which exist but which are empty from their own side, may the I, who exists but who is empty from its own side, achieve Shakyamuni Buddha's enlightenment, which exists but which is empty from its own side, and lead all the sentient beings, who exist but who are empty from their own side, to that state of full enlightenment, which exists but which is empty from its own side, by myself alone, who exists but who is empty from its own side.

9. Mantras to Increase Merit

Recite these holy names and the mantra, which multiply all the merits you collected one hundred thousand times:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ NAM PAR NANG DZÄ Ö KYI GYÄL PO LA CHHAG TSHÄL LO
(1X)

JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA CHHAG
TSHÄL LO (1X)

TADYATHÄ / [OM] PAÑCENDRIYA AVABODHANÄYE SVÄHÄ /
OM DHURU DHURU JAYA MUKHE SVÄHÄ (7X)

Recite these holy names to actualize all the prayers you have made and to multiply their benefits by a hundred thousand:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ MÄN GYI LA BAI DUR YÄI Ö KYI GYÄL PO LA CHHAG TSHÄL
LO (1X)

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ NGO WA DANG MÖN LAM [THAM CHÄ RAB TU] DRUB PÄ
GYÄL PO LA CHHAG TSHÄL LO (1X)

Due to the blessings of the eminent victorious ones and the
bodhisattvas,

The truth of infallible dependent arising,

And the power of my pure special attitude taking responsibility,

May all the aims of my pure prayers be accomplished [immediately].

Source Materials

1. *FPMT Retreat Prayer Book*, p.26
2. Translation from Tibetan into English by the Padmakara Translation Group.
3. Translated by Ryan Conlon and Stefan Marg. Free download: <https://fpmt.app.box.com/s/pwy9xdrwuk8q4e38b058j6uteaofc5ee>
4. Translated by Ven Tenzin Namjong for FPMT Education Dept
3. Free download: https://fpmt.org/wp-content/uploads/teachers/zopa/updates-regarding-rinpoche/lzr_swift_return_prayers_v3.pdf
6. *FPMT Retreat Prayer Book*, p.344-353
7. *FPMT Retreat Prayer Book*, p.383.
8. Teaching on Chanting the Names of Manjushri and oral transmission by Kyabje Zopa Rinpoche in New York 2007 posted by Lama Yeshe Wisdom Archive: <https://www.lamayeshe.com/article/chanting-names-noble-manjushri-audio-and-transcript>
9. *FPMT Retreat Prayer Book*, pp.374-375.