

Global Recitation of  
MAÑJUŚRĪ-NĀMA-SAṂGĪTĪ

《聖妙吉祥真實名經》全球持誦

In Celebration of the 200th Birthday  
of Jamyang Khyentse Wangpo (1820 - 1892)  
慶祝蔣揚·欽哲·旺波(1820 - 1892) 誕辰 200週年



July 25, 2020  
2020年7月25日



अद्वयपरमार्था आर्यमञ्जुश्रीनामसंगीतिः

Advayaparamāarthā āryamañjuśrīnāmasaṅgītiḥ

**MAÑJUSHRI-NAMA-SAMGITI**

《聖妙吉祥真實名經》

अध्येषणा ॥ ॐ नमः श्रीमहामञ्जुनाथाय

**adhyeṣaṇā || OM namaḥ śrīmahāmañjunāthāya**

Homage to Mañjushri in youthful form.

敬禮孺童相妙吉祥。

**[Sixteen Verses on Requesting Instruction]:**

अथ वज्रधरः श्रीमान् दुर्दान्तदमकः परः ।

त्रिलोकविजयी वीरो गुह्यराट् कुलिशेश्वरः ॥१॥

atha vajradharaḥ śrīmān durdāntadamakaḥ paraḥ |

trilokavijayī vīro guhyarāṭṭ kulīśeśvaraḥ ||1||

(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,

復次吉祥持金剛 難調伏中勝調伏 勇猛超出三界內 自在金剛密中勝

विबुद्धपुण्डरीकाक्षः प्रोत्फुल्लकमलाननः ।

प्रोल्लालयन् वज्रवरं स्वकरेण मुहुर्मुहुः ॥२॥

vibuddhapuṇḍarīkākṣaḥ protphullakamalānanaḥ |

prollālayan vajravaram svakareṇa muhurmuḥuḥ ||2||

(2) With awakened white-lotus eye,

Fully bloomed pink-lotus face,

Brandishing over and again

The supreme vajra with his hand –

眼如白蓮妙端正 面貌圓滿若蓮華 自手執持勝金剛 時時仰上作拋擲

भृकुटीतरङ्गप्रमुखैरनन्तैर्वज्रपाणिभिः ।

दुर्दान्तदमकैर्वीरैर्वीरवीभत्सरूपिभिः ॥३॥

bhṛkuṭī taraṅgapramukhairanantairvajrapāṇibhiḥ |

durdāntadamakairvīrairvīravībhatsarūpibhiḥ ||3||

(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,

復次第現忿等像 亦有無邊持金剛 勇猛調伏難調者 具威猛相極怖畏

उल्लालयद्भिः स्वकरैः प्रस्फुरद्वज्रकोटिभिः ।

प्रज्ञोपायमहाकरुणाजगदर्थकरैः परैः ॥४॥

ullālayadbhiḥ svakaraiḥ prasphuradvajrakōṭibhiḥ |

prajñopāyamahākaruṇājagadarthakaraiḥ paraiḥ ||4||

(4) Brandishing blazing-tipped vajras in their hands,

Superb in fulfilling the aims of wandering beings,

Through great compassion, discriminating awareness,

And skillful means,

於金剛尖出勝光 自手向上令拋擲 有大慈悲及智慧 方便益生極殊勝

हृष्टतुष्टाशयैर्मुदितैः क्रोधविग्रहरूपिभिः ।

बुद्धकृत्यकरैर्नाथैः सार्द्धं प्रणतविग्रहैः ॥५॥

hr̥ṣṭatuṣṭāśayairmuditaiḥ krodhaviḡrahārūpibhiḥ |

buddhakṛtyakarairnāthaiḥ sārddham praṇataviḡrahaiḥ ||5||

(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  
具足喜樂安隱心 示有忿怒之形相 於行正覺行中尊 眾皆來集身恭謹

प्रणम्य नाथं संबुद्धं भगवन्तं तथागतम् ।  
कृताञ्जलिपुटो भूत्वा इदमाह स्थितोऽग्रतः ॥६॥  
praṇamya nātham sambuddham bhagavantam tathāgatam |  
kṛtāñjalipuṭo bhūtvā idamāha sthito'grataḥ ||6||  
(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:  
向彼如來未邊饒 究竟正覺禮敬已 於前恭敬伸合掌 端坐正念而告白

मद्धिताय ममार्थाय अनुकम्पाय मे विभो ।  
मायाजालाभिसंबोधेर्यथालाभी भवाम्यहम् ॥७॥  
maddhitāya mamārthāya anukampāya me vibho |  
māyājālābhisambodheryathālābhī bhavāmyaham ||7||  
(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  
遍主與我作饒益 益我慈悲於我故 如幻網中成究竟 願我真實獲菩提

अज्ञानपङ्कमग्नानां क्लेशव्याकुलचेतसाम् ।  
हिताय सर्वसत्त्वानामनुत्तरफलाप्तये ॥८॥  
ajñānapaṅkamagnānām kleśavyākulacetasām |  
hitāya sarvasattvānāmanuttaraphalāptaye ||8||  
(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,  
有諸煩惱亂其心 不解泥中而沒溺 為利一切有情類 令獲無上之果故

प्रकाशयतु संबुद्धो भगवान् शास्ता जगद्गुरुः ।  
महासमयतत्त्वज्ञ इन्द्रियाशयवित् परः ॥९॥  
prakāśayatu sambuddho bhagavān śāstā jagadguruḥ |  
mahāsamayatatvajña indriyāśayavit paraḥ ||9||  
(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,  
究竟正覺出有壞 是有情師及導師 亦大記句達真性 了知根心殊勝者

भगवन् ज्ञानकायस्य महोष्णीषस्य गीष्पतेः ।

मञ्जुश्रीज्ञानसत्त्वस्य ज्ञानमूर्तेः स्वयम्भुवः ॥ १० ॥

bhagavan jñānakāyasya mahoṣṇīṣasya gīṣpateḥ |  
mañjuśrījñānasattvasya jñānamūrteḥ svayambhuvaḥ ||10||

(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,

彼出有壞之智身 是大頂旋言詞主 亦是智身自超出 妙吉祥智勇識者

गम्भीरार्थामुदारार्थं महार्थमसमां शिवाम् ।

आदिमध्यान्तकल्याणीं नामसङ्गीतिमुत्तमाम् ॥ ११ ॥

gambhīrārthāmudārthāṁ mahārthāmasamāṁ śivām |  
ādimadyāntakalyāṇīṁ nāmasaṅgītimuttamām ||11||

(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,

誦彼殊勝真實名 是甚深義廣大義 無比大義勝柔軟 初善中善及後善

याऽतीतैर्भाषिता बुद्धैर्भाषिष्यन्ते ह्यनागताः ।

प्रत्युत्पन्नाश्च संबुद्धा यां भाषन्ते पुनः पुनः ॥ १२ ॥

yā'titairbhāṣitā buddhairbhāṣiṣyante hyanāgatāḥ |  
pratyutpannāśca sambuddhā yāṁ bhāṣante punaḥ punaḥ ||12||

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

過去正覺等已說 於未來中當演說 現在究竟等正覺 亦遍數數皆宣說

मायाजाले महातन्त्रे या चास्मिन् संप्रगीयते ।

महावज्रधरैर्हृष्टैरमेयैर्मन्त्रधारिभिः ॥ १३ ॥

māyājāle mahātantre yā cāsmiṁ sampragīyate |  
mahāvajradharairhrṣṭairameyairmantradhāribhiḥ ||13||

(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.

大幻化網本續中 持大金剛持密呪 如彼無邊諸佛勅 妙音宣暢今當說

अहं चैनां धारयिष्याम्यानिर्याणाद् दृढाशयः ।

यथा भवाम्यहं नाथ सर्वसंबुद्धगुह्यधृक् ॥ १४ ॥

ahaṁ caināṁ dhārayiṣyāmyāniryāṇāḍ ḍṛḍhāśayaḥ |  
yathā bhavāmyahaṁ nātha sarvasambuddhaguhyadhṛk ||14||

(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,

世尊究竟正覺等 願成真實持呪故 如我決定未出間 當勤堅固而受持

प्रकाशयिष्ये सत्त्वानां यथाशयविशेषतः ।

अशेषक्लेशनाशाय अशेषाज्ञानहानये ॥१५॥

prakāśayiṣye sattvānāṃ yathāśayaviśeṣataḥ |

aśeṣakleśanāśāya aśeṣājñānahānaye ||15||

(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."

遠離煩惱令無餘 於諸謬解捨離故 即以無別無異心 為諸有情願宣說

एवमध्येष्य गुह्येन्द्रो वज्रपाणिस्तथागतम् ।

कृताञ्जलिपुटो भूत्वा प्रह्वकायः स्थितोऽग्रतः ॥१६॥

evamadhyeṣya guhyeन्द्रो vajrapāṇistathāgatam |

kṛtāñjalipuṭo bhūtvā prahvākāyaḥ sthito'grataḥ ||16||

(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.

密自在者持金剛 向如來前說是言 告白畢已而合掌 以身恭敬坐其前

(इति अध्येषणाज्ञानगाथाः षोडश ।)

iti adhyeṣaṇājñānagāthāḥ ṣoḍaśa |

**प्रतिवचनम्**

**prativacanam**

[Six Verses in Reply]

अथ शाक्यमुनिर्भगवान् संबुद्धो द्विपदोत्तमः ।

निर्णमय्यायतां स्फीतां स्वजिह्वां स्वमुखाच्छुभाम् ॥१॥

atha śākyamunirbhagavān sambuddho dvipadottamaḥ |

nirṇamayyāyatāṃ sphītāṃ svajihvāṃ svamukhācchubhām ||1||

(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,

復次釋迦出有壞 究竟正覺兩足尊 於自面門殊勝舌 廣長橫遍令舒演

स्मितं सन्दर्श्य लोकानामपायत्रयशोधनम् ।  
त्रिलोकाभासकरणं चतुर्मारिशसनम् ॥ २ ॥  
smitam sandarśya lokānāmapāyatrayaśodhanam |  
trilokābhāsakaraṇam caturmārīśāsanam ||2||  
(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,  
顯現三種世界內 調伏四魔諸怨敵 有情皆具三惡趣 為現清淨微笑相

त्रिलोकमापूरयन्त्या ब्राह्म्या मधुरया गिरा ।  
प्रत्यभाषत गुह्येन्द्रं वज्रपाणिं महाबलम् ॥ ३ ॥  
trilokamāpūrayantya brāhmyā madhurayā girā |  
pratyaabhāṣata guhyendram vajrapāṇim mahābalam ||3||  
(19) And filling the world's three planes  
With his sweet Brahma-voice,  
Replied to Vajrapani, the magnificently strong,  
The lord of the hidden:  
於其清淨梵音中 遍滿三種世界已 為持金剛大力者 密自在主而答說

साधु वज्रधर श्रीमन् साधु ते वज्रपाणये ।  
यस्त्वं जगद्धितार्थाय महाकरुणयान्वितः ॥ ४ ॥  
sādhu vajradhara śrīman sādhu te vajrapāṇaye |  
yastvam jagaddhitāsthāya mahākaruṇayānvitaḥ ||4||  
(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.  
具足有大慈悲者 汝為利益有情故 具足智身妙吉祥 誦真實名是大益

महार्था नामसङ्गीतिं पवित्रामघनाशिनीम् ।  
मञ्जुश्रीज्ञानकायस्य मत्तः श्रोतुं समुद्यतः ॥ ५ ॥  
mahārthām nāmasaṅgītiṁ pavitrāmaghanāśinīm |  
mañjuśrījñānakāyasya mattaḥ śrotuṁ samudyataḥ ||5||  
(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.  
能作清淨除罪業 於我精勤應諦聽 善哉吉祥持金剛 手持金剛汝善哉

तत्साधु देशयाम्येषः अहं ते गुह्यकाधिप ।  
शृणु त्वमेकाग्रमनास्तत्साधु भगवन्निति ॥ ६ ॥  
tatsādhu deśayāmyeṣaḥ ahaṁ te guhyakādhipa |  
śṛṇu tvamekāgramanāstatsādhu bhagavanniti ||6||  
(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.

密主我為此事故 為汝巧妙令宣說 汝今一心應諦聽 唯然未過饒善哉

(इति प्रतिवचनज्ञानगाथाः षट् ।)

iti prativacanajñānagāthāḥ ṣaṭ |

### षट् कुलावलोकनम्

#### ṣaṭ kulāvalokanam

[Two Verses of Beholding the Six Buddha-Families]

अथ शाक्यमुनिर्भगवान् सकलं मन्त्रकुलं महत् ।

मन्त्रविद्याधरकुलं व्यवलोक्य कुलत्रयम् ॥१॥

atha śākyamunirbhagavān sakalaṁ mantrakulaṁ mahat |

mantravidyādharakulaṁ vyavalokya kulatrayam ||1||

(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,

復次釋迦出有壞 一切密呪大種性 密呪明呪持種性 於其三種令觀察

लोकलोकोत्तरकुलं लोकालोककुलं महत् ।

महामुद्राकुलं चाग्र्यं महोष्णीषकुलं महत् ॥२॥

lokalokottarakulaṁ lokālokakulaṁ mahat |

mahāmudrākulaṁ cāgryaṁ mahoṣṇīṣakulaṁ mahat ||2||

(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,

世間及出世間性 顯作世間大種性 殊勝廣大手印種 大種大髻應觀察

(इति षट् कुलावलोकनज्ञानगाथे द्वे ।)

iti ṣaṭ kulāvalokanajñānagāthe dve |

### मायाजालाभिसम्बोधिः

#### māyājālābhisambodhiḥ

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

इमां षण्मन्त्रराजानं संयुक्तामद्वयोदयाम् ।

अनुत्पादधर्मिणीं गाथां भाषते स्म गिरां पतेः ॥१॥

imām ṣaṇmantrarājānaṁ saṁyuktāmadvayodayām |  
anutpādadharminīṁ gāthāṁ bhāṣate sma girāṁ pateḥ ||1||

(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:

言詞之主演偈頌 密呪王者具六種 將令顯出於無二 無生法者自宣說

अ आ इ ई उ ऊ ए ऐ ओ औ अं अः स्थितो हृदि ।

ज्ञानमूर्तिरहं बुद्धो बुद्धानां त्र्यध्ववर्तिनाम् ॥२॥

a ā ī ū e ai o au am aḥ sthito hṛdi |

jñānamūrtirahaṁ buddho buddhānāṁ tryadhvavartinām ||2||

(26) “A a, i i, u u, e ai, o au, am a:

Situated in the heart, I’m deep awareness embodied,

The Buddha of the Buddhas

Occurring in the three times.

啞阿(長呼)依倚(引)烏鄔(引)啞啞(引一)阿嚕(引)□啞悉低(二合)哆啞哩(二合)低(二)默捺沒隆(二合)低(三)囉(上聲)□沒哆(四)母怛默(五)怛囉(二合)咄不囉(二合)低默(六)

ॐ वज्रतीक्ष्णदुःखच्छेदप्रज्ञाज्ञानमूर्तये ।

ज्ञानकायवागीश्वरारपचनाय ते नमः ॥३॥

OM vajratīkṣṇaduḥkhaḥchedaprajñājñānamūrtaye |

jñānakāyavāgīśvarārapacanāya te namaḥ ||3||

(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.”

唵(七)末唎囉(二合)帝疙折(二合)捺□(身切)渴情捺不囉(二合)默默捺姆吟(二合)怛英默捺葛(二合)也幹(引)宜說囉啊囉鉢捺捺拽打捺麻

(इति मायाजालाभिसंबोधिक्रमगाथास्तिस्रः ।)

iti māyājālābhisambodhikramagāthāstisraḥ |

वज्रधातुमहामण्डलम्

**vajradhātumahāmaṇḍalam**

[Fourteen Verses on the Great Mandala of the Vajra Sphere]

(此下十四頌。出現三十七菩提中圍。故讚金剛菩提心即是八十六名數)

तद्यथा भगवान् बुद्धः संबुद्धोऽकारसम्भवः ।

अकारः सर्ववर्णाग्र्यो महार्थः परमाक्षरः ॥१॥

tadyathā bhagavān buddhaḥ sambuddho'kārasambhavaḥ |

akāraḥ sarvavarṇāgryo mahārthaḥ paramākṣaraḥ ||1||

(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,

如是正覺出有壞 究竟正覺啞中出 啞者一切字中勝 是大利益微妙字

महाप्राणो ह्यनुत्पादो वागुदाहारवर्जितः ।

सर्वाभिलापहेत्वग्र्यः सर्ववाक्सुप्रभास्वरः ॥२॥

mahāprāṇo hyanutpādo vāgudāhāravarjitaḥ |

sarvābhilāpahetvagryaḥ sarvavāksuprabhāsvaraḥ ||2||

(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.

諸境之內出無生 即此遠離於言說 是諸說中殊勝因 令顯一切諸言說

महामहमहारागः सर्वसत्त्वरतिङ्करः ।

महामहमहाद्वेषः सर्वक्लेशमहारिपुः ॥३॥

mahāmahamahārāgaḥ sarvasattvaratīṅkaraḥ |

mahāmahamahādveṣaḥ sarvakleśamahāripuḥ ||3||

(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.

大供養者是大欲 一切有情令歡喜 大供養者即大瞋 一切煩惱廣大怨

महामहमहामोहो मूढधीर्मोहसूदनः ।

महामहमहाक्रोधो महाक्रोधरिपुर्महान् ॥४॥

mahāmahamahāmoho mūḍhadhīrmohasūdanaḥ |

mahāmahamahākrodho mahākrodharipurmahān ||4||

(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.

大供養者是大癡 亦愚癡心除愚癡 大供養者即大忿 即是忿恚之冤讎

महामहमहालोभः सर्वलोभनिषूदनः ।

महाकामो महासौख्यो महामोदो महारतिः ॥५॥

mahāmahamahālobhaḥ sarvalobhaniṣūdanaḥ |

mahākāmo mahāsaukhyo mahāmodo mahāratih ||5||

(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.

大供養者大貪欲 一切貪欲皆除斷 大欲即是於大樂 大安樂者大喜足

महारूपो महाकायो महावर्णो महावपुः ।

महानामा महोदारो महाविपुलमण्डलः ॥६॥

mahārūpo mahākāyo mahāvarṇo mahāvapuḥ |  
mahānāmā mahodāro mahāvīpulamāṇḍalaḥ ||6||

(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.

大境色與廣大身 大色并及大形像 大明及與大廣大 大中圍者是廣大

महाप्रज्ञायुधधरो महाक्लेशाङ्कुशोऽग्रणीः ।

महायशा महाकीर्तिर्महाज्योतिर्महाद्युतिः ॥७॥

mahāprajñāyudhadharo mahākleśāṅkuśo'graṇīḥ |  
mahāyaśā mahākīrtirmahājyotirmahādyutiḥ ||7||

(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.

持於廣大智慧器 鉤煩惱鉤大中勝 普聞妙聞皆廣大 顯中即是廣大顯

महामायाधरो विद्वान् महामायार्थसाधकः ।

महामायारतिरतो महामायेन्द्रजालिकः ॥८॥

mahāmāyādharo vidvān mahāmāyārthasādhakaḥ |  
mahāmāyāratirato mahāmāyendrajālikaḥ ||8||

(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.

解者執持大幻化 大幻化中成利益 大幻化內喜中喜 大幻化中施幻術

महादानपतिः श्रेष्ठो महाशीलधरोऽग्रणीः ।

महाक्षान्तिधरो धीरो महावीर्यपराक्रमः ॥९॥

mahādānapatiḥ śreṣṭho mahāśīladharo'graṇīḥ |  
mahākṣāntidharo dhīro mahāvīryaparākramaḥ ||9||

(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,

大施主中最高為尊 大持戒中持殊勝 於大忍辱即堅固 以大精進悉棄捨

महाध्यानसमाधिस्थो महाप्रज्ञाशरीरधृक् ।

महाबलो महोपायः प्रणिधिर्ज्ञानसागरः ॥ १० ॥

mahādhyānasamādhistho mahāprajñāśarīradhṛk |

mahābalo mahopāyaḥ praṇidhirjñānasāgaraḥ ||10||

(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.

以大禪定住靜慮 以大智慧令持身 具足大力大方便 大願勝智是大海

महामैत्रीमयोऽमेयो महाकारुणिकोऽग्रधीः ।

महाप्राज्ञो महाधीमान् महोपायो महाकृतिः ॥ ११ ॥

mahāmaitrīmayo'meyo mahākāruṇiko'gradhīḥ |

mahāprājño mahādhīmān mahopāyo mahākṛtiḥ ||11||

(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.

大慈自性無量邊 亦是大悲勝智慧 有大智慧具大智 大解即是大方便

महाऋद्धिबलोपेतो महावेगो महाजवः ।

महर्द्धिको महेशाख्यो महाबलपराक्रमः ॥ १२ ॥

mahārddhibalopeto mahāvego mahājavaḥ |

maharddhiko maheśākhyo mahābalaparākramaḥ ||12||

(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.

具大神通及大力 大力及與大速疾 復大神通大名稱 大力令他令摧伏

महाभवाद्रिसंभेत्ता महावज्रधरो घनः ।

महाक्रूरो महारौद्रो महाभयभयङ्करः ॥ १३ ॥

mahābhavādrisambhettā mahāvajradharo ghaṇaḥ |

mahākṛūro mahāraudro mahābhayabhayaṅkaraḥ ||13||

(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.

三有大山悉能壞 持大堅固大金剛 大緊即是大雄勇 於大怖中施怖畏

महाविद्योत्तमो नाथो महामन्त्रोत्तमो गुरुः ।

महायाननयारूढो महायाननयोत्तमः ॥ १४ ॥

mahāvidyottamo nātho mahāmantrottamo guruḥ |

mahāyānanayārūḍho mahāyānanayottamaḥ ||14||

(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.  
尊者大種即殊勝 上師密呪大殊勝 住在於彼大乘相 大乘相中最殊勝

(इति वज्रधातुमण्डलज्ञानगाथाश्चतुर्दश ।)  
*iti vajradhātumaṇḍalajñānagāthāścaturdaśa |*

### सुविशुद्धधर्मधातुज्ञानम् suviśuddhadharmadhātujñānam

[Twenty-five Verses, Less a Quarter, on the Deep Awareness of the Totally Pure Sphere of Reality]  
(此下二十四頌三句。是出現眾明主中圍故讚清淨法界一百八名數)

महावैरोचनो बुद्धो महामौनी महामुनिः ।  
महामन्त्रनयोद्भूतो महामन्त्रनयात्मकः ॥१॥  
mahāvairocano buddho mahāmaunī mahāmuniḥ |  
mahāmantranayodbhūto mahāmantranayātmakaḥ ||1||  
(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.  
廣大正覺眾明主 具大寂默大寂默 大密呪中令出現 有大密呪自性理

दशपारमिताप्राप्तो दशपारमिताश्रयः ।  
दशपारमिताशुद्धिर्दशपारमितानयः ॥२॥  
daśapāramitāprāpto daśapāramitāśrayaḥ |  
daśapāramitāśuddhirdaśapāramitānayaḥ ||2||  
(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.  
欲得十種到彼岸 住於十種彼岸中 十彼岸到是清淨 即是十種彼岸理

दशभूमीश्वरो नाथो दशभूमिप्रतिष्ठितः ।  
दशज्ञानविशुद्धात्मा दशज्ञानविशुद्धधृक् ॥३॥  
daśabhūmīśvaro nātho daśabhūmipraṭiṣṭhitaḥ |  
daśajñānaviśuddhātmā daśajñānaviśuddhadhṛk ||3||  
(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.  
尊者十地自在者 住在於彼十地中 具知十種之自性 持於十種清淨者

दशाकारो दशार्थार्थो मुनीन्द्रो दशबलो विभुः ।

अशेषविश्वार्थकरो दशाकारवशी महान् ॥४॥

daśākāro daśārthārtho munīndro daśabalo vibhuḥ |

aśeṣaviśvārthakaro daśākāravaśī mahān ||4||

(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.

十種義相義中義 自在寂默十力主 作諸利益無有遺 具有十種大自在

अनादिर्निष्प्रपञ्चात्मा शुद्धात्मा तथतात्मकः ।

भूतवादी यथावादी तथाकारी अनन्यवाक् ॥५॥

anādirmiṣṭrapañcātmā śuddhātmā tathatātmakaḥ |

bhūtavādī yathāvādī tathākārī ananyavāk ||5||

(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.

離彼無垢戲論主 真如自性清淨王 言說真實不諱句 如其所說而依行

अद्वयोऽद्वयवादी च भूतकोटिव्यवस्थितः ।

नैरात्म्यसिंहनिर्णादी कुतीर्थ्यमृगभीकरः ॥६॥

advayo'dvayavādī ca bhūtakotiṭyavasthitah |

nairātmyasiṃhanirṇādī kutīrthyamṛgabhīkaraḥ ||6||

(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.

於無二中說無二 住於真實邊際中 無我師子具音聲 外道惡獸極怖畏

सर्वत्रगोऽमोघगतिस्तथागतमनोजवः ।

जिनो जितारिर्विजयी चक्रवर्ती महाबलः ॥७॥

sarvatrago'moghagatistathāgatamanojavah |

jino jitāriṛvijayī cakravartī mahābalaḥ ||7||

(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.

遊行一切有義中 速疾猶若如來心 勝及最勝勝怨中 於轉輪者施大力

गणमुख्यो गणाचार्यो गणेशो गणपतिर्वशी ।

महानुभावो धौरेयोऽनन्यनेयो महानयः ॥८॥

gaṇamukhyo gaṇācāryo gaṇeśo gaṇapatirvaśī |

mahānubhāvo dhaureyo'nanyaneyo mahānayaḥ ||8||

(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.  
集中之師集中勝 集王集主集自在 執持愛護大靈驗 大義不受他恩念

वागीशो वाक्पतिर्वाग्मी वाचस्पतिरनन्तगीः ।  
सत्यवाक् सत्यवादी च चतुःसत्योपदेशकः ॥९॥  
vāgīśo vākpatirvāgmī vācaspatiranantagīḥ |  
satyavāk satyavādī ca catuḥsatyopadeśakaḥ ||9||  
(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.  
句王句主能言詞 句中自在句無邊 以真實句說真實 於彼四諦宣說者

अवैवर्तिको ह्यनागामी खड्गः प्रत्येकनायकः ।  
नानानिर्याणनिर्यातो महाभूतैककारणः ॥१०॥  
avaivartiko hyanāgāmī khaḍgaḥ pratyekanāyakaḥ |  
nānāniryāṇaniryāto mahābhūtaikakāraṇaḥ ||10||  
(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.  
不還之中復不還 教如緣覺及獨覺 種種決定超出中 彼諸大中獨一因

अर्हन् क्षीणास्रवो भिक्षुर्वीतरागो जितेन्द्रियः ।  
क्षेमप्राप्तोऽभयप्राप्तः शीतीभूतो ह्यनाविलः ॥११॥  
arhan kṣīṇāsravo bhikṣurvītarāgo jitendriyaḥ |  
kṣemaprāpto'bhayaprāptaḥ śītībhūto hyanāvilaḥ ||11||  
(52) He's a (bhikṣu) 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.  
苾芻羅漢即漏盡 調伏諸根并離欲 獲得安樂無怖畏 成滿清涼亦無濁

विद्याचरणसम्पन्नः सुगतो लोकवित्परः ।  
निर्ममो निरहङ्कारः सत्यद्वयनयस्थितः ॥१२॥  
vidyācaraṇasampannaḥ sugato lokavitparaḥ |  
nirmamo nirahaṅkāraḥ satyadvayanayasthitaḥ ||12||  
(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.  
明解及與於神足 世間善逝勝明解 於我不執不執我 住於二種諦理中



संसारपारकोटिस्थः कृतकृत्यः स्थलस्थितः ।  
कैवल्यज्ञाननिष्ठयूतः प्रज्ञाशस्त्रो विदारणः ॥ १३ ॥  
saṁsārapāraḥkoṭisthaḥ kṛtakṛtyaḥ sthalasthitaḥ |  
kaivalyajñānaniṣṭhyūtaḥ prajñāśastro vidāraṇaḥ ||13||  
(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.  
能到輪迴之彼岸 所作已畢住露地 於一智中而出現 以智慧器破一切

सद्धर्मो धर्मराज् भास्वाल् लोकालोककरः परः ।  
धर्मेश्वरो धर्मराजः श्रेयोमार्गोपदेशकः ॥ १४ ॥  
saddharṁo dharmarāḍ bhāsvāḥl lokālokakaraḥ paraḥ |  
dharmaśvaro dharmarājaḥ śreyomārgopadeśakaḥ ||14||  
(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.  
法王妙法具顯現 於世間中勝明照 以法自在法中王 能演妙道令宣說

सिद्धर्थः सिद्धसंकल्पः सर्वसंकल्पवर्जितः ।  
निर्विकल्पोऽक्षयो धातुर्धर्मधातुः परोऽव्ययः ॥ १५ ॥  
siddharthaḥ siddhasaṁkalpaḥ sarvasaṁkalpavarjitaḥ |  
nirvikalpo'kṣayo dhāturdharmadhātuḥ paro'vyayaḥ ||15||  
(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.  
有義成就滿誓願 捨離一切諸虛妄 無盡法界實離妄 勝妙法界極無盡

पुण्यवान् पुण्यसंभारो ज्ञानं ज्ञानाकरं महत् ।  
ज्ञानवान् सदसज्ज्ञानी संभारद्वयसंभृतः ॥ १६ ॥  
puṇyavān puṇyasambhāro jñānaṁ jñānākaraṁ mahat |  
jñānavān sadasajjñānī sambhāradvayasambhṛtaḥ ||16||  
(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.  
具大福田勝福足 智中廣大殊勝智 具足智者解有無 無二種中而積集

शाश्वतो विश्वराड् योगी ध्यानं ध्येयो धियां पतिः ।  
प्रत्यात्मवेद्यो ह्यचलः परमाद्यस्त्रिकायधृक् ॥ १७ ॥  
śāśvato viśvarāḍ yogī dhyānaṁ dhyeyo dhiyāṁ patiḥ |  
pratyaṭmavedyo hyacalaḥ paramādyastrikāyadhṛk ||17||  
(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.  
諸常見中勝禪定 誓修靜慮是智王 自解各各皆不動 最上勝者持三身

पञ्चकायात्मको बुद्धः पञ्चज्ञानात्मको विभुः ।

पञ्चबुद्धात्ममुकुटः पञ्चचक्षुरसङ्गधृक् ॥१८॥

pañcakāyātmako buddhaḥ pañcajñānātmako vibhuḥ |

pañcabuddhātmamukutaḥ pañcacakṣurasāṅgadhṛk ॥18॥

(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.

具足正覺五身性 遍主五種智自性 首冠莊嚴五覺性 持五種眼離執著

जनकः सर्वबुद्धानां बुद्धपुत्रः परो वरः ।

प्रज्ञाभवोद्भवो योनिर्धर्मयोनिर्भवान्तकृत् ॥१९॥

janakaḥ sarvabuddhānām buddhaputraḥ paro varaḥ |

prajñābhavodbhavo yonirdharmayonirbhavāntakṛt ॥19॥

(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.

令諸正覺皆增長 正覺尊子勝微妙 勝智出有出生處 出現法中離三有

घनैकसारो वज्रात्मा सद्योजातो जगत्पतिः ।

गगनोद्भवः स्वयम्भूः प्रज्ञाज्ञानानलो महान् ॥२०॥

ghanaikasāro vajrātmā sadyojāto jagatpatiḥ |

gaganodbhavaḥ svayambhūḥ prajñājñānānalo mahān ॥20॥

(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;

獨一堅固金剛性 初生已作有情主 現空性中自超出 勝智妙智如大火

वैरोचनो महादीप्तिर्ज्ञानज्योतिर्विरोचनः ।

जगत्प्रदीपो ज्ञानोल्को महातेजाः प्रभास्वरः ॥२१॥

vairocano mahādīptirjñānajyotirvirocanaḥ |

jagatpradīpo jñānolko mahātejāḥ prabhāsvaraḥ ॥21॥

(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;

以大光明遍照耀 以智慧明令顯現 是有情燈智慧炬 具大威勢顯光明

विद्याराजोऽग्रमन्त्रेशो मन्त्रराजो महार्थकृत् ।  
महोष्णीषोऽद्भुतोष्णीषो विश्वदर्शी वियत्पतिः ॥२२॥  
vidyārājo'gramantreśo mantrarājo mahārthakṛt |  
mahošṇīṣo'dbhutoṣṇīṣo viśvadarśī vīyatpatiḥ ||22||  
(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.  
是勝呪主明呪王 密呪王者作大益 具大肉髻希有頂 大虛空主說種種

सर्वबुद्धात्मभावाग्र्यो जगदानन्दलोचनः ।  
विश्वरूपी विधाता च पूज्यो मान्यो महार्षिः ॥२३॥  
sarvabuddhātmaphāvāgryo jagadānandalocanaḥ |  
viśvarūpī vidhātā ca pūjyo mānyo mahārṣiḥ ||23||  
(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.  
是諸正覺勝自性 具足有情歡喜眼 能令增長種種相 諸大仙等皆供讚

कुलत्रयधरो मन्त्री महासमयमन्त्रधृक् ।  
रत्नत्रयधरः श्रेष्ठस्त्रियानोत्तमदेशकः ॥२४॥  
kulatrayadharo mantrī mahāsamayamantradhṛk |  
ratnatrayadharah śreṣṭhastriyānottamadeśakaḥ ||24||  
(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.  
令持三種之密呪 大記句者持密呪 尊者守護三寶故 宣說最勝三乘法

अमोघपाशो विजयी वज्रपाशो महाग्रहः ।  
वज्राङ्कुशो महापाशः ॥२५॥  
amoghapāśo vijayī vajrapāśo mahāgrahaḥ |  
vajrāṅkuśo mahāpāśaḥ ||25||  
(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.  
真勝有義之羂索 是大執持金剛索 金剛鐵鉤大羂索

(इति सुविशुद्धधर्मधातुज्ञानगाथाः पादोनपञ्चविंशतिः ।)  
iti suviśuddhadharmadhātujñānagāthāḥ pādonapañcaviṁśatiḥ |

## आदर्शज्ञानम्

### ādarśajñānam

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

(此下十頌句。是出現不動佛中圍。故讚大圓鏡智即七十一名數)

वज्रभैरवभीकरः ।

vajrabhairavabhīkaraḥ |

He's Vajrabhairava, the terrifying vajra terrifier:

怖畏金剛施怖畏

क्रोधराट् षण्मुखो भीमः षण्नेत्रः षड् भुजो बली ।

दंष्ट्राकरालः कङ्कालो हलाहलः शताननः ॥१॥

krodharāṭ ṣaṇmukho bhīmaḥ ṣaṇnetraḥ ṣaḍ bhujo balī |

daṁṣṭrākarālaḥ kaṅkālo halāhalaḥ śatānaḥ ||1||

(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.

金剛王者六面怖 六眼六臂力具足 亦是骨相咬牙者 曷辣曷辣具百面

यमान्तको विघ्नराजो वज्रवेगो भयङ्करः ।

विघुष्टवज्रो हृद्वज्रो मायावज्रो महोदरः ॥२॥

yamāntako vighnarājo vajravego bhayaṅkaraḥ |

vighuṣṭavajro hṛdvajro māyāvajro mahodaraḥ ||2||

(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.

是獄王主魔中王 有力金剛能作怖 名稱金剛金剛心 幻化金剛具大腹

कुलिशेशो वज्रयोनिर्वज्रमण्डो नभोपमः ।

अचलैकजटाटोपो गजचर्मपटाद्रधृक् ॥३॥

kuliśeśo vajrayonirvajramaṇḍo nabhopamaḥ |

acalaikajaṭāṭopo gajacarmapaṭādradhṛk ||3||

(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.

金剛中生金剛主 是金剛心如虛空 不動獨髮相嚴身 所著大象生皮衣

हाहाकारो महाघोरो हीहीकारो भयानकः ।

अट्टहासो महाहासो वज्रहासो महारवः ॥४॥

hāhākāro mahāghoro hīhīkāro bhayānakaḥ |

aṭṭahāso mahāhāso vajrahāso mahāraḥ ||4||

(70) Great horrific one, shouting "ha ha,"

Creator of terror, shouting “hi hi,”  
With enormous laughter, (booming) long laughter,  
Vajra laughter, great roar.  
大緊呵呵皆哮吼 希希聲吼能作怖 若作笑者有響笑 金剛喜笑大哮吼

वज्रसत्त्वो महासत्त्वो वज्रराजो महासुखः ।  
वज्रचण्डो महामोदो वज्रहूँकारहूँकृतिः ॥५॥  
vajrasattvo mahāsattvo vajrarājo mahāsukhaḥ |  
vajraçaṇḍo mahāmodo vajrahūmkārahūmkṛtiḥ ||5||  
(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.”  
金剛勇識大勇識 金剛王者大安樂 金剛堅者大歡喜 金剛吽者吽聲吼

वज्रबाणायुधधरो वज्रखड्गो निकृन्तनः ।  
विश्ववज्रधरो वज्री एकवज्री रणञ्जहः ॥६॥  
vajrabāṇāyudhadharo vajrakhaḍ go nikṛntanaḥ |  
viśvavajradharo vajrī ekavajrī raṇañjahaḥ ||6||  
(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.  
器中執持金剛箭 金剛劍斷令無餘 眾持金剛具金剛 一種金剛能退敵

वज्रज्वालाकरालाक्षो वज्रज्वालाशिरोरुहः ।  
वज्रावेशो महावेशः शताक्षो वज्रलोचनः ॥७॥  
vajrajvālākaraḷākṣo vajrajvālāśīroruhaḥ |  
vajrāveśo mahāveśaḥ śatākṣo vajralocanaḥ ||7||  
(73) His dreadful eyes with vajra flames,  
Hair on his head, vajra flames too,  
Vajra cascade, great cascade,  
Having a hundred eyes, vajra eyes.  
熾焰金剛施惡眼 金剛頭髮如焰熾 金剛降臨大降臨 具足百眼金剛眼

वज्ररोमाङ्कुरतनुर्वज्ररोमैकविग्रहः ।  
वज्रकोटिनखारम्भो वज्रसारघनच्छविः ॥८॥  
vajraromāṅkuratanurvajraromaikavigrahaḥ |  
vajrakoṭīnakhārambho vajrasāraghanacchaviḥ ||8||  
(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.  
身中具有金剛毛 金剛毛者獨一身 指甲增長金剛尖 以金剛心皮堅硬

वज्रमालाधरः श्रीमान् वज्राभरणभूषितः ।

हाहाट्टहासो निर्घोषो वज्रघोषः षडक्षरः ॥९॥

vajramālādharah śrīmān vajrābharanabhūṣitah |  
hahāṭṭahāso nirghoṣo vajraghoṣaḥ ṣaḍakṣarah ॥9॥

(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.

執金剛髮具吉祥 以金剛鬘而莊嚴 呵呵響笑決定吼 具六種字金剛聲

मञ्जुघोषो महानादस्त्रैलोक्यैकरवो महान् ।

आकाशधातुपर्यन्तघोषो घोषवतां वरः ॥१०॥

mañjughoṣo mahānādastrailokyaikaravo mahān |  
ākāśadhātuparyantaghoṣo ghoṣavatām varaḥ ॥10॥

(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.

大柔和聲大音聲 三世界中獨一音 遍虛空界聲哮吼 諸有聲中皆殊勝

(इत्यादर्शज्ञानगाथाः पादेन सार्धं दश ।)

ityādarśajñānagāthāḥ pādēna sārḍham daśa |

## प्रत्यवेक्षणाज्ञानम्

### pratyavekṣaṇājñānam

[Forty-two Verses on Individualizing Deep Awareness]

(此下四十二頌。出現無量壽佛中圍。故讚妙觀察智即二百七十五名數)

तथताभूतनैरात्म्यभूतकोटिरनक्षरः ।

शून्यतावादिवृषभो गम्भीरोदारगर्जनः ॥१॥

tathatābhūtanairātmyaabhūtakotiṛanakṣarah |  
śūnyatāvādivṛṣabho gambhīrodāragarjanah ॥1॥

(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.

真實無我真實性 即是真際無有字 宣說空性眾中勝 甚深廣大聲哮吼

धर्मशङ्खो महाशब्दो धर्मगण्डी महारणः ।

अप्रतिष्ठितनिर्वाणो दशदिग्धर्मदुन्दुभिः ॥२॥

dharmaśaṅkho mahāśabdo dharmagaṇḍī mahāraṇaḥ |

apraṭiṣṭhitanirvāṇo daśadigdharmaḍundubhiḥ ||2||

(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.

即是法螺具大聲 亦法鍵椎大音聲 超越無住圓寂性 十方法中即大鼓

अरूपो रूपवानग्र्यो नानारूपो मनोमयः ।

सर्वरूपावभासश्रीरशेषप्रतिबिम्बधृक् ॥३॥

arūpo rūpavānagryo nānārūpo manomayaḥ |  
sarvarūpāvabhāsaśrīraśeṣapratibimbadhṛk ||3||

(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.

無色有色中微妙 具種種相意中生 具諸相者顯吉祥 執持影相使無餘

अप्रधृष्यो महेशाख्यस्त्रैधातुकमहेश्वरः ।

समुच्छ्रितार्यमार्गस्थो धर्मकेतुर्महोदयः ॥४॥

apradhṛṣyo maheśākhyastraidhātukamaheśvaraḥ |  
samucchrītāryamārgastho dharmaketurmahodayaḥ ||4||

(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.

無能過中大名稱 三界之中大自在 住於最極聖道中 大興盛中之法幢

त्रैलोक्यैककुमाराङ्गः स्थविरो वृद्धः प्रजापतिः ।

द्वात्रिंशल्लक्षणधरः कान्तस्त्रैलोक्यसुन्दरः ॥५॥

trailokyaikakumārāṅgaḥ sthaviro vṛddhaḥ prajāpatiḥ |  
dvātriṁśallakṣaṇadharaḥ kāntrailokyasundaraḥ ||5||

(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.

三世界中一孺童 長老尊者四生主 三十二相具莊嚴 三界所愛於中妙

लोकज्ञानगुणाचार्यो लोकाचार्यो विशारदः ।

नाथस्त्राता त्रिलोकाप्तः शरणं ताय्यनुत्तरः ॥६॥

lokajñānaguṇācāryo lokācāryo viśāradaḥ |

nāthastrātā trilokāptaḥ śaraṇam tāyyanuttaraḥ ||6||

(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.

是世間解為勝師 是世勝師無怖畏 救世間尊意無私 救中救者而無上

गगनाभोगसम्भोगः सर्वज्ञज्ञानसागरः ।

अविद्याण्डकोशसंभेता भवपञ्जरदारणः ॥७॥

gaganābhogasambhogah sarvajñajñānasāgarah |

avidyāṇḍakośasambhettā bhavapañjaradāraṇah ||7||

(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.

盡空邊際悉受用 解一切中智慧海 解散一切無明殼 亦能破壞三有網

शमिताशेषसंक्लेशः संसारार्णवपारगः ।

ज्ञानाभिषेकमुकुटः सम्यक्संबुद्धभूषणः ॥८॥

śamitāśeṣasamkleśah saṃsārārṇavapāragah |

jñānābhiṣekamukutaḥ samyaksambuddhabhūṣaṇah ||8||

(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.

能滅無餘諸煩惱 到彼輪迴大海岸 勝智灌頂具頭冠 真實究竟令莊嚴

त्रिदुःखदुःखगशमनस्यन्तोऽनन्तस्त्रिमुक्तिगः ।

सर्वावरणनिर्मुक्त आकाशसमताङ्गतः ॥९॥

triduhkhaduḥkhaga śa manastryanto'nantastrimuktigaḥ |

sarvāvaraṇanirmukta ākāśasamatāṅgataḥ ||9||

(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.

滅除三種諸苦惱 滅三毒得三解脫 決定解脫諸障難 住於如空平等中

सर्वक्लेशमलातीतस्यध्वानध्वगतिं गतः ।

सर्वसत्त्वमहानागो गुणशेखरशेखरः ॥१०॥

sarvakleśamalātītastryadhvānadhvagatiṃ gataḥ |

sarvasattvamahānāgo guṇaśekharaśekharaḥ ||10||

(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.

超越一切煩惱垢 能解三時及無師 諸有情中即大尊 功德帶中之鬘帶

सर्वोपधिविनिर्मुक्तो व्योमवर्त्मनि सुस्थितः ।

महाचिन्तामणिधरः सर्वरत्नोत्तमो विभुः ॥११॥



sarvopadhivinirmukto vyomavartmani susthitaḥ |  
mahācintāmaṇidharaḥ sarvaratnottamo vibhuḥ ||11||

(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.

諸有身中即解勝 虛空道中真實住 持於如意大寶珠 遍主一切寶中勝

महाकल्पतरुः स्फीतो महाभद्रघटोत्तमः ।

सर्वसत्त्वार्थकृत्कर्ता हितैषी सत्त्ववत्सलः ॥१२॥

mahākālpataruḥ sphīto mahābhadraghaṭottamaḥ |  
sarvasattvārthakṛtkartā hitaiṣī sattvavatsalaḥ ||12||

(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.

圓滿是大如意樹 勝妙淨瓶大中勝 能作有情諸利益 隨順有情而利益

शुभाशुभज्ञः कालज्ञः समयज्ञः समयी विभुः ।

सत्वेन्द्रियज्ञो वेलज्ञो विमुक्तित्रयकोविदः ॥१३॥

śubhāśubhajñāḥ kālajñāḥ samayajñāḥ samayī vibhuḥ |  
sattvendriyajño velajño vimuktitrayakovidāḥ ||13||

(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.

亦解善惡及時辰 遍主解記具記句 解時及解有情根 亦能作於三解脫

गुणी गुणज्ञो धर्मज्ञः प्रशस्तो मङ्गलोदयः ।

सर्वमङ्गलमाङ्गल्यः कीर्तिर्लक्ष्मीर्यशः शुभः ॥१४॥

gūṇī guṇajño dharmajñāḥ praśasto maṅgalodayaḥ |  
sarvamaṅgalamaṅgalyaḥ kīrtirlakṣmīryasaḥ śubhaḥ ||14||

(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.

具足功德解功德 解法讚歎現吉祥 吉祥之中最吉祥 吉祥名稱善名稱

महोत्सवो महाशवासो महानन्दो महारतिः ।

सत्कारः सत्कृतिर्भूतिः प्रमोदः श्रीर्यशस्पतिः ॥१५॥

mahotsavo mahāśvāso mahānando mahāratih |  
satkāraḥ satkṛtirbhūtiḥ pramodaḥ śrīryaśaspatiḥ ||15||

(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.

大止息中大法筵 大歡喜中大音樂 恭敬承侍悉具足 勝喜名稱性吉祥

वरेण्यो वरदः श्रेष्ठः शरण्यः शरणोत्तमः ।

महामयारिः प्रवरो निःशेषभयनाशनः ॥१६॥

vareṇyo varadaḥ śreṣṭhaḥ śaraṇyaḥ śaraṇottamaḥ |

mahābhayāriḥ pravaro niḥśeṣabhayanāśanaḥ ||16||

(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.

具勝施勝是尊者 微妙歸處堪歸救 於世怨中勝中勝 離一切怖無有餘

शिखी शिखण्डी जटिलो जटी मौण्डी किरीटिमान् ।

पञ्चाननः पञ्चशिखः पञ्चचीरकशेखरः ॥१७॥

śikhī śikhaṇḍī jaṭilo jaṭī mauṇḍī kirīṭimān |

pañcānanaḥ pañcaśikhaḥ pañcacīrakaśekharaḥ ||17||

(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.

頂髻及髻各分埵 頭髮摸撙戴頭冠 五面具有五種髻 五髻各繫花髻帶

महाव्रतधरो मौञ्जी ब्रह्मचारी व्रतोत्तमः ।

महातपास्तपोनिष्ठः स्नातको गौतमोऽग्रणीः ॥१८॥

mahāvratadhara mauñjī brahmacārī vratottamaḥ |

mahātapāstaponiṣṭhaḥ snātako gautamo'graṇīḥ ||18||

(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.

即是禿髮大勤息 行淨梵行勝勤息 大苦行者建苦行 微妙淨宮喬答彌

ब्रह्मविद् ब्राह्मणो ब्रह्मा ब्रह्मनिर्वाणमाप्तवान् ।

मुक्तिर्मोक्षो विमोक्षाङ्गो विमुक्तिः शान्तता शिवः ॥१९॥

brahmavid brāhmaṇo brahma brahmanirvāṇamāptavān |

muktirmokṣo vimokṣāṅgo vimuktiḥ śāntatā śivaḥ ||19||

(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.

梵婆羅門解淨梵 超圓寂時得淨梵 脫離纏縛解脫身 解脫圓寂是圓寂

निर्वाणं निर्वृतिः शान्तिः श्रेयो निर्याणमन्तकः ।

सुखदुःखान्तकृन्निष्ठा वैराग्यमुपधिक्षयः ॥ २० ॥  
nirvāṇaṁ nirvṛtiḥ śāntiḥ śreyo niryāṇamantakaḥ |  
sukhaduḥkhāntakṛnniṣṭhā vairāgyamupa  
dhikṣayaḥ || 20||

(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.  
超越悲哀滅悲哀 微妙決定近出離 能除苦樂之邊際 離欲身中而超越

अजयोऽनुपमोऽव्यक्तो निराभासो निरञ्जनः ।  
निष्कलः सर्वगो व्यापी सूक्ष्मो बीजमनास्रवः ॥ २१ ॥  
ajayo'nupamo'vyakto nirābhāso nirañjanaḥ |  
niṣkalaḥ sarvago vyāpī sūkṣmo bījamaṅsraḥ || 21||

(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.  
不可比量無與等 非見非顯非朗然 雖性不改亦普遍 微細無漏離種性

अरजो विरजो विमलो वान्तदोषो निरामयः ।  
सुप्रबुद्धो विबुद्धात्मा सर्वज्ञः सर्ववित् परः ॥ २२ ॥  
arajo virajo vimalo vāntadoṣo nirāmayah |  
suprabuddho vibuddhātmā sarvajñaḥ sarvavit paraḥ ||22||

(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.  
無塵離塵即無垢 離失捨除放過愆 最極寢寤覺自性 諸解諸明即微妙

विज्ञानधर्मतातीतो ज्ञानमद्वयरूपधृक् ।  
निर्विकल्पो निराभोगस्त्र्यध्वसंबुद्धकार्यकृत् ॥ २३ ॥  
vijñānadharmatātīto jñānamadvayarūpadhṛk |  
nirvikalpo nirābhogastryadhvasambuddhakāryakṛt ||23||

(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.  
識心超越於法性 持理即是無二智 離虛妄者默然成 修於三世正覺行

अनादिनिधनो बुद्ध आदिबुद्धो निरन्वयः ।  
ज्ञानैकचक्षुरमलो ज्ञानमूर्तिस्तथागतः ॥ २४ ॥  
anādinidhano buddha ādibuddho niranvayaḥ |  
jñānaikacakṣuramalo jñānamūrtistathāgataḥ ||24||

(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.  
正覺無垢亦無邊 最初正覺亦無因 獨一智眼無垢染 具足智身即如來

वागीश्वरो महावादी वादिराड् वादिपुङ्गवः ।  
वदतां वरो वरिष्ठो वादिसिंहोऽपराजितः ॥ २५ ॥  
vāgīśvaro mahāvādī vādirāḍ vādipuṅgavaḥ |  
vadatāṃ varo varīṣṭho vādisimho'parājitaḥ ||25||  
(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.  
以句自在廣宣說 演勝丈夫法中王 宣陳微妙殊勝處 詮說師子無與等

समन्तदर्शी प्रामोद्यस्तेजोमाली सुदर्शनः ।  
श्रीवत्सः सुप्रभो दीप्तिर्भासुरकरद्युतिः ॥ २६ ॥  
samantadarśī prāmodyastejomālī sudarśanaḥ |  
śrīvatsaḥ suprabho dīptirbhāsurakaradyutiḥ ||26||  
(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.  
於勝觀察殊勝喜 積聚威勢是入意 熾焰光中吉祥相 手臂光耀令顯現

महाभिषग्वरः श्रेष्ठः शल्यहर्ता निरुत्तरः ।  
अशेषभैषज्यतरुः क्लेशव्याधिमहारिपुः ॥ २७ ॥  
mahābhiṣagvaraḥ śreṣṭhaḥ śalyahartā niruttaraḥ |  
aśeṣabhaiṣajyataruḥ kleśavyādhimahāripuḥ ||27||  
(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.  
殊勝大醫即尊者 能離痛刺無有上 亦是諸藥枝茂樹 對治諸病大怨讐

त्रैलोक्यतिलकः कान्तः श्रीमान् नक्षत्रमण्डलः ।  
दशदिग्व्योमपर्यन्तो धर्मध्वजमहोच्छ्रयः ॥ २८ ॥  
trailokyatilakaḥ kāntaḥ śrīmān nakṣatramanḍalaḥ |  
daśadigvyomaparyanto dharmadhvajamahocchrayaḥ ||28||  
(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.  
入意三界中殊勝 吉祥遊宿具中圍 十方一切虛空界 建立法幢極微妙

जगच्छत्रैकविपुलो मैत्रीकरुणमण्डलः ।

पद्मनृत्येश्वरः श्रीमान् रत्नच्छत्रो महाविभुः ॥२९॥

jagacchatraikavipulo maitrīkaruṇamaṇḍalaḥ |

padmanṛtyeśvaraḥ śrīmān ratnacchatro mahāvibhuḥ ||29||

(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.

遊行唯一廣大傘 即具慈悲妙中圍 吉祥蓮華舞自在 廣大邊主大寶傘

सर्वबुद्धमहाराजः सर्वबुद्धात्मभावधृक् ।

सर्वबुद्धमहायोगः सर्वबुद्धैकशासनः ॥३०॥

sarvabuddhamahārājaḥ sarvabuddhātmabhāvadhr̥k |

sarvabuddhamahāyogaḥ sarvabuddhaikaśāśanaḥ ||30||

(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.

具於正覺大威勢 持於一切正覺身 是諸正覺大修習 是諸正覺唯正法

वज्ररत्नाभिषेकश्रीः सर्वरत्नाधिपेश्वरः ।

सर्वलोकेश्वरपतिः सर्ववज्रधराधिपः ॥३१॥

vajraratnābhiṣekaśrīḥ sarvaratnādhipeśvaraḥ |

sarvalokeśvarapatiḥ sarvavajradharādhipaḥ ||31||

(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.

金剛大寶灌頂相 諸大寶性即自在 世間自在諸法性 持金剛者一切王

सर्वबुद्धमहाचित्तः सर्वबुद्धमनोगतिः ।

सर्वबुद्धमहाकायः सर्वबुद्धसरस्वती ॥३२॥

sarvabuddhamahācittaḥ sarvabuddhamanogatiḥ |

sarvabuddhamahākāyaḥ sarvabuddhasarasvatī ||32||

(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.

一切正覺即大心 一切正覺在心中 一切正覺之大身 亦是一切正覺語

वज्रसूर्यमहालोको वज्रेन्दुविमलप्रभः ।

विरागादिमहारागो विश्ववर्णोज्ज्वलप्रभः ॥३३॥

vajrasūryamahāloko vajrenduvimalaprabhaḥ |

virāgādīmahārāgo viśvavarṇojjvalaprabhaḥ ||33||

(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.

金剛日是具大明 金剛月是無垢光 離欲等中是大欲 種種諸色熾焰光

सम्बुद्धवज्रपर्यङ्को बुद्धसङ्गीतिधर्मधृक् ।

बुद्धपद्मोद्भवः श्रीमान् सर्वज्ञज्ञानकोषधृक् ॥३४॥

sambuddhavajraparyāṅko buddhasaṅgītidharmadhṛk |  
buddhapadmodbhavaḥ śrīmān sarvajñāñānakoṣadhṛk ||34||

(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.

金剛跏趺正等覺 執持真實究竟法 吉祥正覺蓮華生 亦能攝持正覺藏

विश्वमायाधरो राजा बुद्धविद्याधरो महान् ।

वज्रतीक्ष्णो महाखड्गो विशुद्धः परमाक्षरः ॥३५॥

viśvamāyādharo rājā buddhavidyādharo mahān |  
vajratīkṣṇo mahākhaḍgo viśuddhaḥ paramākṣaraḥ ||35||

(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.

復持種種幻化王 廣大正覺持明呪 聰明金剛即大劍 真實清淨殊勝字

दुःखच्छेदमहायानो वज्रधर्ममहायुधः ।

जिनजिग् वज्रगाम्भीर्यो वज्रबुद्धिर्यथार्थवित् ॥३६॥

duḥkhaḥchedamahāyāno vajradharmamahāyudhaḥ |  
jinajig vajragāmbhīryo vajrabuddhiryathārvit ||36||

(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.

是廣大乘除苦惱 金剛法者廣大器 金剛甚深唧唧 金剛智慧依義解

सर्वपारमितापूरी सर्वभूमिविभूषणः ।

विशुद्धधर्मनेरात्म्यः सम्यग्ज्ञानेन्दुहृत्प्रभः ॥३७॥

sarvapāramitāpūrī sarvabhūmivibhūṣaṇaḥ |  
viśuddhadharmanairātmyaḥ samyagjñānenduhr̥tprabhaḥ ||37||

(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.

諸到彼岸皆究竟 一切地中具莊嚴 真實清淨無我法 真實智月殊勝光

मायाजालमहोद्योगः सर्वतन्त्राधिपः परः ।

अशेषवज्रपर्यङ्को निःशेषज्ञानकायधृक् ॥३८॥

māyājālamahodyogaḥ sarvatantrādhipaḥ paraḥ |

aśeṣavajraparyaṅko niḥśeṣajñānakāyadhṛk ||38||

(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.

廣大精進幻化網 本續一切殊勝主 金剛坐者具無餘 持於一切智慧身

समन्तभद्रः सुमतिः क्षितिगर्भो जगद्धृतिः ।

सर्वबुद्धमहागर्भो विश्वनिर्माणचक्रधृक् ॥३९॥

samantabhadraḥ sumatiḥ kṣitigarbho jagaddhṛtiḥ |

sarvabuddhamahāgarbho viśvanirmāṇacakradhṛk ||39||

(115) He's the all-around excellent (Samanta-bhadra), he's excellent intelligence,

He's the womb of the earth (Kṣiti-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.

一切殊勝妙智慧 即於心地持往復 一切正覺之大心 復持種種之化輪

सर्वभावस्वभावाग्र्यः सर्वभावस्वभावधृक् ।

अनुत्पादधर्मा विश्वार्थः सर्वधर्मस्वभावधृक् ॥४०॥

sarvabhāvasvabhāvāgryaḥ sarvabhāvasvabhāvadhṛk |

anutpādadharmā viśvārthaḥ sarvadharmasvabhāvadhṛk ||40||

(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.

是一切體殊勝性 亦持一切體自性 即無生法種種義 持於一切法自性

एकक्षणमहाप्राज्ञः सर्वधर्माविबोधधृक् ।

सर्वधर्माभिसमयो भूतान्तमुनिरग्रधीः ॥४१॥

ekakṣaṇamahāprājñaḥ sarvadharmāvibodhadhṛk |

sarvadharmābhisamayo bhūtāntamuniragradhīḥ ||41||

(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.

廣大智慧剎那中 解持諸法無遺餘 現解一切諸法者 勝持寂默真實際

स्तिमितः सुप्रसन्नात्मा सम्यक्संबुद्धबोधिधृक् ।

प्रत्यक्षः सर्वबुद्धानां ज्ञानार्चिः सुप्रभास्वरः ॥४२॥

stimitaḥ suprasannātmā samyaksambuddhabodhidhṛk |

pratyakṣaḥ sarvabuddhānāṃ jñānārciḥ suprabhāsvaraḥ ||42||

(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.  
殊勝不動自性淨 持於正覺妙菩提 一切正覺現於前 智火熾焰光顯盛

(इति प्रत्यवेक्षणज्ञानगाथाः द्वाचत्वारिंशत् ।)  
iti pratyavekṣaṇajñānagāthāḥ dvācatvāriṃśat |

## समताज्ञानम्

### samatājñānam

[Twenty-four Verses on Equalizing Deep Awareness]

(此下二十四頌。讚平等性智。故即是出現寶生佛中圍即一百四名數)

इष्टार्थसाधकः परः सर्वापायविशोधकः ।

सर्वसत्त्वोत्तमो नाथः सर्वसत्त्वप्रमोचकः ॥१॥

iṣṭārthasādhakaḥ paraḥ sarvāpāyaviśodhakaḥ |  
sarvasattvottamo nāthaḥ sarvasattvapramocakaḥ ||1||

(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.

隨樂成就微妙義 一切惡趣悉清淨 諸有情中殊勝尊 一切有情令解脫

क्लेशसंग्रामशूरैकः अज्ञानरिपुदर्पहा ।

धीःशृङ्गारधरः श्रीमान् वीरबीभत्सरूपधृक् ॥२॥

kleśasaṅgrāmaśūraikaḥ ajñānaripudarpahā |  
dhīḥśṛṅgāradharaḥ śrīmān vīrabībhatsarūpadhṛk ||2||

(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.

煩惱敵中獨勇猛 威猛能破愚癡怨 具吉祥智而嚴身 執持堅固之惡相

बाहुदण्डशताक्षेपपदनिक्षेपनर्तनः ।

श्रीमच्छतभुजाभोगगनाभोगनर्तनः ॥३॥

bāhudaṇḍaśatākṣepapadanikṣepanarttanaḥ |  
śrīmacchatabhujābhogagaganābhoganarttanaḥ ||3||

(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.

能令動於百種手 舉步相中而作舞 吉祥百手皆圓滿 遍空界中令作舞



एकपादतलाक्रान्तमहीमण्डतले स्थितः ।  
ब्रह्माण्डशिखराक्रान्तपादाङ्गुष्ठनखे स्थितः ॥४॥  
ekapādatalākṛāntamahīmaṇḍatale sthitaḥ |  
brahmāṇḍaśikharākṛāntapādāṅguṣṭhanakhe sthitaḥ ||4||  
(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.  
大地中圍一界分 以一足跟堅踏之 以足爪甲界分內 淨梵世界盡令押

एकार्थोऽद्वयधर्मार्थः परमार्थोऽविनश्वरः ।  
नानाविज्ञप्तिरूपार्थश्चित्तविज्ञानसंततिः ॥५॥  
ekārtho'dvayadharmārthaḥ paramārtho'vinaśvaraḥ |  
nānāvijñaptirūpārthaścittavijñānasamtatiḥ ||5||  
(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.  
無二一義法之義 即微妙義無怖義 亦種種識具色義 於心意識具相續

अशेषभावार्थरतिः शून्यतारतिरग्रधीः ।  
भवरागाद्यतीतश्च भवत्रयमहारतिः ॥६॥  
aśeṣabhāvārtharatiḥ śūnyatāratiragradhīḥ |  
bhavarāgādyatītaśca bhavatrayamahāratiḥ ||6||  
(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.  
體義無餘數歡喜 愛空之性殊勝智 捨離三有之貪欲 三有歡喜廣大者

शुद्धः शुभ्राभ्रधवलः शरच्चन्द्रांशुसुप्रभः ।  
बालार्कमण्डलच्छायो महारागनखप्रभः ॥७॥  
śuddhaḥ śubhrābhṛadhavalaḥ śaraccandrāmśusuprabhaḥ |  
bālārkaṇḍalacchāyo mahārāganakhaprabhaḥ ||7||  
(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.  
色貌鮮潔若白雲 光明殊勝如秋月 亦如初出妙日輪 爪如赤銅光皎潔

इन्द्रनीलाग्रसच्चिरो महानीलकचाग्रधृक् ।  
महामणिमयूखश्रीर्बुद्धनिर्वाणभूषणः ॥८॥  
indranīlāgrasaccīro mahānīlakacāgradhṛk |  
mahāmaṇimayūkhaśrīrbuddhanirvāṇabhūṣaṇaḥ ||8||  
(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.

頭冠殊勝尖末青 勝髮亦復紺青色 大寶光明具吉祥 正覺化身莊嚴具

लोकधातुशताकम्पी ऋद्धिपादमहाक्रमः ।

महास्मृतिधरस्तत्त्वश्चतुःस्मृतिसमाधिराट् ॥९॥

lokadhātuśatākampī ṛddhipādamahākramaḥ |

mahāsmṛtidharastattvaścatuḥsmṛtisamādhirāt ॥9॥

(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.

諸百世界皆令動 而能具彼神足力 持於廣大實性念 四念住中靜慮王

बोध्यङ्गकुसुमामोदस्तथागतगुणोदधिः ।

अष्टाङ्गमार्गनयवित् सम्यक्संबुद्धमार्गवित् ॥१०॥

bodhyaṅgakusumāmodastathāgataguṇodadhīḥ |

aṣṭāṅgamārganayavit samyaksambuddhamārgavit ॥10॥

(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.

以七覺支為花香 即是如來功德海 解八道支義理故 是解真實正覺道

सर्वसत्त्वमहासङ्गो निःसङ्गो गगनोपमः ।

सर्वसत्त्वमनोजातः सर्वसत्त्वमनोजवः ॥११॥

sarvasattvamahāsaṅgo niḥsaṅgo gaganopamaḥ |

sarvasattvamanojātaḥ sarvasattvamanojavaḥ ॥11॥

(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.

於諸有情大分著 亦如虛空無所著 一切有情意中生 速疾猶如有情意

सर्वसत्त्वेन्द्रियार्थज्ञः सर्वसत्त्वमनोहरः ।

पञ्चस्कन्धार्थतत्त्वज्ञः पञ्चस्कन्धविशुद्धधृक् ॥१२॥

sarvasattvendriyārthajñaḥ sarvasattvamanoharaḥ |

pañcaskandhārthatattvajñaḥ pañcaskandhaviśuddhadhṛk ॥12॥

(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.

解諸有情根與義 能奪有情諸心意 亦解五蘊實性義 清淨五蘊令受持

सर्वनिर्याणकोटिस्थः सर्वनिर्याणकोविदः ।

सर्वनिर्याणमार्गस्थः सर्वनिर्याणदेशकः ॥१३॥

sarvaniryāṇakoṭisthaḥ sarvaniryāṇakovidaḥ |

sarvaniryāṇamārgasthaḥ sarvaniryāṇadeśakaḥ ||13||

(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.

決定出彼諸邊際 亦能出於決定中 向決定出道中住 宣說一切決定出

द्वादशाङ्गभवोत्खातो द्वादशाकारशुद्धधृक् ।

चतुःसत्यनयाकारः अष्टज्ञानावबोधधृक् ॥१४॥

dvādaśāṅgabhavotkhāto dvādaśākāraśuddhadhṛk |

catuḥsatyanayākāraḥ aṣṭajñānāvabodhadhṛk ||14||

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

拔十二支三有根 持於清淨十二種 具有四諦之義相 解持八種之心識

द्वादशाकारसत्यार्थः षोडशाकारतत्त्ववित् ।

विंशत्याकारसंबोधिर्विबुद्धः सर्ववित्परः ॥१५॥

dvādaśākārasatyārthaḥ ṣoḍaśākāratattvavit |

viṁśatyākārasambodhirvibuddhaḥ sarvavitparaḥ ||15||

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

十二實義令具足 十六實性現體解 以二十種成菩提 勝解一切正覺相

अमेयबुद्धनिर्माणकायकोटिविभावकः ।

सर्वक्षणाभिसमयः सर्वचित्तक्षणार्थवित् ॥१६॥

ameyabuddhanirmāṇakāyakoṭivibhāvakaḥ |

sarvakṣaṇābhisamayāḥ sarvacittakṣaṇārthavit ||16||

(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.

一切正覺幻化身 無邊億界令出現 彼諸剎那現了解 亦解剎那諸有義

नानायाननयोपायजगदर्थविभावकः ।

यानत्रितयनिर्यात एकयानफले स्थितः ॥१७॥

nānāyānanayopāyajagadarthavibhāvakaḥ |

yānatritayaniryāta ekayānaphale sthitaḥ ||17||

(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.  
種種乘者方便理 利益去來皆了解 決定出於三乘者 住在於彼一乘果

क्लेशधातुविशुद्धात्मा कर्मधातुक्षयङ्करः ।  
ओघोदधिसमुत्तीर्णो योगकान्तारनिःसृतः ॥१८॥  
kleśadhātuviśuddhātmā karmadhātuḥkṣayaṅkaraḥ |  
oghodadhisamuttīrṇo yogakāntāraṅniḥsṛtaḥ ||18||  
(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.  
諸煩惱界清淨性 盡能滅除諸業果 過於一切江海中 寂靜如行中出現

क्लेशोपक्लेशसंक्लेशसुप्रहीणसवासनः ।  
प्रज्ञोपायमहाकरुणा-अमोघजगदर्थकृत् ॥१९॥  
kleśopakleśasaṅkleśasuprahīṇasavāsanah |  
praññopāyamahākaruṇā-amoghajagadarthakṛt ||19||  
(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).  
煩惱及與隨煩惱 及以習氣皆棄捨 以於大悲智方便 於諸有情作利益

सर्वसंज्ञाप्रहीणार्थो विज्ञानार्थो निरोधधृक् ।  
सर्वसत्त्वमनोविषयः सर्वसत्त्वमनोगतिः ॥२०॥  
sarvasaṅjñāprahīṅārtho vijñānārtho nirodhadhṛk |  
sarvasattvamanoviṣayaḥ sarvasattvamanogatiḥ ||20||  
(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.  
一切想義皆棄捨 亦令滅除心識意 能緣一切有情心 亦解一切有情意

सर्वसत्त्वमनोऽन्तःस्थस्तच्चित्तसमताङ्गतः ।  
सर्वसत्त्वमनोह्लादी सर्वसत्त्वमनोरतिः ॥२१॥  
sarvasattvamano'ntaḥsthastaccittasamatāṅgataḥ |  
sarvasattvamanohlādī sarvasattvamanoratiḥ ||21||  
(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.  
在彼一切有情心 隨順一切有情意 充滿一切有情心 令諸有情心歡喜

सिद्धान्तो विभ्रमापेतः सर्वभ्रान्तिविवर्जितः ।

निःसंदिग्धमतिस्वर्थः सर्वार्थस्त्रिगुणात्मकः ॥ २२ ॥

siddhānto vibhramāpetah sarvabhṛāntivivarjitah |

niḥsaṁdigdhamatistvārthah sarvārthastri-guṇātmakah ||22||

(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.

成就究竟無錯謬 一切謬解皆捨離 於三義中無疑智 諸我三種功德性

पञ्चस्कन्धार्थस्त्रिकालः सर्वक्षणविभावकः ।

एकक्षणाभिसंबुद्धः सर्वबुद्धस्वभावधृक् ॥ २३ ॥

pañcaskandhārthastrikālah sarvakṣaṇavibhāvakah |

ekakṣaṇābhisambuddhah sarvabuddhasvabhāvadhrīk ||23||

(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.

五蘊義理三時中 於諸剎那能分別 一剎那中正等覺 持於一切正覺性

अनङ्गकायः कायाग्र्यः कायकोटिविभावकः ।

अशेषरूपसन्दर्शी रत्नकेतुर्महामणिः ॥ २४ ॥

anaṅgakāyah kāyāgryah kāyakotivibhāvakah |

aśeṣarūpasandarśī ratnaketurmahāmaṇiḥ ||24||

(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.

無身之身身中勝 解了諸身之邊際 種種諸相諸處顯 大寶即是大寶首

(इति समताज्ञानगाथाश्चतुर्विंशतिः ।)

iti samatājñānagāthāścaturviṁśatiḥ |

**कृत्यानुष्ठानज्ञानम्**

**kr̥tyānuṣṭhānājñānam**

[Fifteen Verses on the Accomplishing Deep Awareness]

(此下十五頌。讚成所作智。故出現有義成就佛中圍。即九十五名數)

सर्वसंबुद्धबोद्धव्यो बुद्धबोधिरनुत्तरः ।

अनक्षरो मन्त्रयोनिर्महामन्त्रकुलत्रयः ॥ १ ॥

sarvasambuddhaboddhavyo buddhabodhiranuttarah |

anakṣaro mantrayonirmahāmantrakulatrayah ||1||

(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.

解了一切正覺者 正覺菩提即無上 出密呪處無文字 大密呪者是三種

सर्वमन्त्रार्थजनको महाबिन्दुरनक्षरः ।

पञ्चाक्षरो महाशून्यो बिन्दुशून्यः षडक्षरः ॥२॥

sarvamantrārthajanako mahābinduranakṣaraḥ |  
pañcākṣaro mahāśūnyo binduśūnyaḥ ṣaḍakṣaraḥ ||2||

(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.

諸密呪義令增長 大明點者無文字 大空即是五種字 空明點者六種字

सर्वाकारो निराकारः षोडशाधार्धबिन्दुधृक् ।

अकलः कलनातीतश्चतुर्थध्यानकोटिधृक् ॥३॥

sarvākāro nirākāraḥ ṣoḍaśārdhārdhabindudhṛk |  
akalaḥ kalanātītaścaturthadhyanakoṭidhṛk ||3||

(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.

種種諸空無種種 十六半半具明點 亦無支分超於數 即四靜慮之初首

सर्वध्यानकलाभिज्ञः समाधिकुलगोत्रवित् ।

समाधिकायः कायाग्र्यः सर्वसंभोगकायराट् ॥४॥

sarvadhyanakalābhijñāḥ samādhikulagotravit |  
samādhikāyaḥ kāyāgryaḥ sarvasambhogakāyarāṭ ||4||

(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.

了解一切靜慮支 明解靜慮種族性 具靜慮身身中勝 受用身者一切勝

निर्माणकायः कायाग्र्यो बुद्धनिर्माणवंशधृक् ।

दशदिग्विश्वनिर्माणो यथावज्जगदर्थकृत् ॥५॥

nirmāṇakāyaḥ kāyāgryo buddhanirmāṇavaṃśadhṛk |  
daśadigviśvanirmāṇo yathāvajjagadarthakṛt ||5||

(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.

化身即是殊勝身 持彼化現之種性 種種化現十方中 依法利益於有情

देवातिदेवो देवेन्द्रः सुरेन्द्रो दानवाधिपः ।

अमरेन्द्रः सुरगुरुः प्रमथः प्रमथेश्वरः ॥६॥

devātidevo devendraḥ surendro dānavādhipaḥ |

amarendraḥ suraguruḥ pramathaḥ pramatheśvaraḥ ||6||

(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.

自在之天天中天 非天自在非天主 自在無滅天之師 作壞作壞即自在

उत्तीर्णभवकान्तार एकः शास्ता जगद्गुरुः ।

प्रख्यातदशदिग्लोको धर्मदानपतिर्महान् ॥७॥

uttīrṇabhavakāntāra ekaḥ śāstā jagadguruḥ |

prakhyātaśadigloko dharmadānapatirmahān ||7||

(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.

三有寂靜令超越 唯一師者有情師 名稱普於十方界 施法之主廣大者

मैत्रीसन्नाहसन्नद्धः करुणावर्मवर्मितः ।

प्रज्ञाखड्गो धनुर्बाणः क्लेशाज्ञानरणज्जहः ॥८॥

maitrīsannāhasannaddhaḥ karuṇāvarmavarmitaḥ |

prajñākhaḍgo dhanurbāṇaḥ kleśājñānaraṇajjahāḥ ||8||

(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.

備足莊嚴慈鎧者 以慈愍心為堅甲 智慧如劍持弓箭 欲離不解煩惱敵

मारारिर्मरजिद्वीरश्चतुर्मारभयान्तकृत् ।

सर्वमारचमूजेता सम्बुद्धो लोकनायकः ॥९॥

mārārimrājadvīraścaturmārabhayāntakṛt |

sarvamāracamūjetā sambuddho lokanāyakaḥ ||9||

(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.

能降勇猛魔怨者 兼除四種怖畏魔 亦能退諸魔軍旅 究竟正覺救世間

वन्द्यः पूज्योऽभिवाद्यश्च माननीयश्च नित्यशः ।

अर्चनीयतमो मान्यो नमस्यः परमो गुरुः ॥१०॥

vandyaḥ pūjyo'bhivādyaśca mānanīyaśca nityaśaḥ |  
arcanīyatamo mānyo namasyaḥ paramo guruḥ ||10||

(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.

是堪供讚禮敬處 亦是恒常承侍境 應供詠處最殊勝 真堪禮敬勝上師

त्रैलोक्यैकक्रमगतिर्व्योमपर्यन्तविक्रमः ।

त्रैविद्यः श्रोत्रियः पूतः षडभिज्ञः षडनुस्मृतिः ॥११॥

trailokyaikakramagatirvyomaparyantavikramah |  
traividyaḥ śrotriyaḥ pūtaḥ ṣaḍabhiñṇaḥ ṣaḍanusmṛtiḥ ||11||

(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.

一步能遊三世界 如空無邊實鎮押 清淨三明是清淨 具六神通隨六種

बोधिसत्त्वो महासत्त्वो लोकातीतो महर्द्धिकः ।

प्रज्ञापारमितानिष्ठः प्रज्ञातत्त्वत्वमागतः ॥१२॥

bodhisattvo mahāsattvo lokāṭīto maharddhikaḥ |  
prajñāpāramitāniṣṭhaḥ prajñātattvatvamāgataḥ ||12||

(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.

菩提勇識大勇識 大神足者超世間 達彼智慧之實性 亦獲智慧之體性

आत्मवित्परवित्सर्वः सर्वो ह्यग्रपुद्गलः ।

सर्वोपमामतिक्रान्तो ज्ञेयो ज्ञानधिपः परः ॥१३॥

ātmavitparavitsarvaḥ sarvīyo hyagrpuḍgalaḥ |  
sarvopamāmatikrānto jñeyo jñānadhīpaḥ paraḥ ||13||

(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.

一切自明令他明 殊勝丈夫於一切 超離一切諸譬喻 能智所智殊勝主

धर्मदानपतिः श्रेष्ठश्चतुर्मुद्रार्थदेशकः ।

पर्युपास्यतमो जगतां निर्याणत्रययायिनाम् ॥१४॥

dharmadānapatiḥ śreṣṭhaścaturmudrārthadeśakaḥ |  
paryupāsyatamo jagatāṃ niryāṇatrayayāyinām ||14||

(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.



尊者即是法施主 宣說四種手印義 有情奉施殊勝主 決定所入三種住

परमार्थविशुद्धश्रीस्त्रैलोक्यसुभगो महान् ।

सर्वसम्पत्करः श्रीमान् मञ्जुश्रीः श्रीमतां वरः ॥१५॥

paramāṛthaviśuddhaśrīstrailokyasubhago mahān |

sarvasampatkarah śrīmān mañjuśrīḥ śrīmatām varah ||15||

(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.

微妙義中淨吉祥 三世間中大勝福 具足吉祥皆成辦 曼祖悉哩勝吉祥

(इति कृत्यानुष्ठानज्ञानगाथाः पञ्चदश ।)

iti kṛtyānuṣṭhānājñānagāthāḥ pañcadaśa |

**पञ्चतथागतस्तुतिः**

**pañcatathāgatastutiḥ**

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

(此下五頌。如次結讚五智。大圓鏡清淨法界妙觀察平等性成所作智。如次一頌一智也)

नमस्ते वरद वज्राग्र्य भूतकोटे नमोऽस्तु ते ।

नमस्ते शून्यतागर्भ बुद्धबोधे नमोऽस्तु ते ॥१॥

namaste varada vajrāgrya bhūtakote namo'stu te |

namaste śūnyatāgarbha buddhabodhe namo'stu te ||1||

(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.

勝施金剛我敬禮 真實邊際我敬禮 出現空性我敬禮 正覺菩提我敬禮

बुद्धराग नमस्तेऽस्तु बुद्धकाम नमो नमः ।

बुद्धप्रीते नमस्तुभ्यं बुद्धमोद नमो नमः ॥२॥

buddharāga namaste'stu buddhakāma namo namaḥ |

buddhaprīte namastubhyaṁ buddhamoda namo namaḥ ||2||

(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.

正覺貪著我敬禮 正覺欲者我敬禮 正覺歡喜我敬禮 正覺戲論我敬禮

बुद्धस्मित नमस्तुभ्यं बुद्धहास नमो नमः ।  
बुद्धवाच नमस्तुभ्यं बुद्धभाव नमो नमः ॥३॥  
buddhasmita namastubhyaṃ buddhahāsa namo namaḥ |  
buddhavāca namastubhyaṃ buddhabhāva namo namaḥ ||3||  
(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.  
正覺微笑我敬禮 正覺笑者我敬禮 正覺語者我敬禮 正覺心者我敬禮

अभवोद्भव नमस्तुभ्यं नमस्ते बुद्धसंभव ।  
गगनोद्भव नमस्तुभ्यं नमस्ते ज्ञानसम्भव ॥४॥  
abhavodbhava namastubhyaṃ namaste buddhasambhava |  
gaganodbhava namastubhyaṃ namaste jñānasambhava ||4||  
(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.  
出現無者我敬禮 出現正覺我敬禮 出現虛空我敬禮 出現智者我敬禮

मायाजाल नमस्तुभ्यं नमस्ते बुद्धनाटक ।  
नमस्ते सर्वसर्वेभ्यो ज्ञानकाय नमोऽस्तु ते ॥५॥  
māyājāla namastubhyaṃ namaste buddhanāṭaka |  
namaste sarvasarvebhyo jñānakāya namo'stu te ||5||  
(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.  
幻化網者我敬禮 正覺顯論我敬禮 一切一切我敬禮 彼智身者我敬禮

(इति पञ्चतथागतस्तुतिज्ञानगाथाः पञ्च ।)  
iti pañcatathāgatastutijñānagāthāḥ pañca |

**मन्त्रविन्यासः**  
**mantravinyāsaḥ**  
[The Mantras]

ॐ सर्वधर्माभावस्वभावविशुद्धवज्र अ आ अं अः  
प्रकृतिपरिशुद्धाः सर्वधर्माः यदुत सर्वतथागतज्ञान-  
कायस्य मञ्जुश्रीपरिशुद्धितामुपादायेति । अ आः

सर्वतथागतहृदय हर हर ॐ हूं ह्रीं भगवन्  
ज्ञानमूर्तिवागीश्वरमहावाच सर्वधर्मगगनामल-  
सुपरिशुद्धधर्मधातुज्ञानगर्भ आः ॥

OM sarvadharmābhāvasvabhāvaviśuddhavajra a ā aṃ aḥ  
prakṛtipariśuddhāḥ sarvadharmāḥ yaduta sarvatathāgatajñāna-  
kāyasya mañjuśrīpariśuddhitāmupādāyeti | a āḥ  
sarvatathāgatahṛdaya hara hara OM hūm hrīm bhagavan  
jñānamūrtivāgīśvaramahāvāca sarvadharmagaganāmala-  
supariśuddhadharmadhātuñānagarbha āḥ ||

om sarva dharma abhāva svābhāva viśuddha vajra  
a ā aṃ aḥ  
Om – the total purity of all existents,  
By self-nature, non-truly existent,  
Through the vajra eye – a a am a:

prakṛti pariśuddhaḥ sarva dharmā yad uta sarva tathāgata  
jñānakāya mañjuśrī pariśuddhitām upādāyeti  
That which is the completely pure nature  
Of all existents takes the form, indeed,  
Of the completely purified Manjushri,  
The enlightening body of deep awareness of all Thusly Gone

aṃ aḥ, sarva tathāgata hṛdaya hara hara  
om hūm hrīm bhagavān jñānamūrti vāgīśvara  
mahāvāca sarva dharmā gaganāmala supariśuddha  
dharmadhātu jñānagarbhā āḥ  
A a: – the heart of all the Thusly Gone,  
Take out, take out – om hum hri:  
Vanquishing master surpassing all, embodied deep awareness,  
Powerful lord of speech, the great one who ripens,  
The complete total purity of all the existents, stainless like space,  
Womb of deep awareness of the sphere of reality – a:

唵薩末捺麻(一)啞末瓦(二)娑末瓦(三)比熟捺末日囉(二合四)啞啞□啊(五)不囉(二合)吉  
帝巴利熟捺(六)薩麻捺馬(七)拽恣怛(八)薩末怛他遏怛(九)默捺葛野(十)曼祖悉哩巴  
梨說捺釘(十一)蒙巴怛影低阿(十二)唵薩末怛他遏怛唵哩捺野(十三)喝囉喝囉(十四)唵  
吽唵哩(十五)末遏鑊(十六)默捺蒙恣(十七)末機說囉(十八)摩訶鉢撈(十九)薩末捺麻遏  
遏捺(二十)阿麻辣續巴哩熟捺(二十一)捺麻恣哩捺葛囉(三合)末啞(二十二)

(इति मन्त्रविन्यासः ।)

iti mantravinyāsaḥ |

उपसंहारः

## upasaṁhārah

[Five Verses as an Epilogue]

अथ वज्रधरः श्रीमान् हृष्टतुष्टः कृताञ्जलिः ।

प्रणम्य नाथं संबुद्धं भगवन्तं तथागतम् ॥१॥

atha vajradharaḥ śrīmān hr̥ṣṭatuṣṭaḥ kṛtāñjaliḥ |

praṇamya nāthaṁ sambuddhaṁ bhagavantaṁ tathāgatam ||1||

(163) Then the glorious Holder of the Vajra,

Joyful and delighted, with palms pressed together,

Bowing to the Guardian, the Vanquishing Master Surpassing All,

The Thusly Gone One, the Fully Enlightened,

復次吉祥持金剛 懇分歡喜而合掌 如來尊者出有壞 敬禮究竟正覺已

अन्यैश्च बहुभिर्नाथैर्गुह्येन्द्रैर्वज्रपाणिभिः ।

स सार्द्धं क्रोधराजानैः प्रोवाचोच्चैरिदं वचः ॥२॥

anyaiśca bahubhirnāthairguhyendrainvajrapāṇibhiḥ |

sa sārddhaṁ krodharājānaiḥ provācoccāiridaṁ vacaḥ ||2||

(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,

復次尊者密自性 持金剛之金剛王 所餘種種同住處 高聲如是而白言

अनुमोदामहे नाथ साधु साधु सुभाषितम् ।

कृतोऽस्माकं महानर्थः सम्यक्संबोधिप्रापकः ॥३॥

anumodāmahe nātha sādhu sādhu subhāṣitam |

kr̥to'smākaṁ mahānārthaḥ samyaksambodhiprāpakaḥ ||3||

(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;

尊者我等亦隨喜 善哉善哉說善哉 為彼欲求解脫果 有情為無救度者

जगतश्चाप्यनाथस्य विमुक्तिफलकाङ्क्षिणः ।

श्रेयोमार्गो विशुद्धोऽयं मायाजालनयोदितः ॥४॥

jagataścāpyanāthasya vimuktiphalakāṅkṣiṇaḥ |

śreyomārgo viśuddho'yaṁ māyājālanayoditaḥ ||4||

(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.

我等真實救度者 作護菩提大利益 宣說幻化微妙理 此是清淨微妙道

गम्भीरोदारवैपुल्यो महार्थो जगदर्थकृत् ।

बुद्धानां विषयो ह्येष सम्यक्संबुद्धभाषितः ॥५॥

gambhīrodāravaipulyo mahārtho jagadarthakṛt |

buddhānāṃ viṣayo hyeṣa samyaksambuddhabhāṣitaḥ ||5||

(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.”

亦是甚深極廣大 大義有情作利益 一切正覺境界者 諸正覺等皆已說

(इति उपसंहारगाथाः पञ्च ।)

*iti upasāmhāragāthāḥ pañca |*

आर्यमायाजालपोडशसाहस्रिकान्महायोगतन्त्रान्तः-

पातिसमाधिजालपटलाद् भगवता श्रीशाक्यमुनिना

भाषिता भगवतो मञ्जुश्रीज्ञानसत्त्वस्याद्वयपरमार्था

नामसंगीतिः परिसमाप्ता ।

āryamāyājālaṣoḍaśasāhasrikānmahāyogatantrāntaḥ-

pātisamādhijālapaṭalād bhagavatā śrīśākyamuninā

bhāṣitā bhagavato mañjuśrījñānasattvasyādvayaparamāṛthā

nāmasaṅgītiḥ parisamāptā |

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.

出有壞妙吉祥智勇識。所誦真如之真實名。出有壞世尊如來所說已畢

ये धर्मा हेतुप्रभवा हेतुं तेषां तथागतो ह्यवदत् ।

तेषां च यो निरोध एवं वादि महाश्रमणः ॥

***ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hyavadat |***

***teṣāṃ ca yo nirodha evaṃ vādi mahāśramaṇaḥ ||***

十二因緣呪

英□吟麻(二合引)形□(切身)不囉(二合)末幹(引)形□(舌齒)訂善(引)怛達(引)遏多纈末□怛(二合)訂善(引)撈養襴囉□唵椀(合口)幹(引)溺(引)麻訶(引)實囉(二合)麻捺英

(喻耶達瑪，黑德扎巴瓦，黑敦爹堪達塔嘎多哈亞巴達，爹堪匝友呢若達，誼旺巴德瑪哈夏瑪納耶索哈)

- Sanskrit text and Roman transliteration provided by Byoma Kusuma sangha in Nepal

- English translated by Alexander Berzin

- 中文咒語由於‘組字式’或未能正常顯示，請參考中文經文來源 <https://cbetaonline.dila.edu.tw/zh/T1190>