

LITANY OF THE NAMES OF MANJUSRI

Manjusri-namasamgiti

Translated by Ronald M. Davidson

Transcribed from photocopy in 1999 by Gary Preston

Homage to Manjusri who is a True Prince.

Sixteen verses on requesting instruction

1. Now the glorious Vajradhara, superb in taming those difficult to tame, being victorious over the triple world, a hero, an esoteric ruler, a lord with his weapon.
2. His eyes as opened white lotuses and face like a pale red lotus in bloom, in his hand waving now and again the best of *vajras*.
3. With endless Vajrapanis showing billows of angry brows, heroes in taming those difficult to tame, their forms heroic and fearsome.
4. Their hands waving the flashing-tipped *vajras*, excellent agents for the sake of the world by their great compassion and insight and means.
5. By disposition happy and joyful, delighted, but with forms of wrath and hostility, protectors in doing the duty of Buddhas, altogether they stood bent in homage.
6. Bowing to the protector, the completely awakened, the blessed one, the Tathagata stood in front, his hands folded in homage, and spoke these words:
7. “For my sake, my benefit, O Overlord, through compassion towards me, may I be an obtainer of the realisation process of Illusion’s Net.
8. For the sake of all beings sunk in unknowing, their minds confused in defilement, that they may obtain the highest fruit.

9. May the completely awakened, the blessed one, the teacher, the guide of the world, knowing the reality of the great vow, highest in knowing the faculties and dispositions, may he reveal
10. The *Litany of Names of Manjusri*, the gnostic entity, who is self-produced, embodied gnosis, the blessed one's gnostic body, vocal lord, the great coronal dome.
11. This excellent *Litany of Names* with depth of meaning and lofty meaning, with great meaning, unequalled and blessed, wholesome in beginning, middle and end.
12. That which was spoken by previous Buddhas will be spoken by the future ones, and that which the completely awakened in the present recite again and again.
13. That *Litany of Names* extolled in the *Mayajalamahatantra* by unlimited delighted Mahavajradharas, bearers of *mantras*.
14. Until deliverance I will preserve it with steadfast intention, since I am, O Protector, the esoteric bearer for all the completely awakened.
15. For the destruction of their every defilement and elimination of all their unknowing, I will reveal this to beings, each according to his own disposition.
16. Having beseeched the Tathagata thus for instruction, Vajrapani, the esoteric leader, his body bent, his hands folded in homage, stood in the fore of the assembly.

Six verses in reply

17. Then Sakyamuni, the blessed one, the completely awakened, the best of men, having thrust from his mouth his beautiful, long, wide tongue.
18. He displayed a smile cleansing the three evil states [of existence] throughout the worlds, illuminating the triple world and chastening the enemies, the four Maras.
19. Flooding the triple world with this divine sweet praise, he replied to Vajrapani, the esoteric leader of great power.

20. Well done, O glorious Vajradhara; it is proper of you, Vajrapani, that prompted by great compassion for the world's benefit,
21. You are eager to hear from me the *Litany of Names* of the gnostic body of Manjusri, having great meaning, purifying and clarifying transgression.
22. That is well done, and I will teach it to you, O esoteric ruler. Listen with your mind one-pointed, O blessed one; that is well done.

Two verses of reflection on the six families

23. Then Sakyamuni, the blessed one, reflected on the three families, the entire great *mantra* family, the *mantra-vidyadhara* family.
24. The worldly and superworldly family, the grand world illuminating family, the foremost family, the *Mahamudra*, and the great family, the exalted coronal dome.

Three verses on the steps in the realisation process of Illusion's Net

25. Sakyamuni pronounced the mystic verse, having six *mantrarajas* and possessing unarisen characteristics, being non-dual in arising and joining with the vocal lord.
26. *a a i i u u e ai o au am ah* stand in the heart. I am Buddha, the embodied knowledge of the Buddhas occurring in the three times.
27. Om homage to you, Embodied Knowledge of Insight, Cutter of Suffering, Sharp as a Vajra. Homage to you, Lord of Speech, Gnostic Body, Arapacana.

Fourteen verses on the Vajradhatu Mahamandala

28. And in this way the blessed one, the Buddha (Manjusri), the completely awakened, born from the syllable *a*, is the syllable *a*, the foremost of all phonemes, of great meaning, the supreme syllable.
29. Aspirated, unoriginated, without uttering a sound, he is the foremost cause of all expression, shining forth within all speech.

30. His great desire is an exalted festival, securing the happiness of all beings; his great anger is an exalted festival, being the great enemy of all defilements.
31. His great delusion is an exalted festival, subduing the delusion in those with dull wit; his great wrath is an exalted festival, the great enemy of great wrath.
32. His great avarice is an exalted festival, subduing all avarice; his great desire is the great delight, grand happiness and great pleasure.
33. Of great form and great body, with great colour and grand physique, with exalted name he is very noble, having a grand expansive *mandala*.
34. Bearing the great sword of insight, with a great ankus for defilements, he is foremost, greatly famous, very renowned, with great light and exalted splendour.
35. Bearing the grand illusion, he is wise, accomplishing the object of beings in the grand illusion. Delighted with the pleasure of the grand illusion, he is a conjuror of grand illusions.
36. Highest in being a lord of great giving, foremost in exalted morality, firm through embracing great forbearance, he is zealous with great heroism.
37. Present in exalted meditation and concentration, bearing the body of great insight, he is great strength, great means; his is aspiration and the gnostic ocean.
38. Unlimited in loving kindness, greatly compassionate and most intelligent, with great insight and grand intellect, he is great in means with profound performance.
39. Arrived at great strength and psychic power, very intense and very fast, employing great psychic power and bearing the name 'Great Lord', his zeal is in great strength.
40. Splitter of the vast mountain of existence, being Mahavajradhara he is indestructible. Being very fierce and very terrible, he creates fear in the very ferocious.

41. Being highest with *mahavidyas*, he is the protector; being highest with *mahamantras*, he is the guide. Having mounted to the practice of the Great Vehicle, he is highest in the practice of the Great Vehicle.

Twenty-five verses, less a quarter, on the very pure dharmadhatu gnosis

42. Being Mahavairocana, he is Buddha; he is a great sage with profound sapience, and as he is produced by the great practice of *mantras*, by nature he is the great practice of *mantras*.
43. Having obtained the ten perfections, he is the basis for the ten perfections. Being the purity of the ten perfections, he is the practice of the ten perfections.
44. Being the lord of the ten stages, he is the protector established on the ten stages. Himself pure with the ten knowledges, he is the pure bearer of the ten knowledges.
45. Having ten aspects, his purpose being the ten referents, he is the leader of the sages, a Ten-powered One, an overlord. Performing all and every sort of purpose, he is great, with control in ten aspects.
46. Beginningless and by nature without diffusion, naturally pure and in nature suchness, exclaiming just how it is, and, as he says, so he does without any other speech.
47. Non-dual and proclaiming nonduality, he stands just at the limit of actuality. With his lion's roar of egolessness, he frightens the deer that is the evil heretic.
48. Penetrating everywhere, his path is fruitful: with a speed like the Tathagata's thought, he is a victor whose enemies are conquered, and a conqueror, a universal ruler with great strength.
49. At the head of hosts, a preceptor of hosts, a lord of hosts, and a commander of hosts with power, he is foremost through great sustaining power and with an excellent practice, not to be guided by others.

50. As the lord of speech, the commander of speech possessed of eloquence, he is the master of speech unending in fluency, and with true speech he speaks the truth, teaching the four truths.
51. Not turning back and not seeking rebirth, he is like a rhinoceros, a leader of the self-enlightened: having been delivered by various kinds of deliverance, he is the unique cause of the great elements.
52. An Arhan, a *bhikṣu* with his impurities exhausted, he is separated from passion, his senses subdued. He has obtained ease and fearlessness, becoming cool and limpid.
53. Completed in wisdom and good conduct, he is well-gone, the best as withan of the world. Without a sense of 'I' and 'Mine', he is established in the practice of the two truths.
54. Standing at the uttermost limit of *samsara*, he rests on his terrace, his duty done. Having rejected isolatory knowledge, he is the cleaving sword of insight.
55. With True Dharma, a king of Dharma, shining, he is supreme as luminary of the world. A lord of Dharma, a king of Dharma, he is the instructor in the path towards well-being.
56. His aim accomplished and thought accomplished, he has abandoned thought. Devoid of mentation, his sphere is indestructible, the *dharmadatu*, supreme, imperishable.
57. Possessed of merit, with accumulated merit, he is knowledge and the great source of knowledge. Possessed of knowledge in knowing the real and unreal, he has accumulated the two accumulations.
58. Eternal, a universal ruler, a yogin, he is meditation and to be reflected upon, the lord of the intelligent. He is to be personally realised, truly unshakeable, primeval, bearing the triple body.
59. A Buddha in his nature of five bodies, an overlord by his nature of five types of gnosis, wearing a diadem whose nature is five Buddhas, having five eyes he maintains dissociation.

60. The progenitor of all Buddhas, he is Buddha's son, supreme, the best. Arisen from existence in insight, he is sourceless; his source is the Dharma while he puts an end to existence.
61. His unique essence impenetrable, himself a *vajra*, immediately arisen he is the lord of the world: arisen from the sky and self-arisen, he is the exalted fire of insightful gnosis.
62. Vairocana, the great lumen, the light of gnosis, he is the illuminator: the lamp of the world, the touch of gnosis, with great splendour he is radiant light.
63. Vidyaraja, the lord of excellent *mantras*, he is *mantraraja* performing the great goal. As the exalted Coronal Dome, the marvellous Coronal Dome, he teaches in every sort of way, the lord of space.
64. Foremost, as he is the physical presence of all Buddhas, with his eyes bringing happiness to the world; with manifold form he is the creator, a great sage to be worshipped and honoured.
65. Bearing the three families, he is a possessor of *mantras*, bearing up *mantra* and the great vow; he is best in bearing up the triple gem and the highest teacher of the triple vehicle.
66. Being Amoghapasa, he is victorious; as Vajrapasa he is a great grabber; he is Vajrankusa with a great noose.

Ten verses, plus a quarter, on the mirror-like gnosis

The great terror-bearing Vajrabhairava.

67. King of furies, six-headed and terrible, six-eyed and six-armed and strong; he is a skeleton baring its fangs, hundred-headed Halahala.
68. Yamantaka, the king of obstructions, with the force of a *vajra*, the creator of fear, his is the famous *vajra*, with a *vajra* in his heart, having the illusory *vajra* and a great belly.
69. A lord with his weapon, whose source is *vajra*, with the essence of *vajra* he is like the sky, and having a unique, unmoving multitude of tufts of hair, he is wet in bearing the elephant-skin garment.

70. With great terror, saying Ha Ha, and creating fear saying Hi Hi, with a terrible laugh, a great laugh, he is Vajrahasa, the great clamour.
71. He is Vajrasattva, the great being, and Vajraraja with great bliss. Indestructibly violent with great delight, he performs the Hum of the Vajrahumkara.
72. Taking as a weapon the arrow of *vajra*, with the sword of *vajra* he slashes. Holding the crossed *vajra*, a possessor of *vajra*, with the unique *vajra* he is victorious in battle.
73. Having terrible eyes blazing like a vajra and with hair blazing like a vajra, he is Vajravesa, in exalted possession, with a hundred eyes, eyes of *vajra*.
74. His body hairs bristling like *vajras*, a unique body with *vajra*-hairs, the origin of his nails in the tips of *vajras*, he has skin which is impenetrable and in essence *vajra*.
75. Glorious in bearing a rosary of *vajras* and ornamented by ornaments of *vajra*, his is the great noise and the terrible laugh Ha Ha, and the six syllables with noise like a *vajra*.
76. Gentle-voiced, with a great roar, he is great with the sound unique in the world. He is sonance as far as the end of the sphere of space and the best of those possessed of sound.

Forty-two verses on the gnosis of individual inspection

77. Being suchness, actual egolessness, the limit of actuality, and devoid of syllables, he is a bull among the speakers of emptiness with a roar both deep and high.
78. As the conch of the Dharma he has great sound, and as the gong of the Dharma he has great noise; by his nonlocalised *nirvana* he is the drum of the Dharma in the ten directions.
79. Without form and with form he is the foremost, with various forms made from thought. Being the majesty in the shining of all form, he bears the reflected images in their totality.

80. Invincible, distinguished, the lord over the triplesphere, being well advanced on the noble path he is the crest ornament of the Dharma with great sovereignty.
81. His body is uniquely youthful in the triple world, he is an elder, old, the lord of creatures. Bearing the thirty-two marks he is charming and handsome in the triple world.
82. A preceptor of the qualities and knowledge of the world, with confidence he is the preceptor to the world. He is protector, preserver, trustworthy in the triple world, a refuge and the highest defender.
83. His active experience the extension of space, he is the ocean of the Omniscient's gnosis. He splits the shell around the egg of ignorance and tears the net of existence.
84. With the general defilements totally pacified, he has gone to the far shore of *samsara's* ocean. Wearing the diadem of the gnostic consecration, he has for his ornament the perfectly awakened.
85. Easing the distress of the three kinds of suffering and bringing the three to an end, he is endless, passed to the triple liberation; released from all veils, he has passed [to the state of] equality like space.
86. Beyond the filth of all defilements, he thoroughly comprehends the three times and timelessness; he is the great snake for all beings, the crown of those crowned with qualities.
87. Released from all residues he is well established in the track of space; bearing the great wish-fulfilling gem, he is the highest of all jewels, the overlord.
88. He is the wide wishing tree and the best of great vases; an agent acting for the sake of beings, he desires their benefit, with affection towards beings.
89. Knowing the skilful and the destructive and aware of timing, he understands the occasion and, possessing his vow, is the overlord. Knowing the faculties of beings and the correct opportunity, he is skilled in the triple release.

90. Possessed of qualities, knowing qualities and knowing Dharma, he is auspicious, arisen from the auspicious. The auspiciousness of all that is auspicious, he is fame and fortune, renown and goodness.
91. Being the great festival, the great respite, the grand happiness and the great pleasure, he is a considerate reception, hospitality, prosperity, real joy, glory and the lord of renown.
92. Possessed of excellence, the best benefactor, giving refuge he is the highest refuge. Best among the enemies of great fear, he destroys without exception all fear.
93. With a tuft of hair, with a crest of hair, an ascetic with braided hair and twisted locks, he has a shaven head and diadem. Having five faces and five hair knots, his flowered crown is of five knots of hair.
94. Holding onto the great vow of austerity, he wears the ascetic's grass girdle, his practice pure and highest in his austere vow. Having great penance and having gone to the fulfilment of asceticism, he has taken his ritual bath to be the foremost Gautama.
95. A divine *brahmana*, knower of *brahman*, he is Brahma having obtained *brahmanirvana*. He is release, liberation, his body true liberation; he is true release, peacefulness, and final blessedness.
96. He is *nirvana*, cessation, peace, well-being, deliverance and termination. Ending pleasure and pain, he is the utter conclusion, renunciation, with residues destroyed.
97. Unconquered, incomparable, indistinct, invisible and spotless, he is partless, with total access, all-pervading, yet subtle, a seed without impurities.
98. Without dirt, dustless, stainless, with faults expelled, and free from disease, he is wide awake, himself awakened, omniscient, universally knowing and supreme.
99. Gone beyond the conditionality of consciousness, he is gnosis, bearing the form of nonduality. Devoid of mentation, spontaneous, he performs the duty of the Buddhas of the three times.

100. Without beginning or end, he is Buddha, Adibuddha without causal connection. Stainless with his unique eye of gnosis, he is embodied gnosis, the Tathagata.
101. Lord of speech, the great expounder, the king of speakers, the chief of speakers, he is supreme in being the most excellent among those speaking, the invincible lion of elucidators.
102. Seen in all directions, elation itself, with a garland of splendour, handsome, the beloved of Sri, radiant, illuminating, he is light, with the splendour of the illuminator.
103. Being the best of great physicians, he is superb, and as a surgeon, the finest. As the tree of every sort of medicine, he is the great enemy of the sickness of defilement.
104. In being the *tilaka* mark of the triple world, he is pleasing and glorious, with a mystic circle of the lunar mansions. Everything as far as the sky in the ten directions, he raises high the banner of the Dharma.
105. Being the unique vast umbrella for the world, his is the mystic circle of loving kindness and compassion. As Padmanartesvara he is glorious, variegated like a jewel, the great overlord.
106. Being an exalted king among all Buddhas, he bears the body of all Buddhas; as the *mahayoga* of all Buddhas, he is the unique teaching of all Buddhas.
107. Glorious with the consecration of Vajraratna, he is lord among all jewel monarchs. Being lord over all Lokesvaras, he is the monarch over all Vajradharas.
108. As the great mind of all Buddhas, he is present in the mind of all Buddhas. Having the exalted body of all Buddhas, he is the Sarasvati of all Buddhas.
109. The *vajra*-like sun, the great light, with the stainless brilliance of the *vajra*-like moon, and having the great desire of renunciation and so forth, he is the blazing light in every sort of colour.

110. Maintaining the crossed-legged position of the completely awakened, he preserves the Dharma discussed by the Buddhas. Arisen from the lotus of the Buddha, he is glorious, wearing the treasury of the omniscient's gnosis.
111. Bearing every sort of illusion, he is king, and as the holder of the incantations of the Buddhas, he is exalted. Vajratiksna with a great sword, he is pure with the highest syllable.
112. Whose great weapon is the Vajradharma of the Great Vehicle which cuts off suffering, he conquers the victors and, deep as a *vajra*, with *vajra*-like intellect, knows objects just as they are.
113. Fulfilling all the perfections, he wears as ornaments all the levels; as the egolessness of the pure Dharma, his light in his heart is from the moon of perfect gnosis.
114. With the great perseverance of the *Mayajala* becoming the monarch of all tantras, he is supreme. Maintaining every crossed-legged position, he bears every gnostic body.
115. As Samantabhadra the very intelligent, being Ksitigarbha supporting the world, as the great womb of all Buddhas, he bears the wheel of every sort of transformation.
116. Foremost as the proper nature of all existents, he maintains the proper nature of all existents. By nature unarisen, yet with every sort of referent, he bears the proper nature of all *dharma*s.
117. Having great insight in one instant, he maintains the internal comprehension of all *dharma*s. With his realisation toward all *dharma*s and as the sage at the end of actuality, he is very sharp.
118. Motionless, himself very clear, he bears the enlightenment of the perfect completely awakened, face to face with all Buddhas, having fire-tongues of gnosis and radiant light.

Twenty-four verse on the gnosis of equality

119. As the accomplisher of the desired object, supreme, purifying all evil existences, being the highest of beings, he is the protector, the liberator of all beings.
120. Alone the hero in the battle with defilements, he kills the pride of the enemy “unknowing”. He is intelligent and glorious, maintaining an amorous manner, yet he bears a form heroic and fearsome.
121. Shaking a hundred hand-held clubs, dancing with the placing of the feet, with the extension of a hundred glorious arms, he dances the full expanse of space.
122. Standing on the surface at the summit of the earth which is being overcome by the bottom of one foot, he stands on the nail of the foot’s big toe, overcoming the peak of the egg of Brahma.
123. Being the one goal in the ultimate sense of the non-dual Dharma, he is absolute truth, imperishable. While his sense objects are in the forms of various representations, he is uninterrupted in mind and consciousness.
124. With pleasure towards every existential object and with pleasure in emptiness, he has the foremost intellect. Having gone beyond the desire and so forth within existence, his great pleasure is toward the three kinds of existence.
125. White like a pure, radiant cloud and shining like the beams of the autumn moon, with the beauty of the mystic circle of the newly risen sun, the light from his nails is intensely red.
126. His fine hair locks with points of sapphire and bearing in his hair crest a great sapphire, glorious with the lustre of great jewels, his ornaments are transformations of the Buddha.
127. Shaking hundreds of world spheres, he strides wide with the ‘feet of psychic power’. Bearing the great recollection, he is reality, the king over the concentration of the four recollections.
128. Fragrant from the blossoms of the limbs of enlightenment, being the ocean of qualities of the Tathagata, in knowing the practice of the

eight-limbed path, he knows the path of the perfect completely awakened.

129. Greatly adhering to all beings, he adheres to nothing, like the sky: arisen from the mind of all beings, he has the speed of the minds of all beings.
130. Knowing the value of the faculties of all beings, he captures the hearts of all beings; knowing the reality of the meaning in the five *skandhas*, he is the pure bearer of the five *skandhas*.
131. Established at the limit of all modes of deliverance, he is skilled in all modes of deliverance; established on the path of all modes of deliverance, he is the teacher of all modes of deliverance.
132. Rooting out existence in its twelve limbs, he is the pure bearer of twelve aspects, with the aspect of the practice of the four truths, he maintains the realisation of the eight knowledges.
133. His referent truth in twelve aspects, knowing the sixteen aspects of reality, he is totally enlightened to the twenty aspects, awake, omniscient and supreme.
134. Sending forth crores of emanating bodies of uncountable Buddhas, his complete realisation is in every moment, knowing the objects of every instant of the mind.
135. Considering the purpose of the world by the means of practising the various vehicles, while delivered by the triple vehicle, he is established in the fruit of the unique vehicle.
136. Himself purified from defiled elements, he subdues the elements of *karma*; crossed over the ocean of the floods, he has departed the wilderness of the adhesions.
137. Along with the perfuming elements he casts off the defilements, the associate defilements and the general defilements. Being compassion and insight and means, he acts successfully for the sake of the world.
138. His purpose the casting of all conceptions, toward the objects of consciousness he maintains suppression. His referent the mind of all beings, he is present in the mind of all beings.

139. Established within the minds of all beings, he enters into equality with their minds; satisfying the minds of all beings, he is the pleasure of all beings' minds.
140. Being the final statement, free from bewilderment, he is exempt from all error; having three referents, his mind is free of doubt, and having all objects, his nature is of three qualities.
141. His referents the five *skandhas* and the three times, he considers every instant; obtaining total awakening in one instant, he is the bearer of the proper nature of all Buddhas.
142. Having a bodiless body, the foremost of bodies, he sends forth crores of bodies; displaying forms without exception, he is Ratnaketu, the great gem.

Fifteen verses on the situationally effective gnosis

143. To be realised by all Buddhas, as the enlightenment of the Buddha, he is supreme; devoid of syllables, his source is in *mantra*: he is the triad of the great *mantra* families.
144. The progenitor of the significance of all mantras, he is the great *bindu*, devoid of syllables: with five syllables and the greatly void, he is voidness in the *bindu*, with one hundred syllables.
145. Having all aspects, having no aspects, he bears four *bindus*: partless, beyond enumeration, he sustains the limit at the level of the fourth meditation.
146. Directly knowing all the branches of meditation, knowing the lineages and families of concentration, with a body of concentration, the foremost of bodies, he is the king of all *sambhogakayas*.
147. With an emanating body, the foremost of bodies, bearing the lineage of the Buddha's emanations, he emanates forth in every one of the ten directions, acting for the needs of the world just as they are.
148. The deity beyond gods, the leader of gods, the leader of heavenly beings, he is the lord of demigods, leader of immortals, the guide of heavenly beings, a churning and the lord of churning.

149. Crossed over the wilderness of existence, he is unique, the teacher, the guide of the world; celebrated, and being the donor of Dharma to the world in its ten directions, he is great.
150. Dressed in the mail of loving kindness, equipped with the armour of compassion, armed with a volume of *prajna-paramita*, a sword, a bow and an arrow, he is victorious in the battle against defilements and unknowing.
151. Having Mara as an enemy, he conquers Mara, a hero putting an end to the terror of the four Maras; the conqueror of the army of all Maras, he is the completely awakened, the leader of the world.
152. Praiseworthy, honourable, laudable, continually worthy of respect, he is the best of those to be worshipped, venerable, to be given homage, the supreme guide.
153. His gait being one step through the triple world, his course as far as the end of space, triple-scienced, learned in *sruti* and pure, his are the six sublime perceptions and the six recollections.
154. A Bodhisattva, a great being, beyond the world, with great spiritual power, completed in the perfection of insight, he has realised reality through insight.
155. Knowing himself and knowing others, being all for all, indeed he is the highest type of person; complete beyond all comparisons, he has to be known, the supreme monarch of gnosis.
156. Being the donor of the Dharma, he is best, the teacher of the meaning of the four mudras; he is the best of the venerable ones of the world who travel by the triple deliverance.
157. Glorious and purified through absolute truth, great with the fortune in the triple world, glorious in making all success. Manjusri is supreme among those possessed of glory.

Five verse on the gnosis of the five Tathagatas

158. Reverence to you, the giver of the best, the foremost *vajra*.
Homage to you, the limit of actuality.

Reverence to you, whose womb is emptiness.
Homage to you, the enlightenment of the Buddha.

159. Reverence to you, the desire of the Buddha.
Homage to you, the passion of the Buddha.
Reverence to you, the joy of the Buddha.
Homage to you, the delight of the Buddha.

160. Reverence to you, the Buddha's smile.
Homage to you, the Buddha's laugh.
Reverence to you, the Buddha's speech.
Homage to you, the Buddha's internal reality.

161. Reverence to you, arisen from non-existence.
Homage to you, the arising of Buddhas.
Reverence to you, arisen from the sky.
Homage to you, the arising of gnosis.

162. Reverence to you, Illusion's Net.
Homage to you, the Buddha's dancer.
Reverence to you, the all for all.
Homage to you, the gnostic body.

The mantra

Om sarva dharma bhava svabhava visuddha vajra a a am ah / prakrti
parisuddhah sarvadharmā yad uta sarvatathagata jñanakaya manjusri
parisuddhitam upadayeti a ah sarvatathagata hrdayam hara hara / Om
hum hrih bhagavan jñanamurtti vagisvara mahavaca sarvadharmā
gaganamala suparisuddha dharmadhatu jñanagarbha ah.

Om. O pure *vajra* whose proper nature is the non-existence of all
dharmas, *a a am ah* - that is to say, employing the purity of Manjusri,
the gnostic body of all Tathagatas, *a ah*, bear up, bear up the heart of
all Tathagatas. *Om Hum Hrih*. O blessed one, O Lord of Speech who
is embodied gnosis, with great speech, O embryo of the gnosis of the
dharmadhatu, being very pure and stainless like the spatial field of all
dharmas - *ah*.

Five verses as an epilogue

163. Then the glorious Vajradhara, joyful and glad, with his hands folded in homage, bowed to the protector, the completely awakened, the blessed one, the Tathagata.

164. And with many other kinds of Vajrapanis, all of them esoteric leaders, protectors, and kings of wrath, he loudly replied.

165. We rejoice, O protector, it is good, it is fine, it is well said. Great benefit is done for us in causing us to obtain perfect enlightenment.

166. And also for this unprotected world desiring the fruit of liberation, this purified path to well-being is proclaimed as the practice of Illusion's Net.

167. It is deep, lofty and extensive, with great meaning, performing the aims of the world; indeed, this object of knowledge of the Buddhas has been taught by the perfect completely awakened.

Proclaimed by the blessed one, the Tathagata Sakyamuni in the Net of Samadhi chapter occurring in the *mahayogatantra*, the *Aryamayajala* in sixteen thousand lines, this *Litany of Names* of the blessed one, the gnostic entity, Manjusri, possessing absolute validity is hereby complete.