The Self-Radiance of Indestructible Awareness and Emptiness
An Aspiration towards the Meaning of the Indivisible Ground, Path and Fruition
of the Great Perfection Mañjuśrī

by Mipham Rinpoche

chok chu dü shyi deshek sé ché kyi
You embody the wisdom of all the bliss-gone buddhas and their heirs

yeshe kur gyur nyimé tsul changwa
Throughout the ten directions and four times, and keep to the way of non-duality –

jampel shyönnu nyampa nyi kyi ngang
Ever-youthful Mañjuśrī, ‘Gentle Splendour,’ the state of perfect equality:

char mé dön la lhun gyi drub gyur chik
May we spontaneously perfect the real meaning of non-action!

dö mé gönpo palden lama la
With the devotion of viewing the primordial protector and glorious guru

nyam nyi chökur tawé mögü kyi
As the enlightened body of truth, the dharmakāya of perfect equality,

dön gyü gongpé chinlap nying la pó
May the inspiration of the ultimate lineage be transferred into our hearts,

rigpa tsel gyi wangchen tobpar shok
And may we gain the great empowerment of the expression of awareness!
yé né né chir tsolwé drubpa dang
Primordially present and thus not forged through exertion,

wangpö khyepar sok la mi tō kyang
It does not depend on capacity or constitution;

lawé yi ma chepa sem kyi sang
As it is so simple, we doubt this mystery of the mind:

lamé mengak tob kyi tong gyur chik
Let the guru’s instructions give us the strength to see!

trö shing chépa kün tok nönma té
Elaboration and analysis are superfluities of thought,

tsal shying drubpa rang nyi ngelwé gyu
While seeking and cultivating serve only to exhaust.

mik shing gompa shir shying chingwé zeb
Focusing and meditating are traps that merely bind –

zukngü tröpa nang né chöpar shok
Let such painful complexity cease within the mind!

sam jō dral la tongwa gang mé kyang
Beyond thought and expression, there’s nothing that is seen.

ma tong lhagmar gyurpa gang yang mé
Nor is there more to it, something additional, unseen.
རང་མས་ཐག་པ་ཟབ་མོད་དོན།
This is the profound point for the mind to ascertain.

tsönpar kawé dé nyi tokpar shok
May we realize this nature, so hard to point to and make plain!

trer kun ka né dak chir yó ta pang
Always pure, without complexity, it avoids the eternalist extreme.

rig dang lhün gyi drubpé mé ta dral
Rigpa’s radiance is spontaneously present, not a nihilistic void.

nyi su jö kyang tokpé juk tsul tsam
Although spoken of as two, that’s for ease of comprehension:

yermé jö dral nyampé dön tong shok
May we see the meaning of equality, beyond division and description!

di na tsubmö dawa ji shyin du
Like a finger pointing to the moon,

dang por yichö tsik gi tsön ché kyang
Reasoning and words show the way at first.

chö nyi rang bab yichö yul lé dé
But the natural state is no object of thought,

rang gi rang la len té tongwar shok
So let us turn within and thereby truly see!
di la salwar chawa ma tong shying
In this, you won’t find anything to be removed,

shyak té drubpar chawa ma mikpé
Nor conceive of what could be added or produced.
gak drup tsolwé ma lé chönyi ngang
Dharmatā is unstained by efforts to block or cultivate:
lhunt gyi népé dön la jukpar shok
May we arrive at the state that’s spontaneously present!

shé jé shyi dang dröpar chépé lam
Although we might label a ground to be known,
tobja drebü chö su takpa yang
Path to be followed, or fruition to be attained,
rang shyin shi la namkhé gorim dra
In the natural state, these are like levels of space:
char mé dön la lhun gyi népar shok
Effortlessly, then, may we keep to true non-action!

trulwé dro tak ma dak khorwé chö
Impure samsāric phenomena, conceived in delusion,
dé lé lokpa dakpé nangwa yang
And their opposites too, labelled ‘pure appearance’,

tö né takpa nampar tröpé chö  
Are dependent designations, elaborate projections:

trömé shi la mi né tong gyur chik  
May we see their absence in the unelaborate condition!

lo dral chö nyi shi kyi shyuk tsul la  
The actual nature as it is, beyond the ordinary mind,

ta dang gompé lé kyi tokpé drip  
Is obscured by tainted notions of view and meditation.

tamal shi su sön la ta gom dral  
In true ordinariness there is neither theory nor practice:

nalmé dön la bab kyi né gyur chik  
May we naturally remain in the genuine condition!

gang la mikpar chawa tawé duk  
To focus on anything only poisons the view,

gang shyik tsolwé zinpa gompé kyön  
Deliberate fixation is but a meditative flaw,

gang la langdor chawa chöpé trang  
Adopting and avoiding are perilous to action:

zukngu kun dral chö nyi tongwar shok  
May we see the nature beyond such affliction!
tröpé zeb tu ma tsü rigpé dang
Directly seeing what transcends the ordinary mind:

lo dral ngönsum tong la yichö kyi
Rigpa’s radiance that’s not conceptually confined,

shyakpé kha la düpa mi dorwar
Without binding the sky in the rope of conjecture,

rangshyak nalmé dön la khé gyur chik
Let us master the genuine state of natural rest!

dé tsé rang rig shyön nu bumpa kü
The Gentle Voiced — Mañjughoṣa — of natural luminosity

khyen cha rang ösalwa jampé yang
Is the cognizance of self-awareness, the youthful vase body:

sherab rang jung drönmé nangwa yi
May the brilliant lamp of naturally arisen insight

dribpé münpa tibpo jom gyur chik
Banish the dense darkness of mind’s obscurations!

ma chö dü ma chépé chönyi la
In the nature, which is uncompounded and uncontrived,

chömé lam gyi sar du drup mępé
Nothing can be generated anew through fabricated paths,
gyu lé ma jung tartuk drébüi dön
Which is why the ultimate fruit does not arise from a cause.

rang la yé né nepa tongwar shok
May we come to see what is, and always has been, within!

yichö tsik gi punpa trulwé lam
Husk-like words of speculative ideas lead only to delusion:

jitar jö kyang tokpé drawa té
However they’re expressed, they entangle us in thought.

lung lé ma jung rang gi rig chawé
Let us practise instead the heart’s profound instructions,

mengak zabmo nying la gompar shok
Which arise not from scripture, but are intuitively known!

zung dzin sem ni ngowo nyi kyi trul
The mind of perceiver and perceived is essentially deluded.

gang tar mikpa dé shyin nyi du min
No matter what its focus, it never accords with how things are.

sem lé ma jung rangjung yeshé ku
May we attain the buddhahood of definitive reality –

ngepa dön gyi sangyé drubpar shok
The natural wisdom-kāya that does not derive from mind!
Within the all-pervading space of rigpa, empty and aware,
All things are equal, and, in this single, perfect sphere,
There are no longings or fears for samsāra or nirvāṇa:
May we capture this stronghold of unlocated dharmakāya!

Whatever we perceive, as the body or as objects of the senses,
Is like defective vision, apparent through the force of thought alone —
By means of the natural radiance of great, non-conceptual wisdom,
May all be purified into the original space of phenomenal exhaustion!

At that time, may we gain the ultimate, unobstructed fruition,
And, with a wisdom buddha-form as vast and limitless as the sky,
Become wish-granting jewels, providing benefit and happiness

To beings everywhere, throughout the whole infinity of space and time!

This was composed at the behest of the reverend lady Dekyong Yeshe Wangmo, who is universally renowned as an emanation of the wisdom dākini, Vajravārāhī, and who, on the favourable date of the fourth day of the third month of the Fire-Dog year (1886), offered an auspicious silken scarf and preciously ornamented crystal rosary. With this as the condition, I, the one known as Mipham Jampel Gyepa, or Ösel Dorje, wrote this prayer, completing it on the very same day. Through the virtue of expressing whatever naturally arose in my mind, independently and in the unique terminology of the Great Perfection system, may all beings attain the level of the primordial protector, Mañjuśrī, the ever-youthful.

'Merely hearing this is sure to bring liberation' — Thus, Vajradhara praised the supreme of paths.

What need is there to mention holding it in mind?

May the truth of dharmatā swiftly bring liberation!

'When it’s difficult for students to follow effort-based vehicles,
The teachings of Samantabhadra’s wisdom-mind will arise—

May these essential teachings, praised in such statements,
Pervade the whole universe, spreading everywhere, far and wide!

Sarva maṅgalam.


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