



༄ ཨମ୍ବାଦିତାହୁଣ୍ଡଶାପକେତ୍ରାଧିକାରୀଯମାରସାମ୍ରଦ୍ରଶୁଦ୍ଧିତ୍ଵମାତ୍ରି
ଦ୍ଵାରାଶ୍ରମାଧିଷ୍ଠାନକାରୀରେତେବେଳେଶାମ୍ରଦ୍ରଶୁଦ୍ଧିତ୍ଵକୌ||

The Spontaneous Vajra Manifestation of Awareness and Emptiness

AN ASPIRATION OF THE GREAT PERFECTION OF MANJUSHRI,
THE INSEPARABLE NATURE OF THE GROUND, PATH AND
FRUITION

by

Jamgon Mipham Rinpoche

The Spontaneous Vajra Manifestation of Awareness and Emptiness

An Aspiration of the Great Perfection of Manjushri, The Inseparable Nature of the Ground, Path and Fruition

ପ୍ରେସନ୍ ଏକ୍ସାର୍ଟ୍ ଏକ୍ସାର୍ଟ୍ ଏକ୍ସାର୍ଟ୍ ଏକ୍ସାର୍ଟ୍ ଏକ୍ସାର୍ଟ୍ ଏକ୍ସାର୍ଟ୍

CHHOK CHU DÜ ZHI DE SHEK SAY CHAY KYI

You assume the nondual form of being the wisdom body

।ঘে.শেশ.শু.র.শু.র.শ.নি.শ.মে.দ.কু.ব.ৰ.ক.দ.ব।

YE SHEY KUR GYUR NYIY MË TS'ÜL CHHANG WA
of the Sugatas and their sons throughout the ten directions and
the four times.

।୨୯ମାଦିପରିଷାକ୍ଷରଣୀମାଧ୍ୟକ୍ଷିତିଶ୍ରୀଦିନୀ।

JAM PAL ZHÖN NU NYAM PA NYÏ KYI NGANG

Ever youthful Manjushri, within your state of equality

JAR MË DÖN LA LHÜN GYIY DRUP GYUR CHIK

may we be spontaneously perfected in the nature of nonaction!

। ଶର୍ଦ୍ଦମାର୍ଦ୍ଦମଶ୍ଵରାଦ୍ଦଦସତ୍ୟକୁମାରୀ

DÖ MAI GÖN PO PAL DEN LA MA LA

By devotion to the Primordial Lord, the glorious master,

। ପାନମାର୍ଦ୍ଦକ୍ଷଣଶ୍ରୁତମାର୍ଦ୍ଦମଶ୍ଵରାଶ୍ରୀଶ୍ଵରୀ

NYAM NYİ CHHÖ KUR TA WAI MÖ GÜ KYIY

regarding him as the Dharmakaya of equality,

। ର୍ଦ୍ରପଶ୍ଚଦଶର୍ଦ୍ଦଶର୍ଦ୍ଦମାର୍ଦ୍ଦମଶ୍ଵରାଦ୍ଦଶ୍ଵରୀ

DÖN GYÜ GONG PAI JIN LAP NYING LA P'HÖ

may we obtain the great empowerment of awareness display

। ରିଗପାତ୍ସାର୍ଦ୍ଦମାର୍ଦ୍ଦମଶ୍ଵରାଦ୍ଦମଶ୍ଵରାଦ୍ଦମଶ୍ଵରୀ

RIG PA TSAL GYI WANG CHHEN T'HOP PAR SHOK

through the blessing of the realization of the ultimate lineage
being transmitted to our hearts!

। ଯେନାନ୍ତିର୍ଦ୍ଦମାର୍ଦ୍ଦମଶ୍ଵରାଦ୍ଦମଶ୍ଵରାଦ୍ଦମଶ୍ଵରୀ

YE NAY NAY CHHIR TSÖL WAY DRUP PA DANG

Present since the beginning, it is not dependent upon being
cultivated,

। ଓପଦ୍ଧର୍ଦ୍ଦମାର୍ଦ୍ଦମଶ୍ଵରାଦ୍ଦମଶ୍ଵରାଦ୍ଦମଶ୍ଵରୀ

WANG PÖI KHYË PAR SOK LA MI TÖ KYANG

nor upon such things as differences in one's capacity.

। ଜ୍ଞାନପାଦିମାର୍ଦ୍ଦମଶ୍ଵରାଦ୍ଦମଶ୍ଵରାଦ୍ଦମଶ୍ଵରୀ

LA WAY Yİ MA CHHË PA SEM KYI SANG

May this vital point of mind, not trusted by being too easy,

। བྱାମྚେମନ୍ ଦଶ རୁତିଷାର୍ଣ୍ଣାମର୍ବଦ୍ଧାର୍ଥତିଷା

LA MAI MEN NGAK TOP KYIY T'HONG GYUR CHIK
be recognized through the power of the master's oral
instructions!

। རୁତିଷାର୍ଣ୍ଣଦଶ ସାର୍ଵତିଷାମର୍ବଦ୍ଧାର୍ଥତିଷା

TRÖ SHING JE PA KÜN TOK NÖN MA TE
To elaborate or to examine is nothing but adding concepts.

। ଏକତର୍ଯ୍ୟକିନ୍ ସଞ୍ଜୁପଦ ମନ୍ତ୍ରକିନ୍ ଦୟାପର୍ଦୀକୁ

TSAL ZHING DRUP PA RANG NYÏ NGAL WAI GYU
To make effort or to cultivate is only to exhaust oneself.

। ଧର୍ମିଷାର୍ଣ୍ଣଦଶ ସଞ୍ଜୁପଦ ପ୍ରିଯକିନ୍ ଦୟାପର୍ଦୀଗତିପା

MIK SHING GOM PA CHHIR ZHING CHHING WAI ZEP
To focus or to meditate is but a trap of further entanglement.

। କ୍ରିଷାକୁର୍ବିକ୍ରିଷାପଦ ଦର୍ଶନକର୍ତ୍ତାଦଶ ସର୍ବତିଷା

ZUK NGÜI TRÖ PA NANG NAY CHHÖ PAR SHOK
May these painful fabrications be cut from within!

। ଏଶମାପର୍ତ୍ତଦଶ ସର୍ବତିଷାମର୍ବଦ୍ଧାର୍ଥତିଷା

SAM JÖ DRAL LA T'HONG WA GANG MË KYANG
Being beyond thought or description, not a thing is seen.

। ପାମର୍ବଦ୍ଧାର୍ଥତିଷାମର୍ବଦ୍ଧାର୍ଥତିଷା

MA T'HÖNG LHAK MAR GYUR PA GANG YANG MË
There is, however, nothing extra remaining to be seen.

རང་សේම བ්‍රිත්‍ය ཁෝ དැංචා ༌ ཡෝ དොන්

RANG SEM KHO T'HAK CHHÖ PA ZAP MÖI DÖN
That is the profound meaning of resolving one's mind.

යෝ ཁෝ དැංචා ༌ ཡෝ དොන්

TS'ÖN PAR KA WAI DE NYÏ TOK PAR SHOK
May this nature, hard to illustrate, be realized!

ක්‍රිෂ්‍යා මුත්‍රා රුත්‍රා ක්‍රිෂ්‍යා මුත්‍රා මුත්‍රා

TRÖ KÜN KA NAY DAK CHHIR YÖ T'HA PANG
Since constructs are primordially pure, the extreme of
existence has been discarded.

බිජා සංස්කෘති ක්‍රිෂ්‍යා මුත්‍රා මුත්‍රා

RIG DANG LHÜN GYIY DRUP PAY MË T'HA DRAL
As the manifestation of awareness is spontaneously present, it
is free from the extreme of nonexistence.

ඕ ත්‍රි ක්‍රිෂ්‍යා මුත්‍රා ක්‍රිෂ්‍යා මුත්‍රා ක්‍රිෂ්‍යා මුත්‍රා

NYIY SU JÖ KYANG TOK PAI JUK TS'ÜL TSAM
Although described as two aspects, these are but the labor of
conceptual mind.

හ්‍රි මුත්‍රා ක්‍රිෂ්‍යා මුත්‍රා මුත්‍රා මුත්‍රා

YER MË JÖ DRAL NYAM PAI DÖN T'HONG SHOK
May we perceive this inseparable nature of equality, beyond
description!

| ཇ ས ཉ ད མ ག ད བ མ ན ཁ ཉ ཏ ཉ ད བ ཉ |

DI NA DZUP MÖ DA WA JI ZHIN DU

Although it is initially grasped through intellectual statements,

| ཁ ཉ དྷ ཉ པ ཉ ད བ ཉ ད བ ཉ ད བ ཉ ད བ ཉ |

DANG POR Yİ CHÖ TS'IK GIY TS'ÖN JAY KYANG

just like a finger pointing at the moon,

| ཁ ཉ དྷ ཉ པ ཉ ད བ ཉ ད བ ཉ ད བ ཉ ད བ ཉ |

CHHÖ NYİ RANG BAP Yİ CHÖ YÜL LAY DAY

the natural state of dharmata lies beyond the reach of assumptions.

| ཁ ཉ དྷ ཉ པ ཉ ད བ ཉ ད བ ཉ ད བ ཉ ད བ ཉ |

RANG GIY RANG LA LEN TE T'HONG WAR SHOK

May we take this to heart and perceive it ourselves!

| ཁ ཉ དྷ ཉ པ ཉ ད བ ཉ ད བ ཉ ད བ ཉ ད བ ཉ |

DI LA SAL WAR JA WA MA T'HONG ZHING

In this there is nothing seen to be discarded

| ཁ ཉ དྷ ཉ པ ཉ ད བ ཉ ད བ ཉ ད བ ཉ ད བ ཉ |

ZHAK TE DRUP PAR JA WA MA MIK PAY

nor is there anything to be kept or established.

| དྣଗ୍ ଶୁଦ୍ଧ କ୍ଷେତ୍ର ସମ୍ବନ୍ଧ କଣ୍ଠ ତିନ୍ଦନ |

GAK DRUP TSÖL WAY MA LE CHHÖ NYİ NGANG
May this state of dharmata, unspoiled by acceptance and
rejection,

| ଜ୍ଞାନ ଶୁଦ୍ଧ ସମ୍ବନ୍ଧ ପରିଦ୍ଵାରା ପରିଚୟ

LHÜN GYIY NAY PAI DÖN LA JUK PAR SHOK
be perceived as the spontaneously present nature!

| କ୍ଷେତ୍ର ପ୍ରଦେଶ ଶବ୍ଦ ସହିତ ପରିଚୟ ଏବଂ ପରିଚୟ

SHEY JAI ZHI DANG DRÖ PAR JË PAI LAM
Although ascribed the attributes of the ‘ground to be known,’

| ପରିଚୟ ପ୍ରଦେଶ ସୁରକ୍ଷା ଶୁଦ୍ଧ ସମ୍ବନ୍ଧ ପରିଚୟ

T'HOP JA DRAY BÜI CHHÖ SU TAK PA YANG
the ‘path to be journeyed,’ and the ‘fruition to be attained’—

| ସମ୍ବନ୍ଧ ଶବ୍ଦ ସମ୍ବନ୍ଧ ପରିଚୟ ପରିଚୟ

RANG ZHIN SHIY LA NAM KHAI GO RIM DRA
these are but like levels in space in the actual nature.

| ପରିଚୟ ପରିଚୟ ପରିଚୟ ପରିଚୟ

JAR MË DÖN LA LHÜN GYIY NAY PAR SHOK
May we spontaneously abide in the nature of nonaction!

| ପରିଚୟ ପରିଚୟ ପରିଚୟ ପରିଚୟ

T'HRÜL PAY DRO TAK MA DAK KHOR WAI CHHÖ
Samsaric impure phenomena, perceived through confusion,

DE LAY LOK PA DAK PAI NANG WA YANG

as well as their opposite, pure perception,

ପ୍ରଶନ୍ସାବହିତାବକ୍ରମାବଳୀକ୍ଷଣା

TÖ NAY TAK PA NAM PAR TRÖ PAI CHHÖ
are but constructed attributes, named dependently.

༄༅ ། བ୍ରାହ୍ମଣ དକ୍ଷା དକ୍ଷା དକ୍ଷା དକ୍ଷା དକ୍ଷା

TRÖ MË SHIY LA MI NAY T'HONG GYUR CHIK
May we perceive their nonexistence in the unfabricated
essence!

ଶ୍ରୀମତୀ କଣ୍ଠମାତ୍ରା ଶ୍ରୀମତୀ ପର୍ବତମାତ୍ରା

LO DRAL CHHÖ NYİ SHIY KYI ZHUK TS'ÜL LA

In its way of being, the nonconceptual essence of dharmata

॥ଶ୍ରୀକୃତ୍ସମାଧାନାନ୍ଦିଗୁରୁକୃତ୍ସମାଧାନାନ୍ଦିଗୁରୁ ॥

TA DANG GOM PAY LE KYIN TOK PAY DRIP
is only obscured by concepts or spoiled by having a view and
meditation.

।ସମୟରେଣ୍ଟଶୁଣ୍ଟକବ୍ୟାଳୁକ୍ଷମପ୍ରଦୀପ ॥

T'HA MAL SHIY SU SÖN LA TA GOM DRAI

Looking into the ordinary essence while being free from a view
and meditation.

। ཀྱෝ ພ ໂ ད ཉ ລ ຃ ດ ນ ລ ກ ຍ ນ ຕ ສ ທ

NAL MAI DÖN LA BAB KYIY NAY GYUR CHIK
may we spontaneously rest in the genuine nature!

। ທ ດ ວ ດ ປ ອ ຢ ຖ ວ ດ ປ ດ ປ ດ ປ

GANG LA MIK PAR JAY PA TA WAI DUK

Whatever one is focused on is poison for the view.

। ທ ດ ວ ດ ປ ຕ ອ ວ ດ ປ ດ ປ ດ ປ ດ ປ

GANG ZHIK TSÖL WAY ZIN PA GOM PAI KYÖN

Whatever is embraced by effort is a fault of meditation.

। ທ ດ ວ ດ ປ ດ ປ ດ ປ ດ ປ ດ ປ

GANG LA LANG DOR JA WA CHÖ PAI T'HRANG

Whatever is adopted or abandoned is a defect of action.

। ອ ດ ປ ດ ປ ດ ປ ດ ປ ດ ປ

ZUK NGA KÜN DRAL CHHÖ NYİ T'HONG WAR SHOK

May we perceive the nature free from all shortcomings!

। ດ ປ ດ ປ ດ ປ ດ ປ ດ ປ

TRÖ PAI ZEP TU MA TS'Ü RIG PAI DANG

Not trapped in the mire of mental constructs,

। ດ ປ ດ ປ ດ ປ ດ ປ ດ ປ

LO DRAL NGÖN SUM T'HONG LA Yİ CHÖ KYI

the manifestation of awareness is directly seen, free from
concepts.

। ཚེତ୍ତା འନ୍ତା ମାତ୍ରା ସା ମନ୍ତ୍ର ସା ପି ଦେହ ସା ।

ZHAK PAY KHA LA DÜ PA MI DOR WAR

Without tying knots in the air with the rope of speculation,

। ମନ୍ତ୍ର ଶବ୍ଦ କୁଣ୍ଡଳ ସା ମାତ୍ରା ଶୂନ୍ୟ ତୀର ।

RANG ZHAK NAL MAI DÖN LA KHAY GYUR CHIK

may we be skilled in spontaneously resting in the genuine nature!

। ଦେଖେ ମନ୍ତ୍ର ରୀତି ଶବ୍ଦ କୁଣ୍ଡଳ ସା ଜ୍ଞାନ ।

DE TS'E RANG RIG ZHÖN NU BUM PA KÜI

At that very moment, may the light from the lamp of self-existing knowledge,

। ମାନ୍ତ୍ରିକ କାର୍ଯ୍ୟ ମନ୍ତ୍ର ଶବ୍ଦ ମନ୍ତ୍ରାଧିକାରୀ ।

KHYEN CHHA RANG Ö SAL WA JAM PAI YANG

the wisdom aspect of the self-cognizant youthful vase body,

। ଶୈଶବ ସମ୍ବନ୍ଧ ମୁଦ୍ରଣ ମନ୍ତ୍ର ଶବ୍ଦ ସା ପିଶା ।

SHEY RAP RANG JUNG DRÖN MAI NANG WA YIY

Manjushri of Natural Cognizance,

। ଶ୍ରୀ ପାଇ ମୁନ ପା ତିହି ପୋ ଜୋମ ଗ୍ୟୁର ଚିକ ।

DRIP PAI MÜN PA T'HIP PO JOM GYUR CHIK

overcome the dense darkness of the obscurations!

| ମା ଚୋ ଦୁ ମା ଜୟ ପାଇ ଚହୋ ନ୍ୟି ଲା |

MA CHÖ DÜ MA JAY PAI CHHÖ NYİ LA

Since the unfabricated and uncompounded dharmata

| ସତ୍ତା ମର୍ମ ଯମ ଶ୍ରୀ ଶାନ୍ତି ନ୍ୟା ସନ୍ଧାନ ମେଦ ଯତ୍ତା |

CHÖ MAI LAM GYIY SAR DU DRUP MË PAY

has nothing new to be obtained through the path of
fabrications,

| କ୍ରୂ ଯତ୍ତା ମା ପୁନଃ ମସର ସୁଷା ପ୍ରତିଷ୍ଠା ପାଇ ଦ୍ଵାରା |

GYU LAY MA JUNG T'HAR T'HUK DRAY BÜI DÖN

may the nature of the ultimate fruition, which does not result
from a cause,

| ରଙ୍ଗ ଯ ଯି ତନ ଶବ୍ଦ ପା ମହିନ ଦର ଶିଳ୍ପ |

RANG LA YE NAY NAY PA T'HONG WAR SHOK

be perceived as being primordially present within oneself!

| ଫିଦ ଦ୍ଵାରା ପର୍ଯ୍ୟନ୍ତ କେଣ ଶିଶୁ କାହାର ପାଇ ଯମ |

YI CHÖ TS'IK GI BÜN PA T'HRÜL PAI LAM

Being covered up by words of speculation is the path of
confusion.

| କି ଖାଦ ପର୍ଯ୍ୟନ୍ତ ଶୁଦ୍ଧ କାହାର ପାଇ କିମ୍ବା କାହାର |

JI TAR JÖ KYANG TOK PAI DRA WA TE

Whatever is expressed is but a web of concepts.

༄༅·པ་མ·ནුද·න්ඡී·ස·රිජ·වු·වැ|

LUNG LAY MA JUNG RANG GIY RIG JA WAI

May the profound instruction to be individually cognized,
which does not result from statements,

༄༅·නා·චා·ම·ශ්විද·ය·ත්ංම·පස·රිජ

MEN NGAK ZAP MO NYING LA GOM PAR SHOK

be practiced within our hearts!

༄༅·ඇ·ඛුද·ඩේඩ·ශේමජ·ඩි·ඩ·ඩ්ංජී·භූජ·ඩු·඘ා|

ZUNG DZIN SEM NI NGO WO NYI KYIY T'HRÜL

The mind that holds ‘subject and object’ is by nature mistaken.

༄༅·ඇ·ඇ·ඩ·ඩ්ංජී·ඩේඩ·ඩි·ඩඩ්ංජී·ඩු·඘ා|

GANG TAR MIK PA DE ZHIN NYI DU MIN

Whatever one imagines, it is never exactly like that.

༄༅·ශේමජ·යා·ම·නුද·න්ඡී·සුද·යුද·යේ·සෑජ·ඝු|

SEM LAY MA JUNG RANG JUNG YE SHEY KU

May the self-existing wisdom body which does not result from
dualistic mind,

༄༅·ඇ·ඇ·ඩ·ඩ්ංජී·ඩේඩ·ඩි·ඩඩ්ංජී·ඩු·඘ා|

NGEY PA DÖN GYI SANG GYAY DRUP PAR SHOK

The Buddhahood of true meaning, be accomplished!

ବିଶାଙ୍କନ୍ଦ୍ରିୟାଧିନ୍ଦ୍ରିୟଶୂନ୍ଯକ୍ଷଣ୍ଠମନ୍ତ୍ରା|

RIG TONG RIG PAI YING SU CHHÖ T'HAM CHE

Within the cognizant space of awareness and emptiness

ଯାତ୍ମାଧାତ୍ମିକାଶୁନ୍ଯକ୍ଷଣ୍ଠମନ୍ତ୍ରା|

NYAM PA NYÏ GYUR T'HIK LE NYAK CHIK LA

all phenomena are in a state of equality.

ପ୍ରତିଷ୍ଠାନକାରୀଶବ୍ଦଶୂନ୍ଯକ୍ଷଣ୍ଠମନ୍ତ୍ରା|

KHOR DAY RE DOK ZHIK PAI NGANG TS'ÜL DU

In this Single Sphere the hopes and fears of samsara and
nirvana have collapsed.

ମିଶବ୍ଦଶୂନ୍ଯକ୍ଷଣ୍ଠମନ୍ତ୍ରିଶବ୍ଦଶୂନ୍ଯକ୍ଷଣ୍ଠମନ୍ତ୍ରା|

MI NAY CHHÖ KÜI TEN Sİ ZIN PAR SHOK

May we, in this nature, attain the kingdom of non-dwelling
Dharmakaya!

ପ୍ରତିଷ୍ଠାନକାରୀଶବ୍ଦଶୂନ୍ଯକ୍ଷଣ୍ଠମନ୍ତ୍ରା|

DI TAR LÜ DANG YÜL DU NANG WA YANG

Whatever is perceived as one's body or as a sense object

ପ୍ରତିଷ୍ଠାନକାରୀଶବ୍ଦଶୂନ୍ଯକ୍ଷଣ୍ଠମନ୍ତ୍ରା|

RAP RIP ZHIN TU TOK PAI WANG GIY NANG

appears like a visual aberration produced by conceptual
thought.

ଶିଖ୍ୟେଷାକେନ୍ଦ୍ରିୟମନ୍ଦସାର୍ଥୀ

MI TOK YE SHEY CHHEN PÖI RANG DANG KYIY
By the natural radiance of the great non-conceptual
wakefulness,

କ୍ଷେତ୍ରଶବ୍ଦମର୍ତ୍ତଵପ୍ରିଣାଶୁରମୁଖ

CHHÖ ZE DÖ MAI YING SU JANG GYUR CHIK
may it be purified in the primordial space of exhausted
dharmas!

ଦ୍ଵିକ୍ଷେମତରଦମନମାର୍ଦ୍ଧେଷାକ୍ଷୀ

DE TS'E KHA DANG NYAM PAI YE SHEY KU
The wisdom body, equal to the sky,

ଶ୍ରୀଶବ୍ଦମର୍ତ୍ତବ୍ସ୍ତର୍ଣ୍ଣଗୁରୁଶିଖ

CHHOK DÜ MU T'HA Sİ DU DRO KÜN GYIY
is a wish-fulfilling jewel yielding welfare and happiness.

ଅନ୍ତର୍ଦ୍ଵିଦ୍ଵାରାଶ୍ରୀଶବ୍ଦକ୍ଷେତ୍ରକର୍ତ୍ତା

P'HEN DËI DÖN KÜN JO WAI YÏ ZHIN NOR
May we obtain this unobscured and ultimate fruition,

ଶ୍ରୀପ୍ରତ୍ୱାପନମର୍ତ୍ତବ୍ସ୍ତର୍ଣ୍ଣଗୁରୁଶିଖ

DRIP DRAL DRAY BÜI T'HAR T'HUK T'HOP PAR SHOK
for all beings, in all times and direction, until the end
existence!

This was undertaken at the command of Jetsünma Dekyong Yeshe Wangmo who renowned as being an incarnation of the dakini Varahi, at the fortunate time of the fourth day in the third month, accompanied by an auspicious scarf and the precious ornament of a crystal rosary. The composition was completed on that very day by the one called Mipham Jampal Gyepa, Ösel Dorje. By the virtue of uttering these independent and unique words of the doctrine of the Great Perfection as they naturally arose, may all beings attain the state of the Primordial Lord, the Ever-Youthful Manjushri.

