The Mahasandhi Prayer of Manjushri

The Natural Resonance of the Vajra of Indivisible Awareness and Emptiness

The Mahasandhi Prayer of Manjushri for the Inseparable Basis, Path, and Result

Chhok Chu Dû Zhi Dé Shek Say Chay Kyi
Sugatas and Bodhisattvas of the ten directions and four times

Yé Shey Kur Gyur Nyiy Mê Tshul Chang Wa
Holding indivisible wisdom body,

Jam Pal Zhȫn Nu Nyam Pa Nyi Kyi Ngang
Youthful Manjushri in the nature of evenness,

Jar Mê Dôn La Lhûn Gyiy Drub Gyur Chik
May the meaning of not doing anything be self-accomplished.

Dô May Gôn Po Pal Den La Ma La
By faith in the beginningless primordial Lord, the glorious Lama,

Nyam Nyi Chhô̄ Kur Ta Way Mô Gü Kyiy
Seeing incomparable Dharmakaya,

Dôn Gyû Gông Pay Jin Lab Nyin La Phô
May actual wisdom lineage blessing transform my heart.
The Mahasandhi Prayer of Manjushri

RIG PA TSAL GYI WANG CHEN T'HOB PAR SHOK
May I receive the great empowerment of awareness.

YÉ NAY NAY CHIR TSOL WAY DRUB PA DANG
Wisdom abides without beginning in one's own mind so it is not accomplished based on effort.

WANG PÖ KHYAY PAR SOK LA MI TÖ KYANG
And does not depend on sharp or dull faculties.

LA WAY YI MA CHHEY PA SEM KYI SANG
By being so easy, no one believes in the secret of the nature of mind.

LA MAY MEN NGAK TOB KYI T'HONG GYUR CHIK
From the power of the upadesha teaching of my Root Guru, may I see it.

TRÖ SHING CHAY PA KÜN TOK NÖN MA TÉ
Elaboration and analysis – all concepts – add more confusion.

TSAL ZHING DRUB PA RANG NYI NGAL WAY GYU
Searching and establishing only cause one to be tired.

MIK SHING GOM PA CHHIR ZHING CHHING WAY ZEB
Aims and meditation are a cage that binds one even more.
ZUK NGÜ TRÖ PA NANG NAY CHHÖ PAR SHOK
May I cut off these painful elaborations from within.

SAM JÖ DRAL LA T'HONG WA GANG MÉ KYANG
In that which cannot be thought or expressed, there is no reality to be seen,

MA T'HONG LHAK MAR GYUR PA GANG YANG MÉ
Yet there is nothing whatsoever left unseen.

RANG SEM KHO THAK CHHÖ PA ZAB MÖ DÖN
May I cut all doubts about the natural state of my mind, the profound meaning,

TSHÖN PAR KA WAY DE NYI TOK PAR SHOK
And realize its essential nature that is difficult to represent.

TRÖ KÜN KA NAY DAK CHHIR YÖ T'HA PANG
All elaborations are originally pure, so there is no extreme of existence.

RIG DANG LHÜN GYIY DRUB PAY MÉ T'HA DRAL
The radiance of awareness is spontaneously accomplished, so it is free from the extreme of non-existence.

NYIY SU JÖ KYANG TOK PAY JUK TSHUL TSAM
Even expressing these as two is just engaging in conceptualization;
They are inseparable. May I see inexpressible evenness.

Like pointing one's finger at the moon,

At first it is portrayed with words that can be analyzed by the mind.

Yet dharmata, naturally settled, is beyond anything the mind can analyze.

May I turn inward and see this for myself.

In this, since there is nothing to see to be purified,

And nothing to posit and establish,

Dharmata is unstained by the effort of negating and establishing.
LHÜN GYIY NAY PAY DÖN LA JUK PAR SHOK
May I engage in abiding spontaneously in that nature.

SHEY JAY ZHI DANG DRÖ PAR JÉ PAY LAM
Even though the basis to be known, the path to be traversed,

T'HOB JA DRAY BÜ CHHÖ SU TAK PA YANG
And the result to be attained are ascribed different names,

RANG ZHIN SHIY LA NAM KHAY GO RIM DRA
In natural mind these are pointless, like stairs in the sky.

JAR MÉ DÖN LA LHÜN GYIY NAY PAR SHOK
May I abide with spontaneous presence in non-action.

T'HRUL PAY DRO TAK MA DAK KHOR WAY CHHÖ
The impure phenomena of cyclic existence that is fabricated by delusion,

DÉ LAY LOK PA DAK PAY NANG WA YANG
And even its opposite, pure phenomena,

TÖ NAY TAK PA NAM PAR TRÖ PAY CHHÖ
Are named based on each other; so they are still aspects of elaborations.
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May I see that these do not exist in the unelaborate nature.

The way of abiding of the unconditioned nature of dharmata, free from the mind,

Was simultaneously stained with view and meditation and obscured by concepts.

When one crosses over to the ordinary nature, it is free from view and meditation.

May I abide naturally in the pure fundamental support.

Aiming at anything is poison for the view.

A subject who grasps with effort is the fault of meditation.

Adopting or discarding anything is the peril of conduct.
ZUK NGU KÜN DRAL CHHÖ NYI T'HONG WAR SHOK
May I see flawless dharmata.

TRÖ PAY ZEB TU MA TSHÜ RIK PAY DANG
Without putting the radiance of awareness in the box of elaborations,

LO DRAL NGÖN SUM T'HONG LA YI CHÖ KYI
May I directly perceive mind free from conceptions.

ZHAK PAY KHA LA DÜ PA MI DOR WAR
Without tying knots in the sky with the lasso of analysis,

RANG ZHAK NAL MAY DÖN LA KHAY GYUR CHIK
May I become learned in the meaning of the naturally abiding pure fundamental support.

DÉ TSHÉ RANG RIK ZHÖN NU BUM PA KÜ
At that time, self-occurring awareness is the youthful vase body.

KHYEN CHA RANG Ö SAL WA JAM PAY YANG
Its self-luminous clarity, the aspect of knowing, is Manjushri.

SHEY RAB RANG JUNG DRÖN MAY NANG WA YIY
May the illumination of the self-occurring lamp of transcendent knowledge
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DRIB PAY MÜN PA T'HIB PO JOM GYUR CHIK
Destroy the thick darkness of obscurations.

MA CHÖ Dü MA JAY PAY CHHÖ NYI LA
In uncontrived, uncompound dharma,

CHÖ MAY LAM GYIY SAR DU DRUB MÉ PAY
There is nothing to accomplish anew by a contrived path,

GYU LAY MA JUNG T'HAR T'HUK DRAY BÜ DÖN
So the ultimate result does not come from causes.

RANG LA YÉ NAY NAY PA T'HONG WAR SHOK
May I see this beginningless abiding in my own mind.

YI CHÖ TSHIK GI BÜN PA T'HRUL PAY LAM
The shell of intellectual words is the path of delusion;

JI TAR JÖ KYANG TOK PAY DRA WA TÉ
Whatever is expressed is still the net of concepts.

LUNG LAY MA JUNG RANG GIY RIK JA WAY
Not coming from scripture,
The Mahasandhi Prayer of Manjushri

MEN NGAK ZAB MO NYING LA GOM PAR SHOK
May I meditate in my heart on the profound precious teachings - the object of awareness.

ZUNG DZIN SEM NI NGO WO NYI KYIY T'HRLU
Mind, with its grasping subject and object to be grasped, is deluded by nature.

GANG TAR MIK PA DÉ ZHIN NYI DU MIN
However it aims is not the essential nature.

SEM LAY MA JUNG RANG JUNG YÉ SHEY KU
Self-occurring wisdom body does not come from mind.

NGEY PA DÖN GYI SANG GYAY DRUB PAR SHOK
May I accomplish Buddhahood in ultimate truth.

RIK TONG RIK PAY YING SU CHHÖ T'HAM CHAY
In empty awareness, the stainless space of awareness, all phenomena are equal.

NYAM PA NYI GYUR T'HIK LÉ NYAK CHIK LA
In that sole inconceivable sphere, the natural state

KHOR DAY RÉ DOK ZHIK PAY NGANG TSHUL DU
Where the hope and fear of samsara and enlightenment dissolve,
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MI NAY CHHÖ KÜ TEN SI ZIN PAR SHOK
May I hold the impenetrable wisdom citadel of non-abiding Dharmakaya.

DI TAR LÜ DANG YUL DU NANG WA YANG
Whatever appears as one's body and external objects

RAB RIB ZHIN DU TOK PAY WANG GIY NANG
Has appeared by the power of concepts, like having an eye disease.

MI TOK YÉ SHEY CHHEN PÔ RANG DANG KYIY
With the exhaustion of phenomena, may the natural radiance of great non-conceptual wisdom

CHHÖ ZAY DÖ MAY YING SU JANG GYUR CHIK
Purify everything in primordial stainless space.

DÉ TSHÉ KHA DANG NYAM PAY YÉ SHEY KU
Then may the enlightened activity of Manjushri's wisdom body, equal to the sky

CHHOK DÙ MU T'HA SI DU DRO KÜN GYI
Pervade the endless reaches of time and place

P'HEN DEY DÖN KÜN JO WAY YI ZHIN NOR
Bestowing all benefit and happiness on all sentient beings, like a wish-fulfilling jewel,
The renowned emanation of the Wisdom Dakini Varahi, Jetsunma Dekyong Yeshe Wangmo, (Sera Khandro) with the auspicious virtue of a white scarf and a white crystal mala adorned with jewels requested this on the fourth day of the third month of the firedog year (1886). From that cause, the one called Mipham Jampal Gyepa or Ösel Dorje wrote this entirely on that very day. By the virtue of expressing whatever arose of the extraordinary language of the Great Perfection tradition, independent of anything else, may all sentient beings attain the state of the primordial protector Youthful Manjushri.

It is said that by merely hearing it one will certainly be liberated.

Since it is excellently praised by Vajradhara as the supreme path,

What need is there to mention those who understand its meaning?

They will be swiftly liberated by the truth of dharmata

According to the scriptures that praise it,

“When it is difficult for beings to be tamed through the effortful vehicles,
The teachings of the wisdom mind of Samantabhadra arise."
May these heart teachings pervade and expand throughout the universe.

Thus it is said.

Sarwa Mangalam!

Translated by Matthew Wells

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