

# THE GUIDE TO LIBERATION

## The Liturgy for Supplicating the Most Excellent & Glorious Guru Mañjushrī, Mipham Chok-le Namgyal

NAMO GURU MAÑJUSHRĪYE

*As the lord of the kāyas of the buddhas of the ten directions and four times, the sovereign of their speech, and the essence of their nondual wisdom mind, he is the all-pervading, all-good Mañjuvājra, manifesting as the lord guru, Mipham Jamyang Chok-le Namgyal.*

*His guru yoga begins with taking refuge:*

To be protected from the fear and suffering of saṃsāra,  
I and all sentient beings  
Take heartfelt refuge, recalling the qualities of the lord guru,  
Who is the unified essence of the three jewels.

*Say that three times, and then generate bodhichitta:*

To free limitless beings, my parents for many lives,  
From the unbearable torment of saṃsāra,  
I vow to become completely enlightened  
Through the bodhisattva practice of the six pāramitās.

*Say that three times, and then offer the sevenfold service:*

The guru is the lord of dharma; he embodies all objects of refuge.  
Always considering my head at the level of his feet,  
Which are like fresh, white lotuses,  
With devotion I prostrate with body, speech, and mind.

Emanating heaps of clouds of Samantabhadra offerings,  
With vajra goddesses of grace, song, dance, and the rest,  
Bodies, enjoyments, and virtues of the three times  
I offer continuously throughout all space.

I confess my vinaya violations and negative actions,  
Poisonous feelings and motives of body, speech, and mind,  
Accumulated from beginningless time until now.  
With remorse, I vow to never do them again.

With deep delight, I rejoice in the excellent actions  
Of the buddhas and bodhisattvas and beings everywhere.  
By performing wholesome actions, again and again,  
They accumulate merit as vast as the sky.

Please turn the wheel of profound and vast dharma, like clouds of  
beacons of light,  
For the hosts of beings who are shrouded in suffering.  
I supplicate your spontaneous buddha-activity:  
Please teach continually throughout the three times.

May your endless, unchanging wisdom,  
The sun of the major and minor marks of your supreme vajra body,  
Abide in the sky of your disciples' minds, which are filled with the three  
types of faith.  
Please remain without decrease or increase for as long as saṃsāra lasts.

Starting here, all the various virtues  
Are dedicated so that every single being  
May attain the state of the glorious guru.  
May all beings be accomplished as Lord Vajradhara.

*That should be done three times.*

*Next is the main body of the practice:*

On the top of my head, amidst five-colored rainbow light,  
Is a lion throne with a sun and moon seat.  
On that is the guru, the dharma lord who embodies all objects of refuge,  
Mipham Jamyang Chok-le Namgyal.

With a glowing pink complexion  
And a supremely peaceful manner, he is dressed in the robes of a monk.  
Adorned with an orange victory banner, he sits in the vajra posture.  
His hands, in the teaching mudrā,

Hold a sword and a text  
On blossoming utpāla flowers.  
In the center of his heart, in a tent of empty clear light,  
Is supreme, all-pervading, all-good Mañjuvajra,

Blazing golden-red, like the bright rising sun.  
He wears sambhogakāya ornaments and sits in the vajra posture  
On a lotus and moon seat. He holds a sword,  
A text on an utpāla flower, and the bow and arrow of means and wisdom.

In Mañjushrī's heart, in the center of a white lotus, is the golden-red  
syllable DHĪH.  
Around it, as bright as butter lamps,  
Are the six syllables of the king of awareness mantras.  
Self-sounding and radiating, they circle to the right.

Pervading infinite space, clouds of maṇḍalas of the victorious ones  
Abide as the great beings of emanating and gathering.  
In the guru's throat, in the maṇḍala of the enjoyment chakra,  
Is the lake-born deity, Sarasvatī, on her symbol of a white lotus and moon,

Which arose in the center of a vast milk ocean.  
She is crystal white, peaceful, smiling, and graceful.  
Completely adorned with sambhogakāya ornaments,  
She has a topknot plaited with pearls as white as a crescent moon.

With her knees drawn up, she strums a lute of lapis lazuli,  
Which resounds with the speech of the sugatas,  
The 84,000 collections of dharma.

Recollecting this relieves my misery.  
I call to the guru, the lord of dharma:  
Please hold me close through all my lives,  
Remain inseparable as the lord of the families.

I supplicate you, the Mañjushrī guru.  
Consider me with your compassion.  
May the light of your wisdom swiftly enter my heart.  
Grant your blessings and all of the siddhis.

*Say that, as well as the following:*

The wisdom of the lion of speech dawned in your heart.  
You fulfilled the aspirations of Samantabhadra.  
You accomplished the activity of the buddhas and their heirs.  
I supplicate Jampal Gye-pe Dorje.

*Supplicate him with this verse numerous times, and conclude with:*

OM ĀḤ VAJRA-MAHĀGURU-MAÑJUSHRĪ-HEVAJRA  
A RA PA CHA NA DHĪḤ DHĪḤ DHĪḤ SARVA-SIDDHI HŪḤ

*Say the name mantra as much as possible.*

*Then, receive the four empowerments:*

From the white letter OM in the forehead of the guru,  
Come streams of light and amṛita as white as the moon,  
Which enter the top of my head.  
The negative acts and obscurations accumulated through my body,  
And my material flesh and blood become pure and insubstantial.  
My body has the nature of empty light.  
Completely filled with the amṛita of blessings,  
The vase-body abhiṣheka is fully received,  
And I am blessed with nondual vajra body.

From the red letter A in the throat of the guru  
Come streams of light and amṛita the color of red rubies,  
Which enter the center of my throat.  
The negative acts and obscurations accumulated through my speech,  
And my karmic winds and habit patterns become pure and insubstantial.  
My speech has the nature of the vowels and consonants.  
With the blazing light of confidence and blessings,  
The secret abhiṣheka is fully received,  
And I am blessed with nondual vajra speech.

As well, from Sarasvatī a second Sarasvatī  
Descends and enters the lake of my throat.  
Through this, I master the activities of teaching, debating, and writing  
On the secret treasures of the words of the enlightened ones,  
And attain the supreme siddhi of propagating the Buddha's teachings.

From the blue letter HŪM in the heart of the guru  
Come streams of light and amṛita as blue as the sky,  
Which dissolve into my heart.  
The negative acts and obscurations accumulated through thinking,

And my mind and mental factors and their habits become pure.  
Being introduced to the innate, coemergent dharmakāya,  
And blessed as the vajra pervading space,  
The supreme wisdom abhiṣheka is fully received  
And I am blessed with nondual vajra mind.

From Mañjushrī in the guru's heart center  
A second Mañjushrī descends and settles on a lotus in my heart.  
I attain the siddhi of being able to grasp in an instant  
The words and meanings of the vast treasure of the Buddha's teachings,  
Through perfect memory, confidence, and intelligence.  
I gain mastery in primordial wisdom, the knowledge and love  
Of the infinite buddhas of all directions and times.

From the three seed syllables in the three centers of the guru  
White, red, and blue light rays simultaneously appear  
And dissolve at once in my three centers.  
The habitual obscurations of body, speech, and mind become pure.  
My three gates are blessed as the three vajras,  
And the absolute word abhiṣheka is fully received.  
In basic space, the union of original purity and spontaneous presence,  
I become accomplished as the guru, the all-pervading, glorious lord,  
Who actualized enlightenment with the six special qualities.

*Then, with intense yearning, supplicate the guru and make aspirations:*

I supplicate you, the precious guru.  
I cry with longing to you, most kind lord of dharma.  
I am an unworthy one who has no other hope but you.  
Compassionate, loving protector, consider me with your care.

Looking at the causes, examples, and numbers involved,  
A precious human birth is so hard to obtain.  
It surpasses a thousand wish-fulfilling jewels.  
Consider me, a fool who wastes it in vain.

Lord guru, turn my mind toward the dharma.  
Compassionate one, swiftly bestow your blessings on me.  
Grant your blessings so I make this life meaningful  
By thinking about nothing but the dharma.

The precious sūtras and tantras that are transmitted and realized  
Are as valuable as an island with sand made of gold.  
I am someone who went there but returned empty-handed,  
Being mindless, with negative karma. Please consider me with compassion.

Lord guru, turn my mind toward the dharma.  
Compassionate one, swiftly bestow your blessings on me.  
Grant your blessings so I make this life meaningful  
By thinking about nothing but the dharma.

In every moment we are facing the lord of death.  
Death's causes are many; life's causes are few.  
Death is surely coming; only its time is uncertain.  
Consider me, a fool who continues rushing toward it.

Lord guru, turn my mind toward the dharma.  
Compassionate one, swiftly bestow your blessings on me.  
Grant your blessings so I make this life meaningful  
By thinking about nothing but the dharma.

Saṃsāra is like a pit of fire, a forest of razor knives,  
Being among vicious predators or poisonous snakes,  
Or trapped on a island of cannibal demons.  
Consider me, a fool who discounts the wish to be free.

Lord guru, turn my mind toward the dharma.  
Compassionate one, swiftly bestow your blessings on me.  
Grant your blessings so I make this life meaningful  
By thinking about nothing but the dharma.

Renunciation and realization have the cool qualities of the ocean's depth.  
They relieve the hot torment of suffering and its cause.  
Although I see the great benefits of supreme liberation,  
I still don't prefer them. Please consider me, for I am a fool.

Lord guru, turn my mind toward the dharma.  
Compassionate one, swiftly bestow your blessings on me.  
Grant your blessings so I make this life meaningful  
By thinking about nothing but the dharma.

Saṃsāra and nirvāṇa are not created by God;  
They arise in dependence upon cause and effect.  
Although I see how virtue is always beneficial,  
I don't do what is wholesome and avoid what is not. Consider me, for  
I am a fool.

Lord guru, turn my mind toward the dharma.  
Compassionate one, swiftly bestow your blessings on me.  
Grant your blessings so I make this life meaningful  
By thinking about nothing but the dharma.



Spiritual friends are rich in the good qualities of being disciplined, learned,  
and accomplished.  
They serve the teachings and beings with excellent activities.  
Yet I don't serve them through the three ways of pleasing.  
Consider me, for I am a fool.

Lord guru, turn my mind toward the dharma.  
Compassionate one, swiftly bestow your blessings on me.  
Grant your blessings so I make this life meaningful  
By thinking about nothing but the dharma.

Taking heartfelt refuge in the three jewels  
Is the only entrance to the Buddha's teachings.  
Having seen this, with firm faith and confidence,  
May I perform the essential practice of refuge.

The precious bodhichitta, the thought of enlightenment,  
Is the root of the mahāyāna path. Having seen this,  
May I generate both aspiring and engaging,  
Not forgetting them for even an instant.

Unattached, I mentally offer again and again  
My body, pleasures, and merit, and the ground of ego-fixation.  
Grant your blessings so I perfect the pāramitā of generosity  
Through accomplishing the lojong practice of tonglen.

Abandoning harming others and the aversion from which it springs,  
I will fulfill the intention to benefit beings.  
Grant your blessing so I perfect the pāramitā of discipline  
By binding ordinary thoughts of my three doors as vajra body, vajra  
speech, and vajra mind.

For as long as saṃsāra is not empty,  
For that long I will work to benefit beings.  
Grant your blessings so I perfect the pāramitā of exertion,  
Not wavering from vast activities difficult to do.

Experiencing harm, like being hit, beaten, stabbed, and killed,  
Is like getting a treasure of precious jewels.  
Grant your blessings so I perfect the pāramitā of patience  
By accepting harm as real help toward enlightenment.

The iron hook of staying mindful of noble intentions  
Tames the wild elephant of mind so it is controlled and can rest.  
Grant your blessings so I perfect the pāramitā of meditation  
By remaining in one-pointed shamatha.

When examining all things with discriminating knowledge,  
They are seen to be empty of inherent existence.  
Grant your blessing so I perfect the pāramitā of wisdom  
By seeing their nature as simplicity beyond concepts.

May the four powers of the meditation and mantra of Guru Vajrasattva  
Be the fire that burns easily and completely  
The fuel of the two obscurations and habitual patterns,  
Which prevent my spiritual attainment.

The maṇḍala offering is the essence of accumulating merit;  
And cutting ego-clinging, like a kusulu, accomplishes even more.  
Through exertion in many periods of meditation,  
May I obtain the right conditions to complete the two accumulations.

Focusing on nothing but the guru,  
Meditating and supplicating him inseparably on my head,

May I receive the four empowerments, so that my mind is mixed with his,  
And I become Vajradhara in this life.

The ground of purification is the natural state of buddha-nature.  
What is to be purified are the confused, impure phenomena of saṃsāra.  
By means of the purifier, the yogic practice of the two stages,  
May I reach the result of purification, the five kāyas and five wisdoms.

By being certain that all appearances and possibilities  
Are the spontaneous maṇḍala of the ground tantra,  
Sights, sounds, and awareness arise as the three vajras.  
May I perfect the meditation of mahāyoga.

The techniques of blazing, dripping, yogic postures, and vajra breathing  
Untie the knots of the three channels and five chakras.  
By binding apparent existence in the supreme wisdom of bliss-emptiness,  
May I perfect the meditation of anuyoga.

All phenomena are naturally self-liberated.  
Within the single wisdom of clear light, awareness-emptiness,  
All of saṃsāra and nirvāṇa are spontaneously sealed.  
May I perfect the meditation of atiyoga.

If I do not complete the path before I die,  
Through the yoga of the transference of consciousness  
May I perfect the phowa practice through exertion,  
And be able to reach the realm of Sukhāvātī.

In this life, if not freed in the natural state,  
Then at death, when the visions of appearance, increase, and attainment end,  
Simultaneously, the nature of awareness will be manifest.  
May I recognize the true nature and be enlightened in an instant.

If not liberated by that, then during the samādhi of the five days,  
When the peaceful and wrathful maṇḍalas of the five families appear,  
By applying the instructions, which unveil my eyes,  
To see the deities as my own projection, may I awaken into the essence of  
sambhogakāya.

If I must wander through the bardo of becoming,  
By focusing my mind on the pure realm I desire,  
Through miraculous power, may I instantly arrive  
And be born in that completely pure realm.

If I must take birth in an impure realm,  
May I avoid bad wombs and enter a good one,  
Generate my father and mother and myself as the layered three sattvas,  
And carry a nirmāṇakāya birth onto the path.

Having obtained the best support, a human life with eighteen conditions,  
Enriched by the seven noble qualities,  
May I meet the holy dharma immediately after birth,  
And be cared for by a genuine spiritual friend.

By serving my teacher well, through the three ways of pleasing,  
And having vast instructions enrich my being,  
May I continue with my training from previous lives, perfect all the stages  
of the path,  
And actualize enlightenment in that life.

In essence, from now until attaining the essence of enlightenment  
May the supreme jetsün guru hold me close,  
So that I have the supreme good fortune  
To enjoy the splendid amṛita of his secret teachings.

Mipham Rinpoche, every bit of your vajra speech  
Plumbs the depths of the difficult points of a hundred thousand scriptures.  
Having seen the way you understand them instantly and easily,  
May I study, reflect, and meditate on nothing but your texts.

Your teachings have the ability to guide us  
Through a multitude of profound and vast topics,  
With their many actual, indirect, and partial aspects.  
May I be confident that your words and Buddha's are the same.

Some people write elaborate poetry with very little meaning.  
Others spin confused reasoning that barely resembles the truth.  
Seeing how your texts synchronize the meaning with the words,  
May I find certainty in the supreme lord of speech.

May I behold the qualities of greatness  
In the two knowledges of all the buddhas,  
In the most excellent deity, the wisdom being Mañjushrī,  
And in my teacher's oral instructions, the extract of the hearing lineage.

Seeing how hundreds of arrogant Tibetan scholars  
Are scared speechless by the way you uphold  
The understanding of the learned ones of the marvelous Nyingma lineage,  
May I find clear conviction in our tradition.

Through all my births may I uphold the Nyingma tradition,  
To the extent of offering my body and life.  
May I not be lazy at all,  
But be full of confidence and faith.

Through all my lives may I remain at your lotus feet,  
And study, reflect, and meditate on your texts again and again.

Grant your blessings that I will hold, protect, and spread your teachings  
To the limits of space for as long as saṃsāra lasts.

*After saying that, conclude in this way:*

The guru on the top of my head melts into light, which dissolves into me,  
Ripening my three gates as the three vajras.  
My mind is inseparable from the dharmakāya of the guru's mind,  
The uncontrived simplicity of great bliss. AH

*Then, rest in meditation.*

By the virtue of this, may I and all beings  
Be cared for by the glorious holy guru,  
Enjoy the splendid amṛita of his teachings,  
And attain the ultimate state of Vajradhara.

*Say that three times, and then:*

The bodhichitta of the glorious holy guru,  
And his actions, aspirations, wisdom, compassion, and power,  
Are the magical displays of primordial wisdom.  
May I and all beings become exactly the same.

*Repeat that three times, and then recite the auspicious verses:*

In essence, the Jamgön guru is Padmākara, Mañjuvajra,  
Sarasvatī, Gesar king of dralas,  
And all the three roots, including the protectors.  
May the goodness of the supreme guru be present.

How auspicious to stop all nondharmic thoughts!  
How auspicious to think of nothing but the dharma!  
How auspicious when one's life and practice are equal and complete!  
How auspicious to accomplish the state of Mañjuvajra!

May devotion deepen from seeing the guru as the Buddha.  
May confidence expand from many profound oral instructions.  
May the desire to awaken be firmly planted in my heart.  
May these wishes be happily and spontaneously fulfilled.

*While staying near the great place renowned throughout the world as Tso Pema, the place where the great master Padmasambhava performed the miracle of turning a mass of fire into a lake, I, Thubten Tsöndrö Phüntsook, wrote down these discursive thoughts that simply arose. This was done on the excellent nineteenth day of the third Tibetan month.*

*Translated by Ann Helm, with instruction from Lama Ugyen Shenpen, in Boulder, Colorado, 1993. © 2004 by Ann Helm. Photocopying permission granted.*