Prayer to Manjushri (Jam-pel-yang) - Tibetan: Gang-lo-ma

I prostrate to the Lama and Protector Manjushri.

Your mind is completely pure and luminous, like the sun free from the clouds of the two obscurations.

You hold a text at your heart, since you see all the variety of objects just as they are.

You love like your only child all the multitude of beings who are trapped by the darkness of ignorance in the prison of Samsara and are afflicted by suffering.

Your speech, possessing the sixty kinds of melody, roars mightily like a dragon.

Thus, you awaken from the sleep of the klesas, liberate from the chains of karma, and dispel the darkness of ignorance.

You hold aloft a sword, since you cut all the sprouts of suffering. You are primordially pure and have completed the ten bhumi.

You have perfected all the qualities. The kaya of the elder son of the Victorious One is adorned with the 112 ornaments.

You dispel the darkness of my mind. I pay homage to Manjushri.

(Repeat 3, 7, 21, or as many times as possible, then rest the mind in equanimity.)
TSAY DEN KYAY KYEE KYEN RAB Ö ZER GYEE/  DAK LOY TEE MOOK MÜN PA RAB SEL NAY/
Oh loving one, by the rays of your supreme knowledge, dispel the darkened ignorance of my mind.

KA DANG TEN CHÖ ZHOONG LUK TOK PA YEE/  LO DRÖ POB PAY NANG WA TSEL DOO SÖL/
That I might understand the teachings and the commentaries as in the canon, I beseech you to grant the luminosity of confident wisdom.

Dedication of Beneficial Activity

SÖ NAM DEE YEE TAM CHAY ZEE PA NYEE/  TOB NAY NYAY PAY DRA NAM PAM JAY NAY/
By this beneficial activity may I obtain Omniscience. And having vanquished the harmful enemies (greed, anger, delusion),

KYAY GA NA CHEE BA LAB TRU PA YEE/  SEE PAY TSO LAY DRO WA DRÖL WAR SHO/
May I liberate all beings tossed about helplessly by the waves of birth, aging, illness, and death in the ocean of becoming.

JAM PEL PA WÖ JEE TAR KYEN PA DANG/  KUN TOO ZANG PO DAY YANG DAY ZHIN TAY/
By conforming to the knowledge of courageous Manjushri (Jam-pel-yang), and in the same way as

DAY DA KÜN GYEE JAY SOO DAK LOB CHING/  GAY WA DEE DA TAM CHAY RAB TOO NGO/
Samantabhadra (Kün-tu zang-po), and following their example, I dedicate perfectly all this virtue.

GAY WA DEE YEE KYAY WO KÜN/  SÖ NAM YE SHAY TSO DZO NAY/
By this virtue may all beings perfectly achieve the accumulation of Merit (Sö-nam) and Wisdom (Ye-shay),

SÖ NAM YE SHAY LAY JUNG WAY/  DAM PA KOO NYEE TOB PAR SHO/
And may they thereafter obtain the two holy bodies which result from these two accumulations.

SANG GYAY KOO SOOM NYAY PAY JIN LAB DANG/ CHÖ NYEE MEE GYOOR DEN PAY JIN LAB DANG/
By the blessings of the Buddha (Sang-gyay) who obtained the three bodies, by the blessings of the immutable truth of the Dharmata (Chö-nyi),

GEN DÜN MEE CHAY DÜN PAY JIN LAB KYEE/ JEE TAR NGO WA MÖN LAM DROOP PAR SHO/
By the blessings of the infallible aspiration of the Sangha (Gen-dün), may this prayer of dedication be accomplished just as it is.

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