

Prayer Structure – Manjushri

In general, all Tibetan Buddhist prayers in our temple have these 7 parts, in this order:

1. taking refuge, generating Bodhicitta
2. visualizing the main Buddha of the prayer and the seven-branch offering
3. invitation, invocation of the deity, requesting and offering
4. chanting the mantra
5. more elaborate offerings, praise, self-visualization as the deity, and dissolution
6. requesting for blessings
7. dedication of merit and auspicious prayers

The Manjushri Prayer structure

Manjushri-gosha is the full name of this Great Bodhisattva in Sanskrit (Tib.: Jampal Yang). Jam (Manju) means “smoothen”; it implies being separated from the roughness of the two obscurations - emotional afflictions and conceptual obscurations (Tib.: nyon drib and she drib). Pal (shri) means “glorious”. It implies having the glory of the two ways of benefiting oneself and others. Lastly, yang (gosha) means “melody”, or the Buddha’s speech possessing the 60 extraordinary qualities.

Manjushri is the Bodhisattva of Wisdom because in many Sutras, he spoke on behalf of Buddha Shakyamuni. He was the one who explained the Dharma in detail to Buddha Shakyamuni’s thousands of students. Sometimes, using his wisdom, he requested Buddha Shakyamuni to clarify unclear matters regarding the Buddhadharma.

This prayer text was written by the Great Mipham Rinpoche (1846 - 1912), as part of the longer text, Damcho Pema Karpo. The seven syllable mantra of Manjushri is the king of all mantras. By reciting it, all negative Karmas of speech are purified.

Taking Refuge and Generating Bodhicitta (p21-22)

Short Seven-branch Offering (p23)

Visualization of the Deity (p24)

Offering, Prostration and Praise (p28)

Mantra Recitation (p32)

Offering, Prostration and Praise

Completion Stage (p37)

Dedication of Virtue (p39)

Auspicious Prayers

