Mani Dedication

Homage to the Guru, devas and dakinis!

Three times bliss gone one’s dharmakaya
Chenrezig who looks on all beings of six realms
Eleven faced pervasive like space
To splendrous Amhitabha I bow
Om mani padme hung hrih

May unequaled guide able Shakya
ocean of ten direction’s victors and sons
Kagyu lamas like clouds of offerings
Manifest through the core six syllables
om mani padme hung hrih

May past buddhas’ intent made complete,
Future buddhas’ gathered accumulations,
And present buddhas’ steadfast long life
Manifest through the core six syllables!
om mani padme hung hrih

Joined by karma parents and teachers
and every friend and dear kin I depend on
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen
om mani padme hung hrih

Illness, foes, threats to life and demons
arisen from lust, anger and confusion
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen
om mani padme hung hrih
le kyi drel we pa ma lo pon dang / nyen dun tun trog re shing to pa nam / gon po chen re zig kyi lam na drong / de wa chen du kye war jin gyi lob / om mani padme hung hrih

Kind patrons who ask to be thought of male and female patrons we should not forget Lord Chenrezig guide them on the path Bless them to be born in Dewachen om mani padme hung hrih

Those who give to lama and sangha¹ and those who rely on off’rings and faith food² Lord Chenrezig guide them on the path Bless them to be born in Dewachen om mani padme hung hrih

Evil kings, court, subjects and bad folk who are ill-willed, deceptive and shameless ones Lord Chenrezig guide them on the path Bless them to be born in Dewachen om mani padme hung hrih

Doers of ten non-virtues, five acts³ and the close five wrong doings and all evil deeds Lord Chenrezig guide them on the path Bless them to be born in Dewachen om mani padme hung hrih

Those deceased whose names have been given⁴ All who’ve passed for whom we’ve taken food off’rings Lord Chenrezig guide them on the path Bless them to be born in Dewachen om mani padme hung hrih
Those we’ve heard have died, or have seen die
and all those excluding none who’ve left this world
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen
om mani padme hung hrih

Death by knives, famine, heights, or drowning
virtue-less, sin-less wanderers of bardos
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen
om mani padme hung hrih

Kind mother dri, drinkers of milk and
all beings who eat flesh and blood, excluding none
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen
om mani padme hung hrih

slowed by loads, creatures we beat and ride
if who won’t go, with nose rope must plow and plow
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen
om mani padme hung hrih

Ü, Tsang, Kham, Ngari and the whole world
All cont’nts and sub-cont’nts under the sun
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen
om mani padme hung hrih
Those among the five coarse elements
All beings coarse or subtle, with form or formless
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen
om mani padme hung hrih

hell beings, pretas, an’mals, asuras,
gods and humans, all the beings of the three realms
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen
om mani padme hung hrih

All beings of the ten directions’ realms
without limit, infinite and fathomless
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen
om mani padme hung hrih

This was composed by the fully ordained monk, Konchog Chökyab

Translated into English verse by Virginia Blum 09/25/2012.
This mani dedication prayer was taken from the chos spyod phyogs bsgrigs rtan’i zhal lung “The Collected Daily Practices from the Oral Instructions of Ratna (shri)” or “Daily Prayers” sponsored by, Drikung Kagyu Three Kayas Centre.
jung wa chen po nga la ne che te / zug chen zug me tra rag sem
chen nam / gon po chen re zig kyi lam na drong / de wa chen du
kye war jin gyi lob/ om mani padme hung hrih

nyal wa yi dag dun dro lha ma yin / lha mi la sok kham sum sem
chen nam / gon po chen re zig kyi lam na drong / de wa chen du
kye war jin gyi lob/ om mani padme hung hrih

chod chu shing kam rab jyam ta le / de shin ting pag ka we sem
chen nam / gon po chen re zig kyi lam na drong / de wa chen du
kye war jin gyi lob/ om mani padme hung hrih

1 Here the translation literally reads: ‘Those who donate representations of
enlightened body, speech and mind to the Lama and the Sangha’ but in order to keep
the proper number of syllables, it was abbreviated.
2 The word *sku glu* here is translated as ‘offerings’ though it is often translated as
‘ransom offering’ which refers to a practice involving an effigy, but according to
Drupon Thinley Ningpo in this context *sku glu* is refering to a donation that is made
to lamas in exchange for prayers. He also says that in this line the prayer is for those
lamas and so forth who are in danger of misusing offerings that are made to them in
good faith.
3 The ‘five acts’ are the five acts of immediate retribution (the five heinous crimes).
4 Here the literal translation would be ‘beige dedication letters that have been given
by hand.’ Drupon Thinley Ningpo says that here what is being referred to is a
traditional practice of writing the name of someone who has died on a certain type of
paper that is beige colored and giving it to an lama as a request for prayers.
5 The literal translation of this line would be: “those who die by knives or famine,
corpses (found) in water or on mountain passes, and so forth”
6 A *dri* is a female yak. Also it actually say ‘those who drink milk and yogurt’ but
here it is abbreviated to milk, in order to fit into nine syllables.
7 Here the literal translation would be, ‘the (other) three continents and the
subcontinents’ also this can be understood with an alternate translation of ‘dzam bu
gling in the proceeding line as ‘jambudvipa’ instead of ‘world’ both translations are
accurate but, as a world system is made up of four continents and four sub-
continents, then jambudvipa, which is ‘our world’ or ‘continent’ is one of the three,
so the next line includes reference to the other three.
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