The Meditation-Recitation of Black Manjushri

Composed by Lama Zopa Rinpoche

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Practice Requirements:
Anyone can do this practice. However, you are permitted to generate yourself as Black Manjushri only if you have received:

- the initiation (wang) of this aspect of Black Manjushri
- or the initiation of any deity of performance, yoga, or highest yoga tantra and the subsequent permission (jenang) of Black Manjushri
- or the initiation of any deity of the tathagata type of action tantra and the subsequent permission of Black Manjushri

Otherwise, you should visualize Black Manjushri above your head or in front of you.
The Meditation-Recitation of Black Manjushri

NAMO MAÑJUŚHRIYE

Here is a convenient way to perform the meditation-recitation of Black Manjushri from the Golden Dharmas of the Sakyas.

Taking Refuge and Generating Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KI CHHOG NAM LA
   I take refuge until I am enlightened
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
   In the Buddha, the Dharma, and the Supreme Assembly.
DAG GI JIN SOG GYI PĀI TSHOG NAM KYI
   By my merits of generosity and so forth,
DRO LA PHĀN CHHIR SANG GYÄ DRUB PAR SHOG (3x)
   May I become a buddha to benefit transmigratory beings. (3x)

Visualization

Purify everything in emptiness:

ōṂ SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚHUDDHO ‘HĀṂ

DE TONG YING LĀ RANG NYI JAM PĀL NAG
   From within the sphere of bliss and emptiness,
ZHĀL THRÖ CHĀN SUM CHHAG NYI LEG RĀL NAM
   I arise as Black Manjushri with a wrathful face, three eyes, and two hands holding a scripture and a sword.
**Mantra Recitation**

*With this visualization recite:* 

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**Short Mantra:**

```om ra pa cha na dhīḥ hum```

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**Mantra of Black Manjushri:**

```om ra pa cha na dhīḥ hum```
Recite the mantras as many times as possible.

At the end, offer the torma.

**Torma Offering**

Cleanse and purify the white torma with:

- **OM VAJRA AMṛITA KUṆḌALI HANA HANA HŪṂ PHAṬ**
- **OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚHUDDHO ‘HAM**

Everything becomes emptiness. From within emptiness, from **BHRUṂ** comes a precious vessel, inside of which the torma becomes an ocean of nectar.

**OM ĀḤ HŪṂ (3x)**

From the **HŪṂ** at my heart, rays of light invite the host of deities of Perfect Pure Black Manjushri, who come to rest in front of me. With their tongues of light, they partake of the torma, extracting its essence.

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1. This mantra is composed of both Sanskrit and Tibetan syllables: **OM tra sod / chu sod / dur ta sod / dur mi sod / snying mgo la chod / kha la JAH KAM ŠAM TRAM / rbad PHAṬ SVĀHĀ**
Offer the torma:

\[ \text{OṂ MAÑJUŚHRI KĀLA SAPARIVĀRA IDAṂ BALIṂTA KHA KHA KHĀHI KHĀHI (3x)} \]

Offerings

\[ \text{[OṂ MAÑJUŚHRI KĀLA SAPARIVĀRA ARGHAṂ / PĀDYAMṂ / PUŚHPE / DHŪPE / ĀLOKE / GANDHE / NAIVIDYA / ŚHAPTA PRATĪCCHHA HŪṂ SVĀHĀ]} \]

Praise and Request

\[ \text{RAB JAM GYÄL WÄI YE SHE TRIN NGÖN LÄ} \]
\[ \text{You bind all collections of faults with the satisfying rain of blessings} \]

\[ \text{JIN LAB DRU CHHAR JO WÄ NYE TSHEG KÜN} \]
\[ \text{Descending from the rainclouds of the transcendental wisdom of the infinite victorious ones,} \]

\[ \text{JOR ZHING PHÄN DANG DE WÄI CHHOG JIN PA} \]
\[ \text{And you bestow the most excellent benefit and bliss.} \]

\[ \text{GÖN PO JAM PÄI YANG LA CHHAG TSHÄL LO} \]
\[ \text{To Manjushri the Savior, I prostrate.} \]

\[ \text{LHA CHHOG KHYÖ KYI DAG CHAG YÖN CHHÖ NAM} \]
\[ \text{O supreme deity, clear away the three types of spirits that harm our accomplishment of the two aims} \]

\[ \text{DÖN NYI DRUB LA DÖN SUM NÖ PA DANG} \]
\[ \text{And the faults of inauspicious elements, corpse pollution, and so forth} \]

\[ \text{SA DRA RO DRIB SÖG KYÖN SÄL ZHING} \]
\[ \text{For us practitioners and benefactors.} \]

\[ \text{CHHOG THÜN NGÖ DRUB DRUB PAR JIN GYI LOB} \]
\[ \text{Grant your blessings that I may achieve the supreme and common realizations.} \]

Thus, make praises and requests.
Hundred-Syllable Vajrasattva Mantra

OṂ VAJRASATVA SAMAYA / MANUPĀLAYA / VAJRASATVA TVENOPATIṢHṬHA / DṚIDHO ME BHAVA / SUTOŠHYO ME BHAVA / SUPOŠHYO ME BHAVA / ANURAKTO ME BHAVA / SARVASIDDHIM ME PRAYACCHHA / SARVA KARMASU CHA ME / CHITTAM ŚHRĪYAM KURU HŪṂ / HA HA HA HA HOḤ / BHAGAVAN SARVATATHĀGATA / VAJRA MA ME MUṆCHA / VAJRĪ BHAVA / MAHĀ SAMAYASATVA ĀḤ HŪṂ PHAṬ

Dedication

GE WA DI YI NYUR DU DAG
Due to this virtue, may I quickly
JAM PĀL PA WO DRUB GYUR NĀ
Become Hero Manjushri
DRO WA CHIG KYANG MA LŪ PA
And lead all transmigratory beings,
DE YI SA LA GŌ PAR SHOG
Without exception, to that state.

Request to Remain

DIR NI TEN DANG LHĀN CHIG TU
Please remain here together with this image
DRO WĀI DON DU ZHUG NĀ KYANG
For the welfare of transmigrating beings,
NĀ ME TSHE DANG WANG CHHUG DANG
And excellently bestow good health, long life, power, wealth
CHHOG NAM LEG PAR TSĀL DU SŌL
And the supreme attainment.

OṂ SUPRATIṢHṬHA VAJRAYE SVĀHĀ
Auspicious Prayer

Nyin mo de leg tshän de leg
May there be the auspiciousness of the Three Rare Sublime Ones that is

Nyī māi gung yang de leg shing
Happiness and excellent in the day, happiness and excellent at night,

Nyin tshän tag tu de leg päi
Happiness and excellent at noon,

Kön chhog sum gyi tra shi shog
And always happiness and excellent both day and night.

If you are not offering a torma, recite the hundred-syllable mantra and recite “O supreme deity...,” “Due to this virtue...,” and “May there be the auspiciousness...”
The Benefits of This Practice

This meditation-recitation averts all spells, cursing spirits, black magic, and curses of the ancient writings. It averts all epidemics and infectious diseases, spirits and interferers, evil demons, and bad astrological charts. It averts [the effects] of the ritual master of the sangha assembly performing wrathful rituals and initiations without first subduing the ground. It averts all types of uncleanliness and pollution from corpses, defilements, masonry work, and the demolishing of old houses. In short, all evils, negative beings, bad business transactions, and so forth—whatever one may think of—is all averted by this meditation-recitation. It also cures internal illnesses, tumors, phlegm diseases, and so forth.

Recite also the mantra of the Most Secret Hayagriva:

HRĪḤ VAJRA KRODHA HAYAGRĪVA HULU HULU HŪṂ PHAṬ

Colophons:

Original Colophon:
Composed by the one with nothing in this or future lives, the one with the name of Thubten Zopa, for the benefit of oneself and others. Scribed by Losang Sherab.

Publisher’s Colophon:
Care of Dharma Materials

Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ཨ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OṂ ĀḤ HŪṂ or the Heart Sutra, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.
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Our organization is based on the Buddhist tradition of Lama Tsongkhapa of Tibet as taught to us by our founder, Lama Thubten Yeshe and our spiritual director, Lama Thubten Zopa Rinpoche.

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