The Meditation-Recitation of Black Manjushri

༄༅། །འཇམ་དཔལ་ནག་པོའི་སོམ་སྡེ་བཞུགས་སོ།།

Composed by Lama Zopa Rinpoche

Translated by Fabrizio Pallotti Champa Pelgye

FPMT

Lama Zopa Rinpoche
Practice Series
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 Lama Zopa Rinpoche Practice Series is a special collection of practice materials that serves to present and preserve Rinpoche’s practice lineage, oral instructions, and translations.
The Meditation-Recitation of Black Manjushri

NAMO MAṆJUŚHRIYE

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 KYI 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 PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)
May I become a buddha to benefit transmigratory beings. (3x)

Visualization

Purify everything in emptiness:
OṂ SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚHUDDHO ‘HAṂ

DE TONG YING LÄ RANG NYI JAM PÄL NAG
From within the sphere of bliss and emptiness,
ZHÄL THRÖ CHÄN SUM CHHAG NYI LEG RÄL NAM
I arise as Black Manjushri with a wrathful face, three eyes, and two hands holding a scripture and a sword.
RIN CHHEN RÜ PĀI GYĀN DĀÑ ME PUNG Ü
I am adorned with precious bone ornaments.

KYIL TRUNG TSHŪL GYI ZHUG PĀI NĀ SUM DU
In the midst of a mass of fire, I am seated in the cross-legged position.

DＲＵ SＵＭ GＹＩ TＳＨĀＮ TＨＵＧ KĀＩ NＧＡＧ TＨＲＥＮＧ LĀ
My three places are marked with the three grain syllables.

Ö ZＥＲ MＥ TＳＥ ＣＨＨＩ NＡＮＧ KＹＡＢ ＰＡＲ ＴＨＲŌ
From the mantra rosary at my heart, flames of clear light emanate, pervading both the inside and outside of my body.

DＩＧ ＤＲＩＢ ＮĀ ＤŌＮ ＮＹＥ ＴＳＨＥ ＫŪＮ ＪＡＮＧ ＳＨＩＮＧ
All negative karmas, obscurations, sicknesses, spirits, and dangers are purified.

JĀ PHＵＲ ＢŌ ＴＯＮＧ ＰＡＲ ＳＯＧ ＳＥＧ ＰＡＲ ＧＹＵＲ
Black magic, curses, and so forth are burned away.

**Mantra Recitation**

*With this visualization recite:*

**Short Mantra:**

༄༅། །ོམ་་ི་ཉ་པ་ཙ་ན་དྷཿ་ཧཱུཾ། །

OṂ A RA PA CHA NA DHĪḤ HŪṂ

**Mantra of Black Manjushri:**

༄༅། །ོམ་ཞ་རེ་་ཞེ་ང་དུ་པ་ཞེ་དུ་མི་ཞེ་དུ་ཞེ་གུ་མགོ་ལ་ ལ་ཆོད། ཁ་ལ་ཛཿ ཀཾ་ཤཾ་ཏྲཾ། རྦད་ཕཊ་སྭཱཧཱ། །

OṂ TRＡ SŌ / CＨＨＵ SŌ / DＵＲ ＴＡ SŌ / DＵＲ ＭＩ ＳŌ / ＮＹＩＮＧ ＧＯ ＬＡ ＣＨＨŎ / KＨＡ ＬＡ ＪＡＨ ＫＡＭ ＳＨＡＭ ＴＲＡＭ / ＢＡ ＰＨＡＴ ＳＶĀＨĀ¹

Recite the mantras as many times as possible.
At the end, offer the torma.

If you are not offering a torma, recite the Hundred-Syllable Vajrasattva Mantra (page 7) followed by Request, “O supreme deity…” (page 6); Dedication, “Due to this virtue…” (page 7); and Auspicious Prayer, “May there be the auspiciousness…” (page 8).

**Torma Offering**

Cleanse and purify the white torma with:

\[
\text{OṂ VAJRA AMṚITA KUṆḌALI HANA HANA HŪṂ PHAṬ} \\
\text{OṂ SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA} \\
\text{ŚHUDDHO ‘HAM} \\
\]

\[
\text{TONG PĀI NGANG LĀ DHRUM LĀ RIN PO CHHEI NŌ DU TOR MA DŪ} \\
\text{TSII GYA TSHOR GYUR} \\
\text{Everything becomes emptiness. From within emptiness, from} \\
\text{BHRUṂ comes a precious vessel, inside of which the torma} \\
\text{becomes an ocean of nectar.} \\
\]

\[
\text{OṂ ĀḤ HŪṂ (3x)} \\
\]

\[
\text{RANG GI THUG KĀI HUM GI Ö ZER GYI / JE TSÜN JAM PĀL NAG PŌI} \\
\text{LHA TSHOG NAM / CHĀN DRANG DŪN DU ZHUG PĀI JAG Ō KYI / PU} \\
\text{GŪ TOR CHŪ DRANG TE SŌL WAR GYUR} \\
\text{From the HŪṂ at my heart, rays of light invite the host of} \\
\text{deities of Perfect Pure Black Manjushri, who come to rest in} \\
\text{front of me. With their tongues of light, they partake of the} \\
\text{torma, extracting its essence.} \\
\]

Offer the torma:

\[
\text{OṂ MAṆJUŚHRI KĀLA SAPARIVĀRA IDAṂ BALĪṂTA KHA KHA} \\
\text{KHĀḤI KHĀḤI (3x)} \\
\]
Offerings

[OM MAÑJUŚHRI KĀLA SAPARIVĀRA ARGHAM / PĀDYAM / PUSHPÆ / DHŪPE / ĀLOKE / GANDHE / NAVIDYA / ŚHAPTA PRATĪCCHHA HŪṂ SVĀHĀ]

Praise

RAB JAM GYÄL WÄI YE SHE TRIN NGÖN LÄ
   You bind all collections of faults with the satisfying rain of blessings
JIN LAB DRU DRUHAR JO WÄ NYE TSHOG KÜN
   Descending from the rainclouds of the transcendental wisdom of the infinite victorious ones,
JOR ZHING PHÄN DANG DE WÄI CHHOG JIN PA
   And you bestow the most excellent benefit and bliss.
GÖN PO JAM PÄI YANG LA CHHAG TSHÄL LO
   To Manjushri the Savior, I prostrate.

Request

LHA CHHOG KHYÖ KYI DAG CHAG YÖN CHHÖ NAM
   O supreme deity, clear away the three types of spirits that harm our accomplishment of the two aims
DÖN NYI DRUB LA DÖN SUM NÖ PA DANG
   And the faults of inauspicious elements, corpse pollution, and so forth
SA DRA RO DRIB SOG KYÖN SÄL ZHING
   For us practitioners and benefactors.
CHHOG THÜN NGÖ DRUB DRUB PAR JIN GYI LOB
   Grant your blessings that I may achieve the supreme and common realizations.

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

OM VAJRASATVA SAMAYA / MANUPĀLAYA / VAJRASATVA TVENOPATIṢHṬHA / DRĪḌHO ME BHAVA / SUPOṢHYO ME BHAVA / SUPOṢHYO 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 DŌN 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.

OM SUPRATIṢHṬHA VAJRAYE SVĀḤĀ
Auspicious Prayer

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

*Nyi mäi 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...”

Notes

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 JAHING KAM SAM TRAM / rbad PHAT SVAHĀ.
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 (་) 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.
The Foundation for the Preservation of the Mahayana Tradition (FPMT) is an organization devoted to preserving and spreading Mahayana Buddhism worldwide by creating opportunities to listen, reflect, meditate, practice, and actualize the unmistaken teachings of the Buddha and, based on that experience, spreading the Dharma to sentient beings.

We provide integrated education through which people’s minds and hearts can be transformed into their highest potential for the benefit of others, inspired by an attitude of universal responsibility and service. We are committed to creating harmonious environments and helping all beings develop their full potential of infinite wisdom and compassion.

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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Foundation for the Preservation of the Mahayana Tradition, Inc.
1632 SE 11th Avenue, Portland, OR 97214, USA
+1 (503) 808-1588
www.fpmt.org
onlinelearning.fpmt.org
shop.fpmt.org