



Black Manjushri Sadhana

Namo Manjughoshaya

A. The Actual Practice

1. To begin with, the time is before dawn, when the twinkling of the stars has not faded.
2. The expelling of the breath is to imagine that all your inner illness, demons, and obstacles issue forth in the form of mist as you draw in the breath through the right nostril and expel it through the left three times.
3. The direction to face being the east.
4. The physical posture is for the body to be in the vajra position with the spine held straight.
5. The deity meditation begins with the preliminaries of taking refuge and awakening bodhicitta.

TAKING REFUGE AND BODHICITTA

In the Buddha, Dharma and Sangha
I take refuge until Enlightenment is reached.

Through deeds of Giving and other Perfections,
May I attain Buddhahood for the sake of all sentient beings. [3x]

THE SEVEN LIMITLESS MEDITATIONS

Limitless Love – May all beings have happiness and its causes.

Limitless Compassion – May all beings be free from suffering and its causes.

Limitless Joy – May all beings never be separated from the great happiness that is beyond all misery.

Limitless Equanimity – May all beings always dwell in equanimity, unaffected by attraction to dear ones and aversion to others.

Limitless Health – May all beings recover from the sicknesses of mind and body and enjoy good health now and forever.

Limitless Ecological Regeneration – May all beings relax in a pure and healthy outer and inner environment now and forever.

Limitless Peace – May all beings enjoy inner and world peace now and forever.

MEDITATION ON EMPTINESS

OM BENZA AMRITA KUNDALI HANA HANA HUNG PHAT

OM SVABHAVA SHUDDHAH SARVA DHARMA SVABHAVA SHUDDHO HAM

All things are naturally pure, the nature of space, including me.

SELF-GENERATION AS BLACK MANJUSHRI

Imagine that from a state of emptiness appears a PAM which becomes a lotus, and an AH which becomes a moon-disc. On its surface is a blue-black DHIH, the essence of your consciousness, from which light rays shine, making offerings to the Buddhas, and benefiting sentient beings. They are re-absorbed (*into the DHIH*) and from its total transformation, you appear as Peaceful Manjushri, blue-black in colour, with one face and two hands. The right hand thrusts a sword toward the sky, and the left holds at the heart the stem of an Utpala flower whose petals unfold beside the ear, and support a volume of the Prajnaparamita (Perfection of Wisdom). He is adorned with various silken garments and jewel ornaments, and is seated in the vajra position, in the midst of the blazing flames of wisdom.

Light shines from the heart of myself as Peaceful Manjushri inviting the Wrathful Manjushris, which dissolve into my heart. Then I myself instantaneously become the Wrathful Manjushri, black in colour, with black hair tied up in knot on the crown, having a single face and two hands with three red and bulging eyes. His fangs are bared, his tongue curled up and his belly is large. With the sword in his right hand blazing with flames, he suppresses obstructing demons, and with the left holds a book at his heart. He sits in the midst of a blazing mass of flames with his right leg drawn in and the left extended. On the crown of my head sits the Root Guru in the form of Akshobya Buddha.

NAMO GURUBHYA

NAMO SARVA TATHAGATA ARYA MANJUSHRI SAPARIVAREBHYA

OFFERINGS

OM ARYA MANJUSHRI SAPARI-WARA ARGHAM PRATICCHA HUM SVAHA
[water for drinking]

OM ARYA MANJUSHRI SAPARI-WARA PADYAM PRATICCHA HUM SVAHA
[water for washing]

OM ARYA MANJUSHRI SAPARI-WARA PHÜPE PRATICCHA HUM SVAHA
[flowers]

OM ARYA MANJUSHRI SAPARI-WARA DHUPE PRATICCHA HUM SVAHA
[incense]

OM ARYA MANJUSHRI SAPARI-WARA DIPE PRATICCHA H HUM SVAHA
[light]

OM ARYA MANJUSHRI SAPARI-WARA GANDHE PRATICCHA HUM SVAHA
[perfume]

OM ARYA MANJUSHRI SAPARI-WARA NAIVIDYE PRATICCHA HUM SVAHA
[food]

OM ARYA MANJUSHRI SAPARI-WARA SHABDA PRATICCHA HUM SVAHA
[music]

MANTRA RECITATION

The essential of the mantra for recitation is to imagine that in your heart, on a moon-disc, is a blue-black DHIH around which is a rosary of the mantra, black in colour, emanating light rays of five different colours, and circling to the right.

**OM PRASO / CHUSO / DURTASO / DURMISO / NYING GOLA CHO / KALA DZA / KAM SHAM
TRAM BHE PHET SOHA**

As you recite the mantra many times, visualize that nectar beams radiate from Black Manjushri's heart, purifying you.

First, the nectar rays flow down pushing all the disease, spirit harms, true sufferings and the causes of true sufferings, all the disturbing thoughts and the three poisonous minds, all the obstacles to having the fully knowing mind out through one's lower doors and pores. You can visualize all sickness coming out of the body in the form of pus and blood. Visualize all obstacles exiting the body in the form of dirty liquid, smoke, and fog.

Then below you the earth cracks open and nine stories down is Yama, the Lord of Death. All those things that have been washed out of the body collect, transform into nectar, and enter Yama's mouth, completely satisfying

him. At the end, his mouth closes and is sealed with a golden double vajra; thus, it is impossible for those things to come back again. Then the earth closes.

Second, purify by again reciting the mantra. Nectar rays are emitted suddenly and very strongly from Black Manjushri's heart. In that very second, no sickness and so forth exists, just as darkness disappears when a light is turned on. Feel that your body becomes very clear and calm like crystal. Completely believe that you are free of all suffering and the causes of suffering, all disturbing thoughts, all the actions done with the three poisonous minds that cause illness, and so forth.

Against contagious disease: SARVA DZO RA BEY SHINTAM KURU SVAHA

Against other illnesses: SARVA ROGA BEY SHINTAM KURU SVAHA

Against demonic influence: SARVA DUSHTAM BEY SHINTAM KURU SVAHA

Against ghostly interferers: SARVA VIGHNAN BEY SHINTAM KURU SVAHA

Against all other adverse conditions: SARVA UPADRAWA BEY SHINTAM KURU SVAHA

(Thus one should recite the mantras as the occasion demands)

THE TORMA OFFERING

Inviting the Guests of the Torma Offering

Light shines from the DHIH syllable in my heart inviting glorious Black Manjushri into the space before me.

They partake of the offering by drawing up the essence of the torma through a straw-like tube of vajra light.

Offering the Torma to Black Manjushri

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

(3x or 7x, with lotus-turning mudra)

OM ARYA MANJUSHRI SAPARI-WARA IMAM BALIMTA KAH KAH KHAHI KHAHI HUM PHAT SVAHA

Presenting Outer Offerings to Black Manjushri

OM ARYA MANJUSHRI SAPARI-WARA ARGHAM PRATICCHA HUM SVAHA

(water for drinking)

OM ARYA MANJUSHRI SAPARI-WARA PADYAM PRATICCHA HUM SVAHA

(water for washing)

OM ARYA MANJUSHRI SAPARI-WARA PHÜPE PRATICCHA HUM SVAHA

(flowers)

OM ARYA MANJUSHRI SAPARI-WARA DHUPE PRATICCHA HUM SVAHA

(incense)

OM ARYA MANJUSHRI SAPARI-WARA DIPE PRATICCHA HUM SVAHA

(light)

OM ARYA MANJUSHRI SAPARI-WARA GANDHE PRATICCHA HUM SVAHA
(perfume)

OM ARYA MANJUSHRI SAPARI-WARA NAIVIDYA PRATICCHA HUM SVAHA
(food)

OM ARYA MANJUSHRI SAPARI-WARA SHABDA PRATICCHA HUM SVAHA
(music)

Presenting the Inner Offering to Black Manjushri

OM ARYA MANJUSHRI SAPARI-WARA OM AH HUM

THE SEVEN TANTRIC SELF-HEALING EXERCISES OF BLACK MANJUSHRI

We should keep in mind when beginning this part of the practice that the more mantras we manage to recite the more effective the exercises will be. We should also remember that to make the following seven exercises work well we should complete them with the Mahayana attitudes of compassion and wisdom.

1. Purification of Obstacles and Interferences

Flame-like lights radiate out from our hearts, burning up all our emotional problems, mind pollution, interferences and karmic obstacles that cause sickness and interferences to ourselves, other beings and the environment.

**OM PRASO / CHUSO / DURTASO / DURMISO / NYING GOLA CHO / KALA DZA / KAM SHAM
TRAM BHE PHET SOHA (7x or 21x)**

2. Protection from Sickness

After repeating the essence and action mantras as many times as possible, we should join our thumb to the top joint of the ring finger on each hand and then blow on the tip of the ring finger. Then we should rub the tips of these fingers on the soles of our feet and in the armpits. If we find in these places a black substance then we should put it on the nine entrances to the auric body listed beneath whilst repeating the action mantra. If we do not find a black substance we should imagine one. We now envisage a suit of vajra armor under our skin that protects us from any contagious diseases or pollution entering our body.

1. Soles of the two feet
2. Anus
3. Urethra
4. Navel
5. Mouth

6. Nose
7. Two Eyes
8. Two Ears
9. Crown

**OM PRASO / CHUSO / DURTASO / DURMISO / NYING GOLA CHO / KALA DZA / KAM SHAM
TRAM BHE PHET SOHA (7x or 21x)**

3. Calming Disturbing People and Spirits

With our hands joined together, above the crown of the head, in the prostration mudra we click our tongue against the top palate of our mouth and clap our hands together three times. Then we recite the action mantra.

OM PRASO / CHUSO / DURTASO / DURMISO / NYING GOLA CHO / KALA DZA / KAM SHAM TRAM BHE PHET SOHA (7x or 21x)

4. Suppressing Interferences

Visualizing our self in the aspect of Black Manjushri, we have to sit with our knees brought up to our chest with our arms wrapped around them, we then place the big toe of our right foot over the big toe of our left foot. Keeping this posture we should press down and trap all interferences under our feet causing them to become weaker and powerless.

OM PRASO / CHUSO / DURTASO / DURMISO / NYING GOLA CHO / KALA DZA / KAM SHAM TRAM BHE PHET SOHA (7x or 21x)

5. Healing Nectars

With a container of water placed in front of us, visualizing our self in the aspect of Black Manjushri, we imagine nectar radiating from the letter HUNG at our heart. This nectar flows with our breath and the special qualities are transferred to the water when we blow on it. The water transforms into nectar. Finally, Black Manjushri dissolves into the water, making it so powerful that those who drink it are purified of their obscurations and sicknesses caused by negative karma and physical health problems improve.

OM PRASO / CHUSO / DURTASO / DURMISO / NYING GOLA CHO / KALA DZA / KAM SHAM TRAM BHE PHET SOHA (7x or 21x)

6. Healing Arthritis

Drink the healing water and recite the action mantra before blowing on our mala. Then massage, outwardly towards the extremities, the affected limbs and joints. When tiny wounds appear on the extremities it is a sign that we are healed. To heal this condition we should also try to avoid eating meat and consuming strong alcoholic drinks.

OM PRASO / CHUSO / DURTASO / DURMISO / NYING GOLA CHO / KALA DZA / KAM SHAM TRAM BHE PHET SOHA (7x or 21x)

7. Healing Nightmares

Either when awakening from a bad dream or nightmare, or if possible during the dream, or before falling asleep when you do the yoga of sleep, we should visualize our self as Black Manjushri who emanates wisdom fires that burn up the bad dreams or negative feelings and nightmares.

OM PRASO / CHUSO / DURTASO / DURMISO / NYING GOLA CHO / KALA DZA / KAM SHAM TRAM BHE PHET SOHA (7x or 21x)

DEDICATION

Gye Wa Di Nyur Du Dag
Jamphel Nagpo Drup Gyur Ne
Drowa Chik Chang Malu Pa
De Yi Sa La Gopar Shok

By this virtue may I quickly attain
the enlightened experience of Black Manjushri
and lead all sentient beings without exception to that ground.

Shide Sem Chog Rinpoche
Ma Kiepa Nam Kye Gyur Chik
Kiepa Nyampa Mepa Yang
Gong Ne Gong Tu Pel War Shok

May the precious, healthy and happy mind of peace,
which is not yet born, arise and grow.
Which is born have no decline and increase forever more.

VERSE OF AUSPICIOUSNESS

Nyimo Delek Tsen Delek
Nyime Gung Yang Delek Shin
Nyintsen Taktu Delek Pe
Kon Chok Sum Gyi Jin Gyi Lob
Kon Chok Sum Kyi Ngoe Drup Tsol
Kon Chok Sum Gyi Tra Shi Shok

At dawn or dusk, at night or midday,
May the three jewels grant us their blessings,
May they help us to achieve all realizations,
And sprinkle the path of our lives with various signs of auspiciousness.

B. The Benefits of the Practice

This meditation is very effective if one practices it every day, especially if one has disease, or as a way to help others recover from strong disease.

The benefits of practicing this are the pacification of the torment caused by the Psychological trauma etc, violent sorcery of others; grave illness and plague; fear of harm; obstacles caused by the maras on the basis of bad astrological influences, bad years, months, days, and stars.

Amongst the numerous benefits of this practice it particularly helps, both mentally and physically, those suffering from so-called “incurable” diseases such as AIDS and cancer. It helps us to confront and deal with the negative emotions, such as anger, depression, fear and denial, which arise when we are challenged by such diseases or when we are confronted with problems in our daily life.

This practice also enables us to purify astrological mistakes that happen, for example, when we perform marriage or cremation ceremonies or cut down trees senselessly on astrologically inauspicious days. In fact,

through the recitation of Black Manjushri mantras we protect ourselves from inauspicious and malevolent astrological elements, caused by conjunctions, transits, oppositions, eclipses, comets and other celestial phenomena that could result in sicknesses, accidents, loss of job, social problems and discouraging life experiences.

Completing this practice also stops the harm of black magic and protects us from the interferences of spirits such as nagas who cause plagues, leprosy, possessions and contagious viral epidemics.

Black Manjushri protects us from the four maras {mara of delusion, death, Namyang Lhayé bu ye dud-agitation, mara skandas} that hinder our spiritual practice and success, and halts the negative actions of all malefic beings and geg spirits that obstruct the attainment of long-life.

Such is the power of the mantra, as was attested to by Sachen Kunga Nyingpo with a deep promise, and such has been the invariable experience of all the learned and powerful ones who have engaged in this practice.


The practice of Black Manjushri cuts off black magic, spirit harms such as be de bö tong, all contagious diseases, the evil-side maras who interfere with one's Dharma practice and general success, the bad interferers (called kag) who obstruct the attainment of a certain age of life, and all types of interferers.

It prevents any kind of external or internal disease (*nyen*) caused by different types of angry spirits, such as the upper level spirits (*called de*), intermediate level spirits (*such as tsen and gyäl gong*), and lower spirits (*such as nagas and local spirits*).

SEED SYLLABLES TO VISUALISE

 hung

 pam

 ah

DHIH

