



## ***Black Manjushri Sadhana***

*Namo Manjughoshaya*

**A. The Actual Practice comprises eleven essential points:**

1. To begin with, the essential time is before dawn, when the twinkling of the stars has not faded.
2. The essential of expelling 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 essential direction to face being the east.
4. The essential physical posture is for the body to be in the vajra position with the spine held straight.
5. The essential for 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. [ 3 times ]

## **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 PHEY  
OM SWABHAWA SHUDDHA SARWA DHARMA SOBHAWA 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 Noble Ones, and benefiting sentient beings. They are re- absorbed (*into the DHIH*) and from its total transformation, you appear as Noble 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, bone and jewel ornaments, and is seated in the vajra position, in the midst of the blazing flames of wisdom.

From the sphere of Emptiness, on top of a lotus and sun, 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 my 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 the left extended. On the crown of my head sits the Root-Lama in the form of Akshobya Buddha.

NAMO GURUBHYA

NAMO SARVA TATHAGATA ARYA MANJUSHRI SAPARIVAREBHYA

## OFFERINGS

OM SARVA TATHAGATA ARYA MANJUSHRI SAPARIVARA ARGHAM PRATICCHA

AH HUM SVAHA [water for drinking]

OM SARVA TATHAGATA ARYA MANJUSHRI SAPARIVARA PADHYAM PRATICCHA

AH HUM SVAHA [water for washing]

OM SARVA TATHAGATA ARYA MANJUSHRI SAPARIVARA PÜSHPE PRATICCHA AH

HUM SVAHA [flowers]

OM SARVA TATHAGATA ARYA MANJUSHRI SAPARIVARA DHUPE PRATICCHA AH

HUM SVAHA [incense]

OM SARVA TATHAGATA ARYA MANJUSHRI SAPARIVARA DIPE PRATICCHA AH

HUM SVAHA [light]

OM SARVA TATHAGATA ARYA MANJUSHRI SAPARIVARA GANDHE PRATICCHA

AH HUM SVAHA [perfume]

OM SARVA TATHAGATA ARYA MANJUSHRI SAPARIVARA NAIVIDHYE

PRATICCHA AH HUM SVAHA [food]

OM SARVA TATHAGATA ARYA MANJUSHRI SAPARIVARA SHABDA PRATICCHA

AH 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, the*

*cancer as nagas and beings that cause harm as spiders, snakes, and scorpions. 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

Against other illnesses: SARVA ROGA

Against demonic influence: SARVA DUSHTAM

Against ghostly interferers: SARVA VIGHNAN

Against all other adverse conditions: SARVA UPADRAWE

( and to each set of additional syllables one should add: ) 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)

### **Presenting Outer Offerings to Black Manjushri**

OM ARYA MANJUSHRI SAPARIWARA ARGHAM PRATICCHA HUM SVAHA (water for drinking)

OM ARYA MANJUSHRI SAPARIWARA PADHYAM PRATICCHA HUM SVAHA (water for washing)

OM ARYA MANJUSHRI SAPARIWARA PÜSHPE PRATICCHA HUM SVAHA (flowers)

OM ARYA MANJUSHRI SAPARIWARA DHUPE PRATICCHA HUM SVAHA (incense)

OM ARYA MANJUSHRI SAPARIWARA DIPE PRATICCHA HUM SVAHA (light)

OM ARYA MANJUSHRI SAPARIWARA GANDHE PRATICCHA HUM SVAHA (perfume)

OM ARYA MANJUSHRI SAPARIWARA NAIVIDHYA PRATICCHA HUM SVAHA (food)

OM ARYA MANJUSHRI SAPARIWARA SHABDA PRATICCHA HUM SVAHA (music)

## **Presenting the Inner Offering to Black Manjushri**

OM ARYA MANJUSHRI SAPARIWARA 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 (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. Fontanel

**OM AH RA PA TSA NA DHI HUNG**

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

## **7. Healing Nightmares**

Either when awakening from a bad dream or nightmare, or if possible during the dream, we should visualize our self as Black Manjushri who emanates wisdom fires that burn up the dream enemy or negative feelings.

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



## **BENEFITS OF THE PRACTICE**

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 on astrologically inauspicious days. It gives us the opportunity to stop our energy flowing, at the cause of astrological influences, into the wrong path. 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 property, 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 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. This practice stops the superstitious and fearful projections we create, for example when we walk alone in the dark, as well as those relating to digging the earth, cutting trees and moving rocks where nagas abide.

### **B. The Second Main Section is an explanation of the benefits of the practice:**

The benefits of practicing this are the pacification of the torment caused by the violent sorcery of others; grave illness and plague; fear of harm by powerful demons; obstacles caused by the maras on the basis of bad astrological influences, bad years, months, days, and stars; (the risks of) acting as the leader of an assembly of Sangha or as the leader of a large group of people; (the dangers of) initiation where the land has not been brought under control; (the risks of) performing acts of violence and so forth; traveling at night; types of contamination such as contamination a corpse or uncleanness; bad omens; infectious diseases such as ulcerous sores, (the effects of) digging earth in which spirits live, cutting trees in which spirits live, and breaking stones in which spirits live; (the risks of) constructing a new house, or pulling down an old one.

In brief, whatever thoughts of anxiety arise, such as whether you have eaten something you shouldn't have, or bought something you shouldn't have, will be quieted by practicing this.

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.

## Benefits of 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 also cuts off any superstitions that have arisen from doing initiations or wrathful tantric actions at a place belonging to the Sangha but which has not been purified, and seeing inauspicious signs, pollutions, impurities, or corpses.

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*). It cuts off the disease called *lhog pa* and any other superstitions that have arisen by digging earth, cutting trees, or moving rocks in dangerous places, i.e., in places where nagas live. In short, this practice cuts off any superstition that arises from having made any mistakes in one's actions such as eating, walking, etc. It is impossible that this mantra cannot stop these problems, and it has been experienced that this mantra relieves one from ulcers and phlegm disease.

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 heavy disease.

## SEED SYLLABLES TO VISUALISE

འཕྲུལ་པའམ་ ཡུལ་ཨ་

ཨུལ་ཁུང་

DHIH

ཨུལ་ཁུང་