

The Meditation-Recitation of Black Manjushrī

འཇུག་ལ་འཇུག་པ་ལྟ་བུ་གི་སྐོམ་སྡེ་བཞུགས་སོ།།

Composed by Lama Zopa Rinpoche

Translated by Fabrizio Pallottí Champa Pelgye

FPMT



Lama Zopa Rinpoche
Practice Series

Foundation for the Preservation of the Mahayana Tradition, Inc.
1632 SE 11th Avenue
Portland, OR 97214 USA
www.fpmt.org

© 2019

Foundation for the Preservation of the Mahayana Tradition, Inc.
All rights reserved.

No part of this book may be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system or technologies now known or developed, without permission in writing from the publisher.

Set in Calibri 12/15, Century Gothic, Helvetica Light, Lydian BT, and Monlam Uni Ouchan 2.

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 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 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 PÄI 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:

OM SVABHÄVA ŚHUDDHÄḤ SARVA DHARMÄḤ SVABHÄVA
ŚHUDDHO 'HAM

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 RŪ PÄI GYÄN DÄN ME PUNG Ü

I am adorned with precious bone ornaments.

KYIL TRUNG TSHÜL GYI ZHUG PÄI NÄ SUM DU

In the midst of a mass of fire, I am seated in the cross-legged position.

DRU SUM GYI TSHÄN THUG KÄI NGAG THRENG LÄ

My three places are marked with the three grain syllables.

Ö ZER ME TSE CHHI NANG KYAB PAR THRÖ

From the mantra rosary at my heart, flames of clear light emanate, pervading both the inside and outside of my body.

DIG DRIB NÄ DÖN NYE TSHE KÜN JANG SHING

All negative karmas, obscurations, sicknesses, spirits, and dangers are purified.

JÄ PHUR BÖ TONG LA SOG SEG PAR GYUR

Black magic, curses, and so forth are burned away.

Mantra Recitation

With this visualization recite:

Short Mantra:

ॐ ། འུ་ཨ་ཤ་པ་ཅ་ན་ཧྲིཿ་ཧཱུྃ། །

OM A RA PA CHA NA DHĪḤ HŪḤ

Mantra of Black Manjushri:

ॐ ། འུ་སྲ་སོད། ལྷ་སོད། དུར་ཏ་སོད། དུར་མི་སོད། སྣང་མགོ་ལ་
ཚོད། ལ་ལ་ཇཿ་གི་འི་ཧྲིཿ་ཅད་པའ་སྣང། །

OM TRA SÖ / CHHU SÖ / DUR TA SÖ / DUR MI SÖ / NYING GO
LA CHHÖ / KHA LA JAḤ KAḤ ŚHAḤ TRAḤ / BÄ PHAṬ SVÄHÄ¹

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:

OM VAJRA AMṚITA KUṆḌALI HANA HANA HŪṀ PHAṬ
 OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA
 ŚHUDDHO 'HAṀ

TONG PĀI NGANG LĀ DHRUM LĀ RIN PO CHHEI NÖ DU TOR MA DÜ
 TSII GYA TSHOR GYUR

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

OM ĀḤ HŪṀ (3x)

RANG GI THUG KĀI HUM GI Ö ZER GYI / JE TSÜN JAM PĀL NAG PÖI
 LHA TSHOG NAM / CHĀN DRANG DÜN DU ZHUG PĀI JAG Ö KYI / PU
 GÜ TOR CHÜ DRANG TE SÖL WAR GYUR

From the HŪṀ 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.

Offer the torma:

OM MAÑJUŚHRI KĀLA SAPARIVĀRA IDAṀ BALIṀTA KHA KHA
 KHĀHI KHĀHI (3x)

Offerings

[OM MAÑJUŚHRI KĀLA SAPARIVĀRA ARGHAṀ / PĀDYAṀ /
PUṢHPE / DHŪPE / ĀLOKE / GANDHE / NAIVIDYA / ŚHAPTA
PRATĪCCHHA HŪṀ SVĀHĀ]

Praise

RAB JAM GYĀL WĀI YE SHE TRIN NGÖN LĀ

**You bind all collections of faults with the satisfying rain of
blessings**

JIN LAB DRU CHHAR JO WĀ NYE TSHOG KÜN

**Descending from the rainclouds of the transcendental
wisdom of the infinite victorious ones,**

JOR ZHING PHĀN DANG DE WĀI CHHOG JIN PA

And you bestow the most excellent benefit and bliss.

GÖN PO JAM PĀI YANG LA CHHAG TSHĀL 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 KYI KYÖN SĀL 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
 TVENOPATIṢṬHA / DRIḌHO ME BHAVA / SUTOṢHYO ME
 BHAVA / SUPOṢHYO ME BHAVA / ANURAKTO ME BHAVA /
 SARVASIDDHIM ME PRAYACCHHA / SARVA KARMASU CHA
 ME / CHITTAṀ ŚHRĪYAṀ KURU HŪṀ / HA HA HA HA HOḤ /
 BHAGAVAN SARVATATHĀGATA / VAJRA MA ME MUÑCHA /
 VAJRĪ BHAVA / MAHĀ SAMAYASATVA ĀḤ HŪṀ PHAT

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 GÖ PAR SHOG

Without exception, to that state.

Request to Remain

DIR NI TEN DANG LHÄN CHIG TU

Please remain here together with this image

DRO WÄI DÖN 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 TSÄL DU SÖL

And the supreme attainment.

OM SUPRATIṢṬHA VAJRAYE SVĀHĀ

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 tormä, 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 JAḤ KAḤ ŚAḤ TRAḤ / rbad PHAḤ SVÄHÄ.

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 uncleanness 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 HŪḤ 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:

Translated by Fabrizio Pallotti Champa Pelgye. Lightly edited by Sarah Shifferd for FPMT Education Services, December 2014. Mantra of Black Manjushri updated according to the version provided by Lama Zopa Rinpoche, May 2019. Mantras transliterated by Ven. Tenzin Tsomo and checked by Joon Repo, FPMT Education Services, July 2019. Reviewed and edited by Joon Repo, August 2019.

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 (ॐ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪM 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.



Foundation for the Preservation of the Mahayana Tradition

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 unmistakable 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.



FPMT Education Services

Education is the very heart of FPMT. Through comprehensive education programs, practice materials, and training programs, FPMT Education Services nourishes the development of compassion, wisdom, kindness, and true happiness in individuals of all ages. More information about FPMT Education Services can be found on the FPMT website as well as in regular news updates. A variety of practice and study materials are available in various languages, in hard copy and digital formats.

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



Foundation for the Preservation of the Mahayana Tradition