

## A Short Practice of Black Manjushri

First visualize Guru Shakyamuni Buddha in front of you.

### Refuge and Bodhichitta

I go for refuge until I am enlightened  
 To the Buddha, the Dharma and the Supreme Assembly.  
 By my merit from giving and other perfections  
 May I become a buddha in order to benefit all sentient beings. (3x)

Sang gyä chö dang tshog kyi chog nam la  
 Jang chhub bar du dak ni kyab su chhi  
 Dag gi jin sog gyi päi sö nam kyi  
 Dro la phän chhir sang gyä drub par shog (3x)

### Visualization

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO  
 HAM

I and all phenomena become empty.

*If you have received the Black Manjushri initiation, generate as follows:*

*(If you have not received the initiation visualize Black Manjushri above the crown of your head.)*

While in the state of emptiness, the syllable BAM appears and transforms into a lotus. On this appears an AH, which transforms into a moon disc.

Above that appears RAM, which transforms into a sun disc mandala.

Above that my own consciousness appears as a very magnificent black HUM. From that, I appear as the extremely wrathful Black Manjushri.

Black Manjushri is extremely wrathful with one face and two arms. The right hand holds a flaming wisdom sword raised up into the sky that eradicates all interferers. The left hand holds a Prajna Paramita text at the heart. Half the hair is bound at the crown of the head, the other half falls loosely in single strands to cover the upper part of the holy body.

His large belly hangs down and he wears a tiger-skin lower garment. He has a crown of five skeleton heads and a garland of fifty freshly slaughtered heads hanging from his neck. His three eyes are red and round and in the nature of YAM, RAM, and BAM. With his right leg drawn in and his left stretched out straight, he stands at the very center of a mass of intensely blazing flames.

Abiding on the crown of his head is my root guru in the aspect of Amoghasiddhi who appears in the form of the lord of the family. At his heart is a sun disc on which stands a black HUM at the center surrounded clockwise by the mantra:

OM TRA SÖ CHU SÖ TUR TA SÖ TUR MI SÖ NYING GO LA CHÖ KHA  
LA JAH KAM SHAM TRAM BÄ PHAT SVAHA (21x, 108x, or more)

*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.*

## Dedication

*Finally dedicate with strong bodhichitta. Bodhichitta is the ultimate good heart, cherishing all sentient beings as yourself – even more than your own life – wishing to free them from all suffering, from all that is undesirable and wishing to lead them to the most desirable, peerless happiness, full enlightenment. Without bodhichitta you cannot benefit others extensively and even the works done for yourself cannot be completely successful.*

Due to all these merits created by me and all sentient beings, may any being, just by seeing, hearing, touching, remembering, or talking about me, receive all happiness, and may all their suffering be pacified.

Due to all these merits, may I receive Manjushri and lead all sentient beings to enlightenment as quickly as possible.

## The 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.

## Colophon:

This is originally taken from the sadhana of the Wrathful Black Manjushri that was arranged by Changkya Rolpäi Dorje. This text was translated, with commentary, by the Lawudo Lama Thubten Zopa Rinpoche, Tushita Retreat Centre, McLeod Ganj, Dharamsala, India, January 4, 1985. It was originally reformatted by Murray Wright, FPMT Central Office, August 1993.

The above practice is an abbreviated version of the original for the purpose of reciting the mantra of Black Manjushri in order to counteract the spread of SARS disease as recommended by Lama Zopa Rinpoche. Extracted, reformatted, and lightly edited by Kendall Magnussen and Ven. Constance Miller, FPMT Education Services, April 2003.