



༄༅། །འཇམ་དབྱངས་ནག་པོའི་སྒོམ་བསྐྱེད་ཉམས་ལེན་བཞུགས་སོ།
ངལ་གསོ་རང་བཞིན་བཅོས་ཐབས།

NgalSo Tantric Self-Healing Practice of Black Manjushri

The practice of Black Manjushri helps us to heal our
deep inner negative emotions and mental sufferings.

ངལ་གསོ་



NGALSO
Western Buddhism



T.Y.S. Lama Gangchen
Tibetan Lama World Healer

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The practice of Black Manjushri helps us to heal our deep inner negative emotions and the mental sufferings. It is a powerful antidote against the harm and disturbances caused by negative astrological influences

Lama Gangchen



Peace Publications



Dedication

*May all the inner darkness caused by our negative emotions
such as anger, jealousy and pride be destroyed by the wrath
of Black Manjushri.*

*May anyone who recites the mantra of Black Manjushri be protected
from all kinds of inner and outer harm and danger caused
by astrological or malefic influences.*

*May all living beings enjoy inner and outer peace now and forever
by the attention of all human beings
by the blessings of all the holy beings
May everything be auspicious!*

T.Y.S. Lama Gangchen

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Lama Gangchen Peace Publications

Kunpen Lama Gangchen

lgpp.org

ahmc.ngalso.net

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Editing: Lama Caroline

Graphic layout: Renata Reis

Image of Black Manjushri courtesy of www.tsemtulku.com

First edition: 2002

Second edition: 2008

Third edition: 2015

The healing techniques used in this practice are not intended to replace treatment from a qualified medical practitioner; they can however be used to aid both the physical and mental healing process.

This NgalSo Black Manjushri Practice was composed by T.Y.S. Lama Gangchen in July 1996 during a visit to Brazil, but was not publicly presented until the Easter retreat at the Albagnano Healing Meditation Centre in Italy in March 2002. It is based on the text of Changya Rolpe Dorje.

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Introduction

Black Manjushri is the wrathful healing form of Manjushri, the Buddha of Wisdom. The practice of Black Manjushri helps us to heal our deep inner negative emotions and the mental sufferings that arise due to problems or sickness; it is also a powerful antidote against the harm and disturbances caused by negative astrological influences.

There are numerous benefits to this meditative practice; above all it supports, both mentally and physically, those suffering from so-called incurable diseases. 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 serious health problems or when we are confronted with problems in our daily life.

The practice of Black Manjushri can also be used to purify the negative consequences that can be created when, for example, on astrologically inauspicious days we perform important actions such as a marriage ceremony, a cremation, cut down trees and so on. This practice gives us the opportunity to stop our energy flowing into the wrong path, due to astrological influences. Reciting Black Manjushri mantras protects us from inauspicious and malevolent astrological configurations – caused by conjunctions, transits, oppositions, eclipses, the passage of comets and so on – that can result in sickness, accidents, loss of property, social problems and discouraging life experiences.

If we combine the recitation of mantras with meditation and concentration on this particular form of Manjushri it is also possible to block the harm of black magic and the evil eye and protect our self from the interferences of spirits, such as the Naga serpent spirits, who cause skin problems, infectious diseases and contagious viral epidemics.

Black Manjushri protects us from the four maras that hinder our spiritual practice and success. It also halts the negative actions of all malefic beings and Geg (trouble making) spirits that obstruct the attainment of long life, it protects us from the Tsen (middling) and Gyalpo (king) spirits that cause inner mental sicknesses as well as sicknesses of the physical body.

This practice also offers us a practical solution to stop the superstitious and fearful projections that our mind can 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 Naga serpent spirits abide.

How and when to practice

This practice is most effective when completed daily before sunrise; we should sit facing the eastern direction in the cross-legged lotus posture. However, if it is not possible for us to follow these indications we should do the practice whenever possible and however we feel comfortable.

The traditional Black Manjushri retreat consists of reciting 700,000 Essence Mantras and 10,000 Action Mantras. During the retreat it is advisable to follow a vegetarian diet, avoiding garlic, onions, sesame and alcohol.

This NgalSo Tantric Self-Healing practice, which includes meditational exercises, begins by taking refuge in the Three Jewels and renewing our commitment to generate bodhichitta, the great altruistic mind.

ན་མོ་གྲུ་རུ་བྱེང་། བ་མོ་བྱུ་རྒྱ་ཡ།
ན་མོ་རྣམ་ཡ། བ་མོ་སངས་ཡ།
ན་མོ་ཉི་རྩུ་ཡ།

NgalSo preliminary practices

Meditation on taking refuge

NAMO GURU BYE
NAMO BUDDHAYA
NAMO DHARMAYA
NAMO SANGHAYA
(x3)
NAMO TRI RATNAYA

Meditation on taking refuge and generating bodhichitta

sang gye choe dang tsog kyi chog nam la
jang chub bar du dag ni kyab su chi
dag ghi jin sog gyi pai so nam kyi
dro la pen chir sang gye drub par shog

སངས་རྒྱལ་ཚེས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ། །
བྱང་ཚུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཆི། །
བདག་གིས་སྤྱོད་སོགས་བགྱིས་པས་བསོད་ནམས་ཀྱིས། །
འགྲོ་ལ་པན་སྤྱིར་སངས་རྒྱལ་འགྲུབ་པར་ཤོག། །

NgalSo preliminary practices

Meditation on taking refuge

I pay homage to the Guru
and the three jewels:
the Buddha,
his teachings
and the spiritual community.

Meditation on taking refuge and generating bodhichitta

In the Buddha, Dharma and Sangha I take refuge until enlightenment.
Through the practice of generosity and the other perfections, may
I become a Buddha for the benefit of all sentient beings.

སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ལྡན་པར་གྱུར་ཅིག །
སེམས་ཅན་ཐམས་ཅད་སྤྲུག་བསྐྱེད་དང་སྤྲུག་བསྐྱེད་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག །
སེམས་ཅན་ཐམས་ཅད་སྤྲུག་བསྐྱེད་མེད་པའི་བདེ་བ་དང་མི་འབྲལ་བར་གྱུར་ཅིག །
སེམས་ཅན་ཐམས་ཅད་ཉེ་རིང་ཆགས་སྣང་གཉིས་དང་བྲལ་བའི་བཏང་སྦྱོམས་ལ་
གནས་པར་གྱུར་ཅིག །

The seven limitless meditations

semchen tamche dewa dang dewai gyu dang denpar gyur chik

semchen tamche dungal dang dungal gyi gyu dang drelwar gyur chik

semchen tamche dungal mepai dewa dang min drelwar gyur chik

semchen tamche nyering chak dang nyi dang drelwai tangnyom la nepar gyur chik

semchen tamche lu sem gyi du ngal so shing trai yun lu sem de wa dang denpar gyur chik

semchen tamche ngalso topching chinang nogchu koryuk dangshing tsangmar ne gyur chik

semchen tamche dang zambuling gi kye dro tadag chyi nang ghi shide dhuekun denpar gyur chik

སེམས་ཅན་ཐམས་ཅད་ལུས་སེམས་ཀྱི་སྤྱད་བསྐྱེད་ལས་གསོ་ཞིང་འབྲེལ་ཡུན་ལུས་
སེམས་བདེ་བ་དང་ལྡན་པར་གྱུར་ཅིག །

སེམས་ཅན་ཐམས་ཅད་ངལ་གསོ་ཐོབ་ཅིང་སྲི་ནང་སྣོད་བརྟུང་ཁོར་ཡུག་དངས་ཤིང་
གཙང་མར་གནས་གྱུར་ཅིག །

སེམས་ཅན་ཐམས་ཅད་དང་འཇམ་བུ་སྦྱིང་གི་སྦྱི་འགོ་མཐའ་དག་སྲི་ནང་གི་ཞི་བདེ་
དང་དུས་ཀུན་ལྡན་པར་གྱུར་ཅིག །

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 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 pollution and enjoy relative and absolute 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.

ཐམས་ཅད་དུ་ནི་ས་གཞི་དག། གསེག་མ་ལ་སོགས་མེད་པ་དང་། །
ལག་མཐེལ་ལྟར་མཉམ་བེད་རྒྱུ། །རང་བཞིན་འཇམ་པོར་གནས་གུར་ཅིག། །

ལྷ་དང་མི་ཡི་མཚོན་བའི་རྗེས། །དངོས་སུ་བཤམས་དང་ཡིད་གྱིས་སྦྱུལ། །
ཀུན་བཟང་མཚོན་སྤྲིན་སྦྲུལ་ཞེས། །ནམ་མཁའི་ཁམས་ཀུན་བྱུང་གུར་ཅིག། །

Purification of the site

tamche du ni sa shi tak
sekma lasok mepa dang
laktil tarnyam bendurie
rang shin gyampor ne gyur chik

Transformation of the offerings

lha dang mi ye choepe dze
ngoe su sham dang yi kyi trul
kunsang choetrin lana me
namkhe kang kun khyab gyur chik

Offering mantra

OMNAMOBHAGAWATEBENZASARAPRAMARDANETATHAGATHAYA
ARHATE SAMYAK SAM BUDDHAYA TAYATHA OM BENZE BENZE
MAHA BENZE MAHATETSA BENZE MAHAVIDYA BENZE MAHA
BODHICHITTA BENZE MAHA BODHI MANDOPA SAMKRAMANA
BENZE SARWA KARMA AWARANA BHISHO DANA BENZE SOHA

ཨོྫ་ན་མོ་རྣ་ག་མ་ཏེ། བཟོ་སྐྱ་ར་སྤ་མད་ལེ། ཏ་སྐྱ་ག་ཏུ་ཡ། ཨུ་ཏེ་སུ་སྐྱི་
 བུ་རྣ་ཡ།
 ཏུ་སྐྱ། ཨོྫ་བཟོ་བཟོ། མཚུ་བཟོ། མཚུ་ཏེ་ང་བཟོ། མཚུ་བི་བཟོ། མཚུ་བོ་རྣི་
 ཅོ་རྣི་བཟོ། མཚུ་བོ་རྣི་མཚོ་བ་སོ་ག་མ་ཏེ་བཟོ། མཚུ་ག་མ་ཏེ་སྐྱ་མ་ར་ཏེ་བོ་རྣི་ན་
 བཟོ་སྐྱ།

Purification of the site

May the earth become pure
 without roughness or thorns,
 even like the palm of a child's hand and
 smooth in nature like lapis lazuli.

Transformation of the offerings

May the real and imagined offerings of gods and humans, as well
 as the clouds of supreme offerings of Bodhisattva Samantabhadra
 pervade the entire expanse of limitless space.

Offering mantra

OMNAMOBHAGAWATEBENZA SARAPRAMARDANETATHAGATHAYA
 ARHATE SAMYAK SAM BUDDHAYA TAYATHA OM BENZE BENZE
 MAHA BENZE MAHATETSA BENZE MAHAVIDYA BENZE MAHA
 BODHICHITTA BENZE MAHA BODHI MANDOPA SAMKRAMANA
 BENZE SARWA KARMA AWARANA BHISHO DANA BENZE SOHA

དགོན་མཚོག་གསུམ་གྱི་བདེན་པ་དང་། སངས་རྒྱས་དང་བླུང་ཚུབ་སེམས་
དཔའ་ཐམས་ཅད་གྱི་བྱིན་གྱིས་བརྒྱབས་དང་། ཚོགས་གཉིས་ཡོངས་སུ་
རྫོགས་པའི་མངའ་ཐང་ཆེན་པོ་དང་། ཚོས་གྱི་དབྱིངས་རྣམ་པར་དག་ཅིང་
བསམ་གྱིས་མི་ཁྱབ་པའི་སྟོབས་གྱིས་དེ་བཞིན་ཉིད་དུ་གྱུར་ཅིག །

Expressing the power of the truth

kon chog sum gyi dempa dang
sangye dang jangchub sempa
tamche kyi jin gyi lab dang
tsok nyi yongsu dzokpai dathang chenpo dang
choe kyi ying nampar dagshing sam gyi mi
kyabpe tob kyi deshin nyi du gyur chik

Invocation of Guru Buddha Black Manjushri and the divinities of his mandala

In the centre of the merit field in the space in front of me, is my lama healer in the form of Black Manjushri, he is surrounded by the divinities of his mandala.

malu semchen kungyi gongyur chig
dude punche mize jomde la
ngonam malu yangdak kyen gyur pe
chomden korche nedir sheg su sol

མ་ལུས་སེམས་ཅན་གུན་གྱི་མགོན་གྱུར་ཅིང་། །
བདུད་སྡེ་དབུང་བཅས་མི་བཟང་འཛོམས་མཛད་ལྷ། །
དངོས་རྣམས་མ་ལུས་ཡང་དག་མཁྱེན་གྱུར་པའི། །
བཙེམ་ལྷན་འཁོར་བཅས་གནས་འདིར་གཤེགས་སུ་གསོལ། །

Expressing the power of the truth

By the truth power of the three jewels and the blessings of all the buddhas and bodhisattvas, as well as by the great strength generated by the two accumulations and the power of the pure and inconceivable dharmadhatu, may these offerings become real.

Invocation of Guru Buddha Black Manjushri and the divinities of his mandala

In the centre of the merit field in the space in front of me, is my lama healer in the form of Black Manjushri, he is surrounded by the divinities of his mandala.

Protector of all beings without exception, endless subduer of demonic beings and energies, deity, perfect knower of all things; Bhagavan and attendants, please come here.

སྒོ་གསུམ་གྲུས་པའི་སྒོ་ནས་ཕྱག་འཚའ་ལོ། །དངོས་བཤམས་ཡིད་སྦྱུལ་
 མཚོད་པ་མ་ལུས་འབྲུལ། །ཐོག་མེད་ནས་བསགས་སྡིག་ལྷུང་ཐམས་ཅད་
 བཤགས། །སྐྱེ་འཕགས་དགེ་བ་རྣམས་ལ་རྗེས་ཡི་རང་། །འཁོར་བ་མ་སྦྱོར་
 བར་དུ་ལེགས་བཞུགས་ནས། །འགྲོ་ལ་ཚོས་ཀྱི་འཁོར་ལོ་བསྐྱོར་བ་དང་། །
 བདག་གཞན་དགེ་རྣམས་བྱང་ཚུབ་ཆེན་པོར་བསྩོ། །

Seven limb prayer

gosum gupe gone chag tsel lo
 ngosham yitrul chopa malu bul
 togme nesak digtung tamche shag
 kyepag gewa nam la ge yi rang
 korwa matong bardu legshug ne
 drola chokyi korlo korwa dang
 dagshen genam jangchup chenpor ngo

Short mandala offering

sashi pokyi shugshing metok tram
 rirab lingshi nyide gyenpa di
 sangye shingdu migte bulwar gyi
 drokun namdak shinla chopar shok



IDAM GURU RATNA MANDALA KHAM NIRYATAYAMI

ས་གཞི་སྒོ་ས་གྱིས་བྱུགས་ཤིང་མེ་ཏོག་བཟམ། |རི་རབ་སྒྲིང་བཞི་ཉི་ལྔ་ས་
བརྒྱན་པ་འདི། |སངས་རྒྱས་ཞིང་དུ་དམིགས་ཏེ་དབུལ་བ་ཡིས། |འགྲོ་གུན་
རྣམ་དག་ཞིང་ལ་སྦྱོང་བར་ཤོག། |ཨི་དྲི་གུ་ཏུ་རྣམ་མཁུལ་གྱི་ཞེར་ཡ་ཏ་ཡ་མི།

Seven limb prayer

With body, speech and mind I prostrate.

I offer real and visualised offerings.

I acknowledge all my harmful actions,
gathered since beginning-less time.

I rejoice in all virtues.

I request all buddhas to remain, and turn the wheel of dharma for us.
I dedicate the virtues of myself and others to great enlightenment.

Short mandala offering

I offer to you, the assembly of buddhas visualised in front of me this
mandala anointed with perfume, strewn with flowers, adorned with
Mount Meru, four continents, sun and moon. Through the merits
created in this way, may all sentient beings enjoy this pure world.

Oh Guru Yidam, I offer to you this precious mandala!

ལྷ་མ་རྒྱལ་བ་ལྷ་ཀྱུ་བྱུ་བ་ལ་བྱུ་ལ་འཚལ་ལོ།། མཚོད་དོ།། ལྷ་བས་སུ་མཚེད།།
བྱིན་གྱིས་བརྒྱབས་ཏུ་གསོལ།

སྣོ་བཟང་རྒྱལ་བ་ཀུན་གྱི་ཡེ་ཤེས་ནི། །གཅིག་བསྐྱུས་དེ་མེད་རྒྱལ་བ་སྣུན་
འཛིན་པའི་གཙོ། །རབ་འབྱུངས་དགྱིལ་འཁོར་རྒྱ་མཚོའི་སྣོ་བསྐྱུའི་མགོན།

Buddha Shakyamuni prayer

lama gyelwa shakya tugpa la chag tsel lo
choe to kyapsu chiwo jingyi lap tu sol

**Prayer and mantra requesting the blessings of the lineage guru,
Trijang Dorje Chang Jetsun Lobsang Yeshe Tenzin Gyatso**

losang gyelwa kung gyi yeshe ni
chig tu trime gyalten zinpe tzo
rabgyam kyilkor gyatso trodu gon
drinchen lame shab la sol wa deb

OM AH GURU VAJRADHARA SUMATI GYANA SHASANA DHARA
SAMUDRA SHRI BHADRA SARWA SIDDHI HUNG HUNG (x3)

། ཇིན་ཅན་སྐྱ་མའི་ཞབས་ལ་གསོལ་བ་འདེབས། །

ཨོ་ཨུཾགུ་རུ་བཏྟ་རྩ་ར་སུ་མ་ཉི་རྣུ་ན་ལ་ས་ན་རྩ་ར་ས་སུ་བ་ཤི་རྩ་བ་སའ་སི་རྩི་
ཧྱཱི་ཧྱཱི།།

Buddha Shakyamuni prayer

To you, O Victorious Lama, Buddha Shakyamuni, I prostrate. I make offerings and take refuge in you. I request you to give me your blessings.

Prayer and mantra requesting the blessings of the lineage guru, Trijang Dorje Chang Jetsun Lobsang Yeshe Tenzin Gyatso

Kind Lama, principal holder of the stainless victorious dharma; Lord, emanating and reabsorbing an ocean of infinite mandalas, at Your precious feet Lama Lobsang Yeshe Tenzin Gyatso I pray:

May you grant us the mundane and extraordinary siddhis of the precious guru Northern Throne and Vajra Holder, the Venerable Good Mind of Exalted Wisdom, bearer of the ocean of Buddha's teachings.

སློ་མཚོག་བཟང་པོའི་དཔལ་གྱུར་བཀ་ཤིས་པ། །ཐུབ་ཆེན་བསྟན་པའི་འཕྲིན་
ལས་ཡར་ངོའི་ལྷ། །འཕེལ་བྱེད་འགྲོ་སློར་མཚམས་པའི་མཛེད་པ་ཅན།
།དཔལ་ལྡན་སློ་མའི་ཞབས་ལ་གསོལ་བ་འདེབས། །

**Prayer and mantra requesting the blessings of the root guru,
Lama Gangchen Lobsang Thubten Trinley Yarpel**

lo chok sangpoi pel gyur trashi pa
thub chen ten pe trinle yar ngo da
phel gye dro lor tsam pe dze pa chen
pal den lame shab la sol wa deb

OM AH GURU VAJRADHARA SUMATI MUNI SHASANE KARMA UHTA
VARDANAYE SHRI BADHRA VAR SAMANIYA SARWA SIDDHI HUNG
HUNG (x3)

ཨོ་ཨུའུ་བུ་བཟླ་ར་སུ་མ་ཉི་སུ་ནི་ཤ་ས་ན་ཀམ་ཨཱ་མར་རྩ་ན་ཡེ་ཤྲི་རྩ་བ་
མར་ས་མ་ན་ཡེ་སཱ་སི་རྩི་ཨྲི་ཨྲི།།

Prayer and mantra requesting the blessings of the root guru, Lama Gangchen Lobsang Thubten Trinley Yarpel

In a previous life appearing as Sangpo Tashi, the Auspicious One, splendor of the noble intellect supreme, now rising as the waxing moon, acting exactly in accordance with the mental capacity of beings for their development and maturation. To the feet of the glorious and splendid Lama Lobsang Thubten Trinley Yarpel I offer my prayer requests.

May you grant us the mundane and extraordinary siddhis of Lama Vajradhara, the noble mind of the Buddha's doctrine, which increases the activity of the noble glorious ones.

པ་ཁྱོད་གྱི་སྐྱེ་དང་བདག་གི་ལུས། །
པ་ཁྱོད་གྱི་གསུང་དང་བདག་གི་ངག། །
པ་ཁྱོད་གྱི་བྱུགས་དང་བདག་གི་ཡིད། །
དོན་དབྱེར་མེད་གཅིག་ཏུ་བྱིན་གྱིས་རྒྱོབ་ས། །

Request to become one nature with the guru

*Essence of Ganden Chagkya Chenpo – Mahamudra prayer to invoke the blessings
of the Great Father and Great Mother*

pa khyo kyi ku dang dag gyi lu
pa khyo kyi sung dang dag gyi ngag
pa khyo kyi tug dang dag gyi yi
don yer me chig tu jin gyi lob

ma khyo kyi ku dang dag gyi lu
ma khyo kyi sung dang dag gyi ngag
ma khyo kyi tug dang dag gyi yi
don yer me chig tu jin gyi lob

མ་ཁྱོད་གྱི་སྐྱུ་དང་བདག་གི་ལུས། །
མ་ཁྱོད་གྱི་གསུང་དང་བདག་གི་ངག། །
མ་ཁྱོད་གྱི་སྐྱུགས་དང་བདག་གི་ཡིད། །
དོན་དབྱེར་མེད་གཅིག་ཏུ་བྱེད་གྱིས་རྫོབས། །

Request to become one nature with the guru

*Essence of Ganden Chagkya Chenpo - Mahamudra prayer to invoke the blessings
of the Great Father and Great Mother*

Your holy body and my body, oh father.
Your holy speech and my speech, oh father.
Your holy mind and my mind, oh father.
Please bless me so I may become inseperable from you.

Your holy body and my body, oh mother.
Your holy speech and my speech, oh mother.
Your holy mind and my mind, oh mother.
Please bless me so I may become inseperable from you.



NgalSo Tantric Self-Healing Practice of Black Manjushri Main practice

Requesting Guru Buddha Black Manjushri's blessing

I request Guru Buddha Black Manjushri to bless my five chakras. As I recite the mantra I make the mudra of gathering blessings, then with my hands in the prayer mudra I bring the blessings in turn to my crown, throat, heart, navel and secret chakras.

ཨོ་ཨཱ་གུ་བུ་བླ་མ་རྣམ་འབྲུ་ཤྲི་སྒྲི་ཧུཎྲི།

OM AH GURU BUDDHA MANJUSHRI SIDDHI HUNG (x5)

Guru Buddha Manjushri, bestow upon me your blessings so that I may attain your realisations

One hundred syllable Vajrasattva mantra

ཨོ་བརྗོ་སཏུ་ས་མ་ཡ། མ་རུ་སྤ་ལ་ཡ། བརྗོ་སཏུ་རུ་ལོ་བ་ཏིཏྲ། དི་རྗོ་མེ་བྲ།
ཞ། སུ་ཏི་ཉི་ལོ་མེ་བྲ། སུ་པོ་ཉི་ལོ་མེ་བྲ། ཨ་རུ་རྣོ་མེ་བྲ། སའ་སྒྲི་ལྷོ་
ལ་ཡ་ལྷོ། སའ་ཀཱ་སུ་ཚ་ལོ། ཅི་རྗོ་ཤྲི་ཡི་ཀུ་བུ་ཧུཎྲི། ཏ་ཏ་ཏ་ཏ་ཏིམ་ལ་ལྷོ་བ་
སའ་ཏ་སྤ་བ་ཏ། བརྗོ་ལྷོ་མེ་བྲ། དི་རྗོ་བྲ་བ། མཏུ་ས་མ་ཡ་སཏུ་ལྷ། ཧུཎྲི་བཏ།

OM VAJRASATTVA SAMAYA MANU PALAYA VAJRASATTVA
TENOPA TISHTA DRIDHO ME BAWA SUTO KAYO ME BAWA
SUPO KAYO ME BAWA ANURAKTO ME BAWA SARWA
SIDDHI ME PRAYATSA SARVA KARMA SUTSA ME TSIT TAM
SHRIYAM KURU HUNG HA HA HA HA HO BHAGAVAN SARWA
TATHAGATA VAJRA MAME MUTSA VAJRA BAWA MAHA
SAMAYA SATTVA AH HUNG PHE

Body, speech and mind of all the buddhas with a diamond nature, fulfill your commitment to take care of me! Vajrasattva be near to me, be my stable nature, be pleased with my nature, be very pleased with my nature, be extremely pleased with my nature. Grant me all the attainments, grant me all the siddhis, give me mental power and the wisdoms of the Five Supreme Healers. Lord, Endowed Transcendental Destroyers, I am indestructible diamond too so do not give up on me. I have the vajra nature of the great commitment being – the union of great bliss and emptiness!

Nine round breathing meditation to purify the subtle wind energy

Sitting in the vajra posture I visualise that my gross physical body, composed of flesh, organs and bones, gradually melts into light until I am left with only a holographic image that sparkles like a rainbow.

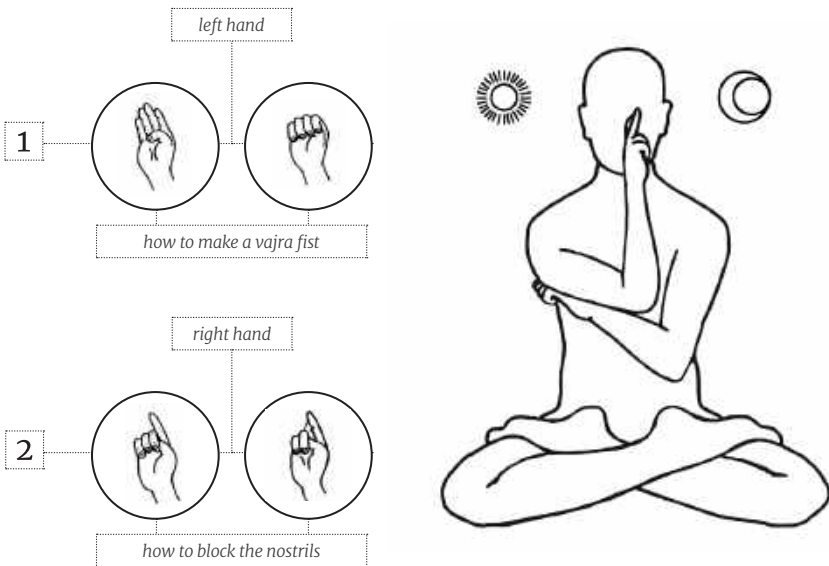
With my left hand I make a vajra fist (*by pressing my thumb to the base of the ring finger and closing the other four fingers over it to form a fist*) and place it under my right armpit. With my right hand I make a vajra fist and then extending my right index finger I place my middle finger on top of it. I use my index finger to gently block my left nostril.

Visualising clearly my central channel and the two channels flanking it, I inhale through my right nostril imagining that the pure essences of the five elements' positive and healing energies and all the blessings of the holy beings enter my right channel in the form of white light. This white light absorbs into the subtle wind energy at my heart. I now block my right nostril and exhale through the left nostril in three short

breaths, imagining that all my sicknesses, polluted elemental winds, negative side effects, inner demons and interferences, relating to the left side of my body, are expelled in the aspect of polluted black smoke.

I now repeat this exercise on the opposite side to purify my left channel by expelling all the negativities relating to the right side of my body.

Placing my hands in the meditation mudra and breathing evenly through both nostrils, I visualise that all the positive and healing energy of the holy beings enter both my right and left channels and absorb into the subtle wind energy at my heart. In three short breaths, through both nostrils, I breathe out all negativities, physical and mental sicknesses, interferences, negative side effects, demons and polluted winds from both sides of my body.



Meditation on emptiness

ཨོ་བཟླ་ཨ་མྲུ་ཀུན་ལི་ཏ་ན་ཏ་ན་མུ་པལ།

OM BENZA AMRITA KUNDALI HANA HANA HUNG PHET

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

ཨོ་སྤ་རྩ་མ་ཤུ་ལྷ་སའ་རྩ་མུ་སྤ་རྩ་མ་ཤུ་ལྷོ་ཉེ།

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

All phenomena lack inherent existence, I myself have no
inherent existence

Self-generation as Black Manjushri

Everything is the same nature as emptiness.



Out of emptiness appears a black syllable PAM, which
transforms into a black coloured lotus.



In the centre of this black lotus, arises a white syllable
AH which transforms into a white moon-disc.



Above this moon-disc appears a green syllable YAM,
which transforms into a green wind mandala.



In the centre of this wind mandala, arises a red
syllable RAM, which transforms into a red triangular
fire mandala.



The essences of the five elements contained in the lotus,
wind and fire mandalas dissolve into space, whilst in the
centre of the moon-disc appears my mind in the aspect
of a black syllable HUNG. Multicoloured lights radiate

out from this syllable and then reabsorb back into it fulfilling the two purposes of making offerings to the enlightened beings and alleviating the sufferings of all other beings.

In an instant, from the black syllable HUNG, I arise as Black Manjushri.

I am in a very wrathful aspect with one face and two arms.

My right leg is bent and my left leg is outstretched.

In my right hand with a wrathful mudra I brandish a wisdom sword that eliminates all interferences, and in my left hand I hold the Kadampa Emanation Scripture and the Prajnaparamita Sutra at the level of my heart.

Half my red hair is knotted at my crown and the other half falls on my shoulders.

I have a big belly and wear a tiger skin loincloth.

I wear wrathful bone ornaments – a crown of five skulls and a necklace of fifty freshly cut heads.

My three eyes are red and wide open and in the nature of YAM, RAM and BAM.

I am surrounded by fiercely blazing flames of wisdom.

My root guru is above my crown in the form of Buddha Amoghasiddhi, who embodies the entire lineage.



At my crown chakra is a white OM representing the nature of the enlightened body.



At my throat chakra is a red AH representing the nature of enlightened speech.



At my heart chakra is blue HUNG representing the nature of the enlightened mind.

Essence mantra

At my heart is a sun-disc with a black syllable HUNG at its centre, around this disc circle in a clockwise direction two garlands formed by the mantra OM AH RA PA TSA NA DHI HUNG. As I recite the mantra I meditate on the emptiness of phenomenon, self and others, based on a method I am familiar with, such as the Heart Sutra or dependent origination.

ཨོཾ་ཨ་ར་པ་ཅ་ན་ཧཱིཾ་ཧཱུྃ།

OM AH RA PA TSA NA DHI HUNG

Special essence mantra

After repeating as many times as possible the Essence Mantra and meditating on emptiness I repeat the Special Essence Mantra, which helps me to stabilise and empower my practice.

ཨོཾ་ཨེ་ཨ་ར་པ་ཅ་ན་ཧཱིཾ་ཧཱུྃ།

OM EH AH RA PA TSA NA DHI HUNG

Action mantra

ཨོཾ་པ་སོད། ལུ་སོད། དུར་ཏ་སོད། དུར་མི་སོད། ལྷིང་མགོ་ལ་ཚོད། ཁ་
ལ་ངེེ ཀཱི་ཤི་ཧྲི་བད་པ་ཏ་སྐྱུ་ལྷ།

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

Special action mantra

ཨོྩ་པ་སོད། ལྷ་སོད། དུར་ཏ་སོད། དུར་མི་སོད། ལྷིང་མགོ་ལ་ཚོད། ལ་
ལ་ཇོམ་ཀཾ་ཤཾ་ཏཾ་ཧཾ་ཡཾ་རཾ་ལཾ་བཾ་པཾ་ཕཾ་སྤཾ་

OM PRASO CHUSO DURTASO DURMISO NYING GOLA CHO
KALA DZA KAM SHAM TRAM EH YAM RAM LAM BAM BHE
PHET SOHA

The seven Tantric Self-Healing exercises of Black Manjushri

Reciting the mantras with the Mahayana attitudes of compassion and wisdom makes the following seven exercises more effective.

1. Purification of obstacles

Flame-like lights radiate out from my heart, burning up all my emotional problems, mind pollution, interferences and karmic obstacles that cause sicknesses and problems to myself, other beings and the environment. I recite the Action Mantra 21 times.

ཨོྩ་པ་སོད། ལྷ་སོད། དུར་ཏ་སོད། དུར་མི་སོད། ལྷིང་མགོ་ལ་ཚོད། ལ་
ལ་ཇོམ་ཀཾ་ཤཾ་ཏཾ་ཧཾ་ཡཾ་རཾ་ལཾ་བཾ་པཾ་ཕཾ་སྤཾ་

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

2. Protection from sickness

After repeating the Essence and Action Mantras as many times as possible, I join the thumbs of each of my hands to the roots of my respective ring fingers. Holding my hands at the level of my heart I blow on the tips of my ring fingers. I then rub the tips of these fingers on the soles of my feet and in my armpits. If I find a black substance in these places, I put it on nine points of my auric body whilst repeating the Action Mantra.

If I do not find a black substance I simply imagine it and touch the soles of my two feet, urethra, anus, navel, nipples, mouth, nose, eyes, ears and fontanel.

I now envisage a suit of Vajra Armour underneath my skin that protects me from contagious diseases and pollution that attack my body at the auric entrances.

ཨོཾ་ཨ་ར་པ་ཙ་ན་ཏྲི་ཧུང་།

OM AH RA PA TSA NA DHI HUNG

ཨོཾ་པ་སོད། ལུ་སོད། དུར་ཏ་སོད། དུར་མི་སོད། སྙིང་མགོ་ལ་ཚོད། ཁ་
ལ་ཇོ་ཀེ་ཤི་ཧྲི་བད་པ་ཏ་སྒྲུ།

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

3. Calming disturbing people and spirits

With my hands in the prayer mudra, above the crown of my head, I click my tongue three times against the palate of my mouth and then clap my hands together three times. I recite the Action Mantra 21 times.

ཨོྲ་ཤ་སོད། ལུ་ཉ་སོད། ལུ་མི་སོད། ལྷིང་མགོ་ལ་ཚོད། ལ་
ལ་ཇོམ་ཀེ་ཤི་ཨི་བད་པཏ་སྐྱུ།

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

4. Dissolving interferences

Visualising myself in the aspect of Black Manjushri, I sit with my knees brought up to my chest with my arms wrapped around them. I place the big toe of my right foot over the big toe of my left foot. Keeping this posture I imagine that I press down and trap all interferences that cause me harm under my feet until they become powerless. I recite the Action Mantra 21 times.

ཨོྲ་ཤ་སོད། ལུ་ཉ་སོད། ལུ་མི་སོད། ལྷིང་མགོ་ལ་ཚོད། ལ་
ལ་ཇོམ་ཀེ་ཤི་ཨི་བད་པཏ་སྐྱུ།

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

5. Healing nectars

I place a container of water in front of me and I visualise myself in the aspect of Black Manjushri. Nectars radiate from the syllable HUNG at my heart chakra, flowing out on my breath. The nectar's special qualities are transferred to the water when I blow on it and 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 obscuration and sicknesses caused by negative karma and physical health problems improve. I recite the Action Mantra 21 times.

ཨོྩ་པ་སོད། ལྷ་སོད། དུར་ཏ་སོད། དུར་མི་སོད། ལྷིང་མགོ་ལ་ཚོད། ཁ་
ལ་ཇོཾ ཀཾ་ཤིཾ་ཧྲིཾ་བྱད་པཏ་སྣྲཱ།

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

6. Healing arthritis

I drink the healing water and recite the Action Mantra before blowing on my mala that I then use to massage, outwardly towards the extremities, the affected limbs and joints. I also follow the self-healing diet of avoiding eating meat and consuming strong alcoholic drinks. I recite the Action Mantra 21 times.

ཨོྩ་པ་སོད། ལྷ་སོད། དུར་ཏ་སོད། དུར་མི་སོད། ལྷིང་མགོ་ལ་ཚོད། ཁ་
ལ་ཇོཾ ཀཾ་ཤིཾ་ཧྲིཾ་བྱད་པཏ་སྣྲཱ།

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

7. Healing nightmares

When I awaken from a bad dream or nightmare, or if possible during my dream, I visualise myself as Black Manjushri who emanates a wisdom fire that burns up the dream enemy, bad feelings and negative side effects. I recite the Action Mantra 21 times.

ཨོྲ་ཤ་སོད། ལུ་ཏ་སོད། ལུ་མི་སོད། ལྷིང་མགོ་ལ་ཚོད། ཁ་
ལ་ཇོཾ ཀཾ་ཨཾ་ཧྲིཾ་ཐད་པཏ་སྣྲ།

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

Purification and protection practice of Black Manjushri

Reawakening and purifying the auric points through the
special energy of Black Manjushri

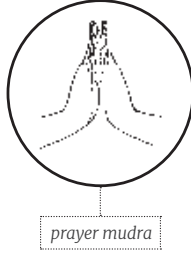
Points from down to up using the action mantra

ཨོྩ་པ་སོད། ལུ་སོད། དུར་ཏ་སོད། དུར་མི་སོད། ལྷིང་མགོ་ལ་ཚོད། ཁ་
ལ་ཇོཾ ཀཾ་ཤི་ཨྩི་བད་པཏ་སྣུ་རྒྱ།

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

With my hands in the prayer mudra, I recite the mantra and touch:

1. the sole of my right foot
2. the sole of my left foot
3. my urethra
4. my anus
5. my navel
6. my nipples
7. my mouth
8. my nostrils
9. my eyes
10. my ears
11. my fontanel



Points from up to down using the special action mantra

ཨོ་ཤ་སོད། ལྷ་སོད། དུར་ཏ་སོད། དུར་མི་སོད། ལྷིང་མགོ་ལ་ཚོད། ཁ་
ལ་ཇོ། ཀཾ་ཤི་ཏྲི་ཨི་ཡི་རི་ལི་བི་བད་པཏ་སྐྱུ།

OM PRASO CHUSO DURTASO DURMISO NYING GOLA CHO
KALA DZA KAM SHAM TRAM EH YAM RAM LAM BAM BHE
PHET SOHA

With my hands in the prayer mudra, I recite the mantra and touch:

1. my fontanel
2. my ears
3. my eyes
4. my nostrils
5. my mouth
6. my nipples
7. my navel
8. my anus
9. my urethra
10. the sole of my left foot
11. the sole of my right foot

Strengthening and sealing the auric points through the special energy of Black Manjushri

Points from down to up using the special essence mantra

ཨོཾ་ཨེ་ར་བ་ཙ་ན་ཧཱི་ཧཱུང་།

OM EH AH RA PA TSA NA DHI HUNG

With my hands in the prayer mudra, I recite the mantra and touch:

1. the sole of my right foot
2. the sole of my left foot
3. my urethra
4. my anus
5. my navel
6. my nipples
7. my mouth
8. my nostrils
9. my eyes
10. my ears
11. my fontanel

Points from up to down using the essence mantra

ཨོཾ་ཨ་ར་པ་ཙ་ན་ཏི་ཏུང་།

OM AH RA PA TSA NA DHI HUNG

With my hands in the prayer mudra, I recite the mantra and touch:

1. my fontanel
2. my ears
3. my eyes
4. my nostrils
5. my mouth
6. my nipples
7. my navel
8. my anus
9. my urethra
10. the sole of my left foot
11. the sole of my right foot

As I recite the next mantra I make the mudra of collecting all negativities from my body which I then expel by throwing them away from me. All these negativities dissolve into absolute space.

ཧོ་ཤུད་ཤུད་སྐྱེ་སྐྱེ་སྐྱེ་སྐྱེ་།

HO SHUDDHE SHUDDHE SOHA

My auric body is clean and clear!

The points of my auric body are now protected against the entrance of sicknesses, pollution and interferences.

དུས་མིན་འཆི་བའི་མཚན་མ་མཐོང་བ་ན། ། དེ་ཡི་མོད་ལ་འཇམ་དཔལ་ནག་
པོའི་སྐྱ། ། གསལ་བར་མཐོང་ནས་འཆི་བདག་དཔལ་བཅོམ་སྟེ། ། འཆི་མེད་
རིག་འཛིན་སྐྱར་དུ་ཐོབ་པར་ཤོག། །

ལྷ་མ་དཀོན་མཆོག་གསུམ་ལ་སྐྱབས་སུ་མཆི། །རང་ཉིད་ལྟར་གསལ་རྗེར་
དྲིལ་བཟུང་ནས་མཆོད། །མདོ་སྐྱགས་ཚོས་བཟུང་ཉེས་སྲོད་མཐའ་དག་སྟོམ།

NgalSo dedication prayers

Long life prayer

du min chiwai tsenma tongwa na
de yi moe la jampel nakpo ku
selwar tongne chidal pel chomte
chime rigzin nyurdu thobpar shok

Short six session guru yoga

lama kon chok sum la kyab su chi
rang nyi lhar sel dor dril zung ne choe
dho ngak choe sung nye choe tha dak dom
ge choe kun du jin shie dro don je

Shambala dedication

dor na di tson nam kar ge wai tsok
ji nye sak pa de yi gyur du dak
norbu bang dzo shambala kye ne
lame lam gyi rimpa tarchin shok

།དགོ་ཚོས་ཀུན་སྐྱད་སྦྱིན་བཞིས་འགོ་དོན་བྱེད།
 །མདོར་ན་འདི་མཚོན་ནམ་མཁའ་དགོ་བའི་ཚོགས། །རི་ཉེད་བཟག་པ་དེའི་
 ལྷུང་དུ་བདག་འོར་བུ་བང་མཛོད་ཤམ་རྩ་ལྷུང་བསྐྱེད་ནས། །སྐྱ་མའི་ལམ་གྱི་
 རིམ་པ་མཐར་སྦྱིན་ཤོག།
 རྗེ་བརྒྱན་སྐྱ་མའི་སྐྱ་ཚེ་རབས་བརྟན་ཅིང་། །ནམ་དཀར་འཕྲིན་ལས་ཕྱོགས་

NgalSo dedication prayers

Long life prayer

If foreseeing signs of a premature death, may I, by a clear vision of Black Manjushri, defeat the Lord of Death and rapidly obtain the siddhi of immortality.

Short six session guru yoga

To the guru and three jewels I go for refuge. Visualising myself as Vajrasattva, holding vajra and bell, I uphold all the dharmas of sutra and tantra, refrain from all misconduct, gather all virtuous dharmas and with the four givings benefit migrants.

Shambala dedication

In short, by the collection of the white virtues I have gathered here, may this world transform into Shambala, the treasury of jewels, and may we complete the stages of the path of highest yoga tantra.

བཙུར་རྒྱས་པ་དང་། །ལྷོ་བཟང་བསྟན་པའི་སྣོན་མེ་ས་གསུམ་གྱི། །འགྲོ་བའི་
སྣོན་སེལ་ཏྲ་ཏུ་གནས་གྱུར་ཅིག །

Dedication for the long life of the gurus

jetsun lame ku tse rabten chin
namkar trinle chog chur kye pa dan
lobsang tenpe dro me sa sum gyi
dro we mun sel tac tu ne gyur chik

Verse of auspiciousness

nyimo delek tsen delek
nyime gung yang delek shin
nyitsen taktu delek pe
kon chok sum gyi jin gyi lob
kon chok sum gyi ngoe drup tsol
kon chok sum gyi tra shi shok



Printed in certified paper, 100% biodegradable and recyclable
at Albagnano Healing Meditation Centre, Italy, 2015



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