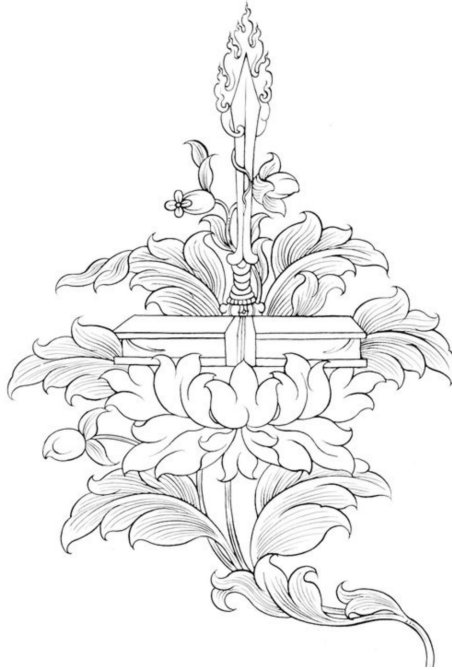


Sadhana
of
A-ra-pa-tsa-na Manjushri



By Gedun Gyatso — H.H. the Second Dalai Lama

**(Please read the sadhana only if you have received
the appropriate jenang or empowerment.)**

***The Sadhana (Practice Manual) of
A-ra-pa-tsa-na Manjushri
that is from the Miscellaneous Collected Works of
the All-knowing Lord (Gedun Gyatso,
H.H. the Second Dalai Lama)***

Refuge and bodhicitta

I take refuge until I am enlightened

In the Buddha, Dharma and Sangha.

By the accumulations [of merit and wisdom] through giving and so on,

May I become a Buddha to benefit all sentient beings. (3x)

Four immeasurables

May all sentient beings have happiness and the causes of happiness.

May all sentient beings be free from suffering and the causes of suffering.

May all sentient beings never be separated from the happiness that is free from suffering.

May all sentient beings abide in equanimity, free from attachment and anger, which keep some close and others distant. (3x)

Special bodhicitta

In particular, I will by all means attain the precious state of a complete and perfect buddha very quickly for the benefit of all sentient beings. To this end, I will engage in meditation, recitation, offering, and praise to the victorious and omniscient kaya of the Reverend Lord Manjushri. (3x)

Arising as the deity

OM SVABHAWA SHUDDHA SARVA DHARMA SVABHAWA SHUDDHO HAM.

[Everything] dissolves into emptiness. From the sphere of emptiness, the seed syllable BAM [appears and transforms into] a lotus, and the seed letter A [appears and transforms into] a moon disk. On top of the moon disk, my mind appears as the orange seed syllable DHIH, which transforms into a double-edged sword marked with the seed syllable DHIH. From the DHIH, rays of light emanate, performing the two activities [of making offerings to buddhas and bodhisattvas and benefiting sentient beings]. The light returns and dissolves [into the seed syllable DHIH], which transforms into me as the saffron-colored A-ra-pa-tsa-na Manjushri, whose orange-red body looks as if it is struck by the rays of the sun.

My right hand is brandishing a double-edged sword and my left hand is holding the stem of an Utpala flower at my heart. The flower is blooming at the level of my left ear, and on its open blossom there is a scripture of the *Perfection of Wisdom Sutras*. I am adorned with the marks and signs of a Buddha, dressed in silk and wearing precious jewelry.

I have the youthful appearance of a sixteen-year-old, my hair is tied in five topknots, and my legs are crossed in the vajra posture. At the crown of my head is the white [seed syllable] OM, at my throat is the red [seed syllable] AH, and at my heart is the blue [seed syllable] HUM. From the HUM at my heart, rays of light emanate, inviting the wisdom beings from their natural abode who appear in the aspect of A-ra-pa-tsa-na Manjushris. With JAH HUM BAM HOH the wisdom beings [dissolve into me and] become inseparable from me.

Again, rays of light radiate out [from the HUM at my heart] inviting the empowerment deities. I request them, “Please grant me the empowerment,” by which the [empowerment deities] bestow the empowerment [by pouring] nectar [into my body] through the crown of my head. The nectar fills my body and purifies my defilements. The surplus water at the crown of my head transforms into Akshobya, who adorns my head.

Generating the vase

Generating the vase: OM VAJRA AMRITA KUNDALI HANA HANA HUM PHET.
OM SVABHAWA SHUDDHA SARVA DHARMA SVABHAWA SHUDDHO HAM.
The vase dissolves into emptiness. From the sphere of emptiness, the seed syllable BAM appears, from which a precious white vase having all the [necessary] characteristics arises. On the water inside the vase, there is a sun disk with the [seed syllable] HUM in the center. The HUM is surrounded by the mantra (OM VAJRA AMRITA KUNDALI HANA HANA HUM PHET) from which rays of light radiate, inviting all the blessings, abilities and powers of every buddha and bodhisattva of the ten directions, which appear in the form of mantra garlands radiating light. [The blessings, abilities and powers] dissolve into the water of the vase.

I recite the following mantra a hundred times:

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHET (100x)

The mantra garland, together with its base [the sun disk on the water of the vase], melts into light and becomes of the same taste as the water of the vase.

Making offerings

Blessing the offerings: OM VAJRA AMRITA KUNDALI HANA HANA HUM PHET.
OM SVABHAWA SHUDDHA SARVA DHARMA SVABHAWA SHUDDHO HAM.
[Everything] dissolves into emptiness. From the sphere of emptiness, the seed syllable OM appears from which large and spacious precious vessels arise, [each containing the seed syllable] OM. The OMs melt into light and arise as divine offerings: water for drinking, water for washing, flowers, incense, light, fragrance, food, and music. [The offerings] are crystal clear and unobstructed like space.

OM **ARGHAM** (water for drinking) AH HUM, OM **PADYAM** (water for washing) AH, OM **PUSHPE** (flowers) AH HUM, OM **DHUPE** (incense) AH HUM, OM **ALOKE** (light) AH HUM, OM **GANDHE** (fragrance) AH HUM, OM **NAIVIDYE** (food) AH HUM, OM **SHAPTA** (music) AH HUM.

Presenting the offerings:

OM ARYA MANJUSHRI SAPARIWARA **ARGHAM** (water for drinking)

PRATICCHA HUM SVAHA.

OM ARYA MANJUSHRI SAPARIWARA **PADYAM** (water for washing)

PRATICCHA HUM SVAHA.

OM ARYA MANJUSHRI SAPARIWARA **PUSHPE** (flowers) PRATICCHA HUM SVAHA.

OM ARYA MANJUSHRI SAPARIWARA **DHUPE** (incense) PRATICCHA HUM SVAHA.

OM ARYA MANJUSHRI SAPARIWARA **ALOKE** (light) PRATICCHA HUM SVAHA.

OM ARYA MANJUSHRI SAPARIWARA **GHANDE** (fragrance) PRATICCHA HUM SVAHA.

OM ARYA MANJUSHRI SAPARIWARA **NAIVIDYE** (food) PRATICCHA HUM SVAHA.

OM ARYA MANJUSHRI SAPARIWARA **SHAPTA** (music) PRATICCHA HUM SVAHA.

Praise

I bow to him who, though having overcome attachment, is adorned with exquisite ornaments;

Who, though having overcome anger, is [equipped] with a sharp double-edged sword;

Who, though having overcome ignorance, still holds a scripture,

And who, though having attained the victorious [state of buddhahood], is youthful.

Mantra recitation

[The visualization for] the recitation: At my heart there is a yellow wheel with six spokes.

At the center of the wheel there is a moon disk on which my mind arises as the orange [seed syllable] DHIH with a hard-sounding visarga [symbol]. On the six spokes are the [six] syllables OM A RA PA TSA NA, orange in color, [forming] a

circle. Rays of light, like the rays of the moon, emanate from them. They fill my entire body and remove all the darkness of my ignorance.

The rays of light are emitted through the pores [of my body] to the outside, where they eliminate the ignorance of sentient beings. The worldly and supramundane types of wisdom in the form of the primordial wisdom of the ten powers of the buddhas, the special wisdom of the bodhisattvas, the wisdom of explanation, debate, and composition of the panditas (erudite scholars), and so on, gather and dissolve into the mantra garland at my heart, through which my wisdom of the profound nature and my wisdom of the varieties [of phenomena] are unimpededly strengthened.

While visualizing this, I recite the mantra:

OM A RA PA TSA NA DHIH

[Dedication prayers to conclude the meditation session, such as:

In the land encircled by snow mountains,
You are the source of all happiness and good.
All-powerful Chenrezig, Tenzin Gyatso,
Please remain until samsara ends.

I fully dedicate all these virtues
To be able to train just like
The hero Manjushri, who knows reality,
And just like Samantabhadra as well.

I fully dedicate all my roots of virtue
With the dedication praised as the best
By all the gone-beyond victorious ones of the three times,
In order to have good conduct.]

Offering a torma etc. and praise

Offering a torma (ritual cake) in the interval between the meditation sessions: OM VAJRA AMRITA KUNDALI HANA HANA HUM PHET. OM SVABHAWA SHUDDHA SARVA DHARMA SVABHAWA SHUDDHO HAM. [Everything] dissolves into emptiness. From the sphere of emptiness, the seed syllable OM appears from which a large and spacious precious vessels arises, [containing the seed syllable] OM. The OM melts into light and arises as an untainted offering torma that becomes a great ocean of the nectar of wisdom.

OM AH HUM (3x)

OM ARYA MANJUSHRI SAPARIWARA IDAM BALIMTA KHA KHA KHAAHI KHAAHI (3x)

[Presenting the eight offerings:]

OM ARYA MANJUSHRI SAPARIWARA **ARGHAM** (water for drinking)

PRATICCHA HUM SVAHA.

OM ARYA MANJUSHRI SAPARIWARA **PADYAM** (water for washing)

PRATICCHA HUM SVAHA.

OM ARYA MANJUSHRI SAPARIWARA **PUSHPE** (flowers) PRATICCHA HUM SVAHA.

OM ARYA MANJUSHRI SAPARIWARA **DHUPE** (incense) PRATICCHA HUM SVAHA.

OM ARYA MANJUSHRI SAPARIWARA **ALOKE** (light) PRATICCHA HUM SVAHA.

OM ARYA MANJUSHRI SAPARIWARA **GHANDE** (fragrance) PRATICCHA HUM SVAHA.

OM ARYA MANJUSHRI SAPARIWARA **NAIVIDYE** PRATICCHA (food) HUM SVAHA.

[Offering praise:]

I bow to him who, though having overcome attachment, is adorned with exquisite ornaments;

Who, though having overcome anger, is [equipped] with a sharp double-edged sword;

Who, though having overcome ignorance, still holds a scripture,

And who, though having attained the victorious [state of buddhahood], is youthful.

This sadhana of A-ra-pa-tsa-na Manjushri was taught by the glorious Gedun Gyatso (H.H. the Second Dalai Lama) for the benefit of the elder Dazangpa. It was written down by Choekyi Paljor Legpa.