

MAÑJUGHOŚA PUJA

I and all else that moves, until Enlightenment,
Take the Guru and the Triple Gem as Refuge.
In order to gain perfect Buddhahood for
others' sake

We practice the profound Manjughosa
Sadhana,

Whereby may sentient beings possess
happiness with its causes,

Be parted from all grief with its causes,
Not become parted from the happiness
wherein no grief is,

And dwell in the condition of Equanimity.
With amber light within our heart, we call
upon Manjughosa:

You sit beaming on your lotus, saffron-coloured
youth,

Blazing with glory and distinction.

Your crested black locks shining, with lotuses at
your ears,

You sit in vajra posture, with jewels and silks
adorned.

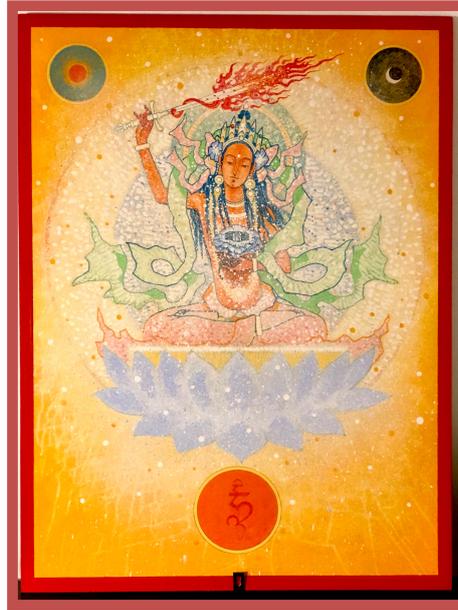
Your right hand upholds a wisdom sword,

At your heart is the book of perfect wisdom,

With your three centres studded with syllable seeds,
And DHIH glowing amber in your heart.

OM A RA PA CHA NA DHIH.

[offerings and music]



Above, Manjughosa reappears
As the Mandala of Buddhas
Bestowing a blessing of nectar light
Soft white, blue, yellow, red, and green.
With our body purified of obstruction
And crowned with the jewels of the
Jinas,
Our body hue becomes tawny,
Gold like the eye of a lion.
With **OM**, **AH**, **HUM** and **DHIH**,
As the Bodhisattva we sit.

**OM SVABHAVASUDDHA
SARVADHARMAH
SVABHAVASUDDHO 'HAM**

Whilst we thus "integrate", in the maya-
way, that does not prevent the causally-
originated semblances; though it trans-
cends the construction "all things" and
"I", "the skandhas" and "consciousness."
[pause]

The eight devis worship us with offerings:
Arghe offers water for drinking
Padye offers water for washing
Pushpe offers flowers
Dhupe offers incense
Aloke offers lights
Gandhe offers perfume
Naivedye offers food
Shabde offers music

To you, whose understanding,
Purifying like a cloud-free sun
The two obscurations, and very clear,
Sees all matters as they are,
Who holds the volume of Prajnaparamita
to your heart;
To you who in kindness, as though to an
only child,
To living beings
Covered as they are in the prison of tem-
poral existence

With the darkness of avidya and afflicted with dukkha
Utter your speech, with a sixty-fourfold voice,
Resounding loud as thunder,
Waking the sleep of the kleśas,
Unfastening the iron fetters of karma,
Dispersing the darkness of ignorance,
Who, cutting off every sprout of dukkha, grasp the sword:

To the body of the chief among Jinas and their lineage,
His body-of-virtues perfected, pure from the start and
arrived at the end of the ten bhūmis,
Adorned with the ten tens of ornaments and twelve,
Dispersing the darkness of our mind —
To you, Manjughosa, we bow.

We sit in meditation.
In our heart appears a horizontal wheel
A wheel with six spokes, sharp as swords.
Upright and stationary around its rim
Glow the amber letters OM A RA PA CHA NA;
DHIH is at the hub.
As we recite the mantra,
The syllables emanate white light.

It permeates our body and radiates out to all beings.
And from the DHIH four wisdom lights shine forth:
White light that purifies karmic obscurations,
Yellow light that matures merit and wisdom,
Red light that draws all beings to us,
Blue light that destroys all hindrances and obstacles
OM A RA PA CHA NA DHIH
[muttered]

Again the white light fills us
Shines out to embrace all beings
Purifies all from the darkness of ignorance
And the Four Wisdoms are bestowed:
Extensive broad knowledge,
Clear, sharp understanding,
Quick, spontaneous comprehension,
Profound Śunyata Wisdom.

The body and mind become quite still.
Within the DHIH appears
An upright sword with wisdom flames.
Above the tip appears
A single tawny coloured bindu.
We rest attention exactly there.
Within we hear the syllables sound:

anirodham anutpādam |
anucchedam aśāśvatam |
anekārtham anānārtham |
anāgamam anirgamam¹

There's no stopping, or arising |
No ending, or perpetuating |
No unity, or division |
No arrival, or departure.

[relax in samadhī]

Kind Sun of Speech, when the beams
of your Wisdom and Compassion
Have quite dispersed the dark of my
mind's confusion,
That partakes equally of kleśa and
jñeya,
I pray that they may engender the shin-
ing forth of confident understanding,
That realises correctly the meaning of
the scriptures -
The well-uttered Word, and the śāstras
explaining its thought -
And cause me to gain Omniscience.
Manjughosa dissolves into the six syl-
lables.
The six syllables dissolve into the Dhīh.
The Dhīh dissolves into the sword.
The sword dissolves into the bindu.
The bindu dissolves into sunyata.
[silence]

Sadhana edited by Dharmachari Kamalashila at
Parc-le-Breos, Gower, Wales, combining the Man-
jughosa stuti-sadhana and the extended (self-visu-
alised) sadhana received by Dharmacharini
Sanghadevi from Dhardo Rinpoche, with addi-

¹ Nagarjuna, Mulamadhyamakakarika, opening lines. Compare Mervyn Sprung: “Neither perishing or arising in time, neither terminable nor eternal, Neither self-identical nor variant in form, neither coming or going” Optionally, the Sanskrit may be chanted as a mantra.

tions. This puja was later made from it at MaesGwyn, Arenig, Wales.