



MANJUSRI

White Manjughosa Arapachana
EMPOWERMENT WONGKUR

with SAKYAMUNI TRIUNE

SADHANA for WONGKUR



Lama Lodro : lamalodro.ca



May all Beings be Free from Ill Will,
Affliction, Anxiety, and the Three Root Poisons
of Attachment, Aversion, and Delusion.

May all Beings Guide themselves to Awakening,
Inner Liberation, Enlightenment.

Gautama Buddha's core teachings are summarized in a simple synthesis called the **Four Noble Truths** {**Ennobling Truths** by the nature of Virtue} which state:

- Noble Truth 1: **There is suffering.**
- Noble Truth 2: **There is a cause for suffering.**
- Noble Truth 3: **There is an end to suffering.**
- Noble Truth 4: **There is a path leading to the end of suffering.**

Noble Truth 4 refers to the Eightfold Path, known as the Noble Eightfold Path.

The **Noble Eightfold Path** {**Ennobled** by Virtue} is Gautama Buddha's remedy leading to the down-going and ending of personal suffering in this lifetime. It can ultimately help the complete awakening of your inner Buddha nature and liberation from the blind becoming of uncontrollable rebirth in cycles of suffering in Samsara.

The Noble Eightfold Path works with human nature to develop great human potential. It is a practical and humane process that nourishes and strengthens personal Wisdom, Ethical Behaviour, and Mental Cultivation.

The eight aspects of the Eightfold Path are:

<i>Wisdom</i>	Right View
	Right Thought
<i>Ethical Behaviour</i>	Right Speech
	Right Action
	Right Livelihood
<i>Mental Cultivation</i>	Right Effort
	Right Mindfulness
	Right Concentration

Meditation Techniques and meditative Tools of Mental Cultivation, such as this Sadhana, use and nurture Right Effort, Right Mindfulness, and Right Concentration.

DEDICATION and HISTORY

This sadhana for the Manjusri White Manjughosa Arapachana wongkur was compiled, revised and edited by Lama Karma Tsundulp Lodro and Chrys Antaya in Yukon, Canada. We dedicate the merit of this project to the memory of the Venerable Namgyal Rinpoche, a brilliant teacher.

Manjusri has several aspects, and the Manjusri teachings have numerous variations imparted through the centuries in many Buddhist lineages. This Sadhana is based on one conferred upon Lama Lodro by a revered Sakya Meditation Master. The original is from the Book of One Hundred Sadhanas, recorded by the great Buddhist scholar Bari Lotsawa (1040–1111 CE).

Manjusri is considered to be an emanation of Buddha Gautama Sakyamuni. This Manjusri Sadhana uses a Sakya format that starts with a Sakyamuni wongkur.

Buddhist Tantric DEITY MOTIFS

Enlightened Mahāsattva deities (Yidams, Celestial Wisdom-beings) and saintly human Bodhisattvas featured in wongkurs are esoteric avatars of ourselves. They each reflect different facets of elevated spiritual potential we all have. All of them represent our ultimate Buddha-nature of transcendent awakened enlightenment. Every aspect of their posture and adornment is a mystical symbol with spiritual meaning. The avatars are depicted as either male or female, but all are of equal benefit to women and men.

Venerable Namgyal Rinpoche re: Wongkur Symbolism

The meditation exercises for visualization [and imagination] in wongkurs are very important as they are rich in symbolism, and it is through symbolism that we can contact and integrate our depth consciousness.

Difficulty in visualizing [or connecting with] a certain symbol points to a corresponding lack or imbalance in the psyche. You must knock on the door of the depths again and again with the reluctant symbol, the one that will not come across.

Think consciously, as you are mind-building, “What does this symbol mean?” Alternatively, if you know the meaning of a symbol intellectually, it can be worked with consciously in meditation to bring about re-integration.

Introduction to MANJUSRI

Manjusri represents our potential to achieve pure transcendent wisdom, clarity, and inner freedom. Manjusri is known as “Lord of Speech”, “Divine Architect”, “Gentle Glory”, and “Beautiful Radiance”. Manjusri meditation helps cultivate mental clarity and good judgement, develops intelligence, improves memory, and opens pathways to new knowledge.

Manjusri is the subtlety of perceptive awareness and precise discernment. His upraised Wisdom Sword is a symbol of accurate clarity that separates truth from delusion, cuts with perfect skill through confusion, and vanquishes ignorance.

His Wisdom Book contains the “Perfection of Wisdom” Sutra and represents our potential to attain ultimate wisdom, knowledge, and illumination.

Manjughosa is a “beautiful-speech” aspect of Manjusri and helps improve skill and eloquence in all forms of communication: discussion, oration, writing, composition, creative expression, music, singing, poetry, interpretation, translation, studying, teaching, prayer, exorcism – and most significant – helps us to identify, understand, and share the Dharma. The ideal of Manjusri energy manifests as genuinely enlightening communication in any form.

The most important exercise in the Manjusri wongkur is to visualize or imagine yourself as Manjusri. Additionally, to strengthen your connection to universal intelligence, visualize or imagine a cosmic Manjusri who compassionately showers you with illuminating gift waves of blessings.

PREPARE for INITIATION

GESTURE of Appreciation and Gratitude:

{ Bow your head or, those who wish, may do a prostration }

Reflect upon the benefit provided to you by all those beings, past and present, who have worked to create, record, preserve, and share teachings which assist the down going of suffering for all beings.

Reflect upon the benefit provided to you by everyone who has helped you reach a place and time where you can access teachings which assist the down going of your own suffering.

MANDALA OFFERING (to Request the Wongkur Empowerment):

Mentally offer this planet and the solar system to the Lama, as a representation of Chenrezig. The mandala offering of our home in the cosmos is both a request for, and appreciation of, this precious teaching.

REFUGE (to Illuminate, Strengthen, and Protect Your Path to Awakening)

Imagine the sources of Refuge dissolve into light and absorb into you:

{ Recite Aloud * Repeat after the Lama }

Like a hunted animal I go for Refuge to the Three Precious Jewels:
the Buddha the Dharma and the Sangha.

Like a hunted animal I go for Refuge to the Three Precious Roots:
the Lama the Yidams and the Protectors.

Personal RESPONSIBILITY:

{ Recite Aloud * }

I sincerely regret any mental or physical injury I may have caused
to any sentient being and I aspire to cause no further injury
to any sentient beings.

Vajra Sattva PURIFICATION:

{ Recite Aloud * }

OM VAJRA SATTVA AH

BODHISATTVA Aspiration:

{ Recite Aloud * }

I strive to awaken to complete enlightenment to help all beings
achieve buddhahood.

BRAHMA VIHARAS (Four Divine Abodes):

{ Recite Aloud * }

I strive to cultivate Friendliness Compassion Sympathetic Joy
and Equanimity toward myself and all beings.

May all beings be happy

May all beings be free from sorrow

And in the supreme joy that arises

May all beings be established in perfect equanimity.

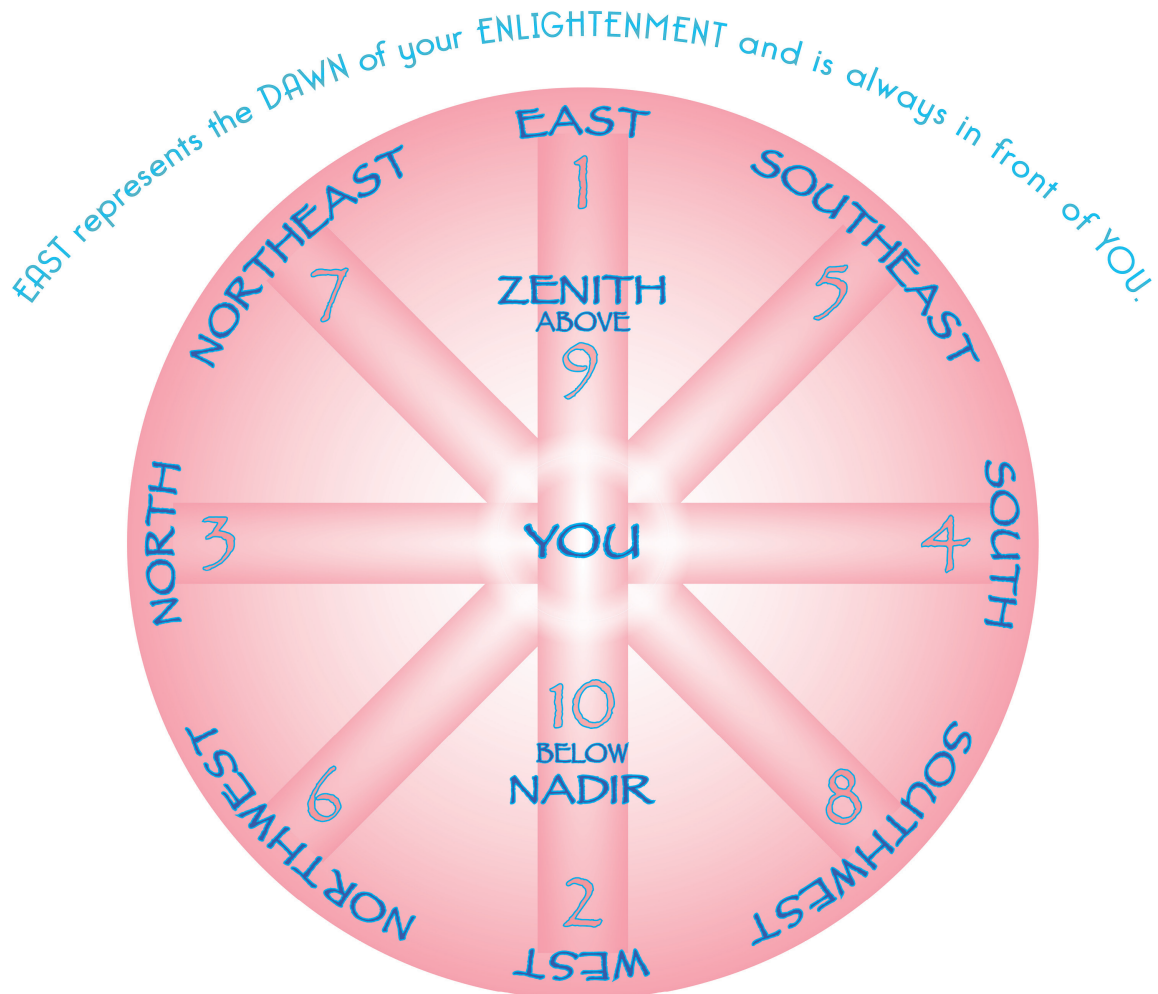
METTA (Strengthens the Heart; is one of the Four Brahma Viharas):

Imagine, visualize, or feel a gentle warmth of Friendliness and Kindness in your Heart chakra that overflows to fill your body, and streams out through your skin. Guide your heart radiance out into infinite space in the ten directions while reciting this prayer for all beings. Repeat after the Lama:

May all beings have happiness and the cause of happiness.

May all beings be apart from sorrow and the causes of sorrow.

May all beings not be separated from the bliss that is sorrow-less.



WISH for Long Life for the Lamas: { Recite Aloud * Repeat after the Lama }

May Lamas and all beings who help reduce the suffering of others . .
... live long healthy happy productive lives of equanimity. .
... May all their compassionate aspirations be speedily achieved.

ASPIRATION of Merit: { Recite Aloud * }

May the merit of these aspirations and our right actions remove
all disease all injury all obstacles and all dangers from us.

When possible, each meditator will hold a flower,
preferably orange in colour, during the Sakyamuni Triune wongkur.
The flower symbolizes your nirvana (nibbana). Orange represents the monastic robes of Gautama Buddha and symbolizes his chosen journey from privileged Crown Prince to a wandering ascetic monk who dedicated the rest of his life to inner liberation and enlightenment.



SAKYAMUNI INITIATION



OM SVABHĀVA ŚUDDHA SARVA DHARMA
SVABHĀVA ŚUDDHA HŪM

Everything is now dissolving into the pure deathless bliss void of Sunyata. Visualize, imagine, or sense the empty space inside and between all the atoms in the universe and in your body.

Attachment to ordinary appearance and clinging to your corporeal form subsides. All feelings, sights, sounds, and thoughts are emptiness moving in emptiness.

From the vast depths of the pure bliss void of Sunyata a shimmer of energy, like a transparent heat wave, emerges in space before you and forms into the Four Maras, one above the other in a vertical column.

The Four Maras represent steps in the ascension of the mind to higher levels of consciousness:

At the bottom of the Mara column is Blue Visnu, the All-Pervading.

Above Visnu is Green Indra, who makes the Yajna Offerings.

Above Indra is White Brahma, the Purified.

At the top of the Mara column is Red Isvara Mahadeva, the Almighty.

Standing on top of Red Isvara Mahadeva is a jewelled throne. On the jewelled throne appears a beautiful open lotus in full bloom which is supporting a luminous moon disk.

A golden vajra stands upright in the centre of the moon disk. The golden vajra transforms into a glowing yellow bija syllable **HŪM**.

Rays of yellow light stream from the **HŪM** making offerings for the benefit of all sentient beings to all the Enlightened Wisdom Beings.

TRANSFORMATION

The streams of golden yellow light return to you with their blessings and coalesce within you, transforming you into the form of Buddha Sakyamuni.

You have one face, two hands, and golden skin. Your right hand is in the Earth Witness Mudra. Your left hand is in the Meditation Mudra.

Seated cross-legged in the Vajra posture, you are dressed in a monk's robes. Your outer robe is orange.

You have all the bearing of a holy being. You are adorned with the thirty-two major marks of perfection, and the eighty secondary marks of proportion, symmetry, and power.

Seated on your right and facing you is Maitreya, the Buddha of the future. He has golden skin and is dressed in monk's robes. His outer robe is orange.

Seated on your left and facing you is two-armed Chenrezig. His skin is the white of the full moon. He wears luxurious garments of finest silk. He has the royal crown and regal jewelry of an enlightened celestial Wisdom-being.

From the Sakyamuni heart within you stream forth rays of light which touch the hearts of the Wisdom-being Buddha Sakyamuni and all the Tathagatas of the Ten Directions and invoke their presence here.

With a shimmer of energy, the Wisdom-being Buddha Sakyamuni forms in space in front of you. He is the Wisdom Essence of all the Buddhas.

From Buddha Sakyamuni's heart emanate countless forms of his Triune Aspect: himself accompanied by Maitreya and Chenrezig, all of whom shower you like gentle sweet rain and absorb into your body like a healing tonic.

BODY BLESSING

{ Lama blesses heads and hands with IMAGE of Sakyamuni Triune }

JĀḤ HŪṂ BAṂ HOḤ OM VAJRA AVESAYA AḤ AḤ AḤ

All the accumulated unwholesomeness and veils of ignorance are being removed from your body-door, which is thereby purified and exalted. You will now be able to meditate on the Body of Buddha Sakyamuni, and through this blessing, your own body will become the same as his.

SPEECH BLESSING

In the heart of Buddha Sakyamuni in space in front of you is a yellow bija syllable **HŪṂ** surrounded by a mantra garland that emits a second mantra garland and sends it floating out to you on Sakyamuni's perfumed breath.

You breathe in the luminous mantra garland, like a gentle mist of finest incense, and it descends to surround the bija syllable **HŪṂ** in your heart.

MANTRA of Sakyamuni Triune

{ Lama blesses throats with a MĀLĀ Rosary }

{ Everyone hold a flower in both hands and recite the mantra aloud three times }

OM̐ ĀḤ VAJRA HŪṂ SVĀHĀ

{ Everyone throw their flowers toward the image of Buddha Sakyamuni }

The first recitation of the mantra gives the blessing.

The second recitation makes you and the mantra inseparable.

The third recitation causes the mantra to become firmly established.

{ Everyone Recite aloud repeating after the Lama }

O Sakyamuni bestow on me the power of your mantra
.... that I may excel in learning it and establish it firmly.

You are now entering the Vajra Chela lineage, with all the blessings of the Secret Mantra of Buddha Gautama Sakyamuni of Bodhgaya in Triune Form.

{ Everyone recite aloud three times repeating after the Lama }

Buddha Gautama Sakyamuni hear my intention.

I who am called { say your own name },

Will rely on you in Triune form,

As my Spiritual Guide,

From now until Enlightenment is realized.

You have now received the Speech-blessing of Buddha Gautama Sakyamuni. All the accumulated unwholesomeness and veils of ignorance are being removed from your speech-door, which is thereby purified and exalted. From now on you will be able to meditate on the Speech of Sakyamuni, and through this blessing, your own speech will become the same as his.

MIND BLESSING

Light rays stream forth from your Sakyamuni heart touching the heart of Buddha Sakyamuni in space in front of you and invoking his mind-stream.

Imagine that in the heart of Buddha Sakyamuni in space in front of you are three luminous thumb-sized images, of himself and his two attendants, Maitreya and Chenrezig, who are identical with his Wisdom Essence.

The thumb-sized image of Buddha Sakyamuni streams from his heart to the crown of your head, where it dissolves and descends into your heart, merging there with the golden yellow bija syllable **HŪM**.

{ Lama blesses Heads and Hands with Sakyamuni TORMA }

ABHIṢIÑCA HŪM

You have now received the Mind-blessing of Buddha Sakyamuni Triune.

The DISSOLVING

All the accumulated unwholesomeness and veils of ignorance are being removed from your mind-door, which is thereby purified and exalted, and through this blessing, your own mind will become the same as his.

Out of the shimmering essence in your heart, Buddha Gautama Sakyamuni emerges, luminous and transparent. Buddha Sakyamuni transforms into pure light which is absorbed into your own radiant Buddha Sakyamuni body.

Buddha Sakyamuni body and all the enlightened celestial Wisdom-beings here in this sacred space dissolve into pure light and are absorbed into the golden yellow bija syllable **HŪM** glowing in your heart.

The golden **HŪṂ** glowing in your heart shrinks down to minute atomic size, becoming finer and finer as it contracts, like a golden rainbow gently fading away, until it dissolves entirely into the natural emptiness of the Sunyata radiant bliss void of primordial purity.

{ Lama rings Bell to start meditation }

{ *Everyone sits in quiet meditation* }

{ Lama rings Bell at end of meditation }

Out of the pure radiant bliss void of Sunyata, in a shimmer of energy, Buddha Sakyamuni reappears in Triune form with Maitreya and Chenrezig.

Whatever errors have been made by us
Through lack of understanding,
Buddha Sakyamuni, regard us with compassion and forgive them all,
Both the deed and the doer.

OM Buddha Sakyamuni, you who act for the benefit of all beings,
Grant us clarity and strength to gain the spiritual powers in due order.
Though departing from this realm of suffering to the Buddha-fields,
We pray that in compassion for us you may return in the future.

OM VAJRA MUḤ

The Wisdom-beings Buddha Sakyamuni, Maitreya, and Chenrezig in front of you shower you with blessings as sweet as fresh spring rain and depart.

Meditate upon or visualize or imagine or feel that the Commitment-being of Sakyamuni essence arisen within you is now absorbed into you.

{ Lama Rings Bell } { MUSIC }

{ Those with no musical instruments snap their fingers }



END of Sakyamuni Wongkur



The Manjusri Wongkur follows next.



MANJUSRI INITIATION



OM SVABHĀVA ŚUDDHA SARVA DHARMA
SVABHĀVA ŚUDDHA HŪM

Everything is now dissolving into the pure, deathless, bliss void of Sunyata. Imagine or sense the empty space inside and between all the atoms in the universe and in your body.

All feelings, sounds, and thoughts are emptiness moving in emptiness.

From the vast depths of the pure bliss void of Sunyata emerges a shimmer of energy, like a transparent heat wave. The shimmer of energy forms into an open white lotus in full bloom, radiant and beautiful.

In the centre of the open lotus is a glowing moon disk, lying flat. Standing on the flat moon disk is a glowing white bija syllable **DHĪH**.

Rays of light stream forth from the **DHĪH** in the Ten Directions to all the Tathagatas of Time and Space. The rays of light return with their blessings, absorb back into the **DHĪH**, and transform you into White Manjusri Manjughosa Arapachana, radiant and wise.

You, as White Manjusri Manjughosa Arapachana, are like glowing white, like the full moon. You have one face and two arms.

You are clothed in splendid garments exquisitely embroidered with shimmering gold, symbolizing the inner riches of spiritual attainment.

You wear a superb crown and mystical adornments of glowing gold decorated with rare jewels: earrings, necklaces, bracelets, armlets, and anklets – all symbolizing the complete liberation of the Wisdom-beings.

Your right hand is elevated, at head level, triumphantly holding aloft the flaming Wisdom Sword of precise discernment and perceptive awareness that cuts with perfect skill through confusion and vanquishes ignorance.

Your left hand is upright, slightly to the left of your heart centre, and holds the stem of a pink lotus in full bloom between your thumb and ring finger.

Resting on the pink lotus held in your left hand is the sublime Wisdom Book containing the “Perfection of Wisdom” Sutra, which represents the attainment of ultimate wisdom, clarity, and illumination.

BODY BLESSING

{ Lama blesses Heads and Hands with IMAGE of Manjusri }

KAYA ABHIṢIÑCA HŪM

STABILIZING

{ Lama blesses top of Heads with a VAJRA }

TIṢṬHA VAJRA

MIND BLESSING

In your heart appears a luminous white eight-spoked wheel. At its centre is a shimmering white bija syllable **AḤ** which transforms into a glowing moon disk. Above the moon disk glowing in your heart appears a shimmering white bija syllable **OM**.

The **OM** transforms into a luminous figure of White Manjusri, the height of your thumb, seated on the glowing moon disk in your heart.

Manjusri is at the centre of a Mantra Mandala in your heart which transforms into four luminous female Wisdom-beings who are similar in appearance to Manjusri. Like him, they are clothed in the finest gold-embroidered garments and are adorned with the regal jewelry of enlightened Wisdom-beings.

In front of White Manjusri in your Heart Mandala is a glowing white bija syllable **RA** which transforms into a luminous Skillful Woman.

Behind White Manjusri in your Heart Mandala is a glowing white bija syllable **PA** which transforms into a luminous Radiant Woman.

To the right of White Manjusri in your Heart Mandala is a glowing white bija syllable **CHA** which transforms into a luminous Beautiful Woman.

To the left of White Manjusri in your Heart Mandala is a glowing white bija syllable **NA** which transforms into a luminous Magnetizing Woman.

The glorious female Wisdom-beings shining in your heart each have their shining white bija syllables glowing in their hearts . . .

RA PA CHA NA

. . . which stream light forth to all the Tathagatas of the Ten Directions, invoking the real vibration of enlightened celestial Wisdom-being White Manjusri Manjughosa Arapachana.

{ Lama blesses Heads and Hands with Manjusri TORMA }

JAH HŪM BAM HOH!

VASE BLESSING

The Buddhas of the Five Transcendent Families and Five Directions represent the pure illuminated potential of your body, speech, and mind.

Lights rays from our hearts shine out as offerings to the Five Consecration Buddhas inviting them to bestow empowerment blessing on us with luminous rays of purifying transformative light through the nectar in the Lama's vase.

Visualize, imagine, sense, or feel that the five Buddhas of Consecration pour purifying nectar into you, filling your body and cleaning all delusion, obscurations, errors, and defilements from your body, speech, and mind.

ॐ Buddha family bija seed syllable of White Vairocana in the centre.

हूं Vajra family bija seed syllable of Blue Aksobhaya in the east.

त्रां Ratna family bija seed syllable of Yellow Ratnasambava in the south.

ह्रीं Padma family bija seed syllable of Red Amitabha in the west.

अं Karma family bija seed syllable of Green Amoghasiddhi in the north.

{ Lama blesses top of Heads with VASE and
pours Saffron Water into Right Hands }

ॐ हूं त्रां ह्रीं अं ABHIṢIÑCA हूं

The excess of purifying nectar flowing through you flows upwards and gathers into the form of the Blue Buddha Aksobhya on the crown of your head.

OM VAJRA BHAVA ABHIṢIÑCA HŪM

Glowing in your heart is the white bija seed syllable DHĪH, surrounded by the mantra garland, from which light rays stream to all the Tathagatas of all time and space. The light rays return to you infused with their blessings which absorb into you like sweet spring rain into dry earth.

SPEECH BLESSING

{ Lama blesses throats with a MĀLĀ Rosary }

MANTRA of White Manjusri Manjughosa Arapachana

OM A-RA-PA-CHA-NA DHĪH

OM A RA PA CHA NA DHĪH DHĪH-DHĪH-DHĪH-
-DHĪH-DHĪH-DHĪH-DHĪH-DHĪH-DHĪH-DHĪH-DHĪH-
-DHĪH-DHĪH-DHĪH-DHĪH-DHĪH-DHĪH-DHĪH-DHĪH-
-DHĪH-DHĪH-DHĪH-DHĪH-DHĪH-DHĪH-DHĪH-DHĪH-

The DISSOLVING

Once again glowing rays of light shine forth from the bija seed syllable DHĪH, illuminating all space, which all dissolves into pure light. The pure light of space is absorbed into your Manjusri body. Your luminous Manjusri body is then absorbed into the mantra garland in your heart.

The mantra garland dissolves into the bija syllable DHĪH.

The bija syllable DHĪH glowing in your heart shrinks down to minute atomic size. It becomes more transparent as it shrinks, like a rainbow gently dissolving, until it disappears entirely into the natural emptiness of the Sunyata radiant bliss void of primordial purity.

{ Lama rings Bell to start the meditation }

{ *Everyone sits in quiet meditation* }

{ Lama rings Bell at end of meditation }

A shimmer of light arises from the natural emptiness of the Sunyata radiant bliss void of primordial purity and transforms into the luminous celestial Wisdom-being White Manjusri Manjughosa Arapachana in space before you.

RESPECT and APPRECIATION

Our respect and appreciation to Manjusri Manjughosa Arapachana.
Glowing white like the moon, the Holder of the Rabbit,
You hold the Sword of Highest Skill and the Book of Highest Wisdom.
Sublimely handsome and charming,
A regal, wise youth with hair arranged in five knotted locks;
Manjusri, you dwell in Mahamudra bliss.
With the Eye of Highest Wisdom, open like the petals of a lotus,
You teach and advise with fine speech that vanquishes ignorance.

OFFERINGS

The offerings symbolize purification and enrichment of our senses, of our outer being, and of our inner being. They also symbolize the spiritual treasures which we offer to both the White Manjusri within us and to the celestial Wisdom-being White Manjusri in space in front of us.

These offerings help us accumulate and perfect the Paramis of generosity, virtue, moral discipline, wisdom, diligence, patience, honesty, concentration, kindness, and equanimity.

In outer form, the substances are physical offerings.
Inwardly, they function as sensory objects evoking transcendental joy.
They symbolize our depth aspiration and the activity of awakening.
Their purest nature is the wisdom of bliss and emptiness.

Imagine that our offerings glow radiantly in vast shimmering bowls carved from exquisite jewels.

To White Manjusri within us and to the celestial Wisdom-being White Manjusri in space in front of us, we offer the eight traditional for honoured guests of pleasant items for body, mind, and the five senses:

Water for washing — also symbolizes removing negativity.

Water for drinking — also symbolizes going for refuge.

Flowers for sight — also symbolize unfolding and enlightenment.

Incense for fragrance — also symbolizes aspiration.

Light for the mind — also symbolizes purification through wisdom.

Scented water for touch — also symbolizes becoming the deity.

Food for taste — also symbolizes abundance and sharing.

Music for hearing — also symbolizes desire for awakening.

May we perfect the two accumulations of merit and wisdom.

To White Manjusri within us and to the celestial Wisdom-being White Manjusri in space in front of us, we offer a mandala of the world, with Mount Meru, which represents the entire multiverse and all its contents.

May all beings perfect the two accumulations of merit and wisdom.

TORMA OFFERINGS

{ Everyone say aloud three times to bless the Tormas } OM ĀḤ HŪM

We offer the blessed Tormas and all the virtuous shrine offerings here to nourish all sentient beings in the six realms of Gods, Titans, Humans, Animals, Hungry Ghosts, and the Hells and help them all to liberation.

{ Lama recites these three mantras three times }

OM ĀRYA MAÑJUŚRĪ SAPARI VĀRA IDAM
BALINGTA KHA KHA KHĀHI KHĀHI

OM A-KĀRO MUKHAM SARVA DHARMĀ NĀM
ADY-ANUT PANNAT VAT

OM ĀḤ HŪM PHAT SVĀHĀ

TORMA Blessings for Ghosts and Demons

{ Lama does MUDRA of the IRON HOOK with the Right Hand }

OM̐ LOKA PĀLA SAPARI VĀRA ĀKAR ṢAYA JAḤ

With compassion for all, we share the nourishment and blessings of this virtuous banquet of shrine food with the Hungry Ghosts and Demons.

{ Lama offers the Tormas and recites these two mantras three times }

**OM̐ A-KĀRO MUKHAḤ SARVA DHARMĀ
NĀM̐ ĀDY-ANUT PANNAT VAT**

OM̐ ĀḤ HŪM̐ PHAT̐ SVĀHĀ

O Ghosts and Demons of the visible and invisible worlds,
I invoke the four Buddha-Karma activities.
Be uplifted by these sweet-scented Torma and virtuous shrine food,
And, adhering to the Dharma-truth,
Discipline your minds and calm them,
So that all of you and all of us here may realize Enlightenment,
Without hindrances or obstruction.
Remain in the sacred place of the Commitment Precepts,
And be our allies and guide us on the path to Enlightenment.

O Ghosts and Demons of the visible and invisible worlds and all people here,
the Commitment Precepts are a support for your highest aspirations. The
precepts are a commitment we all make to ourselves to seek liberation, inner
freedom, and escape the blind becoming of cyclic existence.

We ask all the Ghosts and Demons to now depart peacefully and harmlessly.

LOKA PĀLA SAPARI VĀRA GACCHA

Reflect upon this empowerment as a vehicle for increasing the peace, kindness,
wisdom, skill, and illumination within yourself and in your life.

{ Everyone Recite Aloud three times }

Manjusri, you are my guide...to achieving greater wisdom and skill.

Promising to adhere to the Commitment Precepts, mentally offer a mandala in thanks for obtaining this Authorization. Visualize an inner offering of Bliss flowing in abundance from your skin like luminous streams of purifying nectar.

From this day forward, we commit ourselves to the path of awakening.
Manjusri, take us as your disciples, both in name and in deed.
By these actions, and through listening to the deep Authorizations,
We aspire to awaken for the great benefit of ourselves and all others.
By the power of this unfolding, may all beings see clearly,
And subdue all enemies and all the demons who bring misfortune.
May all beings escape the blind becoming of cyclic existence,
With its undulating waves of birth, sorrow, old-age, and death.

This ends the Wongkur Empowerment. This initiation teaches and authorizes you to do the meditations of White Manjusri Manjughosa Arapachana. Whatever appears is the face of Manjusri. All manifestation is the realm of Manjusri. All sound is the mantra of Manjusri.

DEDICATION of MERIT

{ Everyone recite aloud repeating after the Lama }

I regret all wrongs and downfalls I dedicate all virtue and merit
gained from this practise to the awakening of all beings.

May all beings be free from sickness free from harmful spirits
free from obstacles free from dangers and free from suffering.

May the merit we gain thereby become the cause for all beings
to fully attain the stage of Manjusri in this very life.

{ MUSIC } { Lama rings Bell }

MAY ALL BE WELL AND HAPPY

*{ Everyone give their white Kata scarf to the Lama
and receive a Blessing Cord }*



END of Manjusri WONGKUR



METTA SUTTA

The words of Gautama Buddha about Kindness, Peace, and Liberation:

Let them be able and upright, straightforward and gentle in speech,
Humble and not conceited, contented and easily satisfied,
Unburdened with duties and frugal in their ways.

Let them be peaceful and calm, and wise and skillful,
Not proud and demanding in nature.

Let them not do the slightest thing that the wise would reprove.

Wishing: In gladness and in safety,
May all beings be at ease whatever living beings there may be.
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short or small,
The seen and the unseen,
Those living near and far away, those born and to-be-born,
May all beings be at ease!

Let none deceive another, or despise any being in any state.
Let none through anger or ill-will wish harm upon another.
Even as a mother protects with her life her child, her only child,
So with a boundless heart should one cherish all living beings:
Radiating kindness over the entire world,
Spreading upwards to the skies,
And downwards to the depths;
Outwards and unbounded,
Freed from hatred and ill-will.

Whether standing or walking, seated or lying down,
Free from drowsiness,
One should sustain this recollection.
This is said to be the sublime abiding.
By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all desires of the senses,
Is not born again into this world.

Thus said the Buddha about Kindness, Peace, and Liberation.

Commitment PRECEPTS (Samaya Vows)

Samaya precepts are a support for your highest aspirations.

Samaya precepts are a commitment you make to yourself to seek wisdom and liberation, to escape the blind becoming of painful cyclic existence, and to increase the happiness, good health, and inner freedom of all beings, including yourself.

1. I will always seek the full illumination of Bodhichitta.
2. I aspire always to kindness and compassion for sentient beings.
3. I will always strive for insight into impermanence.
4. I will always strive for insight into emptiness.
5. I will not denigrate or insult the words of the Buddha.
6. I will not physically harm or slander the Dharma teachers.
7. I will not criticize other Buddhist traditions.
8. I will not upset the faith people have in the Dharma.
9. I will not reveal sacred teachings to anyone who will not respect the teachings.
10. I will refrain from strong or negative emotions toward my Vajra brothers and sisters in the Dharma.
11. I will always treat, and speak of, women with respect.
12. I will avoid bad company.
13. I will not mistreat my body.
14. I will always be guided by these Samaya commitment precepts.

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