

*The Concise Essence Sutra Ritual of
Bhagavan Medicine Buddha called*

The Wish-Fulfilling Jewel



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NAMO GURU MUNI INDRAYA

Gang gi tshän tsam thö päi chhu gyün gyi
The river of merely hearing your names
 Nar me me yang rab sil pä tsho tar
Makes even Avici's hell-fires cool as a lotus pond.
 Gyur dzä nyig mäi gön po de sheg dün
Protectors in degenerate times, seven sugatas
 Sha kyäi tog dang chä päi zhab tü nä
And head of the Shakyas, to your feet I bow.

Chhog män ja wä yeng shing nam chö kyi
Distracted by activities of varying importance,
 Nyig mäi gyäl wa dün gyi nam thar la
To benefit myself and those with faith in the life stories
 Mö päi lo dân dag wang phän päi chhir
Of these seven buddhas for degenerate times,
 Do chhog dü tsii yang zhün nying po dri
I'll condense the ambrosia sutra ritual to its molten essence.

Because of the infallibility of Arya Buddha's proclamation that the power and blessings of the Medicine Buddhas are greater and swifter in degenerate times, we accept it. Having already made preparations as described in the sutra ritual, one who wishes to perform this quintessential ritual for invoking the heart commitment of the protectors, the seven sugatas, during degenerate times, should recite as follows, fully infusing the mind with refuge and bodhichitta:

Refuge and Bodhichitta

Chhog chu dü sum gyi de zhin sheg pa tham chä kyi ku sung thug yön tän
thrin lä tham chä chig tu dü päi ngo wor gyur pa

*Nature incorporating the entire body, speech, mind, qualities, and
activity of all the tathagatas of the three times and ten directions,*

Chhö kyi phung po tong thrag gyä chu tsa zhii jung nä

Source of eighty-four thousand collections of Dharmas,

Phag päi ge dün tham chä kyi

Lord of all arya Sangha

Nga dag drin chän tsa wa dang gyü par chä päi päl dän la ma dam pa nam
la kyab su chhi wo

I seek refuge in the kind and glorious holy root and lineage Gurus.

Dzog päi sang gyä nam la kyab su chhi wo

I seek refuge in the completely enlightened lord Buddhas.

Dam päi chhö nam la kyab su chhi wo

I seek refuge in the holy Dharma.

Phag päi ge dün nam la kyab su chhi wo

I seek refuge in the arya Sangha.

Chom dän dä män gyi la de war sheg pa chhe

I seek refuge in the eight brothers gone to bliss,

Gyä kyi lha tshog khor dang chä pa nam la kyab su chhi wo

The lord Medicine Buddhas with their hosts of retinue deities.

Päl gön dam pa chhö kyong wäi sung ma ye she kyi

I seek refuge in the glorious holy protectors,

Chän dang dän pa nam la kyab su chhi wo (3x)

Dharma Protector Guardians endowed with the wisdom eye. (3x)

Sang gyä chhö dang tshog kyi chhog nam la

I go for refuge until I am enlightened

Jang chhub bar du dag ni kyab su chhi

To the Buddha, the Dharma, and the Supreme Assembly.

Dag gi jin sog gyi päi tshog nam kyi

By my merit from giving and other perfections

Dro la phän chhir sang gyä drub par shog (3x)

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

The Four Immeasurables

Dag dang nang wa tham chä chhö kyi jing kyi rang zhin yin pa la / de tar
ma tog päi sem chän tham chä de wa dang de wäi gyu dang dän par ja

*All sentient beings who, although self and all appearances are
dharmadhatu by nature, have not realized it thus, I shall endow
with happiness and the causes of happiness*

Dug ngäl dang dug ngäl gyi gyu dang dräl war ja

I shall separate from suffering and the causes of suffering,

Dug ngäl me päi de wa dang mi dräl war ja

I shall make inseparable from happiness without suffering,

De dug gi gyu chhag dang nye ring nyi dang dräl wäi tang nyom la nä
par ja wo (3x)

*And I shall set in equanimity, the cause of well-being, free from
attachment, aversion, and partiality. (3x)*



Special Bodhichitta

Ma sem chän tham chä kyi dön du dzog päi sang gyä kyi go phang
thob par ja

*For the welfare of all mother sentient beings, I need to attain
complete buddhahood;*

Dei chhir du chom dän dä män gyi la de war sheg pa chhe gyä kyi lha
tshog khor dang chä pa nam la

*Therefore, I am going to engage in the stages of the path such
as prostrating, making offerings, and heartfelt requests (en-
treating the holy minds to grant blessings)*

Chhag chhö thug dam kül wa la sog päi lam gyi rim pa la jug par gyi wo

*To the eight brothers gone to bliss the lord Medicine Buddhas,
with their hosts of retinue deities.*

Purifying the Place

Chhog den gyäl wa sä chä jin lab dang
 Through the power of the supreme truth of the buddhas' and
 bodhisattvas' blessings,
 Tshog nyi nga thang chhö ying dag päi thü
 The might of the two collections, and the purity of
 the dharmadhatu,
 Zhing dir de wa chän tar nö chü kyi
 May this realm's beings and environment be enriched
 like Sukhavati
 Si zhii phün tshog dö gü jor gyur chig
 With all the desirable perfections of both samsara and nirvana.


Offerings

Rin chhen sa zhi jön shing chhu tshö gyän
 Jeweled ground adorned with trees and with ponds
 Ser ngül mu tig je ma dram bur däl
 Whose bottoms are covered with gold, silver, and pearl dust;
 Me tog chäl tram tsän dân dri sung dang
 Flowers strewn and sandalwood fragrance rising;
 Lha mii long chö kün zang chhö pä khyab
 Human and divine enjoyments: Samantabhadra's offerings
 everywhere.

Der ni yi ong nor büi pho drang bü
 There, in the center of a charming jeweled palace
 Pädma seng thrir gyäl wa sä chä nam
 On lotuses and lion thrones, buddhas and bodhisattvas abide.
 Zhug nä zung rig mö tob kyi trün päi
 May [everywhere] be filled with oceans of clouds of offerings,
 which they enjoy,
 Chhö trin gya tshö gang zhing chö gyur chig
 Born through the force of mantra, samadhi, and aspiration.

Offering Cloud Mantra (Optional)¹

This mantra multiplies the offerings so that they become numberless.

 OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE /
 TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /
 TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA
 VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE /
 MAHA BODHI MÄNDO PASAM KRAMANA VAJRE / SARVA KARMA
 AVARANA VISHO DHANA VAJRE SVAHA (3x)



*The Power of Truth*²

Kön chhog sum gyi den pa dang
 By the power of the truth of the Three Jewels,
 Sang gyä dang jang chhub sem pa tham chä kyi jin gyi lab dang
 Of the blessings of all the buddhas and bodhisattvas,
 Tshog nyi yong su dzog päi nga thang chhen po dang
 By the power of the great might of the completed two collections,
 and of the completely pure, inconceivable sphere of reality,
 Chhö kyi ying nam par dag ching sam gyi mi khyab päi tob kyi de zhin nyi
 du gyur chig
 May all these offerings become just so.

Optional Extensive Version

By the power of truth of the Three Rare Sublime Ones,
 The blessings of all the buddhas and bodhisattvas,
 The great wealth of the completed two collections,
 And the sphere of phenomena being pure and inconceivable;
 May these piles of clouds of offerings arising through transforma-
 tion by the bodhisattvas Arya Samantabhadra, Manjushri, and
 so forth – unimaginable and inexhaustible, equaling the sky –
 arise and, in the eyes of the buddhas and bodhisattvas of the ten
 directions, be received.

Invocation (with burning incense)

Nyig mäi gön po tse dän de sheg dün
Compassionate protectors in degenerate times, seven sugatas,
 Thub wang dam chhö jang sem ka dö chä
Buddha Shakyamuni, holy Dharma, bodhisattvas, and guardians,
 Dag sog kyob chhir gön kyab pung nyen du
Invited as the support and protector refuge to protect others
and myself:
 Chän dren dir sheg dän dzom jin lab dzö
May you come here, gather, and grant your blessings.

If one wishes, one can perform an extensive bath offering here.

The Seven-Limb Practice**Prostrations**

Ka drin nyam me tsa wäi la ma dang
Root Guru whose kindness is without equal,
 Shakyäi gyäl po jam yang zhi tsho sog
King of the Shakyas, Manjushri, Shantarakshita, and so on,
 Zab möi do di chhag tshän zhe pa yi
Holding in their hands this profound sutra:
 Ngö gyü la ma nam la chhag tshäl lo
To the direct and lineage gurus, I prostrate.
 Nyam thag dro nam dröl wäi thug je chän
To the compassionate ones who liberate destitute beings –
 De sheg dün dang thub wang dam päi chhö
Seven sugatas, Buddha Shakyamuni, and holy Dharma,
 Jam päl kyab dröl sang dag tshang wang
Manjushri, Kyab Dröl, Vajrapani, Brahma and Ishvara,
 Gyäl chhen nö jin nam la chhag tshäl lo
And the maharajas and yakshas – I prostrate.

Ngö sham zung rig mö tob kyi trül päi
I make every collection of offerings, actually arranged and
emanated
 Chhö tshog kün bül dig tung tham chä shag
Through the force of mantra, samadhi, and aspiration. (Meditate
on extensive offering)²
 Ge la yi rang kül zhing söl wa deb
I confess all downfalls and negativities, rejoice in virtues,
(Meditate on rejoicing)³
 Di tshön ge wa jang chhub chhen por ngo
Request and beseech, and dedicate such virtues as these to the
great enlightenment.

Beseeching

Chom dän dän dzom chhen po gong su söl
Great bhagavan assembly, pray listen!
 De sheg dün gyi ngön gyi mön lam dag
Seven sugatas, just as you promised,
 Shakyäi tän pa nga gyäi tha ma la
Your previous prayers will be fulfilled
 Drub par gyur wa zhäl gyi zhe pa zhin
During the final period of Shakyamuni's teachings:
 Dag la den pa ngön sum tän du söl
Pray, show me in actuality it is true!





Prayers to the Individual Medicine Buddhas

Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang
gyä tshän leg par yong drag päi gyi gyäl po la chhag tshäl lo chhö do
kyab su chhi wo (7x)

*To the bhagavan, tathagata, arhat, fully enlightened Buddha
Renowned Glorious King of Excellent Signs (Suparikirti-
tanamasriraja) I prostrate, offer, and go for refuge. (7x)*

Please may the pledges you made ripen upon myself and all sentient
beings right now. May all my pure prayers succeed immediately.⁵

- Ser gyi dog chän kyab jin chhag gya chän
Golden in color with mudra of granting refuge;
- Mön lam gyä drub tshog nyi päi gyi ji
*Who accomplished eight prayers; majestic with the glory of two
accumulations;*
- Zhän gyi mi thub zhing gi päi gyur päi
Glorious one of the buddha-field Unconquered by Others:
- Tshän leg yong drä päi la chhag tshäl lo
To Renowned Glorious King of Excellent Signs, I prostrate.
- Tshän gyi me tog gyä shing dag pa la
In flowers of the major marks flourishing and pure,
- Pe jä zang pöi dru chha dze päi ku
Anthems of minor signs, such a beautiful body:



- Gang gi thong thö drän päi päi gyur pa
One who sees, hears, or thinks of you is glorified.
- Tshän leg yong drag päi la chhag tshäl lo
To Renowned Glorious King of Excellent Signs, I prostrate.

- Ngö sham zung rig mö tob kyi trül päi
*I make every collection of offerings, actually arranged and
emanated*
- Chhö tshog kün bül dig tung tham chä shag
Through the force of mantra, samadhi, and aspiration.
(Meditate on extensive offering; see p. 47)²
- Ge la yi rang küi zhing söl wa deb
I confess all downfalls and negativities, rejoice in virtues,
(Meditate on rejoicing; see p. 51)³
- Di tshön ge wa jang chhub chhen por ngo
*Request and beseech, and dedicate such virtues as these to the
great enlightenment.*

- Gyäl wäi tshän thö drän jö chhag chhö thü
Through the force of hearing the conqueror's name,
- Dag chag la sog sem chän gang dang gang
Expressing it, remembering, prostrating, and offering,
- Nä rim she je dig chän dön lä thar
May all sentient beings such as ourselves
- Wang po kün tshang dug ngäl dig gyün chhä
Be freed from epidemics, execution, criminals, and spirits;
- Ngän dror mi tung lha mii de wa nyong
*Have faculties fully complete; have the continuum of suffering
and negativities cut;*
- Tre kom bül phong zhi zhing jor gyur chig
*Not fall to lower realms; and experience the happiness of humans
and gods.*

- Ching dang deg sog lü kyi dung wa me
With hunger, thirst, and poverty pacified, may there be wealth.
- Tag seng thrül gyi tshe dräl thab tsö zhi
Without torments of body such as bindings and beatings;



Jam päi sem dän chhu yi trag nam kyang
Without harm of tigers, lions, and snakes; with conflict pacified;
 Bug chhin jig me de war gäl gyur chig
Endowed with loving minds and relieved from fear of flood as well, may we pass to fearless bliss.

Di nä shi phö gyur tshe sang gyä kyi
And when we pass away from this life,
 Zhing der päd mo lä kye yön tän dzog
May we be born from a lotus in that buddha-field, qualities complete,
 Tshän leg yong drag la sog gyäl nam kyi
Become a vessel for transmitting the teachings of conquerors such as Renowned Glorious King of Excellent Signs,
 Kä lung nö ching nye par je gyur chig
And cause them delight.












Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä rin po chhe dang da wa dang pädmä rab tu gyän pa khä pa zi ji dra yang kyi gyäl po la chhag tshäl lo chhö do kyab su chhi wo (7x)

To the bhagavan, tathagata, arhat, fully enlightened Buddha King of Melodious Sound, Brilliant Radiance of Skill, Adorned with Jewels, Moon, and Lotus (Svaragosaraja) I prostrate, offer, and go for refuge. (7x)



Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.⁵

-  Ku dog ser po chhog jin chhag gya chän
Yellow in color with mudra of granting the supreme;
-  Mön lam gyä drub tshog nyi päl gyi ji
Who accomplished eight prayers; majestic with the glory of two accumulations;
-  Rin chhen dän päi zhing gi päl gyur päi
Glorious one of the buddha-field Endowed With Jewels:
-  Rin chhen da wäi zhab chhag tshäl lo
I prostrate to King of Melodious Sound.
-  Rin chhen da dang pädmä rab gyän ching
Well adorned with jewelled moon and lotus,
-  She ja kün la khä shing khyen pa gyä
Wisdom expanded in mastery of all knowable objects,
-  Gya tsho ta bur zab päi thug nga wa
Endowed with a mind as deep as the ocean:
-  Dra yang gyäl pöi zhab la chhag tshäl lo
I prostrate at the feet of King of Melodious Sound.
-  Ngö sham zung rig mö tob kyi trül päi
I make every collection of offerings, actually arranged and emanated
 Chhö tshog kün bül dig tung tham chä shag
Through the force of mantra, samadhi, and aspiration.
 (Meditate on extensive offering)²
- Ge la yi rang kül zhing söl wa deb
I confess all downfalls and negativities, rejoice in virtues,
 (Meditate on rejoicing)³
- Di tshön ge wa jang chhub chhen por ngo
Request and beseech, and dedicate such virtues as these to the great enlightenment.
- Gyäl wäi tshän thö drän jö chhag chhö thü
Through the force of hearing the conqueror's name,
 Dag chag la sog sem chän gang dang gang
Expressing it, remembering, prostrating, and offering,



Yeng nam chhö phel lha mii tshog chhä jor
*For all sentient beings such as ourselves, may the distracted
 flourish in the Dharma;*
 Tsa wäi dung dräl tag tu kye par gyur
*Have wealth and goods of humans and gods; without torment at
 conception, be always born human;*
 Jang chhub sem dang mi thräl ge chhö gyä
Never be separated from bodhichitta; increase in virtuous Dharma
 Drib jang lha mii de wa thob gyur chig
Purify obscurations; and attain the happiness of humans and gods.

She dräl mün bar dön tse chhi dang dra
*May we be freed from being separated from the spiritual guide,
 Gön päi nö me chhö dang rim dror tsön*
*From dark ages, spirit harm, death, and enemies, and from the
 dangers of isolated places.*
 Män nam ting dzin drän tob zung dän ching
*May we have enthusiasm for making offerings and performing
 ritual services.*
 She rab chhog thob me nyen sil gyur chig
*May lesser beings have samadhi, mindfulness, strength, the
 dharani of non-forgetfulness, and attain supreme wisdom. May
 tormenting fires be cooled.*







Di nä shi phö gyur tshe sang gyä kyi
*And when we pass away from this life,
 Zhing der pä mo lä kye yön tän dzog*
*May we be born from a lotus in that buddha-field, qualities
 complete,*
 Dra yang gyäl po la sog gyäl nam kyi
*Become a vessel for transmitting the teachings of conquerors
 such as King of Melodious Sound,
 Ka lung nö ching nye par je gyur chig*
And cause them delight.



Chom dân dä de zhin sheg pa dra chom pa yang dag par dzog päi sang
 gyä ser zang dri me rin chhen nang tül zhug drub pa la chhag tshäl lo
 chhö do kyab su chhi wo (7x)

*To the bhagavan, tathagata, arhat, fully enlightened Buddha
 Stainless Excellent Gold, Great Jewel Who Accomplishes All Vows
 (Suvarnabhadravimala), I prostrate, offer, and go for refuge. (7x)*

Please may the pledges you made ripen upon myself and all sentient
 beings right now. May all my pure prayers succeed immediately.⁵

-  Dzam büi ser dra chhö tön chhag gya chän
*Golden in color, like the River Tsambu, with Dharma teaching
 mudra;*
-  Mön lam zhi drub tshog nyi päl gyi ji
*Having accomplished four prayers; majestic with the glory of
 two accumulations;*
-  Pö kyi yong gang zhing gi päl gyur päi
Glorious one of the buddha-field Incense Filled:
-  Ser zang dri me nang la chhag tshäl lo
I prostrate to Stainless Excellent Gold.
-  Dzam bu chhu pöi ser tar lhang nge wa
Paramount among golds like the gold of the River Tsambu,
-  Nyi ma tong lä lhag päi zi ji bar
Blazing with more radiance than a thousand suns,



Dri me ser gyi chhö dong ta büi ku
Body like a stainless golden stupa:
 Ser zang dri me nang la chhag tshäl lo
I prostrate to Stainless Excellent Gold.

Ngö sham zung rig mö tob kyi trül päi
I make every collection of offerings, actually arranged and emanated
 Chhö tshog kün bül dig tung tham chä shag
Through the force of mantra, samadhi, and aspiration. (Meditate on extensive offering)²

Ge la yi rang kül zhing söl wa deb
I confess all downfalls and negativities, rejoice in virtues,
(Meditate on rejoicing)³

Di tshön ge wa jang chhub chhen por ngo
Request and beseech, and dedicate such virtues as these to the great enlightenment.

Gyäl wäi tshän thö drän jö chhag chhö thü
Through the force of hearing the conqueror's name,
 Dag chag la sog sem chän gang dang gang
Expressing it, remembering, prostrating, and offering,
 Tshe thung ring tsho bül nam wang chhug tshang
For all sentient beings such as ourselves, may the short-lived gain longevity, the poor, full wealth;
 Thab tsö gye wang jam päi sem dän zhing
May combatants come to have loving minds.
 Lab dräl ngän song mi lhung dom pä dam
May we not be without training and fall to the lower realms
 Jang chhub sem dang thräl wa me gyur chig
But be bound by our vows and never without bodhichitta.

Di nä shi phö gyur tshe sang gyä kyi
And when we pass away from this life,
 Zhing der pä mo lä kye yön tän dzog
May we be born from a lotus in that buddha-field, qualities complete,



Ser zang dri me la sog gyäl nam kyi
Become a vessel for transmitting the teachings of conquerors such as Stainless Excellent Gold,
 Ka lung nö ching nye par je gyur chig
And cause them delight.



Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi
 sang gyä nya ngän me chhog päl la chhag tshäl lo chhö do kyab su
 chhi wo (7x)

To the bhagavan, tathagata, arhat, fully enlightened Buddha Supreme Glory Free from Sorrow (Asokottamasriraja) I prostrate, offer, and go for refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.⁵

Ku dog mar kya nyam zhag chhag gya chän
Light red in color with mudra of meditative equipoise;
 Mön lam zhi drub tshog nyi päl gyi ji
Who accomplished four prayers; majestic with the glory of two accumulations;
 Nya ngän me päi zhing gi päl gyur päi
Glorious one of the buddha-field Without Sorrow:
 Nya ngän me päi päl la chhag tshäl lo
I prostrate to Supreme Glory Free from Sorrow.



Nya ngän dä zhi de wäi chhog nye pa
Passed beyond sorrow, attained to supreme bliss,
 Dro wäi dug sum dug ngäl zhi dzä ching
Pacifier of sentient beings' three poisons and sufferings,
 Dro drug gön dang päl du gyur pa yi
Protector of beings of the six realms,
 Nya ngän me chhog päl la chhag tshäl lo
To the glorified one, Supreme Glory Free from Sorrow, I prostrate.

Ngö sham zung rig mö tob kyi trül päi
I make every collection of offerings, actually arranged and emanated
 Chhö tshog kün büi dig tung tham chä shag
Through the force of mantra, samadhi, and aspiration.

(Meditate on extensive offering)²

Ge la yi rang küi zhing söi wa deb
I confess all downfalls and negativities, rejoice in virtues,
(Meditate on rejoicing)³

Di tshön ge wa jang chhub chhen por ngo
Request and beseech, and dedicate such virtues as these to the
great enlightenment.

Gyäl wäi tshän thö drän jö chhag chhö thü
Through the force of hearing the conqueror's name,
 Dag chag la sog sem chän gang dang gang
Expressing it, remembering, prostrating, and offering,
 Nya ngän sog zhi mi dräl tshe ring de
For all sentient beings such as ourselves, may sorrow and the like
always be pacified, and life be long and happy.

Nyäl war gyäl wäi ö kyi de dag gyä
May the conquerors' light increase bliss and joy in the hells.

Dang dân dze jor jung pö mi tshe zhing
May we have brightness, beauty, and wealth, unharmed by spirits;
 Phän tshün jam dân nä nam me gyur chig
May we have love for each other; and may there be no disease.

Di nä shi phö gyur tshe sang gyä kyi
And when we pass away from this life,



Zhing der pä mo lä kye yön tän dzog
May we be born from a lotus in that buddha-field, qualities
complete,
 Nya ngän me chhog la sog gyäl nam kyi
Become a vessel for transmitting the teachings of conquerors
such as Supreme Glory Free from Sorrow,
 Ka lung nö ching nye par je gyur chig
And cause them delight.



Chom dân dä de zhin sheg pa dra chom pa yang dag par dzog päi
 sang gyä chhö drag gya tshöi jang la chhag tshäl lo chhö do kyab
 su chhi wo (7x)

To the bhagavan, tathagata, arhat, fully enlightened Buddha
Melodious Ocean of Proclaimed Dharma (Dharmakirtisagara)
I prostrate, offer, and go for refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient
 beings right now. May all my pure prayers succeed immediately.⁵

Ku dog kar mar chhö tön chhag gya chän
Pink in color with mudra of teaching the Dharma;
 Mön lam zhi drub tshog nyi päl gyi ji
Who accomplished four prayers; majestic with the glory of two
accumulations;



Chhō kyi gyäl tshän zhing gi päi gyur päi
Glorious one of the buddha-field Victory Banner of Dharma:

Chhō drag gya tshöi yang la chhag tshäl lo
I prostrate to Melodious Ocean of Proclaimed Dharma.

Chhō dra chhen pö pha röl göl wa jom
Great sound of Dharma conquering adversaries,

Gya tsho ta bur zab päi sung nga zhing
Endowed with speech as deep as the ocean,

Dro wäi dug ngäl ma lü zhi dzä pa
Pacifier of beings' suffering without exception:

Chhō drag gya tshöi jang la chhag tshäl lo
I prostrate to Melodious Ocean of Proclaimed Dharma.

Ngö sham zung rig mö tob kyi trül päi
I make every collection of offerings, actually arranged and emanated
 Chhō tshog kün bül dig tung tham chä shag
Through the force of mantra, samadhi, and aspiration. (Meditate on extensive offering)²

Ge la yi rang küi zhing söl wa deb
I confess all downfalls and negativities, rejoice in virtues,
 (Meditate on rejoicing)³

Di tshön ge wa jang chhub chhen por ngo
Request and beseech, and dedicate such virtues as these to the great enlightenment.

Gyäl wäi tshän thö drän jö chhag chhō thü
Through the force of hearing the conqueror's name,
 Dag chag la sog sem chän gang dang gang
Expressing it, remembering, prostrating, and offering,
 Tag tu yang dag ta dang dä dân zhing
For all sentient beings such as ourselves, may we always have perfect view and faith,

Chhō kyi dra thö jang chhub sem kyi chhug
Hear the sound of Dharma, and be enriched with bodhichitta.



Long chö lä du dig pang jor pa phel
For the sake of resources may we give up negativities; may wealth increase.

Jam nä tshe ring chhog she nyi gyur chig
May we abide in love, have long lives, and be content.

Di nä shi phö gyur tshe sang gyä kyi
And when we pass away from this life,
 Zhing der pä mo läi kye yön tän dzog
May we be born from a lotus in that buddha-field, qualities complete,

Chhō drag gya tsho la sog gyäl nam kyi
Become a vessel for transmitting the teachings of conquerors such as Melodious Ocean of Proclaimed Dharma,
 Ka lung nö ching nye par je gyur chig
And cause them delight.



Chom dân dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä chhō gya tsho chhog gi lö nam par röl pa ngön par khyen päi gyäl po la chhag tshäl lo chhō do kyab su chhi wo (7x)

To the bhagavan, tathagata, arhat, fully enlightened Buddha Delightful King of Clear Knowing, Supreme Wisdom of an Ocean of Dharma (Abhijyaraja) I prostrate, offer, and go for refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.⁵



Ju rüi dog chän chhog jin chhag gya chän
Coral colored with mudra of granting the supreme;
 Mön lam zhi drub tshog nyi päl gyi ji
Who accomplished four prayers; majestic with the glory of two accumulations;
 Rin chhen gya tshöi zhing gi päl gyur päi
Glorious one of the buddha-field Ocean of Jewels:
 Ngön khyen gyäl pa de la chhag tshäl lo
I prostrate to King of Clear Knowing.

Chhö kyi lo drö ting pag ka wäi thug
Mind of profound Dharma wisdom, difficult to fathom,
 Nam dag chhö kyi ying la röi dzä ching
Sporting in the pure sphere of truth,
 She ja ma lü ngön sum zig pa po
One who sees all knowable objects directly:
 Ngön khyen gyäl po de la chhag tshäl lo
I prostrate to King of Clear Knowing.

Ngö sham zung rig mö tob kyi trül päi
I make every collection of offerings, actually arranged and emanated
 Chhö tshog kün büi dig tung tham chä shag
Through the force of mantra, samadhi, and aspiration.
 (Meditate on extensive offering)²
 Ge la yi rang kül zhing söi wa deb
I confess all downfalls and negativities, rejoice in virtues,
 (Meditate on rejoicing)³
 Di tshön ge wa jang chhub chhen por ngo
Request and beseech, and dedicate such virtues as these to the great enlightenment.

Gyäl wäi tshän thö drän jö chhag chhö thü
Through the force of hearing the conqueror's name,
 Dag chag la sog sem chän gang dang gang
Expressing it, remembering, prostrating, and offering,
 Yeng nam nö sem me ching tshog chhä jor
For all sentient beings such as ourselves, may the distracted be free of malice and rich in goods.



Ngän song lam ngän zhug nam ge chu thob
May those on evil paths to lower realms attain the ten virtues.
 Zhän wang gyur nam rang wang phün tshog shing
May those controlled by others gain perfect independence,
 Kün kyang tshe ring tshän thö ge gyur chig
And all have long life, hear the names, and be virtuous.

Di nä shi phö gyur tshe sang gyä kyi
And when we pass away from this life,
 Zhing der pä mo lä kye yön tä dzog
May we be born from a lotus in that buddha-field, qualities complete,
 Ngön khyen gyäl po la sog gyäl nam kyi
Become a vessel for transmitting the teachings of conquerors such as King of Clear Knowing,
 Ka lung nö ching nye par je gyur chig
And cause them delight.





Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang
 gyä män gyi la baiduryai ö kyi gyäl po la chhag tshäl lo chhö do kyab su
 chhi wo (7x)


To the bhagavan, tathagata, arhat, fully enlightened Buddha Medicine Guru, King of Lapis Light (Bhaisajyaguru) I prostrate, offer, and go for refuge. (7x)





Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.⁵


 Ku dog ngön po chhog jin chhag gya chän
Blue in color with mudra of granting the supreme;


 Chu nyi mön drub tshog nyi päl gyi ji
Who accomplished twelve prayers; majestic with the glory of two accumulations;


 Baidurya nang zhing gi päl gyur päi
Glorious one of the buddha-field Lapis Light:


 Män päi gyäl po de la chhag tshäl lo
I prostrate to Medicine Guru, King of Doctors.

 Thug je kün kün la nyom päi chom dân dä
Bhagavan with equal compassion for all,

 Tshän tsam thö pä ngän dröi dug ngäl sel
Whose name, when merely heard, dispels the suffering of lower realms,

 Dug sum nä sel sang gyä män gyi la
Dispeller of disease and the three poisons:

 Baidurya yi ö la chhag tshäl lo
I prostrate to Medicine Buddha Lapis Light.

 Ngö sham zung rig mö tob kyi trül päi
I make every collection of offerings, actually arranged and emanated

Chhö tshog kün bül dig tung tham chä shag
Through the force of mantra, samadhi, and aspiration.
(Meditate on extensive offering)²

Ge la yi rang kül zhing söl wa deb
I confess all downfalls and negativities, rejoice in virtues,
(Meditate on rejoicing)³

Di tshön ge wa jang chhub chhen por ngo
Request and beseech, and dedicate such virtues as these to the great enlightenment.



Gyäl wäi tshän thö drän jö chhag chhö thü

Through the force of hearing the conqueror's name,
Dag chag la sog sem chän gang dang gang
Expressing it, remembering, prostrating, and offering,

Tshän pe dze shing dro kün dag drar gyur
May each and every sentient being such as ourselves all become,
like you, graced with marks and signs.

Ö kyi mün sel she rab thab khä kyi
May the light dispelling darkness, the enjoyment of wisdom, and
skillful means be inexhaustible.

Long chö mi zä lam log män mö nam
May those attracted to mistaken and lesser paths enter Mahayana
paths,

Theg chhen lam zhug dom pä dze gyur chig
And all be beautified by their vows.

Tshül chhäl dung dräl wang pa kün tshang zhing
May we be free from pain caused by immorality,

Nä me yo jä phel zhing bü me kyi
Be complete in faculties and without disease, and have abundant
goods.

Ngö pö kyo nam tag tu kye wang dân
May those disillusioned with the weakest conditions always have
powerful faculties,

Dü zhag ta wa ngän lä dröl gyur chig
And may we be freed from Mara's noose and perverse viewpoints.

Gyäl pö nar nam de zhing tre päi gyü
May those tormented by kings gain bliss, and those who, out of
hunger, support themselves through negativity

Dig pä tsho nam chhö jor zä kyi tshim
Be satisfied with food received in accordance with the Dharma.

Tsha drang ngäl zhi sam pa yong dzog shing
May hardships of heat and cold be pacified and all good wishes
be fulfilled.



Phag pa gye päi tshül dän dröl gyur chig
 Endowed with morality that pleases the aryas, may we be
 liberated.

Di nä shi phö gyur tshe sang gyä kyi
 And when we pass away from this life,
 Zhing der pä mo lä kye yön tän dzog
 May we be born from a lotus in that buddha-field, qualities
 complete,
 Män päi gyäl po la sog gyäl nam kyi
 Become a vessel for transmitting the teachings of conquerors
 such as Medicine Guru, King of Doctors,
 Ka lung nö ching nye par je gyur chig
 And cause them delight.












Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi
 sang gyä päi gyäl wa shakya thub pa la chhag tshäl lo chhö do kyab
 su chhi wo (7x)

To the bhagavan, tathagata, arhat, fully enlightened Buddha
 Glorious Conqueror Shakyamuni, I prostrate, offer, and go for
 refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient
 beings right now. May all my pure prayers succeed immediately.⁵












-  Ser gyi dog chän sa nön chhag gya chän
 Golden in color with earth-pressing mudra,
 Mä jung thug je tsön drü chhen pöi thü
 Who through the force of unique great compassion and
 enthusiasm
 Mi je jig ten kham kyi päi gyur päi
 Became the glorious one of this, the fearless world system:
 Dren chhog shakyaï tog la chhag tshäl lo
 I prostrate to the supreme leader, head of the Shakyas.
-  Thab khä thug je shakyaï rig thrung shing
 Born in the Shakya lineage out of skillful means and
 compassion,
 Zhän gyi mi thub dü kyi pung jom pa
 Unchallenged by others, conqueror of Mara's forces,
 Ser gyi lhün po ta bur ji päi ku
 Body majestic as a golden Mount Meru:
 Shakyaï gyäl po de la chhag tshäl lo
 I prostrate to the king of the Shakyas.
-  Ngö sham zung rig mö tob kyi trül päi
 I make every collection of offerings, actually arranged and
 emanated
 Chhö tshog kün bül dig tung tham chä shag
 Through the force of mantra, samadhi, and aspiration.
 (Meditate on extensive offering)²
 Ge la yi rang kül zhing söi wa deb
 I confess all downfalls and negativities, rejoice in virtues,
 (Meditate on rejoicing)³
 Di tshön ge wa jang chhub chhen por ngo
 Request and beseech, and dedicate such virtues as these to the
 great enlightenment.
- Tön pa chhog de do dei chho ga lä
 Pray, bless us and all beings who lack a protector
 Ji tar sung päi phän yön ma lü pa
 To receive here immediately, without exception,



Dag chag gön me dro wa tha dag gi
The benefits as taught by the supreme teacher
 Deng dir thräl du thob par jin gyi lob
In the extensive sutra ritual of Medicine Buddha.

Prostration and Prayer to the Holy Dharma

-  Ma rig mün sel drön me chog
Supreme lamp dispelling the darkness of ignorance,
-  Dug ngäl nä sel män gyi phül
Foremost of medicines alleviating suffering and disease,
-  Dam chhö kön chhog tham chä la
To the entire sublime jewel of Dharma,
-  Chhag tshäl chhö ching kyab su chhi (3x)
I prostrate, offer, and go for refuge. (3x)
-  Kün jung mün päi sa bön thar dzä ching
Homage to the mother of the victorious ones,
-  Dug ngäl zug ngüi tsa wa drung nä jin
Perfection of wisdom and holy Dharma of the three vehicles,
-  Gyäl yum she rab pha röl chhin la sog
Who totally destroys the dark seed of suffering's cause
-  Theg sum dam päi chhö la chhag tshäl lo
And uproots the pain of suffering completely.⁴
-  Ngö sham zung rig mö tob kyi trül päi
I make every collection of offerings, actually arranged and emanated
 Chhö tshog kün büi dig tung tham chä shag
Through the force of mantra, samadhi, and aspiration.
 (Meditate on extensive offering)²
- Ge la yi rang küi zhing söi wa deb
I confess all downfalls and negativities, rejoice in virtues,
 (Meditate on rejoicing)³
- Di tshön ge wa jang chhub chhen por ngo
Request and beseech, and dedicate such virtues as these to the
great enlightenment.



Dam chhö kön chhog den päi jin lab kyi
Through the blessings of the truth of the holy Dharma jewel
 Dag sog deng nä tshe rab tham chä du
May I and all others, henceforth in all our lives,
 Gyäl wa kün gyi dam chhö ma lü pa
Practice the Buddha's teachings in their entirety
 Gyäl wäi gong pa ji zhin drub gyur chig
Exactly as the buddhas intended.

Requesting the Benefits of the Practice

Jam päi kyab dröl chhag na dor je sog
The conquerors' heart commitments were invoked
 De sheg sä po sum dri drug tong gi
By thirty-six thousand sons of sugatas,
 Gyäl wäi thug dam küi zhing leng lang nä
Including Manjushri, Kyab Dröl, and Vajrapani.
 Do dei phän yön ji kä sung pa nam
Thus requested, they proclaimed this sutra's benefits.
 Deng dir dag la ngön du gyur bar dzö
Pray, manifest all of them for me here and now.
 Jig ten kyong wa de pön chä pä kyang
And to the worldly protector yaksha leaders as well,
 Ngön tshe tön päi chän ngar zhäl zhe zhin
As you promised to do before previous teachers –
 Dra dang nö pa nä rim dog pa dang
To stop enemies, harmers, and epidemics,
 Thab tsö kün zhi lü sem de wa gyä
Pacify all conflict, and increase physical and mental bliss,
 Long chö wang chug nor dru tshe pel zhing
Increase wealth, power, property, crops, and life span –
 Sam päi dön nam yi zhin drub pa dang
Accomplish these desired goals as we wish
 Tag tu sung kyong yel wa me par dzö
And always protect us without break.



Mantra Recitation

OM NAMO BHAGAVATE BHAISHAJYE / GURU BAIDURYA /
PRABHA RAJAYA / TATHAGATAYA / ARHATE SAMYAKSAM
BUDDHAYA / TADYATHA / OM BHAISHAJYE BHAISHAJYE MAHA
BHAISHAJYE [BHAISHAJYE]** / RAJA SAMUDGATE SVAHA

Common pronunciation:

OM NAMO BAGAWATAY BEKANZAY / GURU BAIDURYA / PRABA
RADZA YA / TATAGATAYA / ARHATAY SAMYAKSAM BUDDHAYA
/ TA YA TA / OM BEKANZAY BEKANZAY MAHA BEKANZAY
[BEKANZAY]** / RADZA SAMUDGATAY SOHA

Thus, recite the long mantra, or the short mantra as follows:





TADYATHA / OM BHAISHAJYE BHAISHAJYE MAHA BHAISHAJYE
[BHAISHAJYE]** / RAJA SAMUDGATE SVAHA

ཏད་ཡའ་ ཨོཾ་ འཇིག་རྟེན་འཇིག་རྟེན་ མཁུ་གླི་ཤ་འཇིག་རྟེན་འཇིག་རྟེན་ ** རྗེ་
ས་ལྷན་ཏེ་སྐྱུ་ཏེ་





Common pronunciation:


TAD YA THA / OM BEKANZAY BEKANZAY MAHA BEKANZAY
[BEKANZAY]** / RADZA SAMUDGATAY SOHA

**Syllables in brackets [] are optional. Recite the mantra as many times as possible.

-  Ka drin nyam me tsa wäi la ma dang
Root Guru whose kindness is without equal,
 Shakyäi gyäl po jam yang zhi tsho sog
King of the Shakyas, Manjushri, Shantarakshita, and so on,
 Dzam möi do di chhag tshän zhe pa yi
Holding in their hands this profound sutra:
 Ngö gyü la ma nam la chhag tshäl lo
To the direct and lineage gurus, I prostrate.



-  Nyam thag dro nam dröl wäi thug je chän
To the compassionate ones who liberate destitute beings,
 De sheg dün dang thub wang dam päi chhö
To the seven sugatas, Buddha Shakyamuni, and the holy Dharma,
Jam päl kyab dröl sang dag tshang wang dang
 To Manjushri, Kyab Dröl, Vajrapani, Brahma and Ishvara,
Gyäl chhen nö jin nam la chhag tshäl lo
 And the maharajas and yakshas, I prostrate.

-  Ngö sham zung rig mö tob kyi trül päi
I make every collection of offerings, actually arranged and emanated
Chhö tshog kün bül dig tung tham chä shag
Through the force of mantra, samadhi, and aspiration.
(Meditate on extensive offering)²
Ge la yi rang kül zhing söl wa deb
I confess all downfalls and negativities, rejoice in virtues,
(Meditate on rejoicing)³
Di tshön ge wa jang chhub chhen por ngo
Request and beseech, and dedicate such virtues as these to the
great enlightenment.



Request for Forgiveness

- Ma jor pa dang nyam pa dang
Whatever I have done or caused to be done
Gang yang dag mong lo yi ni
That was unprepared or degenerated
Gyi pa dang ni gyi tsäl gang
Or done with my deluded mind,
De yang zö par dzä par dzäl du söl
Please be patient with all of these.



Du den sem chän sö nam män
 Whatever the beings of this degenerate age have done
 Rig nyön mong dang dre ma ring
 Of lesser merit mixed with ignorant delusions
 Phag päi thug gong ma dzog pa
 That did not fulfill the aryas' wishes,
 De yang zö par dzäl du söl
 Please be patient with these as well.

Ser nä wang gyur mi khä pä
 Under the influence of miserliness, lacking in skill,
 Chhö pa ngän zhing sham nye pa
 Having made bad offerings or faulty arrangements,
 Gön po thug je chhe dân pa
 O protector endowed with great compassion,
 De yang zö par dzäl du söl
 Please be patient with these as well.

Lhag pa dang ni chhä pa dang
 Whatever was superfluous or left undone,
 Chho gäi yän lag nyam pa dang
 Degeneration in parts of the ritual,
 Dag gi je ngä chi chhi pa
 Or whatever was forgotten,
 De yang zö par dzäl du söl⁴
 Please be patient with these as well.⁴

Request to Remain

Dir ni ten dang lhän chig tu
 By remaining here together with this image
 Dro wäi dön du zhug nä kyang
 For the sake of all migrators,
 Nä me tse dang wang chug dang
 May you grant us long life without illness,
 Chhog nam leg par tsäl du söl
 Power, and supreme attainment.

OM SUPRATISHTA VAJRA YE SVAHA



Auspicious Verses

Phün tshog chhog kyi khor lo chhi me lam
 The hosts of Medicine Buddha deities
 Leg par gang wäi män läi lha yi tshog
 Pervading all directions of the round of space with perfection –
 Ga zhig chhu kye na tshog char beb shing
 Some raining down multicolored lotuses,
 La la ge leg tsöl wäi lu yang len
 Some singing songs requesting goodness,
 Zhän dag dü geg jom päi thrin lä dzä
 Some acting to conquer maras and obstructors,
 Kün kyang khye la käl zang chhog ter bar
 And all bestowing on you supreme good fortune:
 Yong she gyi la rab dag kye chig dang
 Know this full well and be very joyful
 Shi jö dang nyän dag gi drag par ja
 And I shall voice sweet melody expressing auspiciousness.



Gang gi zhab sen nor büi ö kar chän
 Supreme teacher of humans and gods,



Chi wor reg pä käl zang ku mu de
 Touching my crown to your feet of jeweled moonlight



Zhä päi päi ter lha mii tön pa chhog
 Grants the glory of good fortune of kumuda flowers' blossoming;



Thub wang mar wäi da wa la chhag tshäl
 To Munindra, moon of expounders, I prostrate.

Jam päi yang dang khan chhen zhi wa tsho
 Manjushri and great abbot Shantarakshita,
 Thri song de ü tsän jo wo yab sä dang
 Trisong Detsen, Atisha father and sons,
 Gyäl wa nyi pa lo zang drag pa sö
 Second conqueror Losang Dragpa, and so on:
 Tsa wa gyü päi la ma chhog nam la
 Through the auspiciousness of all collected good qualities



Leg tshog ji nye chhi päi tra shi de
Of the supreme root and lineage gurus,
 Khye kyi mi thün gü pa kün zä ching
May all negativity and degeneration be ended,
 De leg yar ngöi da tar phel gyur nä
And, bliss and goodness increasing like the waxing moon,
 Phün tshog päi la röl päi tra shi shog
May it be auspicious to enjoy the glory of perfection.

Gyäl wäi nyi ma zhän gyi mi thül wa
Accomplishing a supreme ocean of prayers invoking truth
 Gön me nga gya tha mäi dro wa la
During the teachings' decline for protectorless beings
 Den tshig mön lam gya tshöi chhog drub pa
Who were untamed by other sun-like conquerors,
 Nyig mäi gön po de sheg dün nam la
Through the auspiciousness of all collected good qualities
 Leg tshog ji nye chhi päi tra shi de
Of those seven sugatas, protectors during degenerate times,
 Khye kyi mi thün gü pa kün zä ching
May all negativity and degeneration be ended,
 De leg yar ngöi da tar phel gyur nä
And, bliss and goodness increasing like the waxing moon,
 Phün tshog päi la röl päi tra shi shog
May it be auspicious to enjoy the glory of perfection.

Thub päi wang pöi jag yang pä mo lä
Arising well from the broad lotus-like tongue of the lord of the able ones,
 Leg ong shakyäi tän tän päi tha mar yang
Especially exalted even in the later days of the Shakyä's teachings
 Mä jung drub na drub päi dü tsii chü
Such that, if performed, one gains the essence of immortality's ambrosia:



Zab dang gya chhe do dei gyäl po la
Through the auspiciousness of all collected good qualities
 Leg tshog ji nye chhi päi tra shi de
Of that king of the vast and profound sutra pitaka,
 Khye kyi mi thün gü pa kün zä ching
May all negativity and degeneration be ended,
 De leg yar ngöi da tar phel gyur nä
And, bliss and goodness increasing like the waxing moon,
 Phün tshog päi la röl päi tra shi shog
May it be auspicious to enjoy the glory of perfection.

Chhog chüi zhing na män päi gyäl po yi
Through the auspiciousness of all collected good qualities
 Tshän tsam dzin dang tön pa de sheg kyi
Of those children of the lineage performing the sutra ritual
 Mön lam khyä par gyä päi do chhog la
By simply reciting the names of the kings of doctors
 Thug dam dzä päi rig kyi bu nam la
Of all realms' ten directions
 Leg tshog ji nye chhi päi tra shi de
And through the especially extensive prayers of the teacher Buddha and the sugatas:
 Khye kyi mi thün gü pa kün zä ching
May all negativity and degeneration be ended,
 De leg yar ngöi da tar phel gyur nä
And, bliss and goodness increasing like the waxing moon,
 Phün tshog päi la röl päi tra shi shog
May it be auspicious to enjoy the glory of perfection.

De sheg thug je zung mö ting dzin dang
Accomplished through the compassion mantra of the sugatas,
 Den tshig gi drub rin chhen lä drub pa
Through faith, samadhi, and words of truth, construction of jewels,



Kham sum lä dä kön chhog sum gyi nä
Abode of the Three Jewels beyond the three realms,
 De wa chän dang tshung päi zhing chhog la
Through the auspiciousness of all collected good qualities
 Leg tshog ji nye chhi päi tra shi de
Of that supreme buddha-field equal to Sukhavati:
 Khye kyi mi thün gü pa kün zä ching
May all negativity and degeneration be ended,
 De leg yar ngöi da tar phel gyur nä
And, bliss and goodness increasing like the waxing moon,
 Phün tshog päi la röl päi tra shi shog
May it be auspicious to enjoy the glory of perfection.

Dedication Prayers

Ge wa di yi nyur du dag
Due to the merits of these virtuous actions
 La ma sang gyä drub gyur nä
May I quickly attain the state of a Guru-Buddha
 Dro wa chig kyang ma lü pa
And lead all living beings, without exception,
 De yi sa la gö par shog
Into that enlightened state.

Jang chhub sem chhog rin po chhe
May the supreme jewel bodhichitta
 Ma kye pa nam kye gyur chig
That has not arisen, arise and grow;
 Kye wa nyam pa me pa yang
And may that which has arisen not diminish
 Gong nä gong du phel war shog
But increase more and more.

Jam päi pa wö ji tar khyen pa dang
Just as the brave Manjushri and Samantabhadra, too,
 Kün tu zang po de yang de zhin te
Realized things as they are,



De dag kün gyi je su dag lob chhir
I too dedicate all these merits in the best way,
 Ge wa di dag tham chä rab tu ngo
That I may follow their perfect example.

Dü sum sheg päi gyäl wa tham chä kyi
I dedicate all these roots of virtue
 Ngo wa gang la chhog tu ngag pa de
With the dedication praised as the best
 Dag gi ge wäi tsa wa di kün kyang
By the victorious ones thus gone of the three times,
 Zang po chö chhir rab tu ngo war gyi
So I might perform good works.

Due to the merits accumulated over the three times by myself and all the buddhas and bodhisattvas, which are empty from their own side, may the I, who is empty from its own side, achieve the state of enlightenment, which is empty from its own side, and lead all sentient beings, who are empty from their own side, to that state as quickly as possible by myself alone.

Because of all the merits of the three times created by me and all the buddhas, bodhisattvas, and other sentient beings, may there be no wars, famines, disease, quarreling, fighting, or unhappy minds; may there be great prosperity, and may everything needed be easily obtained. May all the human beings in the world be guided by spiritual leaders teaching only Dharma, and may everyone enjoy the happiness of Dharma.

Long Life Prayer for His Holiness the Dalai Lama

Gang ri ra wäi khor wä zhing kham dir
In the land encircled by snow mountains
 Phän dang de wa ma lü jung wäi nä
You are the source of all happiness and good;
 Chän rä zig wang tän dzin gya tsho yi
All-powerful Chenrezig, Tenzin Gyatso,
 Zhab pä si thäi bar du tän gyur chig
Please remain until samsara ends.



Long Life Prayer for Lama Zopa Rinpoche

Thub tshül chhang zhing jam gön gyäl wäi tän

You who uphold the Subduer's moral way, who serve as the
bountiful bearer-of-all,

Dzin kyong pel wä kün zö dog por dzä

Sustaining, preserving, and spreading Manjunath's victorious
doctrine;

Chhog sum kur wäi leg mön thu drub pa

Who masterfully accomplish magnificent prayers honoring the
Three Jewels:

Dag sog dül jäi gön du zhab tän shog

Savior of myself and others, your disciples, please, please live long!



Notes Regarding This Practice

Altar and Gompa Set-up

When performing this puja extensively, it is best to set out 108 sets of offering bowls. If this is not possible, then 8 sets will suffice. The offerings for this puja are set out in a unique fashion: Starting toward the back of the altar and working forward, one places a row of 8 argham, followed by a row of 8 padhyam, then 8 pushpe, and so on, rather than consecutive rows of all 8 offerings.

One should also prepare and offer 8 tormas made from the 3 whites and the 3 sweets (milk, butter, yoghurt, sugar, molasses, and honey) in the shape of tear drops.

Other offerings of food, flowers, etc. are optional.





It is recommended by Lama Zopa Rinpoche to also have on the altar, if possible, a representation of the Medicine Buddha mandala (obtainable from FPMT Education Department) in a mandala house and above that, a copy of the Medicine Buddha Sutra wrapped in five-colored cloth.

NOTE: When seating monks and nuns in the front, it is customary to seat monks on the left side of the throne (when facing the throne) and nuns on the right.

During "big pujas" (these are defined as self-initiations or long pujas and pujas with extensive offerings, etc.) one can offer a stick of incense for the lama or geshe to hold during the verses of invocation.

Ritual Implements

One should have both dorje and bell, but no damaru or inner offering.

NOTE: Throughout the preceding text, small symbols of bells  or other instruments and hand mudras appear in the margins to help the practitioner know when one should play these instruments or when to do certain mudras. It is hoped that these small indications will be helpful to those not yet familiar with these aspects of tantric practice. Other symbols and their meanings are:  lotus mudra  prostration mudra  show the dorje

Practice Tips

Because this is a practice belonging to Action Tantra, it is best not to eat black foods the day one performs the puja. After the puja, one can eat whatever one wishes, but before doing the puja, avoid black foods.

According to the instructions of Lama Zopa Rinpoche, before commencing the actual practice, begin with preliminary prayers (found in the "Preliminary Prayers" section of Essential Bud-

dhist Prayers, vol. 1), including prostrations with Confession of Downfalls to the Thirty-Five Buddhas and the General Confession prayer.

Endnotes:

1. Additions to the original text from the instructions of Lama Zopa Rinpoche.
2. Lama Zopa Rinpoche advises to meditate on extensive offering in this and similar places in the puja. One can do the extensive offering practice found on p.45, or once one is familiar with the practice, one may just meditate on extensive offering oneself.
3. Lama Zopa Rinpoche also advises that it is extremely beneficial to rejoice. During the puja, rotate your rejoicing meditation in the following way: During the first seven-limb verse, rejoice in your own merit – all the merit you have accumulated in the past (resulting in this precious human rebirth), present (following your teacher’s advice, serving others, etc.), and that you will accumulate in the future, all the way until enlightenment. Think, “How wonderful, how precious.” In the next seven-limb verse, rejoice in the merit of others – all the wonderful things they have done, their qualities, etc., thinking, “How wonderful, how precious.” In the next seven-limb verse, rejoice in the deeds of the buddhas and bodhisattvas, including your own teachers and the lineage lamas. Remember the hardships they endured to practice and preserve the Dharma, and how many countless beings they have benefitted, thinking, “How wonderful, how precious.” In the next seven-limb verse, return to rejoicing in one’s own merit and qualities, then that of others, and so on.
4. These verses are an addition to the original text from Kopan Monastery, Nepal.
5. Extracted from a *Compilation of the Rituals of Offerings to the Seven Tathagatas* called “*Yeshe ön gyäl*,” by Losang Chökyi Gyältsän.

Colophon:

Composed by the Omniscient Panchen Lama Losang Chökyi Gyältsen. The original extensive *Medicine Buddha Sutra* came from Shakyamuni Buddha himself.

English translation by David Molk in March 1993, 2537 years since Buddha Shakyamuni’s parinirvana, in accordance with an explanation by Venerable Geshe Tsülga of Sera Monastery, now resident at Kurukulla Center of Boston, Massachusetts.

Lightly edited for distribution to FPMT centers and students in May 1998. Further editing completed by Venerable Constance Miller, FPMT Education Department in September 2000. Revised edition, August 2001. Additional revisions to the translation and the transliteration of the mantras, October 2002. FPMT phonetics by Rachel Ryer. Lightly edited with additions made to include Tibetan, practice instructions, and appendices by Kendall Magnussen, FPMT Education Department, March 2003. Revised edition with minor corrections by Venerable Constance Miller, September 2003. Lightly revised by Kendall Magnussen, March 2005. Corrected and reformatted according to Lama Zopa Rinpoche’s advice by Venerable Gyalten Mindrol, FPMT Education Department, June 2006.

The dedication prayers here have been extracted from *Essential Buddhist Prayers, Volume One, Dedication Prayers*, FPMT Education Department, revised edition 2006.

