

Medicine Buddha



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The Wish-Fulfilling Jewel



The Concise Essence Sutra Ritual of
Bhagavan Medicine Buddha called

The Wish-Fulfilling Jewel



NAMO GURU MUNINDRAYA

Gang gi tshän tsam thö päi chhu gyün gyi
Nar me me yang rab sil pä tsho tar
Gyur dzä nyig mäi gön po de sheg dün
Sha kyäi tog dang chä päi zhab tü nä

Chhog män ja wä yeng shing nam chö kyi
Nyig mäi gyäl wa dün gyi nam thar la
Mö päi lo dân dag lang phän päi chhir
Do chhog dü tse yang zhün nying po dri

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NAMO GURU MUNINDRAYA

The river of merely hearing your names
Makes even Avici's hell-fires cool as a lotus pond.
Protectors in degenerate times, seven sugatas
And head of the Shakyas, to your feet I bow.

Distracted by activities of varying importance,
To benefit myself and those with faith in the life stories
Of these seven buddhas for degenerate times,
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.

Puja recitation begins here:

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 / chhö kyi phung po tong thrag gyä chu tsa zhii jung
nä / phag päi ge dün tham chä kyi / nga dag drin chän tsa wa dang gyü par chä päi päi dân
la ma dam pa nam la kyab su chhi wo
Dzog päi sang gyä chom dân dã nam la kyab su chhi wo
Dam päi chhö nam la kyab su chhi wo
Phag päi ge dün nam la kyab su chhi wo
Chom dân dã men gyi la de war sheg pa chhe gyä
Kyi lha tshog khor dang chä pa nam la kyab su chhi wo
Päl gön dam pa chhö kyong wäi sung ma ye she kyi
Chän dang dân pa nam la kyab su chhi wo (3x)



Sang gyä chhö dang tshog kyi chhog nam la
Jang chhub bar du dag ni kyab su chhi
Dag gi jin sog gyi päi tshog nam kyi
Dro la phän chhir sang gyä drub par shog (3x)

The Four Immeasurables

Dag dang nang wa tham chä chhö kyi ying kyi rang zhin yin pa la / de tar ma tog päi
sem chän tham chä de wa dang de wäi gyu dang dân par ja
Dug ngäl dang dug ngäl gyi gyu dang dräl war ja
Dug ngal me päi de wa dang mi dral war ja
De dug gi gyu chhag dang nye ring myi dang dräl wäi tang nyom la nä par ja wo (3x)

Special Bodhichitta

Ma sem chän tam chä kyi dön du dzog päi sang gyä kyi go phang thob par ja /
dei chhir du chom dân dã män gyi la de war sheg pa chhe gyä kyi lha tshog khor dang chä
pa nam la / chhag chhö thug dam kül wa la sog päi lam gyi rim pa la jug par gyi wo (3x)

Purifying the Place

Chhog den gyäl wa sä chä jin lab dang
Tshog nyi nga thang chhö ying dag päi thü
Zhing dir de wa chän tar nö chü kyi
Si zhii phün thsog dö gü jor gyur chig

Puja recitation begins here:

Refuge and Bodhichitta

Nature incorporating the entire body, speech, mind, qualities, and activity of all the Tathagatas of the three times and ten directions, source of 84 thousand collections of Dharmas, lord of all Arya Sangha, I seek refuge in the kind and glorious holy root and lineage gurus.

I seek refuge in the completely enlightened lord Buddhas.

I seek refuge in the holy Dharma.

I seek refuge in the Arya Sangha.

I seek refuge in the eight brothers gone to bliss, the Lord Medicine Buddhas with their hosts of retinue deities.

I seek refuge in the glorious holy protectors, Dharma Protector Guardians endowed with the wisdom eye. (3x)

I go for refuge until I am enlightened,
To the Buddha, the Dharma, and the Sangha,
By my merit from giving and other perfections
May I become a buddha to benefit all sentient beings. (3x)



The Four Immeasurables

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, I shall separate from suffering and the causes of suffering, I shall make inseparable from happiness without suffering, and I shall set in equanimity, the cause of well-being, free from attachment, aversion, and partiality. (3x)

Special Bodhichitta

For the welfare of all mother sentient beings, I need to attain complete buddhahood, therefore, I am going to engage in the states of the path such as prostrating, making offerings, and heartfelt requests (entreating the holy minds to grant blessings) to the eight brothers gone to bliss, the Lord Medicine Buddhas, with their hosts of retinue deities. (3x)

Purifying the Place

Through the power of the supreme truth of the Buddhas' and Bodhisattvas' blessings, The might of the two collections, and the purity of the dharmadhatu, May this realm's beings and environment be enriched like Sukhavati With all the desirable perfections of both samsara and nirvana.

Offerings

Rin chhen sa zhi jön shing chhu tshö gyän
Ser ngül mu tig je ma dram bur dal
Me tog chäl tram tsän dân dri sung den
Lha mii long chö kün zang chhö pä khyab

Der ni yi ong nor büi pho drang ü
Pema seng thrir gyäl wa sä chä nam
Zhug nä zung rig mö tob kyi trün päi
Chhö trin gya tshö gang zhing chö gyur chig

Nyig mäi gön po tse dân de sheg dün
Thub wang dam chhö jang sem ka dö chä
Dag sog kyob chhir gön kyab pung nyen du
Chän dren dir sheg dân dzom jin lab dzö



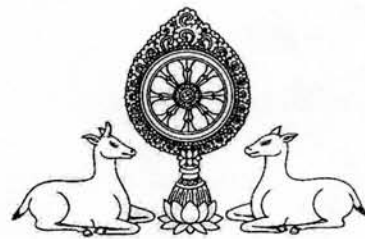
The Seven-Limb Practice

Prostrations

Ka drin nyam me tsa wäi la ma dang
Shakyäi gyäl po jam yang zhi tsho sok
Zab möi do di chhag tshän zhe pa yi
Ngö gyü la ma nam la chhag tshäl lo

Nyam thag dro nam dröl wäi thug je chän
De sheg dün dang thub wang dam päi chhö
Jam päi kyab dröl sang dag tshang wang dang
Gyäl chhen nö jin nam la chhag tshäl lo

Ngö sham zung rig mö tob kyi trül päi
Chhö tshog kün büi dig tung tham chä shag
Ge la yi rang küi zhing söl wa deb
Di tshön ge wa jang chhub chhen por ngo



Beseaching

Chom dân den dzom chhen po gong su söl
De sheg dün gyi ngön gyi mön lam dag
Shakyäi tän pa nga gyäi tha ma la
Drub par gyur wa zhäl gyi zhe pa zhin
Dag la den pa ngön sum tän du söl

Offerings

Jeweled ground adorned with trees and with ponds
Whose bottoms are covered with gold, silver, and pearl dust;
Flowers strewn and sandalwood fragrance rising;
Human and divine enjoyments: Samantabhadra's offerings everywhere.

There, in the center of a charming jeweled palace
On lotuses and lion thrones, Buddhas and Bodhisattvas abide.
May [everywhere] be filled with oceans of clouds of offerings, which they enjoy,
Born through the force of mantra, samadhi, and aspiration.

Compassionate protectors in degenerate times, seven sugatas,
Buddha Shakyamuni, holy Dharma, Bodhisattvas, and guardians,
Invited as the support and protector refuge to protect others and myself:
May you come here, gather, and grant your blessings.



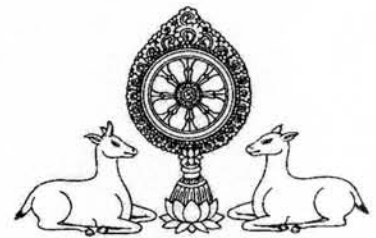
The Seven-Limb Practice

Prostrations

Root guru whose kindness is without equal,
King of the Shakyas, Manjushri, Shantarakshita, and so on,
Holding in their hands this profound sutra:
To the direct and lineage gurus, I prostrate.

To the compassionate ones who liberate destitute beings --
Seven sugatas, Buddha Shakyamuni, and holy Dharma,
Manjushri, Kyab Dröl, Vajrapani, Brahma and Ishvara,
And the maharajas and yakshas -- I prostrate.

I make every collection of offerings, actually arranged and
emanated
Through the force of mantra, samadhi, and aspiration.
I confess all downfalls and negativities,
Rejoice in virtues, request and beseech,
And dedicate such virtues as these to the great enlightenment.



Beseeching

Great bhagavan assembly, pray listen!
Seven sugatas, just as you promised,
Your previous prayers will be fulfilled
During the final period of Shakyamuni's teachings:
Pray show me in actuality it is true!

Prayers to the Individual Medicine Buddhas

Chom dân dã 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 (3x) or (7x)

Ser gyi dog chän kyab jin chhag gya chän
Mön lam gyä drub tshog nyi päi gyi ji
Zhän gyi mi thub zhing gi päi gyur päi
Tshän leg yong drä päi la chhag tshäl lo

Tshän gyi me tog gyä shing dag pa la
Pe jä zang pöi thru chha dze päi ku
Gang gi thong thö drän päi päi gyur pa
Tshän leg yong drag päi la chhag tshäl lo

Ngö sham zung rig mö tob kyi trül päi
Chhö tshog kün büi dig tung tham chä shag
Ge la yi rang küi zhing söi wa deb
Di tshön ge wa jang chhub chhen por ngo

Gyäl wäi tshän thö drän jö chhag chhö thü
Dag chag la sog sem chän gang dang gang
Nä rim she je dig chän dön lä thar
Wang po kün tshang dug ngäl dig gyün chhä
Ngän dror mi tung lha mii de wa nyong
Tre kom ül phong zhi zhing jor gyur chig

Ching dang deg sog lü kyi dung wa me
Tag seng thrül gyi tshe dräl thab tsö zhi
Jam päi sem dân chhu yi trag nam kyang
Üg chhin jig me de war gäl gyur chig

Di nä shi phö gyur tshe sang gyä kyi
Zhing der pel mö lä kye yön tän dzog
Tshän leg yong drag la sog gyäl nam kyi
Kä lung nö ching nye par je gyur chig

Chom dân dã de zhin sheg pa dra chom pa yang dag par dzog päi
sang gyä rin po chhe dang da wa dang pemä rab tu gyän pa
khä pa zi ji dra yang kyi gyäl po la chhag tshäl lo
Chhö do kyab su chhi wo (3x) or (7x)

Ku dog ser po chhog jin chhag gya chän
Mön lam gyä drub tshog nyi päi gyi ji
Rin chhen dân päi zhing gi päi gyur päi
Rin chhen da wäi zhab la chhag tshäl lo



Prayers to the Individual Medicine Buddhas

To the Bhagavan, Tathagata, Arhat, fully enlightened Buddha Renowned Glorious King of Excellent Signs (Suparikirti-tanamasriraja) I prostrate, offer and go for refuge.

(3x) or (7x)

Golden in color with mudra of granting refuge;
Who accomplished eight prayers;
Majestic with the glory of two accumulations;
Glorious One of the buddha-field Unconquered by Others:
To Renowned Glorious King of Excellent Signs, I prostrate.

In flowers of the major marks flourishing and pure, anthers of minor signs,
Such a beautiful body; one who sees, hears, or thinks of you is glorified.
To Renowned Glorious King of Excellent Signs, I prostrate.

I make every collection of offerings, actually arranged and emanated
Through the force of mantra, samadhi and aspiration.
I confess all downfalls and negativities,
Rejoice in virtues, request and beseech,
And dedicate such virtues as these to the great enlightenment.

Through the force of hearing the Conqueror's name,
Expressing it, remembering, prostrating, and offering,
May all sentient beings such as ourselves be freed
From epidemics, execution, criminals, and spirits;
Have faculties fully complete; have the continuum of suffering and negativities cut;
Not fall to lower realms; and experience the happiness of humans and gods.
With hunger, thirst, and poverty pacified, may there be wealth.
Without torments of body such as bindings and beatings;
Without harm of tigers, lions, and snakes; with conflict pacified;
Endowed with loving minds and relieved from fear of flood as well.
May we pass to fearless bliss. And when we pass away from this life,
May we be born from a lotus in that buddha-field, qualities complete,
Become a vessel for transmitting the teachings of Conquerors such as
Renowned Glorious King of Excellent Signs, and cause them delight.



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.

(3x) or (7x)

Yellow in color with mudra of granting the supreme;
Who accomplished eight prayers;
Majestic with the glory of two accumulations;
Glorious one of the buddha-field Endowed with Jewels:
I prostrate to King of Melodious Sound.

Rin chhen da dang pemä rab gyän ching
 She ja kün la khä shing khyen pa gyä
 Gya tsho ta bur zab päi thug nga wa
 Dra yang gyäl pöi zhab la chhag tshäl lo

Ngö sham zung rig mö tob kyi trül päi
 Chhö tshog kün büi dig tung tham chä shag
 Ge la yi rang küi zhing söl wa deb
 Di tshön ge wa jang chhub chhen por ngo

Gyäl wäi tshän thö drän jö chhag chhö thü
 Dag chag la sog sem chän gang dang gang
 Yeng nam chhö phel lha mii tshog chhä jor
 Tsa wäi dung dräl tag tu kye par gyur
 Jang chhub sem dang mi dräl ge chhö gyä
 Drib jang lha mii de wa thob gyur chig

She dräl mün bar dön tse chhi dang dra
 Gön päi nö me chhö dang rim dror tsön
 Män nam ting dzin drän tob zung dân ching
 She rab chhog thob me nyen sil gyur chig

Di nä shi phö gyur tshe sang gyä kyi
 Zhing der pä mo lä kye yön tän dzog
 Dra yang gyäl po la sog gyäl nam kyi
 Ka lung nö ching nye par je gyur chig

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 (3x) or (7x)

Dzam büi ser dra chhö tön chhag gya chän
 Mön lam zhi drub tshog nyi päi gi ji
 Pö kyi yong gang zhing gi päi gyur päi
 Ser zang dri me nang la chhag tshäl lo

Dzam bu chhu wö ser tar lhang nge wa
 Nyi ma tong lä lhag päi zi ji bar
 Dri me ser gyi chhö dong ta büi ku
 Ser zang dri me nang la chhag tshäl lo

Ngö sham zung rig mö tob kyi trül päi
 Chhö tshog kün büi dig tung tham chä shag
 Ge la yi rang küi zhing söl wa deb
 Di tshön ge wa jang chhub chhen por ngo



Well adorned with jewelled moon and lotus,
Wisdom expanded in a mastery of all knowable objects,
Endowed with a mind as deep as the ocean:
I prostrate at the feet of King of Melodious Sound.

I make every collection of offerings, actually arranged and emanated
Through the force of mantra, samadhi and aspiration.
I confess all downfalls and negativities,
Rejoice in virtues, request and beseech,
And dedicate such virtues as these to the great enlightenment.



Through the force of hearing the Conqueror's name,
Expressing it, remembering, prostrating and offering,
For all sentient beings such as ourselves
May the distracted flourish in the Dharma;
Have wealth and goods of humans and gods;
Without torment at conception, be always born human;
Never be separated from bodhichitta; increase in virtuous Dharma;
Purify obscurations; and attain the happiness of humans and gods.
May we be free from being separated from the spiritual guide,
From dark ages, spirit harm, death, and enemies,
And from the dangers of isolated places.
May we have enthusiasm for making offerings and performing ritual services.
May lesser beings have samadhi, mindfulness, and strength,
The dharani of non-forgetfulness, and attain supreme wisdom.
May tormenting fires be cooled. And when we pass away from this life,
May we be born from a lotus in that buddha-field, qualities complete,
Become a vessel for transmitting the teachings of Conquerors such as
King of Melodious Sound, and cause them delight.

To the Bhagavan, Tathagata, Arhat, fully enlightened Buddha Stainless Excellent Gold,
Great Jewel Who Accomplishes All Vows (Suvarnabhadradravimala),
I prostrate, offer, and go for refuge. (3x) or (7x)

Golden in color, like the River Tsambu, with Dharma teaching mudra;
Having accomplished four prayers; majestic with the glory of two accumulations;
Glorious one of the buddha-field Incense Filled: I prostrate to Stainless Excellent Gold.

Paramount among golds like the gold of the River Tsambu,
Blazing with more radiance than a thousand suns,
Body like a stainless golden stupa: I prostrate to Stainless Excellent Gold.



I make every collection of offerings, actually arranged and emanated,
Through the force of mantra, samadhi and aspiration.
I confess all downfalls and negativities,
Rejoice in virtues, request and beseech,
And dedicate such virtues as these to the great enlightenment.

Gyäl wäi tshän thö drän jö chhag chhö thü
 Dag chag la sog sem chän gang dang gang
 Tse thung ring tsho bül nam wang chhug tshang
 Thab tsö gye wang jam päi sem dân zhing
 Lab dräl ngän song mi lhung dom pä dam
 Jang chhub sem dang thräl wa me gyur chig

Di nä shi phö gyur tshe sang gyä kyi
 Zhing der pä mo lä kye yön tän dzog
 Ser zang dri me la sog gyäl nam kyi
 Ka lung nö ching nye par je gyur chig



Chom dân dä de zhin sheg pa dra chom pa yang dag par dzog päi
 sang gyä nya ngän me chhog päi la chhag tshäl lo
 Chhö do kyab su chhi wo (3x) or (7x)

Ku dog mar kya nyam zhag chhag gya chän
 Mön lam zhi drub tshog nyi päi gyi ji
 Nya ngän me päi zhing gi päi gyur päi
 Nya ngän me chok päi la chhag tshäl lo

Nya ngän dä zhi de wäi chhog nye pa
 Dro wäi dug sum dug ngäl zhi dzä ching
 Dro drug gön dang päi du gyur pa yi
 Nya ngän me chhog päi la chhag tshäl lo

Ngö sham zung rig mö tob kyi trül päi
 Chhö tshog kün bül dig tung tham chä shag
 Ge la yi rang kül zhing söi wa deb
 Di tshön ge wa jang chhub chhen por ngo

Gyäl wäi tshän thö drän jö chhag chhö thü
 Dag chag la sog sem chän gang dang gang
 Nya ngän sog zhi mi dräl tse ring de
 Nyäl war gyäl wäi ö kyi de ga gyä
 Dang dân dze jor jung pö mi tse zhing
 Phän tshün jam dân nä nam me gyur chig



Di nä shi phö gyur tse sang gyä kyi
 Zhing der pä mo lä kye yön tän dzog
 Nya ngän me chhog la sog gyäl nam kyi
 Ka lung nö ching nye par je gyur chig

Through the force of hearing the Conqueror's name, expressing it, remembering,
 prostrating, and offering, for all sentient beings such as ourselves,
 May the short-lived gain longevity, the poor, full wealth;
 May combatants come to have loving minds.
 May we not be without training and fall to the lower realms
 But be bound by our vows and never be without bodhicitta.
 And when we pass away from this life,
 May we be born from a lotus in that buddha-field, qualities complete,
 Become a vessel for transmitting the teachings of Conquerors such as
 Stainless Excellent Gold, and cause them delight.

To the Bhagavan, Tathagata, Arhat, fully enlightened Buddha
 Supreme Glory Free from Sorrow (Asokottamasriraja)
 I prostrate, offer and go for refuge. *(3x) or (7x)*

Light-red in color with mudra of meditative equipoise;
 Who accomplished four prayers;
 Majestic with the glory of two accumulations;
 Glorious one of the buddha-field Without Sorrow;
 I prostrate to Supreme Glory Free from Sorrow.

Passed beyond sorrow, attained to supreme bliss,
 Pacifier of sentient beings three poisons and sufferings
 Protector of beings of the six realms,
 To the glorified one, Supreme Glory Free from Sorrow, I prostrate.

I make every collection of offerings, actually arranged and emanated
 Through the force of mantra, samadhi and aspiration.
 I confess all downfalls and negativities,
 Rejoice in virtues, request and beseech,
 And dedicate such virtues as these to the great enlightenment.

Through the force of hearing the Conqueror's name, expressing it, remembering,
 prostrating, and offering, for all sentient beings such as ourselves,
 May sorrow and the like always be pacified, and life be long and happy.
 May the Conqueror's light increase bliss and joy in the hells.
 May we have brightness, beauty and wealth, unharmed by spirits;
 May we have love for each other; and may there be no disease.
 And when we pass away from this life,
 May we be born from a lotus in that buddha-field, qualities complete,
 Become a vessel for transmission of the teachings of Conquerors such as
 Supreme Glory Free from Sorrow, and cause them delight.



Chom dân dã de zhin sheg pa dra chom pa yang dag par dzog päi
sang gyä chhö drag gya tshöi yang la chhag tshäl lo
Chhö do kyab su chhi wo (3x) or (7x)

Ku dog kar mar chhö tön chhag gya chän
Mön lam zhi drub tshog nyi päi gyi ji
Chhö kyi gyäl tshän zhing gi päi gyur päi
Chhö drag gya tshöi yang la chhag tshäl lo

Chhö dra chhen pö pha röl göl wa jom
Gya tsho ta bur zab päi sung nga zhing
Dro wäi dug ngäl ma lü zhi dzä pa
Chhö drag gya tshöi jang la chhag tshäl lo

Ngö sham zung rig mö tob kyi trül päi
Chhö tshog kün bül dig tung tham chä shag
Ge la yi rang kül zhing söl wa deb
Di tshön ge wa jang chhub chhen por ngo

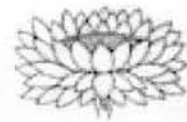
Gyäl wäi tshän thö drän jö chhag chhö thü
Dag chag la sog sem chän gang dang gang
Tag tu yang dag ta dang dā dân zhing
Chhö kyi dra thö jang chhub sem kyi chhub
Long chö lä du dig pang jor pa phel

Jam nä tse ring chhog she nyi gyur chig
Di nä shi phö gyur tse sang gyä kyi
Zhing der pä mo läi kye yön tän dzog
Chhö drag gya tsho la sog gyäl nam kyi
Ka lung nö ching nye par je gyur chig

Chom dân dã de zhin sheg pa dra chom pa yang dag par dzog päi
sang gyä chhö gya tsho chho gi lö nam par röl pa ngön par
khyen päi gyäl po la chhag tshäl lo
Chhö do kyab su chhi wo (3x) or (7x)

Ju rüi dog chän chhog jin chhag gya chän
Mön lam zhi drub tshog nyi päi gyi ji
Rin chhen gya tshöi zhing gi päi gyur päi
Ngön khyen gyäl po de la chhag tshäl lo

Chhö kyi lo drö ting pag ka wäi thug
Nam dag chhö kyi ying la röl dzä ching
She ja ma lu ngön sum zig pa po
Ngön khyen gyäl po de la chhag tshäl lo



To the Bhagavan, Tathagata, Arhat, fully enlightened Buddha Melodious Ocean of Proclaimed Dharma (Dharmakirtisagara),
I prostrate, offer, and go for refuge. (3x) or (7x)

Pink in color with mudra of teaching the Dharma;
Who accomplished four prayers;
Majestic with the glory of two accumulations;
Glorious one of the buddha-field Victory Banner of Dharma:
I prostrate to Melodious Ocean of Proclaimed Dharma

Great sound of Dharma conquering adversaries,
Endowed with speech as deep as the ocean,
Pacifier of beings' suffering without exception;
I prostrate to Melodious Ocean of Proclaimed Dharma.

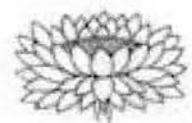
I make every collection of offerings actually arranged and emanated
Through the force of mantra, samadhi, and aspiration.
I confess all downfalls and negativities,
Rejoice in virtues, request and beseech,
And dedicate such virtues as these to the great enlightenment.

Through the force of hearing the Conqueror's name,
Expressing it, remembering, prostrating, and offering,
For all sentient beings such as ourselves,
May we always have perfect view and faith,
Hear the sound of the Dharma, and be enriched with bodhicitta.
For the sake of resources may we give up negativities,
May wealth increase, may we abide in love, have long lives, and be content,
And when we pass away from this life,
May we be born from a lotus in that field, qualities complete,
Become vessel for transmission of the teachings of Conquerors such as
Melodious Ocean of Proclaimed Dharma, and cause them delight.

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. (3x) or (7x)

Coral colored with mudra of granting the supreme; who accomplished four prayers;
Majestic with the glory of two accumulations;
Glorious one of the buddha-field Ocean of Jewels
I prostrate to King of Clear Knowing.

Mind of profound Dharma wisdom, difficult to fathom,
Sporting in the pure sphere of truth,
One who sees all knowable objects directly:
I prostrate to King of Clear Knowing.



Ngö sham zung rig mö tob kyi trül päi
 Chhö tshog kün büi dig tung tham chä shag
 Ge la yi rang küi zhing söi wa deb
 Di tshön ge wa jang chhub chhen por ngo

Gyäl wäi tshän thö dran jö chhag chhö thü
 Dag chag la sog sem chän gang dang gang
 Eng nam nö sem me ching tshog chha jor
 Ngän son lam ngan zhug nam ge chu thob
 Zhän wang gyur nam rang wang phun tshog shing
 Kün kyang tse ring tshän thoe ge gyur chig

Di nä shi phö gyur tshe sang gya kyi
 Zhing der pä mo lä kye yön tä dzog
 Ngön khyen gyäl po la sog gyäl nam kyi
 Ka lung nö ching nye par je gyur chig



Chom dân dã 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 (3x) or (7x)

Ku dog ngön po chhog jin chhag gya chän
 Chu nyi mön drub tshog nyi päi gyi ji
 Baidurya nang zhing gi päi gyur päi
 Män päi gyäl po de la chhag tshäl lo

Thug je kün la nyom päi chom dân dã
 Tshän tsam thö pä ngän dröi dug ngäl sel
 Dug sum nä sel sang gyä män gyi la
 Baidurya yi ö la chhag tshöl lo



Ngö sham zung rig mö tob kyi trül päi
 Chhö tshog kün büi dig tung tham chä shag
 Ge la yi rang küi zhing söi wa deb
 Di tshön ge wa jang chhub chhen por ngo

I make every collection of offerings, actually arranged and emanated
 Through the force of mantra, samadhi, and aspiration.
 I confess all downfalls and negativities,
 Rejoice in virtues, request and beseech,
 And dedicate such virtues as these to great enlightenment.

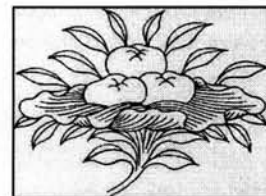
Through the force of hearing the Conqueror's name,
 Expressing it, remembering, prostrating and offering,
 For all sentient beings such as ourselves,
 May the distracted be free of malice and rich in goods.
 May those on evil paths to lower realms attain the ten virtues.
 May those controlled by others gain perfect independence,
 And all have long life, hear the names, and be virtuous.
 And when we pass away from this life,
 May we be born from a lotus in that buddha-field, qualities complete,
 Become a vessel for transmitting the teachings of Conquerors such as
 King of Clear Knowing, and cause them delight.



To the Bhagavan, Tathagata, Arhat, fully enlightened Buddha Medicine Guru.
 King of Lapis Light (Bhaisajyaguru)
 I prostrate, offer, and go for refuge. **(3x) or (7x)**

Blue in color with mudra of granting the supreme;
 Who accomplished twelve prayers;
 Majestic with the glory of two accumulations;
 Glorious one of the buddha-field Lapis Light;
 I prostrate to Medicine Guru, King of Doctors.

Bhagavan with equal compassion for all,
 Whose name, when merely heard, dispels the suffering of lower realms,
 Dispeller of disease and the three poisons:
 I prostrate to Medicine Buddha Lapis Light.



I make every collection of offerings, actually arranged and emanated
 Through the force of mantra, samadhi, and aspiration.
 I confess all downfalls and negativities,
 Rejoice in virtues, request and beseech,
 And dedicate such virtues as these to the great enlightenment.

Gyäl wäi tshan thö drän jo chhag chhö thü
 Dag chag la sog sem chän gang dang gang
 Tshän pe dze shing dro kün dag drar gyur
 Ö kyi mun sel she rab thab khä kyi
 Long chö mi zä lam log män mö nam
 Theg chhen lam zhug dom pä dze gyur chig

Tshül chhäl dung dräl wang pa kün tshang zhing
 Nä me yo jä phel zhing bü me kyi
 Ngö pö kyo nam tag tu kye wang dân
 Dü zhag ta wa ngän lä dröl gyur chig

Gyäl pö nar nam de zhing tre päi gyü
 Dig pä tsho nam chhö jor zä kyi tshim
 Tsha drang ngäl zhi sam pa yong dzog shing
 Phag pa gye päi tshül dân dröl gyur chig

Din nä shi phö gyur tse sang gyä kyi
 Zhing der pä mo lä kye yön tän dzog
 Män päi gyäl po la sog gyäl nam kyi
 Ka lung nö ching nye par je gyur chig

Tön pa chom dân 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 (3x) or (7x)

Ser gyi dog chän sa nön chhag gya chän
 Mä jung thug je tsön drü chhen pöi thü
 Mi je jig ten kham kyi pal gyur päi
 Dren chhog shakyäi tog la chhag tshäl lo

Thab khä thug je shakyäi rig thrung shing
 Zhän gyi mi thub dü kyi pung jom pa
 Ser gyi lhün po ta bur ji päi ku
 Shakyäi gyäl po de la chhag tshäl lo

Ngö sham zung rig mö tob kyi trül päi
 Chhö tshog kün bül dig tung tham chä shag
 Ge la yi rang kül zhing söl wa deb
 Di tshön ge wa jang chhub chhen por ngo

Tön pa chhog de do dei chho ga lä
 Ji tar sung päi phän yön ma lü pa
 Dag chag gön me dro wa tha dag gi
 Den dir thräl du thob par jin gyi lob



Through the force of hearing the Conqueror's name,
 Expressing it, remembering, prostrating, and offering,
 May each and every sentient being such as ourselves
 All become, like you, graced with marks and signs.
 May the light dispelling darkness, the enjoyment of wisdom,
 And skillful means be inexhaustible.
 May those attracted to mistaken and lesser paths enter Mahayana paths,
 And all be beautified by their vows.
 May we be free from pain caused by immorality,
 Be complete in faculties and without disease, and have abundant goods.
 May those disillusioned with the weakest conditions always have powerful faculties,
 And may we be freed from Mara's noose and perverse viewpoints.
 May those tormented by kings gain bliss, and those who,
 Out of hunger, support themselves through negativity
 Be satisfied with food received in accordance with the Dharma.
 May hardships of heat and cold be pacified and all good wishes be fulfilled.
 Endowed with morality that pleases the Aryas, may we be liberated.
 And when we pass away from this life,
 May we be born from a lotus in that buddha-field, qualities complete,
 Becoming a vessel for transmitting the teachings of Conqueror's such as
 Medicine Guru, King of Doctors, and cause them delight.

To be Bhagavan, Tathagata, Arhat, fully enlightened Buddha Glorious Conqueror
 Shakyamuni I prostrate, offer and go for refuge **(3x) or (7x)**

Golden in color with earth-pressing mudra,
 Who through the force of unique great compassion and enthusiasm
 Became the glorious one of this, the fearless world system:
 I prostrate to the supreme leader, head of the Shakyas.

Born in the Shakya lineage out of skillful means and compassion,
 Unchallenged by others, conqueror of Mara's forces,
 Body majestic as a golden Mount Meru:
 I prostrate to the king of the Shakyas.



I make every collection of offerings, actually arranged and emanated
 Through the force of mantra, samadhi, and aspiration.
 I confess all downfalls and negativities, rejoice in virtues
 Request and beseech, and dedicate such virtues as these to the great enlightenment.

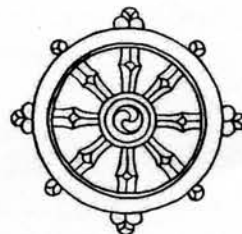
Pray, bless us and all beings who lack a protector
 To receive here immediately, without exception,
 The benefits as taught by the supreme Teacher
 In the extensive sutra ritual of Medicine Buddha.

Prostration and Prayer to the Holy Dharma

Ma rig mün sel drön me chog
Dug ngäl nä sel män gyi phül
Dam chhö kön chhog tham chä la
Chhag tshäl chhö ching kyab su chhi (3x)

Ngö sham zung rig mö tob kyi trül päi
Chhö tshog kün büi dig tung tham chä shag
Ge la yi rang kül zhing söl wa deb
Di tshön ge wa jang chhub chhen por ngo

Dam chhö kön chhog den päi jin lab kyi
Dag sog deng nä tse rab tham chä du
Gyäl wa kün gyi dam chhö ma lü pa
Gyäl wäi gong pa ji zhin drub gyur chig



Requesting the Benefits of the Practice

Jam päi kyab dröl chhag na dor je sog
De sheg sä po sum dri drug tong gi
Gyäl wäi thug dam kül zhing leng lang nä
Do dei pän yön ji kä sung pa nam
Deng dir dag la ngön du gyur bar dzö
Jig ten kyong wa de pön chä pä kyang
Ngön tse tön päi chän ngar zhäl zhe zhin
Dra dang nö pa nä rim dog pa dang
Thab tsö kün zhi lü sem de wa gyä
Long chö wang chug nor thru tse pel zhing
Sam päi dön nam yi zhin drub pa dang
Tag tu sung kyong yel wa me par dzö



Mantra Recitation

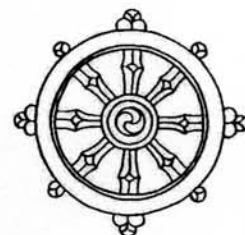
OM NAMO BHAGA WATE BHE KHAN DZYE / GURU BAI DURYA
TABA RA DZA YA / TATHA GATA YA / AR HATE SAM YAK SAM
BUDDHA YA / TA YA THA / OM BHE KHAN DZYE BHE KHAN DZYE
MAHA BHE KHAN DZYE BHE KHAN DZYE / RA DZA SAMU GATE SOHA

Prostration and Prayer to the Holy Dharma

Supreme lamp dispelling the darkness of ignorance,
Foremost of medicines alleviating suffering and disease,
To the entire sublime jewel of the Dharma,
I prostrate, offer, and go for refuge. (3x)

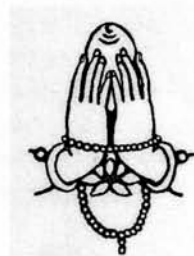
I make every collection of offerings, actually arranged and emanated
Through the force of mantra, samadhi, and aspiration.
I confess all downfalls and negativities,
Rejoice in virtues, request and beseech,
And dedicate such virtues as these to the great enlightenment.

Through the blessings of the truth of the holy Dharma jewel
May I and all others, henceforth in all our lives,
Practice the Buddha's teachings in their entirety
Exactly as the the buddhas intended.



Requesting the Benefits of the Practice

The Conquerors' heart commitments were invoked
By thirty-six thousand sons of sugatas,
Including Manjushri, Kyab Dröl, and Vajrapani.
Thus requested, they proclaimed this sutra's benefits.
Pray, manifest all of them for me here and now.
And to the worldly protector yaksha leaders as well,
As you promised to do before previous teachers --
To stop enemies, harmers and epidemics,
Pacify all conflict and increase physical and mental bliss,
Accomplish these desired goals as we wish
And always protect us without break.



Mantra Recitation

OM NAMO BHAGA WATE BHE KHAN DZYE / GURU BAI DURYA
TABA RA DZA YA / TATHA GATA YA / AR HATE SAM YAK SAM
BUDDHA YA / TA YA THA / OM BHE KHAN DZYE BHE KHAN DZYE
MAHA BHE KHAN DZYE BHE KHAN DZYE / RA DZA SAMU GATE SOHA

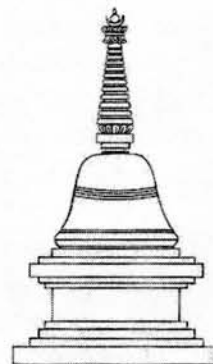
Thus, recite the long mantra, or the short mantra as follows:

TA YA THA / OM BHE KHAN DZYE BHE KHAN DZYE MAHA
BHE KHAN DZYE BHE KHAN DZYE / RA DZA SAMU GATE SOHA

Ka drin nyam me tsa wäi la ma dang
Shakyäi gyäl po jam yang zhi tsho sog
Sab möi do di chhag tshän zhe pa yi
Ngö gyü la ma nam la chhag tshäl lo

Nyam thag dro nam dröl wäi thug je chän
De sheg dün dang thub wan dam päi chhö
Jam päi kyab dröl sang dag tshang wang dang
Gyäl chhen nö jin nam la chhag tshäl lo

Ngö sham zung rig mö tob kyi trül päi
Chhö tshog kün büi dig tung tham chä shag
Ge la yi rang kul zhing söl wa deb
Di tshön ge wa jang chhub chhen por ngo



Request for Forgiveness

Ma jor pa dang nyam pa dang
Gang yang dag mong lo yi ni
Gyi pa dang ni gyi tsäl gang
De yang zö par dzä du söl

Du den sem chän so nam män
Ma rig nyön mong dang dre pa
Phag päi thug gong ma dzog pa
Nge yang zö par dzä du söl

Ser nä wang gyur mi khä pä
Chhö pa ngän zhing sham nye pa
Gön po thug je chhe dân pa
De yang zö par dzä du söl



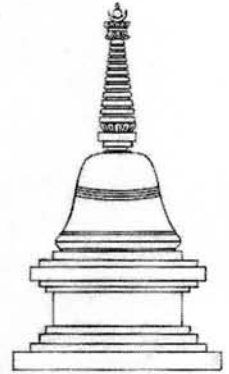
Thus, recite the long mantra, or the short mantra as follows:

TA YA THA / OM BHE KHAN DZYE BHE KHAN DZYE MAHA
BHE KHAN DZYE BHE KHAN DZYE / RA DZA SAMU GATE SOHA

Root guru whose kindness is without equal,
King of the Shakyas, Manjushri, Shantarakshita, and so on,
Holding in their hands this profound sutra:
To the direct and lineage gurus, I prostrate.

To the Compassionate Ones who liberate destitute beings,
To the seven sugatas, Buddha Shakyamuni, and the holy Dharma
To Manjushri, Kyab Dröl, Vajrapani, Brahma and Ishvara,
And the maharajas and yakshas, I prostrate.

I make every collection of offerings, actually arranged and emanated
Through the force of mantra, samadhi, and aspiration.
I confess all downfalls and negativities, rejoice in virtues,
Request and beseech, and dedicate such virtues as these to the great enlightenment.



Request for Forgiveness

Whatever I have done or caused to be done
That was unprepared or degenerated
Or done with my deluded mind,
Please be patient with all of these.

Whatever the beings of this degenerate age have done
Of lesser merit mixed with ignorant delusions
That did not fulfill the Aryas' wishes
Please be patient with these as well.

Under the influence of miserliness, lacking in skill,
Having made bad offerings or faulty arrangements,
O Protector endowed with great compassion,
Please be patient with these as well.



Pag me chüd pa ma dag pä
 Do lä jung wä cho ga zhin
 Ma chok trül pa ji chi pa
 De yang zö par dzä du söl

Lhag pa dang ni chhä pa dang
 Chho gäi yän lag nyam pa dang
 Dag gi je ngä chi chhi pa
 De yang zö par dzä du söl

Request to Remain

Dir ni ten dang lhän chig tu
 Dro wäi dön du zhug nä kyang
 Nä me tse dang wang chug dang
 Chhog nam leg par tsäl du söl

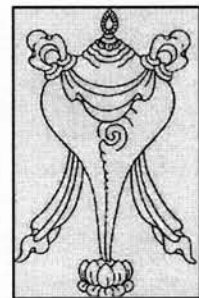
OM SUTTA TIHTA BENZAYE SOHA

Jam pal pa wo ji tar kyen pa dang
 Kun tu sang po de yang de zhing te
 De dag kun gyi je su dag lop chir
 Ge wa di dag tam che rab tu ngo

Du sum sheg pe gyal wa tam che kyi
 Ngo wa gang la chog tu ngag pa der
 Dag shen ge we tsa wa di kun kyang
 Sang po cho chir rab tu ngo war gyi

Auspicious Verses

Phün tshog chhog kyi khor lo chhi me lam
 Leg par gang wäi män läi lha yi tshog
 Ga zhig chhu kye na tshog char beb shing
 La la ge leg tsöl wäi lu jang len
 Zhän dag dü geg jom päi thrin lä dzä
 Kün kyang khye la käl zang chhog ter war
 Yong she gyi la rab ga kye chig dang
 Shi jö dang nyän dag gi drag par ja



[Missing translation]

Whatever was superfluous or left undone,
Degeneration in parts of the ritual,
Or whatever was forgotten,
Please be patient with these as well.

Request to Remain

By remaining here together with this image
For the sake of all migrators,
May you grant us long life without illness,
Power, and supreme attainment.



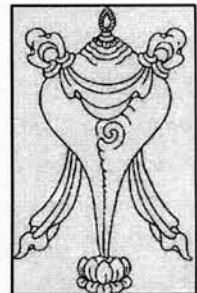
OM SUTTA TIHTA BENZAYE SOHA

Just as the brave Manjushri, and Samantabhadra too,
Realized things as they are.
Also I dedicate all these merits in the best way,
That I may follow their perfect example.

I dedicate all these roots of virtue
With the dedication praised as the best
By the victorious Thus Gone Ones of the three times
So that I might perform the noble bodhisattvas' deeds.

Auspicious Verses

The host of Medicine Buddha deities
Pervading all directions of the round of space with perfection --
Some raining down multicolored lotuses,
Some singing songs requesting goodness,
Some acting to conquer maras and obstructions,
And all bestowing on you supreme good fortune:
Know this full well and be very joyful
And I shall voice sweet melody expressing auspiciousness.



Gang gi zhab sen nor büi wö kar chan
 Chi wor reg pä käl zang ku mu de
 Zhä päi päi ter lha mii tön pa chhog
 Thub wang ma wäi da wa la chhag tshäl

Jam päi yang dang khan chhen zhi wa tsho
 Thri song deü tsän jo wo yab sä dang
 Gyäl wa nyi pa lo zang drag pa sök
 Tsa wa gyü päi la ma chhog nam la
 Leg tshog ji nye chhi päi tra shi de
 Khye kyi mi thün gü pa kün zä ching
 De leg yar ngöi da tar phel gyur nä
 Phün tshog päi la röl päi tra shi shog

Gyäl wäi nyi ma zhän gyi ma thül wa
 Gön me nga gya tha mäi dro wa la
 Den tshig mön lam gya tshöi chhog drub pa
 Nyig mäi gön po de sheg dün nam la
 Leg tshog ji nye chhi päi tra shi de
 Khye kyi mi thün gü pa kün zä ching
 De leg yar ngöi da tar phel gyur nä
 Phün tshog päi la röl päi tra shi shog

Thub päi wang pöi jag yang pä mo lä
 Leg ong shakyäi täi päi tha mar yang
 Mä jung drub na drub päi dü tsii chü
 Zab dang gya chhe do dei gyäl po la
 Leg tshog ji nye chhi päi tra shi de
 Khye kyi mi thün gü pa kün zä ching
 De leg yar ngöi da tar phel gyur nä
 Phün tshog päi la röl päi tra shi shog

Chhog chüi zhing na män päi gyäl po yi
 Tshän tsam dzin dang tön pa de sheg kyi
 Mön lam khyä par gyä päi do chhog la
 Thug dam dzä päi rig kyi bu nam la
 Leg tshog ji nye chhi päi tra shi de
 Khye kyi mi thün gü pa kün zä ching
 De leg yar ngöi da tar pel gyur nä
 Phün tshog päi la röl päi tra shi shog



Supreme teacher of humans and gods,
 Touching my crown to your feet of jeweled moonlight
 Grants the glory of good fortune of kumuda flowers' blossoming;
 To Munindra, moon of expounders, I prostrate.



Manjushri and great abbot Shantarakshita,
 Trisong Detsen, Atisha father and sons,
 Second Conqueror Losang Dragpa, and so on:
 Through the auspiciousness of all collected good qualities
 Of the supreme root and lineage gurus,
 May all negativity and degeneration be ended,
 And, bliss and goodness increasing like the waxing moon,
 May it be auspicious to enjoy the glory of perfection.

Accomplishing a supreme ocean of prayers invoking truth
 During the teachings' decline for protectorless beings
 Who were untamed by other sun-like Conquerors,
 Through the auspiciousness of all collected good qualities
 Of those seven sugatas, protectors during degenerate times,
 May all negativity and degeneration be ended,
 And, bliss and goodness increasing like the waxing moon,
 May it be auspicious to enjoy the glory of perfection.

Arising well from the broad lotus-like tongue
 Of the lord of the able ones,
 Especially exalted even in the later days of the Shakya's teachings
 Such that, if performed, one gains
 The essence of immortality's ambrosia:
 Through the auspiciousness of all collected good qualities
 Of that king of the vast and profound sutra pitaka,
 May all negativity and degeneration be ended,
 And, bliss and goodness increasing like the waxing moon,
 May it be auspicious to enjoy the glory of perfection.



Through the auspiciousness of all collected good qualities
 Of those children of the lineage performing the sutra ritual
 By simply reciting the names of the kinds of doctors of all realms' ten directions
 And through the especially extensive prayers of the teacher Buddha and the sugatas:
 May all negativity and degeneration be ended,
 And bliss and goodness increasing like the waxing moon,
 May it be auspicious to enjoy the glory of perfection.

De sheg thug je zung mö ting dzin dang
 Den tsig gi drub rin chen lä drub pa
 Kham sum lä dä kön chhog sum gyi nä
 De wa chän dang tsung päi zhing chhog la
 Leg tsog ji nye chhi pai tashi de
 Khye kyi mi thün gü pa kün zä ching
 De leg yar ngö da tar phel gyur nä
 Phün tsog päi la röl päi tashi shog



DEDICATION PRAYERS

Dag-gi ji-nye sag-pe ge-wa di
 Ten-dang dro-wa kun-la gang-pen dang
 Kye-par je-tsun losang-Dragpa yi
 Ten-pe nying-po ring-du sel-je shog

Long-life Prayer for His Holiness the Dalai Lama

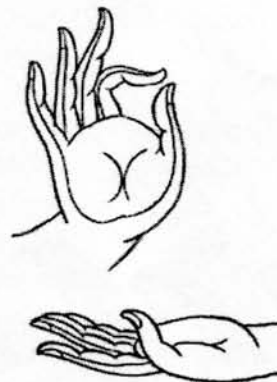
Gang-ri ra-way kor-way zhing-kam-dir
 Phen-dang de-wa ma-lu jung-wai-ney
 Chen-re-zig-wang ten-dzin gya-tso-yi
 Shab-peh si-teh bar-du ten-gyur-chik

Request to Develop Bodhicitta

Jang-chub sem-chog rinpoche
 Ma-kye pa-nam kye-gyur chig
 Kye-pa nyam-pa me-pa yang
 Gong-ne gong-du pel-war shog

Jam-pal pa-wo ji-tar kyen-pa dang
 Kun-tu sang-po de-yang de-zhin te
 De-dag kun-gyi je-su dag-lop chir
 Ge-wa di-dag tam-che rab-tu ngo

Du-sum sheg-pe gyal-wa tam-che kyi
 Ngo-wa gang-la chog-tu ngag-pa der
 Dag-gi ge-we tsa-wa di-kun kyang
 Sang-po cho-chir rab-tu ngo-war gyi



Rejoyce

Accomplished through the compassion mantra of the sugatas,
 Through faith, samadhi, and words of truth, construction of jewels,
 Abode of the Three Jewels beyond the three realms,
 Through the auspiciousness of all collected good qualities
 Of that supreme buddha-field equal to Sukhavati:
 May all negativity and degeneration be ended,
 And bliss and goodness increasing like the waxing moon,
 May it be auspicious to enjoy the glory of perfection.



DEDICATION PRAYERS

I dedicate whatever virtues I have ever collected
 For the benefit of the teachings and of sentient beings,
 And in particular for the essential teachings
 Of venerable, Losang Dragpa to shine forever!

Long Life Prayer for His Holiness the Dalai Lama

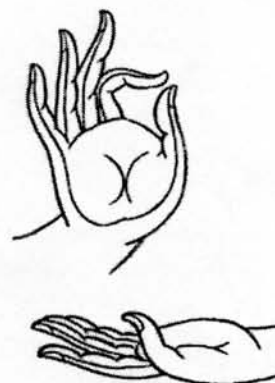
In the land encircled by snowy mountains
 You are the source of all happiness and good
 All-powerful Ch_ezig Tenzin Gyatso,
 Please remain until cyclic existence is ended.

Request to develop Bodhicitta

May the supreme jewel bodhicitta
 That has not arisen, arise and grow;
 And may that which has arisen not diminish
 But increase more and more

Just as the brave Manjushri, and Samantabhadra too,
 Realized things as they are.
 Also I dedicate all these merits in the best way,
 That I may follow their perfect example

I dedicate all these roots of virtue
 With the dedication praised as the best
 By the victorious thus-gone-ones of the three times
 So that I might perform the noble bodhisattvas' deeds



Rejoyce

Buddha Maitreya's Prayer

བྱམས་སྒྲོན་།

Jam-pai ku-zug phul-jung zhen-pa-la
Tun-kyen drub-par je-pai lu-chan nam
Je-tziin jam-pa gon-poi shab-drung-du
Teg-chog cho-kyi pal-la cho-par-shog

Nam-shig dor-je dan-gyi ri-wo por
Jam-gon nyi-je wang-po shar-wai tse
Dag-gi lo-dro pe-mo kha-che ne
Kal-sang bung-wai tsog-nam tsim-che shog

De-tse gyal-wa jam-pa rab-tu gye
Chag-ya dag-gi go-la shag-shin du
La-me jang-chub chog-tu lung-ten ne
Dro-kun don-du sang-gye nyur-tob shog

Jang-chub drub-pai tse-rab kun-tu yang
Du-sum gyal-wa se-chi tham-che kyi
Lab-chen cho-pa ji-nye chi-pa kun
Chig-tu du-na tsul-shin dom-par shog

Leg-sha ri-mo tra-wai lung-gi go
Nam-cho ser-gyi yu-wa la-ten ching
Lab-sum nor-bu tog-gi rab-tsan pai
Ten-pai gyal-tsan chog-chur tsung-par shog

Phen-dei jung-ne tan-pa dar-shing gye
Ten-zin kye-bu tham-cha ku-kham sang
Lu-chen kun-la de-kyi jung-wai ne
Sang-gye ten-pa tak-tu gye-gyur chig

Tag-tu jam-pa nam-sum gom-pai tu
Du-de jam-pai pung-gi jom-pa dang
Dro-kun jam pai tob-kyi kyong-je-pai
Gyal-wa jam-pa gon-poi tra-shi shog

De-ter gyi-pai so-nam pag-me-yi
Nyal-wa yi-dag dun-dro lha-ma-yin
Ne-ngan log-pa de-dag pong-gyur-ne
Gyal-wa jam-pai shab-drung-du kye-war shog



Buddha Maitreya's Prayer

བུམ་ས་སྤྱོད་།

May all beings who have provided helpful conditions
In making this magnificent form of Maitreya,
Come to enjoy the excellent Mahayana teachings
At the feet of the Venerable Lord Maitreya.

When the brilliant sun of Lord Maitreya
Shines from the peak of Bodhgaya,
May I come to satisfy the swarm of fortunate bees
Through the blossoming of the lotus of my intelligence.

Delighted by this, the Victorious Maitreya
Will place his right hand on my head
And predict the time of my Enlightenment.
May I quickly attain it for the sake of all beings.

Integrating into one, all the glorious deeds
Of the Buddhas and Bodhisattvas of the three times,
May I practice this essence meticulously
Through all my lives until Buddhahood.

May I establish in all the ten directions
The victory emblem of the Doctrine,
With its beautifully patterned banner
Of eloquent scriptural teachings
Upraised by the golden handle of discriminating Wisdom,
And crowned by the jewel pinnacle of the three higher trainings.

May the precious Doctrine, the source of peace,
Be firmly established; May all who uphold the Doctrine have excellent health;
And may the Doctrine of the Buddha,
The source of joy and happiness to all embodied beings,
Forever increase.

May there prevail the good fortune of Maitreya,
Who, through constant practice of the three types of love,
Overcomes the hosts of mar as by love,
And cares for sentient beings with love.

From the immeasurable merits performed in this way,
May all beings of the hell,
Hungry ghost, animal and anti-god realms
Abandon their miserable migrations,
And be reborn at the feet of Victorious Maitreya,





Tea Offering:

DAK-SOK KHOR-CHE TSE-RAB THAM-CHE DU,
KON-CHOK SUM-DANG NAM-YANG ME-DAL SHING
KON-CHOK SUM-PO JEN-DU CHOD-PA TANG,
KON-CHOK SUM-KEY JEN-LAB JUK-PAR SHOK

May I and all sentient beings,
May never be separate from the three Jewels,
May I always make offerings to the three Jewels,
And receive the blessings of the three Jewels.

Food Offering:

TON-PA LA-ME SAN-GAY RINPO-CHE
KYO-PA LA-ME DAM-CHOE RINPO-CHE
DREN-PA LA-ME GE-DUN RINPO-CHE
KYAB-NE KON-CHOG SUM-LA CHO-PA PHUL

To the unsurpassed teacher, the precious Buddha,
To the unsurpassed, the precious holy Dharma,
To the unsurpassed guide, the precious Sangha,
This offering is made to the three Jewels.

