Here is 'The Lapis Lazuli River' - a brief daily practice to the Medicine Buddha abridged precisely from the Sky Dharma (cycle), itself a mind-terma that arose in the clear expanse of the mind.

As this is of the highest path, then practitioners need not abandon meat and alcohol, and purification ceremonies such as ablutions and rinsing the mouth are not needed, but it is certainly necessary to have received the empowerment and the oral transmission.

Homage to Buddha Nyangponmch. Homage to Buddha Serzang.
If one has the materials then arrange the peaceful offerings, a mandala, and so on, before an image of Menla, and if not then imagine Menla.

because this belongs to the Anuttara tantra tradition.

Following the Nyingmapa tradition, the visualization of oneself and that before one are both instantaneous and not (separately) built-up, and like the Nyingmas, one should contemplate the meaning of the words as you read them.

* (Buddha, Dharma, Sangha)

** (Lama, Yidam, Protectors),
Homage to Buddha Cholo.

CHABNEH NAMLA CHABSU CHI
to those sources of refuge
I take refuge.

TU SEMCHEH DO
mind for enlightenment.

DROKUN SANGJEH LAGUH CHIR
That all sentient beings are
established in Buddhahood,

KADAG LONGNEH TRULPA YI
From amidst the
primordial purity,

NAMSA GANGWAI CHUHPAI TRIN
arise clouds of offerings
filling the sky and earth,

I generate
the supreme
mind for
enlightenment.

From amidst the
primordial purity,
arise clouds of offerings
filling the sky and earth,

GUHSUM JI LUBPA
dharma robes,

CHAGYEH CHOG CHIN AHRURA DANG
the right hand in the mudra of supreme
generosity holds the Ahrura plant,

YUN NYAM SHAG LHUNGZEHZ DINPA
the left, in equipoise mudra,
holds a begging bowl

TSENPEH DZOGSHING DORJE CHIL
with all the major
and minor marks,

TRUNG GI SHUGPA
seated in
vajra posture.

CHEHPAR DU DUNCHEH CHI DABMA NAMLA TUB WANGLA SOGPAI SANGJEH DUNDANG CHOPU TI
Particularly with the front visualization upon the petals are Tubwang
and so on, (the seven Buddhas), and a bound dharma texts,

DEH JAB SEM
beyond them
the sixteen

PAH CHUDRUG
bodhisattvas,

DEHJAB JIGTEN CHONGWA CHUDANG DEHPUN CHENPO CHUNYI SOSOI KHOR DANG CHEHPA
and behind them the ten worldly protectors and the
twelve commanders, each with their own retinues.

GOSHI LA JALPO CHENPO SHI DANG CHEH
With the four great kings at the four gates, and
so on. From seed-syllables in the three places
The Lapis Lazuli River

Pai Nehsum Yige Sumdang Tugkai Hung Leh U-truh Pae
and from the Hungs in the hearts, light radiates out,

Chendran Gho Dagnun Nama Timpar Jur
and the front visualizations.

Sol Kaldeh Dhen Dgal Wangchog Kur
possessing good-fortune, having faith, confer on me the supreme empowerment,

Logdren Tseyi Barchen Saldu Sol
clear away negative influences and obstacles to life, I pray,

Namo Maha Bekandze Sapari
Wahra Benza Samaya Dza Dza

The eight medicine buddha companions and the host of deities without exception, having invited you here to this place let your great blessing fall I pray.

Mandal Jalsh Lhamor Cheh
mandalas, royal gifts, offering goddesses,

Zehmeh Jurchig Pudza Ho
may they all become inexhaustible, Pudza Ho!

Drokun Dhen Dug Ngal Drel
May all beings have happiness and be free from suffering,

Deleh Nymeh Tang Nymoh Shog
may the happiness be incorruptible and equanimity arise.

Om Sobhawa Shuddha Sarwa
Dharma Sobhawa Shuddho Hang

Tongpa Nyidu Jur
All is emtiness,

Tongpai Ngang Leh Tongsum Di Tana Doog Gi Podrang Du Jurpai Nangdu Sengei
from emtiness arises a pleasing palace the size of the third-order thousand-fold (world system) within which are lion thrones, lotuses from which arises Menla, (the Medicine Buddha), with a body the colour of Lapis Lazuli, radiating light, his magnificent body clothed in the three
<table>
<thead>
<tr>
<th>Number</th>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Five</td>
<td>1</td>
<td>I offer to the deities, the principle auspicious eight substances,</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>I offer to the deities, the supreme royal mustard seed, and so on,</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>I offer to the deities, may the two accumulations be utterly complete.</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Number</th>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Six</td>
<td>1</td>
<td>With my perfumed bathing water,</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>do it as an auspicious sign of freedom from sin and obscurations.</td>
</tr>
</tbody>
</table>

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The bathing prayers are taken from the Sutras, and they enter the highest supreme Tantras unchanged. The benefits of taking this text as a regular practice are:

If one is ordained, then one’s discipline will never decay. In the case of defilement, then the sin is cleansed and one will not fall to the lower realms, if one already has the karma to be reborn in the lower realms, the hells, hungry ghost, animals, then one can completely purify it and take human birth.

But if one is (reborn in the lower realms), then in no time one will be freed to take a fortunate rebirth where, as in the greatest births, one may progress step-by-step to enlightenment.

In this life, one will obtain food and clothing without difficulty, and harm causers,
The Lapis Lazuli River

DIGTUNG KUNSHAG GEWA CHANGCHUB NGO
All sins and transgressions I confess, and
dedicate the merit towards enlightenment,
Repeat as often as one
can, then to conclude:

NEHDUN DUG NGAL DRELWAI TASHI SHOG
may sickness, negative influences and suffering
be dispelled and good fortune arise!

JIGTENPA
You worldly
ones return

NAM RANGNEH BENZA MU
to your homes,
Benza Mu.

YESHE DAMTSIG Lhanam Dagla Tim
The wisdom and oath-bound
deities melt into oneself,

KADAG KUNZANG LONGDU EHMaho
and into the primordial purity of
Samantabhadra’s expanse - Ehmaho.

Thus, this mind
-terma is a portion

abridged from the Sky Dharma (a cycle revealed by Mingyur Rinpoche), by Karma
Chagme (Raga Ahse), any contradictions or mistakes are repented before the deity,
may the merit free all sentient beings from sickness,
may they quickly attain the level of Menla, (Medicine Buddha)

In the great debating halls of Jang, Domring
Pelkhor, Chode and so on, where the scholars
In Tibet, Bodhgaya, Lhasa, before Jowo, before the great shrine of Samye,
there is one practice that unites them all and this is again the Menla practice.
Throughout all schools, in the Buddha’s teachings and terma, old and new, sutra and tantra; if one has trust in it
then there is no ritual of greater benefit or qualities than Menla.

There are many extended and abridged forms, this one has few words but keeps full meaning.
Belonging to the Anuttara tradition, in this one visualizes purification practices are not needed, the offerings, medicines remain powerful,
medicines remain powerful,
spirits, and so on,
not arise!
possess compassionate minds.
<table>
<thead>
<tr>
<th>Dedication, Aspiration &amp; Auspicious Prayers</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHEN TAMCHEH DEHDANG DENJUR CHIG</td>
</tr>
<tr>
<td>May all sentient beings possess happiness,</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>NGENDRO TAMCHEH TAGTU TONGPAR SHOG</td>
</tr>
<tr>
<td>may the lower realms remain continuously</td>
</tr>
<tr>
<td>empty.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>JANGCHUB SEMPAH GANGDAG SAR SHUGPA</td>
</tr>
<tr>
<td>For the bodhisattvas residing at</td>
</tr>
<tr>
<td>whichever level, their</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>DEDAG KUNJI</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>MONLAM DRUBPAR SHOG</td>
</tr>
<tr>
<td>prayers of aspiration be fulfilled.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>LOJAH TSO SHING TUNJAH TONGWA DANG</td>
</tr>
<tr>
<td>May we live a hundred years and</td>
</tr>
<tr>
<td>meet a hundred nourishing teachers,</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>TSERING NEHMEN DECHI PUNSUM TSOG</td>
</tr>
<tr>
<td>may we have long lives, free of illness,</td>
</tr>
<tr>
<td>with happiness, perfectly complete,</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>TEGPA CHOGLA NGEHPAR</td>
</tr>
<tr>
<td>may the truths of the supreme vehicle</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>JUNGWA TEH</td>
</tr>
<tr>
<td>arise,</td>
</tr>
<tr>
<td>from today, in this place, may</td>
</tr>
<tr>
<td>auspiciousness, happiness and goodness</td>
</tr>
<tr>
<td>arise!</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

so even though there is no torma offering, the practice is complete in all attributes. May all be good and well.
Menla’s Dharani:

Holy One who looks on all beings equally with compassion,

To hear your name clears the suffering of the lower realms,

To the Medicine Buddha three poisons (passion, aggression, delusion). To the Medicine Buddha of Lapis Lazuli light, I prostrate.

Repeat the long mantra.

Buddha of Medicine, King of the Lapis Lazuli Light to you I prostrate!

CHOMDENDE DESHING DRACHOMPA YANGDAGPA SANG

Bhagavan, (Holy One), Tathagata, (One Who Has Gone to Bliss),
Arhat, (Foe Destroyer), the genuine, authentic, complete,
Daily Medicine Buddha

Repeat as much as you can; lastly dedicate:

**MAHA BHEKADZE**

**RADZA SAMU GATEH SOHA**

Through this merit may I quickly accomplish as Medicine Buddha,

**GEWA DIYI NYUR DU DAG**

**DESHEG MENLA DRUBJUR NEH**

may all sentient beings without exception,

**DROWA CHIG CHANG MALUPA**

**DEHYI SALA GUHPAR SHOG**

be established at that level!

**SEMCHEN NEHPA JI NYEHPA**

**NYURDU NEHLEH TARJUR CHIG**

All sick sentient beings, as much as there are,

**DROWAI NEH**

may the illnesses quickly come to an end,

**NAM MALUPA**

**TAGTU JUNGWA MEHPAR SHOG**

of beings without continuously not arise!

**DROWA CHIG CHANG MALUPA**

**DEHYI SALA GUHPAR SHOG**

may all sentient beings without exception,
To the seventeenth Gyalwang Karmapa and his spiritual sons, prayers for their longlife entitled 'The Lord of Limitless Life's Words of Truth'.

GELEG DUMAI GONCHOG CHENREZIG
The source of happiness and virtue, the supreme lord Chenrezig.

GANGDUL ROLPA TSALJI KUR TUNPA
who playfully shows whatever form necessarily to tame beings,

ORJEN DRODUL TRINLEH DORJE YI
Ugyen Trinle Dorje, may you live

SHABPEH TEN

CHING DZEHTRIN JEH JURCHIG
long and activities increase.

PEMAI JALTSAB TEN DANG DROWAI GON
The regent of Guru Rinpoche, protector of beings and the teachings.

MA-ONG SANGJEH JALTSAB MAPAMPA
the future Buddha, regent Maitreya,

TAYI SITU PEMA DUNYUH CHI
Tai Situ Pema Donyo

LAB DANG
the three roots,

CHUH NYI NAMPAR DAGPAI DENDRE CHI
through the true fruit of the pure nature of the Dharmata itself

LAMAI SHABPAE YUNDA TENPA DANG
may the lamas live long,

DZEHTRIN CHOGTAR CHABCHING
may their activities increase, pervading the ten directions

JEHJUR CHIG
to the limits

Recognising the need for a brief long-life prayer, Drubpon Dechen Rinpoche requested this, and having been asked

composed this exactly as it arose in his mind at the monastic college of Tubten Chokhor Ling at Mahe in the North.

May auspiciousness increase.
<table>
<thead>
<tr>
<th>Name</th>
<th>Prayer (English)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Long-Life Prayer</td>
<td></td>
</tr>
<tr>
<td>Shabpeh Tenching Dzeh</td>
<td>May you live long and your activity increase.</td>
</tr>
<tr>
<td>Trin Jehjur Chig</td>
<td></td>
</tr>
<tr>
<td>Tayeh Migmeh Tsewai</td>
<td>Limitless referencelessness, loving great tertön.</td>
</tr>
<tr>
<td>Terchen Puh</td>
<td></td>
</tr>
<tr>
<td>Nampar Nangdze Rigidrol</td>
<td>Emanation of the intelligence and liberation of Namparnangdze (Varjocana).</td>
</tr>
<tr>
<td>Trulpai Ku</td>
<td></td>
</tr>
<tr>
<td>Jamgon Lodro Cho Chi Nyi</td>
<td>May you live long and your activity increase.</td>
</tr>
<tr>
<td>Nyima Yi</td>
<td></td>
</tr>
<tr>
<td>Jamgon (Kongtrul) Lodro</td>
<td></td>
</tr>
<tr>
<td>Chokyi Nyima</td>
<td></td>
</tr>
<tr>
<td>Shabpeh Tenching Dzeh</td>
<td></td>
</tr>
<tr>
<td>Trin Jehjur Chig</td>
<td></td>
</tr>
<tr>
<td>Sidang Shiwai Palji Tse</td>
<td>The glorious pinnacle of samsara and nirvana.</td>
</tr>
<tr>
<td>Mo Leh</td>
<td></td>
</tr>
<tr>
<td>Pujung Sangwai</td>
<td>Great manifestation of the pre-eminent.</td>
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<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Dagpo Namtrul Chog</td>
<td></td>
</tr>
<tr>
<td>Chagna Dorje (Vajrapani)</td>
<td></td>
</tr>
<tr>
<td>Jaltsab Trakpa Minjur</td>
<td></td>
</tr>
<tr>
<td>Gocha Yi</td>
<td></td>
</tr>
<tr>
<td>Shabpeh Tenching Dzeh</td>
<td></td>
</tr>
<tr>
<td>Trin Jehjur Chig</td>
<td></td>
</tr>
<tr>
<td>Kunchog Tsawa Sumji</td>
<td>Through the blessings of the three jewels and</td>
</tr>
<tr>
<td>Jin</td>
<td></td>
</tr>
</tbody>
</table>
The abridged Dewachen Aspiration:

EHMAHO
(Exclamation of joy)

The wondrous Buddha of Boundless Light, (Amitabha),
to his right

NGO TSAR SANGJEH NANGWA TAYEH DANG
YEHSU
Surrounded by an entourage of

TUCHEN TOBNAM LA
SANGJEH JANGSEM PAG
Who Has Obtained Great Power, (Channa Dorje),
to his left the Bodhisattva

YUNDU SEMPAH

The Great Lord of Compassion, (Chenrezig),

JOWO TUGJEH CHENPO DANG

Boundless Light, (Amitabha),

YUNDU SEMPAH
to his left the Bodhisattva

The Buddhas and Bodhisattvas of the ten directions and the three times, look on us,

TSOG NYI DZOGLA JEYHI RANG
we rejoice in the noble成就者 of the two accumulations.

DAG GI DUSUM GEH SAGPA
All of my merit accumulated throughout the three times,

KUNCHOG SUM LA CHUHPA
I offer to the precious three jewels,

The abridged Dewachen Aspiration:

CHOCU JALWA SECEHEH GONG
The Buddhas and Bodhisattvas of the ten directions and the three times, look on us,

BUL JALWAI TENPA PELJUR CHIG
may the Buddhas teachings spread.

GEWA SEMCHEN KUNLA NGO
Dedicating the merit to all sentient beings,

DRO KUN SANGJEH TOBJUR CHIG
may all beings achieve buddhahood.

GETSA TAMCHEH CHIGDU TEH
By gathering all of the virtue into one,

day of saga-dawa (the auspicious sixth month), Tulku Mingyur Dorje, aged thirteen, had a vision of the principal deities and entourages during which the Buddha of Boundless Light truly spoke these words.
The Short Dewachen Aspiration

DAGGI JULA MINJUR CHIG
may my continuity ripen.

DRIB NYI DAGNEH TSOG DZOG TEH
may the two obscurations be purified and the accumulations perfected.

TSERING NEHMEH NYAMTOG PEL
may there be a long-life free of illness and increasing realization.

TSEDIR SACHU NUNJUR CHIG
may the ten levels be achieved in one life.

NAMSHIG TSEPUEH JURMA TAG
at the time of death may my consciousness be transferred.

DEWACHEN DU CHEJUR CHIG
and be reborn in Dewachen,

CHENYE PEMA KHAIJEH TEH
and taking birth, may the lotus open,

LUTEN DEHLA SANGJEH SHOG
and that form be a basis to achieve Buddhahood,

JANGCHUB TOBNEH JISI
at the time of achieving enlightenment

DU TRULPAE DROWA DRENPAR SHOG
may I send out emanations to lead sentient beings.

Samaya Sealed!
Sealed! Sealed!
Thus this is a terma of Tulku Mingyur Dorje.

Meh Khorji Kor
incalculable Buddhas and Bodhisattvas,

Dechi Ngotsar Pagu Tepa Yi
unimaginable joy and wonder,

Dewachen Sheh Jawai Shingkhamb Der
in this realm known as Dewachen, (Great Bliss),

Dagshen Dineh Tsepueh Jurma Tag
may oneself and others, when we leave this life, immediately,

Chehwa Shenji Barma Chuppa Ru
without an intermediate life,

Deru Chehneh Nangtai Sheltong Shog
take birth there and see the face of Boundless Light!

Dekeh Dag Gi Monlam Tabpa Di
That entreaty, my wish prayer, I request

Chogchui Sangjeh
all the Buddhas and

Jangse Tamech Chi
Bodhisattvas of the ten directions,

Gegme Drubpar Jinji Labtu Sol
for their blessings that it may be accomplished without obstacles.

Taiyata

Pentsen Driya Ahwa
Bodhanayeh Soha
In the year of the female fire-bird, on the seventh
The Supplication:

**NAMO BHEKADZE MAHA RADZAYEH**
Possessor of the ocean-like treasury of qualities and merits,

**SONAM YONTEN JAMTSOI TER NGAH SHING**

**SAMJI MICHAB TUGJEI**
the blessing of your

**JINLAB CHI**
inconceivable compassion,

**DROWAI DUGNGAL DUNGWA SHI DZEHPA**
pacifies the suffering and distress of sentient beings,

**BENDURYAI O-LA SOLWA DEB**
to the Light of Lapis Lazuli, I supplicate.

**SHINTU Serna Dragpo Rab Chingpa**
Those completely bound by overwhelming extreme avarice,

**YIDAK NEHSU CHEHWAI CHEWO YI**
will be born in the realm of the hungry ghosts,

**CHUH TSEN TUHNA MIRCHEH CHINPA GAH**
if they hear your name they will take birth as a human, taking pleasure in generosity,

**CHOMDEN MENJILA LA SOLWA DEB**
to the victorious Buddha of Medicine I supplicate.

**TSULTRIM CHAL**
Those of loose morals

**NAMO BHEKADZE MAHA RADZAYEH**
Possessor of the ocean-like treasury of qualities and merits,

**SONAM YONTEN JAMTSOI TER NGAH SHING**

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**TSULTRIM CHAL**
Those of loose morals
**The Medicine Buddha Supplication**

<table>
<thead>
<tr>
<th>SOLWA DEB</th>
<th>BODHISATO TRISONG DEO TSEN SOG</th>
<th>LOBSEN JAN ZÖNCHEN SEMPAH DANG</th>
<th>JUPAI LAMA DAMPA TSONOR DANG</th>
</tr>
</thead>
<tbody>
<tr>
<td>sacred dharma</td>
<td>The Bodhisattva</td>
<td>translators, scholars, kings,</td>
<td>all sacred lamas</td>
</tr>
<tr>
<td>I supplicate.</td>
<td>Trisong Detsen,</td>
<td>ministers, bodhisattvas,</td>
<td>of the lineage,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**CHOCHI WANGCHUK SONGLA SOLWA DEB**

Chokyi Wangchuk (Karma Chagme’s guru), and so on, I supplicate.

**DEHTAR SOLWA TABPAI JINLAB CHI**

Through the blessings of making this prayer, I supplicate.

**NEHKAB NEHDANG JIGPA NATSOK SHI**

May sicknesses of circumstance and all kinds of fears be pacified.

---

**DANG SHENLA SHEH TSOPAE**

In the prison of abusing others, I supplicate.

**NYALWAR CHEWAI DROWA DIDAG GI**

Will be born in the hells; those sentient beings, I supplicate.

**CHUH TSEN TUNHAR TORI CHEHWAR SUNG**

Upon hearing your name, it is said, will take a higher birth, I supplicate.

**MENJI JALPO DELA SOLWA**

To the King of Medicine, I supplicate.

---

**DEB GANGDAG YENDANG TRAMA DUMA YI**

Those who through dissension and incessant slander, I supplicate.

**RABTU JEHCHING LUSOG DRELWA DAG**

Cause schisms and loss of life, I supplicate.

**CHUH TSEN TUNHAR DEHDAG TSEMI NU**

Upon hearing your name, may they loose their power over lives, I supplicate.

**MENJI JALPO DELA**

To the King of Medicine, I supplicate.

---

**SOLWA DEB**

I supplicate.

**TSENLEG SERZANG DRIMEH NANGWA DANG**

To Tsenlag, (Worthy Name), Serzang Drimeh Nangwa, (Appearance of Fine Gold), I supplicate.

**NYANGEN MEE JCHOG PALDANG CHODRAG YANG**

Nya Ngenmeh Chogpal, (Greatest One Free of Misery), Chodrag Yang (Resounding Dharma Melody), I supplicate.

**NGONCHEN JALPO DRA**

Ngonchen Gyalpo, (King of Foresight), I supplicate.

---

**CHITSE NGENSUNG JIGPA KUNSHI NEH**

May the fears of a bad rebirth at the time of death be pacified and through the blessings may I take birth in Dewachen.

---

**DEWACHEN DU CHEWAR JINJI LOB**

May sicknesses of circumstance and all kinds of fears be pacified.

---

**CHUH TSEN TUNHAR DEHDAG TSEMI NU**

Upon hearing your name, may they loose their power over lives, I supplicate.

---

**TSENLEG SERZANG DRIMEH NANGWA DANG**

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**NYANGEN MEE JCHOG PALDANG CHODRAG YANG**

Nya Ngenmeh Chogpal, (Greatest One Free of Misery), Chodrag Yang (Resounding Dharma Melody), I supplicate.

**NGONCHEN JALPO DRA**

Ngonchen Gyalpo, (King of Foresight), I supplicate.
One (only)

Medicine Buddha’s special prayers taken from Karma Chagme’s Richo:

RANG GI TUGLEH OZER TINGKAH TRUH
From my heart dark blue light emanates,

SHARCHOG BEDURYA NANG SHING
towards the Eastern direction in the lapis lazuli

KHAM SU
colour

CHOMDEN MENLA SHUGPAI TUGKAR POG
where the Medicine Buddha dwells, and it touches his heart,

NGON JI DAMCHA TUGCHEH MONLAM DREN
causing him to remember previous promises

OZER BEDURYA YI DOKDRA TRUH
and recall his aspiration prayers,

lapis lazuli emanates,

DAGDANG SUNGJA NAMCHI LULA TIM
melting into me

NEHKUN BAMUH NYIZER POGDRA GOM
and imagine that all sicknesses melts

SANGJEH MENJILA BEDURYA UCHI JALPO LA CHAGTSEL
like the sun striking hoar-frost.

To the Medicine Buddha, the king
of lapis lazuli light, I prostrate.

From my heart dark blue light emanates,

where the Medicine Buddha dwells, and it touches his heart,

calling him to remember previous promises

light the colour of

melting into me

and imagine that all sicknesses melts
Through the truth of the twelve great aspiration prayers of the Medicine Buddha, the king of lapis lazuli light.

So may the sicknesses of myself and all sentient beings, now, in this moment, be cured.

So, repeat this one hundred times, a thousand times, and so on, in accordance with the seriousness of the sicknesses. Except for ripening-illnesses, those due to fully maturing karma, all sicknesses will be pacified, without doubt. So it is said in both the extensive and abridged Medicine Sutras.