

*From the Sky Dharma, which is a Mind Treasure,
An Ornament of the Clear Expanse of Mind,
Comes a Ritual of Men-la called*

A Stream of Lapis Lazuli

(Sadhana of Medicine Buddha)



About this Sadhana

This ornament that is a mind treasure was compiled from the Sky-Dharma and arranged by Raga Asya. If there are contradictions, I confess them before the deity. Through this virtue, may all sentient beings, once freed from sickness, swiftly attain the level of Menla. Though the sutra rituals have the practice of washing [which is not done here], as this is a higher practice, found at the end of the [supreme] yoga tantra, there is no contradiction.

If you take this as your regular practice, the benefits are the following. If you are ordained, your discipline will be maintained; though there might be an occasion when it is not, having purified this obscuration, you will not fall into the lower realms. Having purified the negative karma of being born as a hell being, a hungry ghost, or an animal, you will not take such a birth. Even if you do, immediately liberated, you will take a felicitous rebirth in a higher realm, and gradually attain awakening. In this life as well, you will easily obtain food and clothing and not be harmed by disease, negative spirits, sorcery, or the punishments of rulers. You will be protected and guarded by Vajrapani, Brahma, the Great Kings of the four directions, and the twelve great Yaksha chiefs each with their 700,000 assistants. You will be freed from all harm: from the eighteen kinds of untimely death, the harm of enemies, carnivorous beasts, and so forth.

All your wishes will be fully realized, and so forth. In the two more extensive sutras of Menla, the benefits are said to be inconceivable. In the great monastic centers, such as Jang Damring Pelkhor Chöde, and their philosophical colleges, where the scholars find fault with most dharma and are difficult to satisfy, only this Menla ritual for prolonging life and clearing away the obscurations of death has spread widely. The ritual to be performed before the Jowo in Lhasa, Tibet's Bodhgaya, and before the Great Awakened One at Samye is this ritual of Menla.

You should trust that within any of the new and the ancient transmissions, the sutras and the tantras, nothing is more beneficial than Menla. There are many extensive and concise versions; this one has few words and the full meaning. Since it belongs to anuttara yoga, rituals of purification are not needed. Since the offerings are mental, it is all right not to offer tormas. Everyone should practice this.

SHUBHAM DZAYENTU.

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May all beings be happy!

NAMO. MAHA BEKANDZEYA.

If they are available, arrange in front of a Menla thangka as many peaceful offerings as you can, such as a mandala and so forth; in this way the accumulations are completed. If these are not available, it is enough to make mental offerings while imagining the front visualization in the sky—nothing else is needed.

Since this is the anuttara, the practitioner need not refrain from meat and alcohol nor perform the rituals of purification, such as taking the blessing of pure water. It is definitely necessary, however, to receive the empowerment and reading transmission for this practice, as it belongs to the anuttara tradition.

Since it belongs to the nyingma tradition, the self and frontal visualizations are simultaneously generated; it is not necessary to create them separately. As it is a chanted meditation of the nyingma, your mind should meditate on the meaning of the words.

The supplication:

Supplication

NAMO BEKENDZE MAHA RADZAYE

You are endowed with an oceanic treasury of qualities and merit;

By the blessing of your inconceivable compassion
You calm the suffering and torment of sentient beings.
I supplicate you, Light of Lapis Lazuli.

Those bound by very intense greed
Are born in the hungry ghost realm.
If they hear your name, they are said to be born human and
take delight in generosity.
I supplicate you, victorious Menla.

Violating morality and abusing others,
Beings are born in the hell realms.
Hearing your name, they are said to be born in the higher
realms.
I supplicate you, King of Medicine.

Whoever by repeated dissension and slander
Creates serious schisms and takes life,
Hearing your name, they cannot harm others.
I supplicate you, King of Medicine

Excellent Name, Appearance of Stainless Fine Gold,
Glorious Supreme One Free of Misery, Resounding Dharma
Melody,
King of Direct Knowledge, King of Melody,
And King of Shakyas, I supplicate you all.

Manjushri, Kyabdröl, Vajrapani,
Brahma, Indra, the four Kings of the four directions,
The twelve great Yaksha chiefs, and so forth,
I supplicate you, entire and perfect mandala.

The Sutra of the Seven Tathagatas' Aspirations,
And the Sutra of the Medicine Buddha,
The treatise by the great abbot Shantarakshita, and so forth,
I supplicate all the volumes of the genuine dharma,

Bodhisattva Shantarakshita, Trisong Deutsen, and others,
Translators, scholars, kings, ministers, bodhisattvas,
And all genuine lamas of the lineage,
Powerful One of the Dharma, and others, I supplicate you.

Through the blessing of this supplication,
May diverse temporal diseases and dangers of this life be
stilled.
At death, may all fear of the lower realms be calmed.
Grant your blessing that afterwards we are born in Sukhavati.

Refuge To the sources of refuge, the three jewels
And the three roots, I go for refuge.
To establish all beings in buddhahood,
I awaken a mind of supreme enlightenment.

From the expanse of primordial purity emanate
Clouds of offerings filling the earth and sky
With mandalas, articles of possessions, and goddesses.
May they never be exhausted. PUD DZA HO.

The Divine Abidings May all beings be happy and free of suffering.
May their happiness not diminish. May they abide in
equanimity.

Visualization OM SOBHAWA SHUDDHA SARWA DHARMA SOBHAWA SHUDDHO
HAM

Everything turns into emptiness.
From the depth of emptiness,
this triple universe becomes the exquisite palace,
where, on lion thrones, each with a lotus and moon disk on
top, appear deep blue HUNGS,
the seed syllable of myself and the main figure visualized in
the front, from which arises Menla,
his body the color of lapis lazuli and radiating light.

He is clothed in the three dharma robes.
His right hand in the mudra of supreme generosity
holds an arura.
His left hand in the meditation mudra holds a begging bowl.
With the major and minor marks complete,
he sits in the vajra posture.

In particular, on the lotus petals of the front visualization
Are the seven Buddhas, Shakyamuni and the others,
and dharma texts.
Around them are the sixteen bodhisattvas,
Around them are the ten protectors of the world,
And the twelve great chiefs with their respective retinues.
The four Great Kings are at the four gates.

From the three syllables in their three places
and the HUNG in their hearts,
Lights radiate, invoking from their own eastern buddha
realms, countless wisdom deities which dissolve into myself
and the one visualized in front.

HUNG. The eight Menla companions and
all deities without exception I invite here to this place.
Kindly rain upon us your great blessings.
Bestow the supreme empowerment
on those who are worthy and faithful.
Dispel false guides and obstacles to long life.

NAMO MAHA BEKENDZE SAPARIWARA BENZA SAMAYADZA DZA

BENZE SAMAYA TIKTRA LEN OM HUNG TRAM HRI AH ABHIKENTSA
HUNG

HUNG. Flowers, incense, lights, scents,
Food, music and so forth;
Forms, sounds, smells, tastes, touch, and all dharmas,
I offer to the deities.
May we perfect the two accumulations.

OM BENZA ARGHAM PADYAM PUPE DHUPE ALOKE GENDHE
NEWIDYE SHABDA RUPA SHABDA GENDHE RASA SAPARSHE
TRATITSA HUNG

HUNG. The eight foremost auspicious substances,
The best royal white mustard seed, and the others,
I offer to the deity.
May the two accumulations be perfected.

MANGALAM ARTHA SIDDHI HUNG

HUNG. The eight foremost auspicious symbols,
The peerless royal vase and all others,
I offer to the deity.
May sentient beings perfect the two accumulations.

MANGALAM KUMBHA HUNG

HUNG. The foremost desirable qualities,
the seven precious articles,
The most excellent royal one, the jewel, and the others,
I offer to the deity.
May I perfect the two accumulations.

OM MANI RATNA HUNG

HUNG. The foremost of all, Mount Meru
With its four continents and subcontinents
I offer to the deity.
May the two accumulations be perfected.

OM RATNA MANDALA HUNG

HUNG. With scented water
I bathe the sugata's body.
Although the deity is flawless,
This creates the auspicious connection for purifying all
wrongs and obscurations.

OM SARWA TATHAGATA ABIKEKATE SAMAYA SHRIYE HUNG

HUNG. With a scented, soft white cloth
I dry the victor's body.
Though your body is flawless,
This creates the auspicious connection for freedom from
suffering.

OM KAYA BISHODHANI HUNG

HUNG. With these beautiful saffron robes
I clothe the victor's body.
Although your body is never cold,
This creates the auspicious connection for vitality to flourish.

OM BENZA WAYTRA AH HUNG

HUNG. Your body is like a mountain, the color of lapis lazuli.
You dispel the suffering of illness in sentient beings.
Surrounded by a retinue of eight bodhisattvas, Holder of
Medicine, precious deity, I praise and prostrate to you.

Excellent Name, Precious Moon, Fine Gold, Free of Misery,
Resounding Dharma Ocean, Dharma Mind, Shakyamuni,
The genuine dharma, the sixteen bodhisattvas and others,
To the precious three jewels, I offer praise and prostrate.

To Brahma, Indra, the Great Kings,
the Protectors of the Ten Directions,
The twelve Yaksha chiefs and all their assistants,
Vidyadharas and rishis of medicine, divine and human,
To the deities of ambrosial medicine, I offer praise and
prostrate.

Mantra Yoga

The HUNG in the heart of the self and front visualizations is surrounded by the mantra garland.

Through radiating many-colored light rays, offerings are made to Menla in the pure realm appearing in the east as the color of lapis lazuli. These lights invoke his mind stream, whence Menla's bodies, large and small, his speech as the mantra garland, his mind as the hand symbols of the arura and the begging bowl filled with amrita, all falling like rain, dissolve into myself and the front visualization.

TAYATA OM BEKENDZE BEKENDZE MAHA BEKENDZE
RADZA SAMUDGATE SO HA

Repeat as much as possible and then at the end:

I confess all wrongs and downfalls and
dedicate all virtue to awakening.
May there be the auspiciousness of freedom from sickness,
harmful spirits, and suffering.

A prayer to return back and dissolution:

The worldly ones return to their own places. BENZA MU.
The jnana and samaya sattvas dissolve into me,
And I dissolve into the expanse of all goodness, primordial
purity. E MA HO.

Long Life Prayer for the Lama

Long life prayers for the lama — usually much longer and more elaborate than this one — are always an integral part of Tibetan dharma practice and must be performed at the end of every session.

May the lama live long,
May her good health increase,
May her dharma activity flourish.

Short Menla Practice

HUNG. Your body the color of a mountain of lapis lazuli,
You dispel suffering of disease from all sentient beings.
Your retinue of eight bodhisattvas surrounds you—
I praise and pay homage to the Deity Who Holds the Precious
Medicine.

TAYATA OM BEKENDZE BEKENDZE MAHA BEKENDZE RADZA
SAMUDGATE SO HA

May the many sentient beings who are sick
Quickly be freed from sickness
And may all the sicknesses of beings
Never arise again.

Shorter Menla Practice

To you, Bhagavan, Tathagata, Arhat, perfect and fully
Awakened Menla, king of lapis lazuli light, I offer
prostrations.

A Short Prayer of Aspiration

Bhagavat, who is compassionate equally to all beings, the
very hearing of whose name pacifies the three lower states,
Medicine Buddha,
who eliminates the illnesses of the three poisons,
May there be the goodness of the Vaidurya Light.
May sentient beings, whatever illnesses they suffer,
Be liberated quickly from those illnesses.
May all the illnesses of beings, without exception,
Forever not arise.
May medicines be effective,
And may the intentions of the recitations of the secret
mantra path be accomplished.
May demonesses, cannibal demons, and so forth
Attain compassionate mind.