༣༩
དཔལ་འདིས་བོད་ལྟེ་གྱི་ཤིང་གིས་བོད་པའི་ོམ་པ་མཆོག་མཁན་
དངོས་དཔོན་བོད་ལྟེ་གཞུང་གི་སྐེལ་ཐ་དུ་མི་ནུས་གཞི་
The Lapis Lazuli River, a Menla Ritual, excerpted from the Terma "Clear Expanse of Mind" which was a Gem taken from the Sky of Dharmata

1. Supplication
2. Menla Ritual
3. Dewachen Prayer
[Supplication]

[SAM GYI MI KHYAB THUG JEI JIN LAB KYI]
the blessings of your inconceivable compassion

[DRO WAI DUG NGEL DUNG WA ZHI DZE PA]
pacify the afflictions and pain of beings.

[SHIN TU SER NA DRAG PÔ RAB CHING PE]
Those born in the realm of the hungry ghosts.

[YI DAG NE SU KYE WAI KYE WO YI]
who were bound by extreme avarice,

[KHYÖ TSHE TÖ NA MIR KYE JIN PA GA]
upon hearing your name are born as generous humans.

[SÔ NAM YÖN TEN GYA TSHOI TER NGA ZHING]
Possessing the treasure of an ocean of qualities and merit,

[BE DURYAI Ö LA SÔL WA DEB]
I pray to you, Light of Lapis Lazuli.
CHOM DEN MEN GYI LA LA SÔL WA DEB
I pray to the Victor, the Medicine Buddha.

TSHÜL THRIM CHEL DANG ZHEN LA SHE TSÔN PE
Those beings born in the realm of hell because of immorality and abuse of others.

KHYÔ TSHEN THÔ NA THO RI KYE WAR SUNG
upon hearing your name are reborn in paradise.

MEN GYI GYEL PO DE LA SÔL WA DEB
I pray to the King of Medicine.

GANG DAG YEN DANG THRA MA TU MA YI
Those whose health and life are undone

RAB TU JE CHING LÛ SÔG THREL WA DAG
by discord and slander of all sorts,

KHYÔ TSHEN THÔ NA DE DAG TSHE MI NÛ
upon hearing your name cannot be harmed.

MEN GYI GYEL PO DE LA SÔL WA DEB
I pray to the King of Healing.
TSHEN LEG SER ZANG DRI ME NANG WA DANG
To Tshenleg, Serzang, Dhime Nangwa, and

SHAKYAI GYEL PO NAM LA SÔL WA DEB
to the Royal Shakyamuni, I pray.

JAM PEL KYAB DROL CHAG NA DOR JE DZIN
To Jampel, Kyabdröl and Chagna Dorje,

NÖ JIN DE PÔN CHEN PO CHU NYI SÖG
to the twelve Great Chiefs of the Nöjins and others,

KYIL KHIR YONG SU DZOG LA SÔL WA DEB
I pray to their completely perfect mandalas.

DE ZHIN SHEG PA DÜN GYI MÔN LAM DO
To the Sutras of Prayers of the Seven Tathagatas,
MEN GYI HLA YI DO DE NYI DANG NI
the cycle of Sutras of the Medicine Buddha,

KHEN CHEN ZHI WA TSHÖ DZE ZHUNG LA SOG
the texts by the great Abbot Shiwatso and others,

DAM CHÖ LEG BAM TSHOG LA SÖL WA DEB
to the collection of volumes of the Holy Dharma, I pray.

BO DHI SA TO THRI SONG DEU TSEN SOG
To Bodhisattva Thrisong Detsen and others,

LO PEN GYEL LÖN JANG CHUB SEM PA DANG
to Lopen Gyelton, the Bodhisattvas and

GYÜ PAILA MA DAM PA THAM CHE DANG
all the Holy Lamas of the Lineage,

CHÖ KYI WANG CHUG SOG LA SÖL WA DEB
I pray to all these Lords of the Dharma.

DE TAR SÖL WA TAB PAI JIN LAB KYI
May the blessings of praying like this

NE KAB NE DANG JIG PA NAM TSHOG ZHI
dissipate the many dangers and sicknesses,
CHI TSHE NGEN SONG JIG PA KÜN ZHI NE
and having pacified all the fears of the lower realms at death,

DE WA CHEN DU KYE WAR JIN GYI LOB
bless me to be born in Dewachen.
If one has all the materials necessary, then arrange them before the image or picture of Menla. The mandala one offers should be the one for a peaceful deity (there are different kinds of offering for peaceful and wrathful deities). By this means one brings to perfection one's accumulation of merit and wisdom; if one does not have all the materials necessary, then imagining Menla actually before one in the sky, make offerings with the mind. For this one does not need any materials. This rite belongs to the Supreme Tradition of the Vajrayana, so there is no need for the one performing it to give up meat or alcohol or to do the purification practices like bathing or rinsing the mouth. However, (s)he must really have had the right Empowerment and Lung since a Vajrayana (secret mantra) rite always requires this. Since it is the Nyimgma tradition to imagine the "self"-form and the "in front"-form of the deity simultaneously, there is no need to practice them separately. Also since it is the Nyimgma tradition to form the visualizations instantaneously, there is no need to build them up bit by bit.
NA MO * KÖN CHOG SUM DANG TSA WA SUM
Homage! In the three Rare and Precious Ones, in the Three Roots,

DRO KÜN SANG GYE LA GÖ CHIR
In order to establish all beings in Buddhahood,

KA DAG LONG NE TRUL PA YI
This cloud of offerings filling the whole earth and sky.

KYAB NE NAM LA KYAB SU CHI
and in all sources of refuge, I take refuge.

JANG CHUB CHOG TU SEM KYE DO [Repeat three times from *]
I raise the Supreme Bodhicitta.

NAM SA GANG WAI CHÔ PAI TRIN
which emanates from the primordially pure expanse of space,
MANDEL GYEL SI HLA MOR CHE
mandalas with all the precious possessions of the King of the Universe
together with offering goddesses,

ZE ME GYUR CHIG PU DZA HO
may they become exhaustless. Pudza Ho.

[Dro Kun De Den Dug Ngel Drel]
May all beings be happy and free from suffering;

[De Le Nyam Me Tang Nyom Shog]
their happiness never diminishing, may they stay in equanimity.

Om Sobhawa Shuddha Sarwa
Dharma Sobhawa Shuddho Hang
[By this mantra all becomes void].

Tong Pa Nyi Du Gyur
All becomes emptiness.

Tong Pai Ngang Le Tong Sum Si Ta Na Dug Go Pho
Drang Du Gyur Pai Nang Du
From the midst of this world of the Three Thousands [the full extent of our universe made
of thousands of worlds], the universe is transformed into a dazzlingly beautiful palace.
Seng Gei Thrê Pe Da So Soi Teng Du

Upon a lion throne, sun and moon seat [and simultaneously on one's own lotus and moon throne] appears the seed syllable HUNG, light blue in color. From it [each] appears in the form

Ta Bu Ö Zer Thro Wai Ku Chen
of Menla, the color of the Lapta Lazuli mountain, radiating light.

Chog Go Sum Gyil Lab Pa
He is arrayed in the three dharma robes of a monk.

Chag Ye Chog Jin Arura Dang
His right hand in the mudra of Supreme Generosity, holds the Arura [the principal medicine plant].

Yon Nyam Zhag Hlung Ze Dzin Pa
His left hand is in the meditation mudra, resting in his lap holding a begging bowl.

Tshen Pe Dzog Shing Dor Jei Kyil Trung
He is complete with the marks and signs of a Buddha, [and] sits in the full lotus posture.

Khye Par Du Dün Kye Kyi Dab
Around the Menla that is in front of oneself, on the petals of a lotus,

Thub Wang La Sog Paj Sang Gye Dün Dang Cho Pu Te
are the seven Buddhas Thub Wang, etc. [the seven other Menla] and the volumes of the Dharma.
DE GYAB SEM PA CHU DRUG
Behind them are the sixteen Bodhisattvas,
and behind them again, the protectors of the ten directions and the twelve leaders of the Nochin Demons, each with his own retinue.

GO ZHI LA GYEL PO ZHI DANG CHE PA
HUNG KE O THRO PE
Each of the four gates of the mandala is guarded by one of the four Great Kings. The three letters [OM, AH, HUNG] are at the three places [forehead, throat, heart] of Menla and light radiates out from the HUNG in his heart.

YE SHE PA PAG TU ME PA CHEN DRANG NE
In this way innumerable yeshepas [wisdom deities] are invoked.

DE GYAB JIG TEN KYONG WA CHU DANG DE PÖN CHU NYI SO SOI KHOR DANG CHE PA
SHAR CHOG KYI SANG GYE SO SOI ZHING
KHAM NE
inviting each of the Buddhas in the eastern direction to come from his own Buddha-field.

DAG DUN NAM LA THIM PAR GYUR
They dissolve into the Menla in front of oneself and into the Menla who is oneself.

HUNG HUNG MENLA CHE GYE HLA TSHOG MA LÜ PA
You, the whole assembly of Menla deities,
NE DIR CHEN DREN JIN CHEN BAB TU SÔL  
having been invited to this place,  
please let your blessing fall here.

KEL DEN DE DEN DAG LA WANG CHOG KUR  
Please give those who are karmically ready [kalden]  
and who have faith the Supreme Empowerment.

LOG DREN TSHE YI BAR CHE SEL DU SÔL  
Please clear away obstacles that lead us astray  
and endanger our lives.

[OM] NAMO MA HA BHEKADZE SAPARIWARA  
BEDZRA SAMAYA TIKTHA HLEN  
OM HUNG TRAM HRI AH ABHIKENTSA HUNG

HUNG ME TOG DUG PÔ MAR ME DRI  
ZUG DRA DRI RO REG JA CHÔ  
DAG GI HLA LA CHÔ PA BÛL  
DAG CHAG TSHOG NYI DZOG PAR SHOG

Flowers, incense, butter lamps, perfume.  
forms, sounds, fragrances, tastes,  
feelings and all dharmas,  
I offer to the Deity.  
May our two accumulations be completed.
ARGHAM PADYAM PUPE DHUPE ALOKE GENDHE NEWIDHE SHAPTA RUPA SHABDA GENDHE RASA SAPARSHU TRATITSU HUNG

HUNG

TA SHI TSO WO DZE GYE DE
The eight foremost auspicious substances,

TSO CHOG GYEL PO YUNG KAR SOG
of which the principal offering, like the Supreme King, is white mustard,

DAG GI HLA LA CHÖ PA BUL
I offer to the Deity,

TSHOG NYI YONG SU DZOG PAR SHOG
May the two accumulations be utterly completed.

MANGALAM ARTHA
SIDDHI HUNG

TA SHI TSO WO TAG GYE DE
The eight foremost auspicious symbols,

TSO CHOG GYEL PO BUM PA SOG
of which the principal offering, like the Supreme King, is the vase,

DAG GI HLA LA CHÖ PA BUL
I offer to the Deity.
SEM CHEN TSHOG NYI DZOG PAR SHOG  MANGALAM KUMBHA HUNG  TSO CHOG GYEL PO NOR BU SOG

May the two accumulations of beings be completed.  The seven precious royal articles, of which the principal offering, like the Supreme King, is the jewel,

DAG GI HLA LA CHÖ PA BUL
I offer to the deity.

DAG NI TSHOG NYI DZOG PAR SHOG       OM MANI RATNA HUNG
May my two accumulations be completed.        HUNG

OM RATNA MANDALA HUNG

RJ RAB LING ZHI LING THREN CHE
along with the four continents and their islands,

DAG GI HLA LA CHÖ PA BUL       TSHOG NYI YONG SU DZOG PAR SHOG
these I offer to the Deity.        May the two accumulations be utterly completed.

KÜN GYI TSO WO RI RAB LING
The great central Perfect Mountain, foremost of all offerings,
HUNG DAG GI DRI DEN DRI CHAB KYI
With my perfumed bathing water,
Tathagata, please bathe your body.

DE SHEG KU LA KU THRÚ SÔL
Although you are the Deity without stain,

HLA LA DRI MA MI NGA YANG
please do this as an auspicious sign of
the purification of our sins and veils.

DIG DRIB DAG PAI TEN DREL GYI

OM SARWA TATHAGATA AHIKEKATE
SAMAYA SHRIYE HUNG
With this soft white scented cloth
please dry your Buddha’s body.

RE KAR JAM DRI DEN PA YI
Although you are without stain,

GYEL WAI KU NYI CHI WAR GYI

HLA LA DRI MA MI NGA YANG

DUG NGEL DREL WAI TEN DREL GYI
please do this as an auspicious sign of
our becoming free from suffering.

OM KAYA BISHODHANI HUNG

NA ZA DZE DEN NGUR MIG DI
With these beautiful saffron robes
please clothe your Buddha’s body.
KU LA SIK WA MINGA YANG  TRAG DANG PHEL WAI TEN DREL GYI  OM BEDZRA WASTRA AH HUNG
Although your body is not cold, please do this as an auspicious sign of our body’s radiance increasing [i.e. of our obtaining a Buddha’s body].

HUNG  HUNG  KU DOG BEDURYA YI RI WO DRA
You, whose body is like the Lapis Lazuli Mountain in color,

DRO WA SEM CHEN NE KYI DUG NGEL SEL
please clear away the sickness and suffering from beings.

JANG CHUB SEM PA GYE KYI KHROR GYI KOR
To you, who are surrounded by an entourage of eight bodhisattvas,

RIN CHEN MEN DZIN HLA LA CHAG TSHEL TO
you, the Deity who holds the precious medicine,

I bow and render praise.

TSHEN LEG RIN DA SER ZANG NYA GEN ME
To Tshenleg, Rinda, Serzang, Nyangenme.

CHÖ DRAG GYA TSHO CHÖ LO SHAKYA THUB
Chödrag Gyatsho, Cholo Shakyaathub,

DAM PAI CHÖ DANG SEM PA CHU DRUG SOG
the Holy Dharma, the sixteen Bodhisattvas, and so on,
KON CHOG RIN CHEN SUM LA CHAG TSHEL TO
all these, the Three Precious Rare and Perfect Ones,
I prostrate and render praise.

TSHANG DANG GYA JIN GYEL CHEN
CHOG KYONG CHU
To you who are surrounded by Brahma, Indra,
and the kings guarding the ten directions,

NÖ JIN TE PÖN CHU NYI YOG DANG CHE
the twelve Nochin Demons with their servants,

HLA MI MEN GYI RIG Dzin Dang Song Che
the Rishis, both human and divine,

DÜ TSI MEN GYI HLA LA CHAG TSHEL TO
who possess the knowledge of medicine,
I prostrate and offer praise.

DAG DUN THUG KAR HUNG LA NGAG THRENG
Then, in the heart of yourself and the Menla in front of you, the
GI KOR WAR GYUR
garland of the mantra circles [clockwise] around the letter HUNG.

[TAYATHA OM BEKADZE BEKADZE MAHA BEKADZE RADZA SAMUNGATE SOHA
[AFTER reciting as much as possible, the pray:]}
DIG TUNG KÜN SHAG GE WA JANG CHUB NGO
I confess all sins and faults and dedicate all virtue to enlightenment.

NE DON DUG NGEL DREL WAI TA SHI SHOG
May there be the good fortune of freedom from all sickness, demons and suffering.

JIG TEN PA NAM RANG NE BEDRZA MUM
All you worldly beings, please return to your homes.

YE SHE DAM TSHIG HLA NAM DAG LA THIM
Wisdom beings with whom you have a bond [damtshig] all dissolve into you.

KA DAG KÜN ZANG LONG DU E MA HO
All is good in the vast expanse of primordial purity.

How wonderful!

This text is a jewel-like extract from the treasury of the thinking of all the Lamas [of all the sects old and new]. It was gathered from the sky of the Dharmakaya [i.e. it is an inspired writing that came in a vision of some sort] and arranged by Raga Asa [Chag-me, an emanation of Amitabha]. If there are any mistakes in it I repent them before the Deity. By the virtue [of writing this text] may all the
sickness of beings be ended and they quickly reach the level of Menla. The Sutra Rite has the Bathing Prayer and when the rite entered the Supreme High Tantra Yoga, this practice

was not changed. The benefits of regular meditation on this rite are as follows: 1) If one is ordained [monk or nun] then one's disciplined conduct progresses without regression. 2) But even if one

has broken one's discipline [or ordination], by practicing this rite until that obscuration is purified, one doesn't fall into the lower realms. 3) When all the bad karma causing rebirth in hell, as a

hungry ghost and as an animal has been purified, [by practicing this rite] one is not born in any of these realms. 4) But even if one is born into one, one is immediately released and reborn into one

of the happy higher realms and from there one progresses by stages to Buddhahood. 5) Even in this life one will obtain food, clothing, etc. without trouble. 6) All causes of harm such as
sickness, evil spirits, and malevolent demons, the King's sentence, etc. are pacified. 7) One is guarded and protected by Vajrapani, Brahma, Vishnu, the Four Great Kings, the Twelve Great Leaders of the Nochim Demons with their twice seven hundred thousand servants. 8) One is freed from all causes of harm like the eighteen causes of untimely death, enemies, wild animals, etc. 9) All of one's wishes will be completely accomplished and the other benefits that are explained in the two extended Menla Sutras are unimaginable. [This rite is practiced by all the four schools of Tibetan Buddhism.

old and new] and belongs to both the Sutra and Tantra traditions. It was used everywhere as a purification ceremony for the living and the dead by all the monks of the big monasteries of Lhasa and elsewhere in Tibet. When one really has faith, there is no rite of greater benefit than that of Menla. There are many extended and abridged forms but this one has the least words while still containing all the essential elements. Since it is in the Supreme Tradition [i.e. the Vajrayana] there is no need to do purification practices and because one makes mind-emanated offerings, even though one makes no torma offering, the practice includes all that is necessary. Practice it!
A Short Prayer to Sang-gye Menla

CHOM DEN DE DE ZHIN SHEG PA DRA CHOM PAR YANG DAG PAR DZOG PAI SANG GYE MEN GYI LA BEDURYA Ö KYI GYEL PO LA CHAG TSHEL LO

The victor, the "Thus Gone", the Defeater of the Enemy, the Completely Purified, the Perfected Buddha, Menla, the King of Lapis Lazuli light, I prostrate to you.
EMHO

NGO TSAR SANG GYE NANG WA THA YE DANG
YE SU JO WO THUG JAY CHEN PO DANG

Wonderful Buddha of Limitless Light, and to his right the Lord of Great Compassion, and to his left,

YON DU SEM PA THU CHEN THOB NAM LA
SANG GYE JANG SEM PAG MAY KOR GYI KOR
DAY KI NG O TSAR PAG TU MAY PA YI

the Bodhisattva of Great Power, surrounded by Buddhas and Bodhisattvas measureless in number. Joy and happiness without limit in this land called Dewachen.

DAY WE CHEN SHAY JA WAY SHING KAM DIR
DAG NI DI NAY TSAY PO GYUR MA THAG
KYE WA SHEN GYI BAR MA CHO PA RU

May I be born there as soon as I pass from this life without taking birth anywhere else in the meantime.
Having been born there, may I see Amitabha’s face. May the Buddhas and Bodhisattvas of the ten directions give their blessing that this wish expressed in this prayer be accomplished without hindrance.