

From the Sky Dharma, which is a Mind Treasure,  
An Ornament of the Clear Expanse of Mind,  
Comes a Ritual of Menla Called

## A Stream of Lapis Lazuli

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:

#### **NAMO BEKENDZE MAHA RADZAYE**

**SÖ NAM YÖN TEN GYA TSÖ TER NGA ZHING / SAM GYI MI KHYAB THUK JEY JIN LAP KYI /**

You are endowed with an oceanic treasury of qualities and merit; By the blessing of your inconceivable compassion

**DRO WAY DUK NGEL DUNG WA SHI DZE PA / BEN DUR YA YI Ö LA SOL WA DEB /**

You calm the suffering and torment of sentient beings. I supplicate you, Light of Lapis Lazuli.

**SHIN TU SER NA DRAK PÖ RAB CHING PE / YI DAK NE SU KYE WAY KYE WO YI /**

Those bound by very intense greed Are born in the hungry ghost realm.

**KHYÖ TSHEN THÖ NA MIR KYE JIN PA GA / CHOM DEN MEN GYI LA LA SOL WA DEB /**

If they hear your name, they are said to be born human and take delight in generosity. I supplicate you, victorious Menla.

**TSHÜL TRIM CHAL DANG ZHEN LA SHE TSÖN PE / NYAL WAR KYE WAY DRO WA DI DAK GI /**

Violating morality and abusing others, Beings are born in the hell realms.

**KHYÖ TSHEN THÖ NA THO RI KYE WAR SUNG / MEN GYI GYEL PO DE LA SOL WA DEB /**

Hearing your name, they are said to be born in the higher realms. I supplicate you, King of Medicine.

**GANG DAK YEN DANG THRA MA DU MA YI / RAB TU JE CHING LÜ SOK THRAL WA DAK /**

Whoever by repeated dissension and slander Creates serious schisms and takes life,

**KHYÖ TSHEN THÖ NA DE DAK TSHE MI NÜ / MEN GYI GYEL PO DE LA SOL WA DEB /**

Hearing your name, they cannot harm others. I supplicate you, King of Medicine

**TSHEN LEK SER ZANG DRI ME NANG WA DANG / NYA NGEN ME CHOK PEL DANG CHÖ DRAK YANG /**

Excellent Name, Appearance of Stainless Fine Gold, Glorious Supreme One Free of Misery, Resounding Dharma Melody,

**NGÖN KHYEN GYEL PO DRA YANG GYEL PO DANG / SHAKYAY GYEL PO NAM LA SOL WA DEB /**

King of Direct Knowledge, King of Melody, And King of Shakyas, I supplicate you all.

**JAM PEL KHYAB DRÖL CHAK NA DOR JE DZIN / TSHANG WANG GYA JIN CHOK ZHI GYEL PO ZHI /**

Manjushri, Kyabdröl, Vajrapani, Brahma, Indra, the four Kings of the four directions,

**NÖ JIN DE PÖN CHEN PO CHU NYI SOK / KYIL KHOR YONG SU DZOK LA SOL WA DEB /**

The twelve great Yaksha chiefs, and so forth, I supplicate you, entire and perfect mandala.

**DE ZHIN SHEK PA DÜN GYI MÖN LAM DO / MEN GYI LHA YI DO DE NYI DANG NI /**

The Sutra of the Seven Tathagatas' Aspirations, And the Sutra of the Medicine Buddha,

**KHEN CHEN ZHI WA TSHÖ DZE ZHUNG LA SOK / DAM CHÖ LEK WAM TSHOK LA SOL WA DEB /**

The treatise by the great abbot Shantarakshita, and so forth, I supplicate all the volumes of the genuine dharma,

**BO DHI SA TO THRI SONG DEU TSEN SOK / LO PEN GYEL LÖN JANG CHUP SEM PA DANG /**

Bodhisattva Shantarakshita, Trisong Deutsen, and others, Translators, scholars, kings, ministers, bodhisattvas,

**GYÜ PAY LA MA DAM PA THAM CHE DANG / CHÖ KYI WANG CHUK SOK LA SOL WA DEB /**

And all genuine lamas of the lineage, Powerful One of the Dharma, and others, I supplicate you.

**DE TAR SOL WA TAB PAY JIN LAP KYI / NE KAP NE DANG JIK PA NA TSHOK ZHI /**

Through the blessing of this supplication, May diverse temporal diseases and dangers of this life be stilled.

**CHI TSE NGEN SONG JIK PA KÜN ZHI NE / DE WA CHEN DU KYE WAR JIN GYI LOP /**

At death, may all fear of the lower realms be calmed. Grant your blessing that afterwards we are born in Sukhavati.

**NAMO KÖN CHOK SUM DANG TSA WA SUM / KYAB NE NAM LA KYAB SU CHI /**

To the sources of refuge, the three jewels And the three roots, I go for refuge.

**DRO KÜN SANG GYE LA GÖ CHIR / JANG CHUB CHOK TU SEM KYE DO /**

To establish all beings in buddhahood, I awaken a mind of supreme enlightenment.

**KA DAK LONG NE TRÜL PA YI / NAM SA GANG WAY CHÖ PAY TRIN /**

From the expanse of primordial purity emanate Clouds of offerings filling the earth and sky

**MEN DEL GYEL SI LHA MOR CHE / ZE ME GYUR CHIK PUD DZA HO /**

With mandalas, articles of possessions, and goddesses. May they never be exhausted. PUD DZA HO.

**DRO KÜN DE DEN DUK NGEL DREL / DE LE NYAM ME TANG NYOM CHOK /**

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

**OM SOBHAWA SHUDDHA SARWA DHARMA SOBHAWA SHUDDHO HAM**

**TONG PA NYI DU GYUR / TONG PAY NGANG LE TONG SUM DI**

Everything turns into emptiness. From the depth of emptiness, this triple universe becomes

**TA NA DUK GYI PHO DRANG DU GYUR PAY NANG DU / SENG GEY THRI PE DA SO SÖ TENG DU /**

The exquisite palace, where On lion thrones, each with a lotus and moon disk on top

**RANG NYI DANG DÜN KYE KYI TSO WÖ SA BÖN HUNG THING KHA LE /**

Appear deep blue HUNGS, the seed syllable of myself and the main figure visualized in the front,

**MEN LA KU DOK BE DUR YA TA BU Ö ZER THRO WAY KU CHEN /**

From which, arises Menla, his body the color of lapis lazuli and radiating light.

**CHÖ GÖ SUM GI LUP PA / CHAK YE CHOK JIN A RU RA DANG /**

He is clothed in the three dharma robes. His right hand in the mudra of supreme generosity holds an arura.

**YÖN NYAM ZHAG LHUNG ZE DZIN PA / TSEN PE DZOK SHING DOR JE KYIL TRUNG GI ZHUK PA /**

His left hand in the meditation mudra holds a begging bowl. With the major and minor marks complete, he sits in the vajra posture.

**KHYE PAR DU DÜN KYE KYI DAB MA NAM LA / THUB WANG LA SOK PAY SANG GYE DÜN DANG  
CHÖ PU TI /**

In particular, on the lotus petals of the front visualization Are the seven Buddhas, Shakyamuni and the others, and dharma texts.

**DE GYAB SEM PA CHU DRUK / DE GYAB JIK TEN KYONG WA CHU DANG /**

Around them are the sixteen bodhisattvas, Around them are the ten protectors of the world,

**DE PÖN CHEN PO CHU NYI SO SÖ KHOR DANG CHE PA / GO ZHI LA GYEL PO CHEN PO ZHI**

And the twelve great chiefs with their respective retinues. The four Great Kings are at the four gates.

**DANG CHE PAY / NE SUM YI GE SUM DANG THUK KAY HUNG LE Ö ZER**

From the three syllables in their three places and the HUNG in their hearts,

**THRÖ PE / SHAR CHOK KYI SANG GYE SO SÖ ZHING KHAM NE / YE SHE PA**

Lights radiate, invoking from their own eastern buddha realms, countless

**PAK TU ME PA CHEN DRANG NE DAK DÜN NAM LA THIM PAR GYUR /**

Wisdom deities which dissolve into myself and the one visualized in front.

**HUNG MEN LA CHE GYE LHA TSOK MA LÜ NAM / NE DIR CHEN DREN JIN CHEN WAB TU SOL /**

HUNG. The 8 Menla companions and all deities without exception, I invite here to this place. Kindly rain upon us your great blessings.

**KAL DEN DE DEN DAK LA WANG CHOK KUR / LOK DREN TSHE YI BAR CHE SEL DU SOL**

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 ME TOK DUK PÖ MAR ME DRI / ZHEL ZE RÖL MO LA SOK DANG /**

HUNG. Flowers, incense, lights, scents, Food, music and so forth;

**ZUG DRA DRI RO REK JA CHÖ / DAK GI LHA LA CHÖ PA BUL /**

Forms, sounds, smells, tastes, touch, and all dharmas, I offer to the deities.

**DAK CHAK TSHOK NYI DZOK PAR SHOK /**

May we perfect the two accumulations.

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

**HUNG TRA SHI TSO WO DZE GYE DE / TSO CHOK GYEL PO YUNG KAR SOK /**

HUNG. The eight foremost auspicious substances, The best royal white mustard seed, and the others,

**DAK GI LHA LA CHÖ PA BUL / TSHOK NYI YONG SU DZOK PAR SHOK /**

I offer to the deity.

May the two accumulations be perfected.

**MANGALAM ARTHA SIDDHI HUNG**

**HUNG TRA SHI TSO WO TAK GYE DE / TSO CHOK GYEL PO BUM PA SOK /**

HUNG. The eight foremost auspicious symbols, The peerless royal vase and all others,

**DAK GI LHA LA CHÖ PA BUL / SEM CHEN TSOK NYI DZOK PAR SHOK /**

I offer to the deity.

May sentient beings perfect the two accumulations.

**MANGALAM KUMBHA HUNG**

**HUNG DÖ YÖN TSO WO RIN CHEN DÜN / TSO CHOK GYEL PO NOR BU SOK /**

HUNG. The foremost desirable qualities, the seven precious articles, The most excellent royal one, the jewel, and the others,

**DAK GI LHA LA CHÖ PA BUL / DAK NI TSHOK NYI DZOK PAR SHOK /**

I offer to the deity.

May I perfect the two accumulations.

**OM MANI RATNA HUNG**

**HUNG KÜN GYI TSO WO RI RAB LING / RI RAB LING ZHI LING TREN CHE /**

HUNG. The foremost of all, Mount Meru With its four continents and subcontinents

**DAK GI LHA LA CHÖ PA BUL / TSHOK NYI YONG SU DZOK PAR SHOK /**

I offer to the deity.

May the two accumulations be perfected.

**OM RATNA MANDALA HUNG**

**HUNG DAK GI DRI DEN DRI CHAB KYI / DE SHEK KU LA KU THRÜ SOL /**

HUNG. With scented water I bathe the sugata's body.

**LHA LA DRI MA MI NGA YANG / DIK DRIB DAK PAY TEN DREL GYI /**

Although the deity is flawless, This creates the auspicious connection for purifying all wrongs and obscurations.

**OM SARWA TATHAGATA ABIKEKATE SAMAYA SHRIYE HUNG**

**HUNG RE KAR JAM DRI DEN PA YI / GYEL WAY KU NYI CHI WAR GYI /**

HUNG. With a scented, soft white cloth I dry the victor's body.

**KU LA DRI MA MI NGA YANG / DUK NGEL DREL WAY TEN DREL GYI /**

Though your body is flawless, This creates the auspicious connection for freedom from suffering.

**OM KAYA BISHODHANI HUNG**

**HUNG NA ZA DZE DEN NGUR MIK DI / GYEL WAY KU LA SOL WAR GYI /**

HUNG. With these beautiful saffron robes I clothe the victor's body.

**KU LA SIL WA MI NGA YANG / TRAK DANG PHEL WAY TEN DREL GYI /**

Although your body is never cold, This creates the auspicious connection for vitality to flourish.

**OM BENZA WAYTRA AH HUNG**

**HUNG KU DOK BE DUR YA YI RI WO DRA / DRO WA SEM CHEN NE KYI DUK NGEL SEL /**

HUNG. Your body is like a mountain, the color of lapis lazuli. You dispel the suffering of illness in sentient beings.

**JANG CHUB SEM PA GYE KYI KHOR GYI KHOR / RIN CHEN MEN DZIN LHA LA CHAK TSHAL TÖ /**

Surrounded by a retinue of eight bodhisattvas, Holder of Medicine, precious deity, I praise and prostrate to you.

**TSHEN LEK RIN DA SER ZANG NYA NGEN ME / CHÖ DRAK GYA TSHO CHÖ LO SHA KYA THUB /**

Excellent Name, Precious Moon, Fine Gold, Free of Misery, Resounding Dharma Ocean, Dharma Mind, Shakyamuni,

**DAM PAY CHÖ DANG SEM PA CHU DRUK SOK / KÖN CHOK RIN CHEN SUM LA CHAK TSHAL TÖ /**

The genuine dharma, the sixteen bodhisattvas and others, To the precious three jewels, I offer praise and prostrate.

**TSHANG DANG GYA JIN GYEL CHEN CHOK KYONG CHU / NÖ JIN DE PÖN CHU NYI YOK DANG CHE /**

To Brahma, Indra, the Great Kings, the Protectors of the Ten Directions, The twelve Yaksha chiefs and all their assistants,

**LHA MIN MEN GYI RIK DZIN DRANG SONG TSHOK / DÜ TSI MEN GYI LHA LA CHAK TSAL TÖ /**

Vidyadharas and rishis of medicine, divine and human, To the deities of ambrosial medicine, I offer praise and prostrate.

**DAK DÜN THUK KAY HUNG LA NGAK TRENG KOR WAR MIG LA**

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

**Visualisation:**

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:

**DIK THUNG KÜN SHAK GE WA JANG CHUB NGO /**

I confess all wrongs and downfalls and dedicate all virtue to awakening.

**NE DÖN DUK NGEL DREL WAY TA SHI SHOK /**

May there be the auspiciousness of freedom from sickness, harmful spirits, and suffering.

**A prayer to return back and dissolution:**

**JIK TEN PA NAM RANG NE BENZA MU / YE SHE DAM TSHIK LHA NAM DAK LA THIM /**

The worldly ones return to their own places. BENZA MU. The jnana and samaya sattvas dissolve into me,

**KA DAK KÜN ZANG LONG DU E MA HO /**

And I dissolve into the expanse of all goodness, primordial purity. E MA HO.

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.

*Translated under the guidance of Thrangu Rinpoche and Khenpo Karthar Rinpoche by Michele Martin with assistance from Ngodrup Burkhar and reference to translations by Lama Yeshe Gyamtso and Sarah Harding, Woodstock, N.Y., 1984, 1999, Kathmandu, 1999.*