A DEEP BLUE STREAM
A SADHANA OF MEDICINE BUDDHA
A Deep Blue Stream
A Sadhana of Medicine Buddha Compiled from the Luminous Expanse of Mind Treasures, Found within the Sky Dharma

Translated by Michele Martin

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The Supplication

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NAMO BEKANDZE MAHA RADZAYE

Endowed with an ocean-like treasury of qualities and merit,

You calm the torment of suffering living beings endure

With the blessing of your inconceivable compassion.
Ben dur ya yi ö la söl wa deb
I supplicate you, Deep Blue Light.

Shin tu se na drak pö rab ching pé
Those bound by intense greed

Yi dak né su kye wo’i kye wo yi
Are born in the realm of hungry ghosts;

Khyö tsen thö na mir kye jin pa ga
Yet hearing your name, they’re born as humans who delight in generosity.

Chom den men gyi la la söl wa dep
Victorious Medicine Buddha, I supplicate you.

Tsul trim chal dang zhen la she tsön pé
Violating morality and abusing others,
དལ་བར་ེ་བའི་འོ་བ་འདི་དག་གིས། །

Nyal war kye wa’i dro wa di dak gi
Living beings are born in the realms of hell;

ོད་མཚན་ཐོས་ན་མཐོ་རིས་ེ་བར་གངས། །

Khyö tsen thö na tho ri kye war sung
Yet hearing your name, they’re born in the higher realms.

ན་ི་ལ་པོ་དེ་ལ་གསོལ་བ་འདེབས། །

Men gyi gyal po de la söl wa dep
King of Medicine, I supplicate you.

གང་དག་དེན་དང་་མ་་མ་ཡིས། །

Gang dak en dang tra ma du ma yi
Through repeated dissension and slander,

རབ་་འེད་ཅིང་ས་ོག་ལ་བ་དག །

Rap tu je ching lu sok tral wa dak
Deep schisms are created and lives are taken;

ོད་མཚན་ཐོས་ན་དེ་དག་འཚ་མི་ས། །

Khyö tsen thö na de dak tse mi nu
Yet hearing your name, they no longer can harm.
King of Medicine, I supplicate you.

Excellent Name, Flawless Appearance of Fine Gold,

Glorious Supreme One Free of Misery, Resounding Dharma Melody,

King of Direct Knowledge, King of Melody,

And King of the Shakyas, all of you I supplicate.

Manjushri, Kyapdröl, Vajrapani,
Tsang yang gya jin chok shi’i gyal po shi
Brahma, Indra, the Four Kings of the Four Directions,

Nö jin de pön chen po chu nyi sok
The twelve great Chiefs of the Yakshas, and all the others —

Kyil khor yong su zok la söl wa dep
I supplicate this entire and perfect mandala.

De zhin shek pa dun gyi mön lam do
The Sutra of the Seven Tathagata’s Aspirations,

Men gyi lha yi do de nyi dang ni
And the Sutra of the Medicine Buddha,

Khen chen zhi wa tsö dze shung la sok
The treatise by the great abbot Shantarakshita, and other texts—
Dam chö lek bam tsok la söl wa dep
I supplicate all volumes of the genuine Dharma.

Bo dhi sa ta Tri song Deu tsen sok
Bodhisattva Shantarakshita, Trisong Deutsen, and others,

Lopen gyal lön jang chup sem pa dang
The scholars, translators, royal ministers, bodhisattvas,

Gyü pa'i la ma dam pa tham che dang
And all the genuine lamas who hold the lineage,

Chö kyi wang chuk sok la söl wa dep
Chokyi Wangchuk, and the others, I supplicate you all.

De tar söl wa tap pa'i jin lap kyi
Through the blessing of this supplication,
གནས་བས་ནད་དང་འཇིགས་པ་་ཚགས་ཞི། །
Né kap né dang jik pa na tshok zhi
May the many fears and illnesses of this life be pacified.

འཆི་ཚ་ངན་སོང་འཇིགས་པ་ན་ཞི་ནས། །
Chi tse ngen son jik pa kun zhi né
At death, after every fear of a lower rebirth is dispelled,

བདེ་བ་ཅན་་ེ་བར་ིན་ིས་ོབས། །
Dewa chen du kye war jin gyi lop
Bless us to be reborn in Sukhavati.
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Namo Bekandzeya. If they are available, arrange in front of a Medicine Buddha thangka as many peaceful offerings as you can, such as a mandala or other offerings. 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 belongs to the anuttara tradition, the practitioner need not refrain from meat and alcohol or perform the rituals of purification, such as taking the blessing of pure water. It is, however, definitely necessary to receive the empowerment and reading transmission for this practice because it belongs to the anuttara tradition. Since it belongs to the Nyingma tradition, the self and front visualizations are emanated simultaneously; 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.

Going for refuge:

Namo Kön chok sum dang tsa wa sum
To the sources of refuge, the Three Jewels

Kyap né nam la kyap su chi
And the Three Roots, I go for refuge.

Dro kun sang gyé la gö chir
To bring all beings to the level of buddhahood,

Jang chup chok tu sem kye do
I awaken the mind of supreme awakening.

Recite this three times.
ཀ་དག་ོང་ནས་ལ་པ་ཡི༔
From the expanse of primordial purity

Nam sa gang wa chö pa'i trin
Come clouds of offerings that fill the earth and sky

Men dal gyal si lha mor che
With mandalas, the royal articles, and goddesses.

Zé mé gyur chik pu dza ho
May they never be exhaustedPU DZA HO.

Dro kun de den duk ngal dral
May all beings be happy and free of suffering.

De lé nyam mé tang nyom shok
May they abide in complete happiness and equanimity.
OM SOBHAWA SHUDDHA SARWA DHARMA SOBHAWA SHUDDO HAM

Tong pa nyi du gyur
Everything is emptiness.

Tong pa'i ngang lé tong sum di ta na duk gi pho drang du gyur pa'i nang du
From the depth of emptiness, this triple universe becomes an exquisite palace.

Sengé tri pé da so so'i teng du
On top of a lotus and moon disk, set on a lion throne,

Rang nyi dang dun kye kyi tso wo'i sa bon HUNG thing ga lé
Appear deep blue HUNGs (ཐུང), the seed syllable of myself and the main figure visualized in front.
From the HUNG arises the Medicine Buddha, deep blue in color, radiating light, and wearing Dharma robes.

In the mudra of supreme generosity, his right hand holds an arura.

In the mudra of meditation, his left hand holds a bowl for offerings.

Major and minor marks complete, he rests in the vajra posture.

On the petals of the front visualization,
Thup wang la sok pa’i sang gye dun dang chö pu ti
Are the seven buddhas, Shakyamuni and the others, and Dharma texts.

De gyap sems pa chu druk
Surrounding them are the sixteen bodhisattvas,

De gyap jik ten kyong wa chu dang de pön chen po chu nyi so so’i khor dang ché pa
And behind them are the ten guardians of the world and the twelve great chiefs, each with their own retinues.

Go zhi la gyal po chen po zhi dang
At the four gates are the four great kings.

Ché pai né sum yi ge sum dang thuk ka’i HUNG lé ö trö pé
Light radiates from the three syllables in all of their three places and from the HUNG in the (two) hearts,
Inviting from their own eastern buddha realms

Countless wisdom deities, who dissolve into the self and front visualizations.

The eight Medicine Buddha brothers and all deities without exception

I invite here to this place. Please shower upon us your great blessings.

Bestow the supreme empowerment on this worthy and faithful one.
Lok dren tse yi bar che sal du söl
Dispel false guides and obstacles to long life.

NAMO MAHA BEKANDZE SAPARIWARA BENDZA SAMAYA DZA DZA BENDZA SAMAYA TIKTRA LEN

OM HUNG TRAM HRI AH

ABHIKHENTSA HUNG

HUNG Me tok duk pö mar me dri
HUNG Flowers, incense, lights, scents,

Zhel zé röl mo la sok pa
Food, music, and all precious things,
As well as forms, sounds, smells, tastes, touch, and all phenomena,

I offer them all to the deities.

May we complete the two accumulations.

The primary, auspicious eight substances—
Tso chok gyal po yung kar sok
The supreme, royal white mustard seed, and the others—

Dak gi lha la chö pa bul
I offer them all to the deity.

Tsok nyi yong su dzok par shok
May the two accumulations be completed.

MANGALAM ARTHA SIDDHI HUNG

HUNG Ta shi tso wo tak gye de
HUNG The primary, auspicious eight symbols—

Tso chok gyal po bum pa sok
The supreme royal vase, and all the others—
I offer them all to the deity.

May all living beings complete the two accumulations.

The support for desirable qualities, the seven precious articles—

The primary, royal jewel and the others—

I offer them all to the deity.
Dak ni tsok nyi zok par shok
May I complete the two accumulations.

OM MANI RATNA HUNG

Ri rap ling shi ling tren ché
With its four continents and their subcontinents,

Dak gi lha la chö pa bul
I offer all this to the deity.

Tsok nyi yong su dzok par shok
May the two accumulations be completed.

OM RATNA MANDALA HUNG
HUNG Dak gi dri den dri chap kyi
HUNG With perfumed water

De shek ku la ku trü söl
I bathe the Sugatas’ bodies.

Lha la dri ma mi nga yang
Though the deity is flawless, this creates the auspicious conditions

Dik drip dak pai ten drel gyi
To purify all wrongs and obscurations.

OM SARWA TATHAGATA ABHIKEKATE SAMAYA SHRIYE HUNG

HUNG ré kar jam dri den pa yi
HUNG With a soft, scented cloth of white cotton
Gyal wai ku nyi chi war gyi
I dry the Victor’s body.

Lha la dri ma mi nga yang
Though your body is flawless, this creates the auspicious conditions

Duk ngel dral wa’i ten drel gyi
For freedom from suffering.

OM KAYA BISHODHANI HUNG

HUNG Na za dzé de den ngur mik di
HUNG With these beautiful saffron robes,

Gyal wai ku la söl war gyi
I clothe the Victor’s body.
Ku la sil wa mi nga yang
Though your body is never cold, this creates the auspicious conditions

Trak dang phel wa’i ten drel gyi
For vitality and radiance to flourish.

HUNG ku dok be dur ya yi ri wo dra
HUNG Your body is like a deep blue mountain.

Dro wa sem chen né kyi duk ngal sel
You eliminate the suffering of illness for living beings.

Jang chup sem pa gye kyi khor gyi kor
Surrounded by a retinue of eight bodhisattvas,
ཨིན་ཆེན་ན་འཛན་ལ་ག་འཚལ་བོད༔
Rin chen men zin lha la chak tsal tö
Precious Holder of Medicine, I offer you praise and prostrations.

མཚན་ལེགས་རིན་གསེར་བཟང་ངན་མེད༔
Tsen lek, rin da, ser zang, nya ngen mé
To Excellent Name, Precious Moon, Fine Gold, Free of Misery,

ཆོས་བགས་མཚ་ཆོས་ོ་བ༔
Chö drak gyam tso, chö lo, shakya thup
Ocean of Resounding Dharma, Dharma Mind, and Shakyamuni,

དམ་པའི་ཆོས་དང་སེམས་དཔའ་བ་ག་སོགས༔
Dam pa'i chö dang sem pa chu druk sok
The genuine Dharma, the sixteen bodhisattvas, and all the others,

དཀོན་མཆོག་རིན་ཆེན་གམ་ལ་ག་འཚལ་བོད༔
Kön chok rin chen sum la chak tsal tö
As well as the precious Three Jewels, I offer you praise and prostrations.
Tsang dang gya jin gyal chen chok kyong chu
To Brahma, Indra, the Great Kings, and Protectors of the Ten Directions,

Nö jin de pön chu nyi yok dang cháe
The twelve Yaksha Chiefs and their attendants,

Lha mi men gyi rik dzin drang song tsok
To the Vidyadharas and Rishis of Medicine, both divine and human,

Du tsi men gyi lha la chak tsal tō
To the deities of ambrosial medicine, I offer you praise and prostrations.

After reciting this, visualize:

Dak dun thuk kar HUNG la
The HUNG in the heart of the self and front visualization,
Nak treng gi kor war mig la
is surrounded by the mantra garland.

Through radiating multicolored light rays, offerings are made to Medicine Buddha in the pure realm appearing in the East in a deep blue color. The lights invoke his mind stream, from which Medicine Buddha’s bodies both large and small, his speech as mantra garlands, and his mind as the emblems of the arura and the offering bowl filled with amrita, all descend like rain and dissolve into myself and the front visualization.

_repeat as much as possible. At the end recite:

Dik tung kun shak ge wa jang chup ngo
All wrongs and downfalls I confess and dedicate all virtue to full awakening.
Né dön duk ngal dral wa’i ta shi shok
May we see a better time of freedom from illness, suffering, and harmful spirits.

The prayer to return and the dissolution:

Jik ten pa nam rang né BENDZA MU
The worldly ones return to their places BENDZA MU.

Ye shé dam tsik lha nam dak la thim
The wisdom and samaya deities dissolve into me,

Ka dak kun sang long du E MA HO
And I dissolve into primordial purity, the expanse of all goodness E MA HO.
དེ་ར་ཆོ་ག་འདི་ལ་གས་དམ་ས་ན་ཕན་ཡོན་ནི། བན་པ་ཡིན་ན་ལ་ིམས་མི་ཉམས་ཤིང་། གལ་ཏེ་ཉམས་པ་ཞིག་ཡིན་ང་དེའི་ིབ་པ་ང་ནས་ངན་སོང་་མི་ང་བ་དང་། དལ་བ་དང་ཡི་གས་ད་འོར་ེ་བའི་ལས་ངན་ཐམས་ཅད་དག་ནས་དེར་མི་ེ། གལ་ཏེ་ེས་ང་དེ་མ་ཐག་་ཐར་ནས་བདེ་འོ་མཐོ་རིས་ི་མཆོག་་ེ་ཞིང་རིམ་ིས་སངས་ས་ཐོབ་པ་དང་། ཚ་འདིར་ཡང་ཟས་གོས་ཚགས་མེད་པར་འོར་བ་དང་། ནད་དང་གདོན་དང་ད་ཀ་དང་ལ་པོའ་ཆད་པ་ལ་སོགས་པའི་གནོད་པ་ཞི་བ་དང་། ག་ན་ོ་ེ་དང་ཚངས་པ་དང་བ་ིན་དང་ལ་པོ་ཆེན་པོ་བཞི་དང་། གནོད་ིན་ི་ེ་དཔོན་ཆེན་པོ་བ་གཉིས་གཡོག་བན་འམ་བན་འམ་དང་བཅས་པས་བང་ཞིང་བབས་ཏེ། ས་མ་ཡིན་པའི་འཆི་བ་བཅོ་བད་དང་། ད་དང་གཅན་གཟན་ལ་སོགས་པའི་གནོད་པ་ཐམས་ཅད་ལས་ཐར་ཞིང་། བསམ་པ་ཐམས་ཅད་ཡོངས་་ོགས་པར་ེད་པར་འར་བ་སོགས་ས་པར་ན་འི་མདོ་གཉིས་ནས་ཕན་ཡོན་བསམ་ལས་འདས་པ་གངས་ཤིང་།

This ornament of the mind treasures was extracted from the Sky Dharma and arranged by Ragasya (Karma Chakme). If there are errors, I confess them before the deity. Through this virtue, may all living beings, once freed from sickness, swiftly attain the level of Medicine Buddha. Although the sutras place the practice of ablution at the beginning, this is a higher practice of the Unsurpassed Yoga Tantra, so there is no contradiction when it appears at the end.

If you take this as your regular practice, the benefits are the following. If you are ordained, your discipline will be maintained; even if there is 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 these rebirths. Even if you do, you will be immediately liberated, take a fortunate 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 retinue of 700,000. You will be freed from the eighteen kinds of untimely death and from the harm of enemies, carnivorous beasts, and others. All your wishes will be fully realized, and much more. In the two more extensive sutras of Medicine Buddha, the benefits are said to be inconceivable.

In the great monastic centers, such as Jang Damring Palkhor Chöde, and other great monastic colleges, where the scholars find fault with most Dharma and are difficult to satisfy, only this Medicine Buddha ritual for prolonging life and clearing away the obscurations of the dead, has spread widely. The ritual to be performed before the Jowo in Lhasa, Tibet’s Bodh Gaya, and before the Great Awakened One at Samye, is this ritual of Medicine Buddha. You trust can that within any of the oral and treasure teachings, within the new and old transmissions, or within any of the sutras and tantras, nothing is more beneficial than the practice of Medicine Buddha.

There are many extensive and concise versions; this one has few words and the entire 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 or make other offerings; therefore, everyone can do this practice. SHUBHAM.

Translated under the guidance of Khenchen Thrangu Rinpoche and Khenpo Karthar Rinpoche by Michele Martin with reference to a translation by Lama Yeshe Gyamtso and assistance from Ngodrup Burkhar. Revised in 2020. Thanks to Lama Tsultrim Gyaltsen for inputting the Tibetan text.
Dharma Ebooks Publications

Dharmaebooks.org

Translation: Michele Martin
Cover and layout: Beata Tashi Drolkar

First ebook edition: April 2020

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