

PRAYERS AND MEDITATION PRACTICE



ஓ དྱུས་ལྷན་ສྔད་ସର୍ଵିଦ්ୟା

GYUD-SHI
ORAL TRANSMISSION

DR PASANG YONTEN ARYA

MILAN - ITALY 2011/2012



༄༅ ། ད୍ୡ བ୍ୡ ར୍ୡ ས୍ୡ ག୍ୡ ཉ୍ୡ ཁ୍ୡ གྷ୍ୡ ང୍ୡ ཉ୍ୡ ཁ୍ୡ གྷ୍ୡ ང୍ୡ

THE GYUD-SHI LINEAGE

ଆ କୁଦ୍ର ସବିଦେଶୁଦ୍ଧ ଦ୍ଵାରା ପରିଚିତ କୁନ୍ଦିର୍ଦ୍ଦିଷ୍ଟ ପରିଦର୍ଶକ ସମ୍ପଦ ଏହାର ପରିବାରଙ୍କିର୍ଣ୍ଣାନାମଙ୍କାରୀ

THE GYUD-SHI LINEAGE

Like the mighty Ganges, the glorious traditional Tibetan Medical Gyud-shi's oral transmission has conveyed the teaching and masters' blessings of the precious healing tradition through an unbroken masters lineage tracing back to the Medicine Buddha. According to the *Gyud-shi* (four tantras) itself, the lineage was transmitted from Medicine Buddha Bedurya Od kyi Gyalpo to Kumara Jeevaka, then to Nagarjuna, Chandranandana, Vairochana, Drapa ngen she, Yuthok Yonten Gonpo the younger, Sumton Yeshe zung, then to the Chakpori Medical College of Lhasa, then to Khyenrab Norbu, the founder of the Lhasa Mentseekhang from whom master Prof. Barshee Phuntshog Wangyal, Dr. Jamyang Tashi and Ven. Dr. Lobsang Yarphel la received it at Lhasa Mentseekhang in Tibet.

Prof. Pasang Y. Arya received the Gyud-shi lung and oral transmission and teachings from Prof. Barshee Phuntshog Wangyal in 1973-77, and from Dr. Jamyang Tashi Tsона the oral transmission on the complete Gyud-shi, *Chimed Norphreng ('chi med norphreng mabu)* and *Dudzi Bumzang (bdud rtsi bum bzang)* and *Menjur nuepa chokdue (sman sbyor nuspa phyogs bs-dus)* etc in 1979-85. Prof. Pasang Y. Arya received as well the oral transmission of the Gyud shi supplement *choe cirod (Chos spyod)* tradition of Lhasa Mentseekhang, *Menla chogdenma (sman bla mchog bden ma)*, Kongtrul Yonten Gyatso's *Zintig, Jipa nyer cirod (byis pa nyer spyod: three books)*, and many other works from Ven. Dr. Lobsang Yarphel la in Dharamsala (India) in 1984.

Prof. Pasang Y. Arya also received Medicine Buddha Initiations from many masters and has made retreats, and he especially received the *Yuthok Nying thik (g, Yuthog snying thig)* initiation from H.E. Dilgo Khyentse Rimpoche, and some important practice of *Yuthok Nying thik lung* from Tsetrui Rimpoche, as well as Mercury alchemy lung and practice (*dngulchu btso bkru chen mo*) of Kongtrul Rimpoche's work from Dr. Tenzin Choedrak in 1982. Prof. Pasang continues to receive the precious lungs from the different Tibetan medical living traditions.

Prof. Pasang Yonten Arya has taught Tibetan Medicine for a decade in India at Dharamsala Mentseekhang and in Ladakh, and around two decades in Europe. But this is the first time that such a full program of Gyud shi lung oral transmission is going to be delivered with traditional ceremony to his western worldwide Tibetan Medicine students.

༄༅། ། ດ ພ ບ ອ ລ ນ ສ ຖ ຊ ຕ ປ ດ ຢ ດ ສ ດ ວ ດ ຢ ດ ສ ດ

THE LIST OF ORAL TRANSMISSION OF THE GYUD-SHI LINEAGE MASTERS



Yuthog Yonten Gonpo



1. Medicine Buddha Bhaishajya Guru Vaidurya Prabhazaya



2. Rig pe Yeshe



3. Yid le Kye



4. Atreya



5. Kumara Jeevaka



6. Nagarjunacarya



7. Vagbhata/Ashwagosh



8. Chandranandana



9. Vairocana



10. Trisong Deutsan



11. Drapa Ngonshe



12. Darma Dragpa



13. Tsoje Konchog Kyab



14. Je tsun Yuthokpa
the Younger



15. Sumton Yeshezung



16. Shonu Yeshe



17. Yuthok Bumseng



18. Buddha Ratna



19. Dhondup Rinchen



20. Gyaltsen Palzang



21. Konchog Gyaltsen pal



25. Zurkhar Nyam nyid Dorje



26. Jetsun Tsebum pa



27. Jarpo Pancen Dawei Wangpo

31. Lobsang Gyatsoe shab

32. Nagwang Dhondup

33. Lochok Dorje

37. Toelung cioe kyi Je

38. Ngawang Ciiodhen

39. Lhaga Dhondup



22. Paldhen Tso je Shab



23. Wangchug Drag*



24. Rigzin phuntsog Zang



28. Ridhing Lobsang Gyatso



29. Jang Ngepa Nangso Dhargye

30. Tenzin Dargye



34. Lobsang Gyatso
(5th Dalai Lama)

35. Gangshar Rangdol tsai

36. Nagwang Shonu

40. Khyabdag Dorje

41. Rinchen Wangyal

42. Lungrig Gyatso

* from here starts the Zurlugs lineage.

43. Khetsun dorje Drag

44. Nawang Tsodnue

45. Lobsang Choephel

46. Phuntsog Yonten Tso

47. Choekyi Senghe

48. Jig me trinle Pal



49. Khyenrab Norbu

50. Dagpo Tenzin



51. Prof. Barshee Phuntsog Wangyal



50. Jamyang Tashi Tsона

Pasang Yonten Arya

ଆ ଦ୍ୟମ୍ଭାକୁତ୍ସନ୍ଧିଷ୍ଠାନ୍ତରେ ପରିବର୍ତ୍ତନ ହେଲାଏବୁ

GYUD-SHI LINEAGE MASTERS PRAYER

Paldhen Gyud-shi soldeb ginlab char gyun sche gia wa shug so



Lhamo Yitrok ma

ଆ ଦ୍ୱାରା କୁନ୍ତି ଶବ୍ଦରେ ମାର୍ଗବାଦିଷା ପ୍ରିକ୍ଲାନ୍ସିଷା କରି କୁନ୍ତିଶାପୁରୀ ସାହୁଶାଖା

GYUD-SHI LINEAGE MASTERS PRAYER

Paldhen Gyud-shi soldeb ginlab char gyun sche gia wa shug so

<i>Paldhen tob cu ngawa ma lue pa</i>	<i>Sasum drowi dhug ngal sal wei cir</i>
<i>Ciog gi trulku ghiu trul drawei gar</i>	<i>Deshek men gyi lamar solwa dheb</i> (1. Medicine Buddha Bedurya Od kyi Gyalpo)
<i>Gangi namtrul rigpai yeshe dang</i> (2. Rig pe Yeshe)	<i>Gyud shi shusol chenpo yid le kye</i> (3. Yid le kye)
<i>Gyunshe bu dang tsoje shonu la</i> (4. Atreya)	<i>Solwa debso shan phen nangwa zol</i> (5. Kumara Jeevaka)
<i>Thupten shingta chenpo ludup gon</i> (6. Nagarjunacarya)	<i>sung rab gyatshoe tharson makhol dang</i> (7. Vaghbhata/Ashwagosh)
<i>Ne nga rigpa dhawa ngoen gala</i> (8. Chandranandana)	<i>Solwa debso shan phen nangwa zol</i>
<i>Gangchen migcig bero tsane shab</i> (9. Vairocana)	<i>Choeghial tsangpa lhayi metog pal</i> (10. Trisong Deutsan)
<i>Zabter go gie drapa ngon she la</i> (11. Drapa Ngon she)	<i>Solwa debso shan phen nangwa zol</i>
<i>Gang dei thugsay darma dragpa dang</i> (12. Darma dragpa)	<i>Tseyi riggie zinpa konchog chiab</i> (13. Konchog chiab)
<i>Gia lue ngon gyur je tsun yuthokpa</i> (14. Je tsun yuthokpa)	<i>Solwa debso shan phen nangwa zol</i>
<i>Kyiewar nyding thik nga dag yeshe zung</i> (15. Sumton yeshe zung)	<i>Drime lugzin shonnu yeshe dang</i> (16. Shonu yeshe)
<i>Shen phen ter gyiur yuthok bumseng la</i>	<i>Solwa debso shan phen nangwa zol</i>
<i>Tsul dhir khedup Buddha ratnai tsan</i> (18. Buddha Ratna)	<i>Rig ne mang thoé dhondup rinchen dang</i> (19. Dhondup rinchen)
<i>Dhonkun dupa gyialtsen palzang la</i>	<i>Solwa debso shan phen nangwa zol</i>
<i>Tsig dhon salge konchog gyaltsen pal</i> (21. Konchog Gyaltsen pal)	<i>Khyenpai cen nga paldhen tso gie shab</i> (22. Paldhen tso gie shab)
<i>Tsang ciód tul shug zinpa wangchug drag</i> (23. Wangchug drag)	<i>Solwa debso shan phen nangwa zol</i>
<i>Ngedhon ngon ghiur rigzin pohutsog zang</i> (24. Rigzin pohutsog zang)	<i>Khedup zurkhar nyam nyid dorje shab</i> (25. Zurkhar nyam nyid dorje)

<i>Laglen tharcin jetsun tsebum par</i> (26. Jetsun Tsebum pa)	<i>Solwa debso shan phen nangwa zol</i>
<i>Jarpo pancen dhawei wangpo dang</i> (27. Jarpo Pancen dhawei Wangpo)	<i>Ridhing lobsang Gyatso jang ngoe pa</i> (28. Ridhing Lobsang Gyatso, 29. Jang ngoe pa Nangso Dhargye)
<i>Tenzin darghie lobsang Gyatsoe shab</i> (30. Tenzin darghie, 31. Lobsang Gyatsoe shab)	<i>Solwa debso shan phen nangwa zol</i>
<i>Nagwang dhondup lochok dorje dang</i> (32. Nagwang dhondup, 33. Lochok dorje)	<i>Kunchen ngapa gangshar rangdol tsal</i> (34. 5th Dalai Lama Lobsang Gyatso, 35. Gangshar rangdol tsal)
<i>Nagwang shonu toe lung cioe kyi jer</i> (36. Nagwang shonu, 37. Toe lung cioe kyi je)	<i>Solwa debso shan phen nangwa zol</i>
<i>Nagwang cioedhen lhaga dhondup dang</i> (38. Nagwang Cioedhen, 39. Lhaga dhondup)	<i>Khyabdag dorje rinchen wangji gyal</i> (40. Khyabdag dorje, 41. Rinchen wanggyal)
<i>Lungrig gyatso khetsun dorje drag</i> (42. Lungrig Gyatso, 43. Khetsun dorje drag)	<i>Solwa debso shan phen nangwa zol</i>
<i>Nawang tsondrue lobsang cioephel shab</i> (44. Nawang tsondrue, 45. Lobsang cioephel)	<i>Sorig ngadag phuntsog yonten tso</i> (46. Phuntsog yonten tso)
<i>Kadrin nyam me cioekyi senghe la</i> (47. Cioekyi senghe)	<i>Solwa debso shan phen nangwa zol</i>
<i>Dupa tharcin jig me trinle pal</i> (48. Gig me trinle pal)	<i>Mentsee tenpa ghie ze drowei gon</i>
<i>Kadrin tsung me kyen rab norbu la</i> (49. Khyenrab Norbu)	<i>Solwa debso shan phen nangwa zol</i>
<i>Chi med Tse zin dagpo Tenzin Shab</i> (50. Dagpo Tenzin)	<i>Chu trag rig pai dzoed zin Barshiwa</i> (51. Barshee Phuntsog Wangyal)
<i>Zab dhon man ngag zinpai Tsonawa</i> (50. Jamyang Tashi Tsона)	<i>Due thai men gyal sum la solwa deb</i>
<i>Kabsum pa dang cinang dransong khor</i>	<i>Cime tseyi rigpa zin la sog</i>
<i>Nangrig jejang drowei nyer tso gang</i>	<i>Solwa debso shan phen nangwa zol</i>
<i>Ngodup dhoeghui palter yidan lha</i>	<i>Thunkyen kundup cioesung gyatsoe tsog</i>
<i>Khyepar cioe dhie kasung shang lon la</i>	<i>Solwa debso shan phen nangwa zol</i>
<i>Mithun dhuwa trug pai le wang gi</i>	<i>Nyamthag ned kyi tse pai kyewo kun</i>

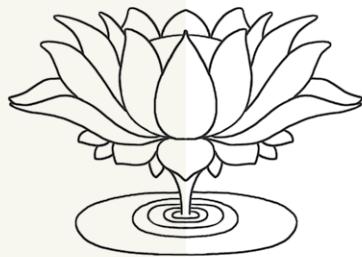
*Lue sem dhewar kyed pai dudzi la
Ro nue shuje khepai ciak len tar
Ned kyi yul le ghial wai baden ce
Natsog mengyi rlung tri badken dang
Rangshen khorwar tung jed dragpoi ned
Drogon gunae nyung thik dampai zoe
Dhecen cioe kyi khorlor ngo troe ne
Lhag sam khawei dhul tseg le ong pe
Sorig tenpai norzin kun chiab ne*

*Mized long su ciopar jin gyi lob
Thunpar debpai tsadrang dhuepa yi
Sidpai tsemor drengpar jinghi lob
Dhuepai ned kun giom pai tendrel gyi
Dugsun tsad ne ciod par jinghi lob
Nam su tar we ma cioe rang gi sem
Tsedhi nyid la drolwar jin gyi lob
Labcen monlam ma droe lung cen gyi
Shan dhon norbui gaton gyepar zoe.*

Karma Jigmed choekyi Senge rewrote this prayer and added the last slokas to the lineage masters. Later, disciple Sonam Rinchen added the last slokas lineage prayer when Khyenrab Norbu, the abbot (director) of Lhasa Mentseekhang delivered the *Gyud shi lung* and *Gyud-shi* teaching to the Lhasa Mentseekhang students. The last slokas on the lineage masters have been added by Pasang Yonten Arya for the *Gyud-shi lung* transmission to over 70 western students in Milan, in 2011/2012.

༄༅ සේතු ස්වභාවි ප්‍රේදු දේ ස්වාධී ස්වාධා සේතු ස්වභාවි ස්වාධී ස්වාධා

SHORT MEDICINE BUDDHA SADHANA



This practice is based on the Eight Medicine Buddhas' sutra (*smendho-rgyadrgyapa*), popularly called «Menlhadho-chog», summarized by the fifth Dalai Lama, and on the traditional medical ritual practice of the “Four Tantras.”

GOING FOR REFUGE AND GENERATING BODHICITTA

(3 times)

Sangye ciodang tsog gi tsog nam la

I go for refuge until I am enlightened,
To Buddha, Dharma and Sangha,
the supreme Assembly.

Gianciub bartu dagni chiabsu ce

Through the virtues I collect
by giving and other perfections,
May I become a Buddha
for the benefit of all living beings.

Daggi giansog gyipei sonamkyi

Drola phancir sangye drup par shog

FOUR LIMITLESS PRAYER

(3 times with deep meditation)

*Semcen thamce dewa dang dewei giu
dang midralwar giur-cig*

May all sentient beings
have happiness and its causes

*Semcen thamce dug-ngal dang dug
ngal gyi giu dang dral war giur-cig*

May all sentient beings
be free from suffering and its causes

*Semcen thamce dug-ngal
med pe dewa dang midral war giur-cig*

May all sentient beings
never be separated from the great happiness

*Semcen thamce nyering ciagdang
nyid dang dralwei tangnyom
la ne-par giur-cig*

May all sentient beings
always dwell in equanimity,
unaffected by attraction to dear ones
and aversion to others.

PRAYER TO THE SUPREME HEALER MEDICINE BUDDHA BEDURYA ODKYI GYALPO

(with deep meditation)

*Thugje drowe Dhonzed
ciom dhen dhe*

*Tsan tsam thoe pei ngan
droe dug-ngal kyob*

*Dug sum ned sel sangye men gyi lha
Bedurya yi od la ciag tsal lo*

I prostrate to the King of the Aquamarine,
Buddha Bedurya Odkyi Gyalpo,
The master of Medicine and Awakened One,
Who acts to benefit the living beings, protects
them from the miseries of inferior realms,
And dispels the three mental poisons and their
result ailments, even by hearing his name.

INVOCATION TO MEDICINE BUDDHA AND HIS DISCIPLE HEALERS

*Dun gyi namkhar sengtri
ped-dhei teng,*

Sangyie mengyi lhama kudhog ngo,

Dag lo ded pei sonam shing ciok tu,

Se dang cepa nedhir sheksu sol

Oh Medicine Buddha Bedurya
and your disciples!

Please, visit here in the space in front of me
from your pure medicine Buddha land.

You, the divine form of an Aquamarine
blue colored Medicine Buddha Bedurya,
the supreme healer,

You are seated on a lotus
and moon cushion, and accompanied
by two bodhisattvas called
Dawatar-Nangjed and
Nyimatar-Nangjed,

Your four different groups of
disciples of medical systems,
protectors, lineage gurus,
surround you
like thousands of blossoming flowers.

Please remain in the merit of all beings
as long as my pure offering remains.

DESCRIPTIONS OF MEDICINE BUDDHA

Instantly, physician think of yourself being the Medicine Buddha and pray:
(only for the ones who have received the empowerment,
others may visualize the Medicine Buddha in the top of their head or crown chakra)

Rang-nyid Bedurya od men gyi gyial

Mengyi nod ni dudzi lhung zed sam

*Menlha drangsong nam
kyi shiepa xiad*

*Tsozad menpei gyalpo ciom dhen
dhe*

Dugsum ned sel sangye mengyi lha

Kudhog thing ga Bedurya yi od

Trul pai kula tsan dhang pegiat dhan

Rlung tri badken ned kyi dungpala

Ned kyi nyenpo ciag-ye Arura

Ciag-yon dudzi lhungxed parpunam

Bedurya yi od la ciag tsal lo

I pray to the supreme healer

Medicine Buddha Bedurya Odkyi Gyalpo,
victorious from the three mental poisons.

Your serene aquamarine body
is adorned with the 32 major
and 80 minor Buddha's good marks
and is full of healing lights.

You are holding in your right hand
a stem of Chebulic Myroblolan,
which represents the physical ailments antidote,
And in your left hand a bowl of nectar,
to purify the ignorant mind
and increase the awareness.

The rays coming from your body
go to all direction of Samsara
to bless and cure all being's physical
and mental disorders, and negative karmas.

Above the crown of the Medicine Buddha, all other medicine Buddhas are sitting one next
to the other with their healing mudras.

Buddha Shakyamuni



Tsanleg



Rinchen



Sersang



Mya-nganmed



Choedrag



Gnonkhyen



Mengyal Bedurya



LINEAGE GURUS

Rigpe ne-ciog cio-gyad thug su ciut

*Tse la wang wei ciud-len
ngodrub nye*

*ngonshe nyinje dro
ciok dhuwa nyom*

*Drangsang Rigzin nam la
ciag tsal lo,*

To you, holy sages
who have realized the art
of the eighteen sciences,
attained miracle power and immortal state
by essence of the Medicine (Ciudlen),
Who have achieved the power of clairvoyance
and compassion which heals the imbalance
of the various ailments,
I offer prostrations.

MANDALA OFFERING

Sashi poekyi giugshing metok tram

Rirab lingshi nyidhei gyenpa yi

Sangye shingtu migte bulwa yi

*Dro kun namdak shingle
ciodpar shok.*

The land is sprinkled by perfume
and fresh flowers are displayed,
Mount Meru is decorated
by the sun, moon and the four continents
I offer this mandala
to the Medicine Buddha,
the supreme healer
May all sentient beings
achieve the pleasure of the pure land
and become realized beings.

Idam guru ratna mandala kamniryaya tayami

ENERGY TRANSFORMATION BY THE POWER OF THE WORDS OF TRUTH

Lha nam kyi ni dudzi tabu dang

Lu nam kyi ni tsug nor tabu dang

*Drangsong nam kyi
ciud-len tabur-ni*

*Khyod la men dhi nyewar
ne giurcig,*

To the gods,
medicine is like nectar
And to the Nagas realm,
it is like the Crowning Jewel,
For the sages (human realm),
it is Ciudlen medicine like nectar
May this Medicine
always be at your disposal.

HEALING THE DISEASES BY MEDICINE, THERAPY AND ANY OTHER HEALING METHODS

Rlung tri badken shigya tsashie ned

Tsela bardu ciodpa shiwa dang

*Nod pei geg rig tong trag
gyad ciu dang*

Yedrog sumgya trug ciu la sog pa

*Sam pei bardu ciodpa
shi war zod*

May it subdue
the four hundred and four diseases
caused by wind, bile and phlegm
which threaten the life.

Also subdue
the one thousand and eighty types
of harmful interferences,

The three hundred and sixty
inborn spirits and demons
which provoke mental obstacles.

VISUALIZATION OF BLESSING

At the heart of Medicine Buddha appears a lotus and moon disc. Standing at the centre of the moon disc, is the blue seed-syllable HUM surrounded by the syllables of the mantra. As you recite the mantra, visualize the rays of light radiating out in all directions from the syllables at his heart. The light rays pervade the sentient beings of the six realms obscurations, go to all parts of your body and drive out all your physical, energetic and mental disorders in the form of black smoke, fire, water or insects, etc. Through your great love, wishing all sentient beings to have happiness and, through your great compassion, wishing them to be free from all sufferings, they are purified of all diseases and afflictions due to spirits and their causes, all their negative karma and mental obscurations.



MEDICINE BUDDHA MANTRA

*Om namo bhagavate bekhaze guru bedurya prabharazaya
tathagataya- arhate samyaksambuddhaya tayatha*

Om bekhaze bekhaze mahabekhaze bekhaze raza samungate soha

(7, 21, 108 times)

SHORT MANTRA OF MEDICINE BUDDHA

Tayatha om bekhaze bekhaze mahabekhaze bekhaze raza samungate soha

During the mantra reciting, your request is granted, infinite rays of light pour down from the heart of Medicine Buddha, the supreme healer, completely filling your body from head to toe. They purify all your diseases and afflictions due to spirits, negative karma and mental obscurations. By the power of the light, your body becomes as clean and clear as crystal. The light pours down twice more, each time filling your body with blissful light that you absorb and which cures all physical and mental disorders.

ABSORPTION AND DISSOLUTION MEDITATION

After the proper visualization and transformation of your body/mind, all Medicine Buddhas dissolve one by one into the Medicine Buddha Bedurya. The lineage gurus of Medicine and the protectors dissolve into him later.

At the end, Medicine Buddha himself also dissolves into a white light and enters into your crown chakra, then in the heart. A great blissfulness increases the wisdom and burns the ignorant mind.

Develop the wisdom and compassion and meditate on beyond thoughts and words.
Stay at that level as much as you can.

The complete and detailed process of dissolution is taught during the Medicine Buddha Le-rung retreat

PRAYERS

ଓତ୍ତା ଶର୍ମିଷ୍ଠା'ପଲ୍ଲବ'କୃତ୍ତବ୍ୟା'ପା'କୃତ୍ତବ୍ୟା'ପା'ପାତ୍ରମାତ୍ରା'

LONG PRAYER FOR THE MEDICAL SCIENCE DEVELOPMENT

Sorig ten gye monlam gyepa shug so

Namo guru

*Lama nam dang yidam kyil khor lha
Dag gi lhag sam nampar dagpe thue
Tonpa nyam me shakyaе gyalpoe kyang
Ned nam selwar thug kye denpe thue
Yunring pha dang mar gyur drin cen dro
De la phen dag dheshek chioe pe ciok
Rincen men ciok gin pe lag kyang tse
Ser dhok ciag gi metok yang yang thor
Dri me giam pe dudzi gyue tam shing
Ri me drola phen pe drin zo wa
Zoe me nyding je cenpoi gyu kul ne
Nyam len men la tsang we thab khe ciok
Tsedhir lhami tsug gi ngon par dhud
De ne dhewar drowe lam sang po
Khyepar menpai gyalpo Yuthokpar
Jampal pawoe ngon sum lung ten shin
Ma ong gyud dhi ce nyen darwa dang
Dhon nyi dup ce lung ten dhenpe thue
Gonpo ciok dei gyud dhi zinpa dang
Thug je cenpoe kyobpa dam ce pe
Deshin ciok cue se ce gyalwe kyang
Tag tu thug je zig pa dam ce' pe
Dhe tse mensung shang lon dhe gu sog*

*Ciok due gyelwa se ce thug je dang
Sowa rigpe tenpa gye gyur cig
Shonu sem cen men du ku trung ne
Sowa rigpe tenpa gye gyur cig
Mi zoe dug ngal ned kyi dham tsue pa
Sowa rigpe tenpa gye gyur cig
Ciok cui shing ne se ce gyalwa yi
Sowa rigpe tenpa gye gyur cig
ned nam kun sel dudzi ciok gin gyi
Sowa rigpe tenpa gye gyur cig
Gyalwei se kyi lam ciok pharcin drug
Sowa rigpe tenpa gye gyur cig
Cima dhecen daki tsog kyi cioe
Sowa rigpe tenpa gye gyur cig
Ciok cue gyalwa se dang ce pa dang
Sowa rigpe tenpa gye gyur cig
Dhi yi tsig ce cig tsam thoe pa yi
Sowa rigpe tenpa gye gyur cig
Nyig me drola lhagpar dag nyi kyi
Sowa rigpe tenpa gye gyur cig
Sem cen phenthog dam pai gang sag la
Sowa rigpe tenpa gye gyur cig
Jigten Jigten dhepe sungma yi*

Gyud zin sung kyob shal she denpe thue
So gie dho gye kunla khe pa dang
Nyingje cenpoi shan wang song wa yi
Kunkyang cirod lam shishing semkyang shi
Rang shen kun kyang lame shiwa yi
Dudzi miyo gyalwe thug je dang
Dudzi nyinpo sowa rigpe shung
Tsung me menpe gyalpo Yuthok pa
Namshug zog pe cu shin drip thongwe
De tse gang dren ce cioe mepa ru
Dhi shin monpar gie pe gang zag la

Sowa rigpe tenpa gye gyur cig
Laglen men ngag ne du pheb gyur cing
Tso je dampe sa dhi yong gang shok
Drowe dug ngal shiwe thab tsonpe
Gophang ciok la myur du reg gyur cig
Dudzi dang dra giampé sem kyi thue
Dudzi trin cen schintu gye gyur cig
Yang yang dren cing sowa rigpe shung
Mi zoe nyding gi zug ngu ce cer dhang
Den tsig mon lam kha ne rang dol wa
Menpe qyalpoe qin lab qiuq ghiur cig.

ଆଶ୍ରମକୁ ପାଇଁ ଆଶ୍ରମକୁ ପାଇଁ ଆଶ୍ରମକୁ ପାଇଁ ଆଶ୍ରମକୁ ପାଇଁ

SHORT PRAYER FOR THE MEDICINE AND ASTROLOGY SCIENCES DEVELOPMENT

Mentsee tenpa gye pe monlam khyempe rang zug shug so

*Khyenpe rang zug jampa dorje dang
Thu tob wangchug sangwe dagpo te
Le mon sergyi sashi kyesing pe
Cioe cirod namciu lodhab dhue shin du
Thugthun trimtsang labsum namdag cing
Gya cer thoesam gompe gyiwa la
Ned sel men dang langdor giape tsee
Ji tar tenpe shung lug ma lue pa
Tenpa de zin ponlop khor ce kyi
Drowe donla tsonpa lhur len gyi
Thupten rime ci dang khye par du
Phug pe sheshung tsuglag tsie rig ce*

*Dha me nyng je terchang mig mi zum
Rigsum gonpoe deng dhir shiepa zoe
Men tsee duepe naglung rab gye shing
Dro dhie ngal so ciok tu gyur war shok
Cinang barciod nye tse mizi war
Nyin tsan kuntu yelwa mepar shok
Gyalwa de shek sempa ce nam kyi
Trul drel gi shin de lag tok par shok
Ku tse ten cing ze trin gye pa dang
Dampe namthar tsulshin kyongwar shog
Menla drangsang gyalwe ring lug dang
Ciok due kundu darshing gye gyur cig.*

༄༅ ພත්‍රය පෙන් සෑරු මාරු පිටු පැවත් පත්‍රය පෙන් සෑරු පෙන් සෑරු
බේ පූජා පැවත් පත්‍රය පෙන්

LONG PRAYER TO YUTHOK YONTEN GONPO

Dhe gye pemo shepa she jawa shug so

Namo guru guna nathaya

<i>Malue ciok due gyalwa se ce kyi</i>	<i>Khyentse nuepe yonten cigdue nyi</i>
<i>Gancen drowe gonpo Yuthokpa</i>	<i>Tsungme lama khyela solwa deb</i>
<i>Gankue sangwa ten yo kunla khyab</i>	<i>Schom me dorje sungi cioe kun zoe</i>
<i>Jita ji nye khyenpe sheja zig</i>	<i>Dhecen dorje kula solwa deb</i>
<i>Tsenpe palbar tana dugpe ku</i>	<i>Dhecen zi gin tongi lham mewa</i>
<i>Drenpe moela ngoe dup nam shie ter</i>	<i>Yid shin norbu khyela solwa deb</i>
<i>Trinle gyalwa kun dang nyam gyur kyang</i>	<i>Nyamthak ne pe tsogla je tsewe</i>
<i>sungi trinle gangcen soe su min</i>	<i>Menpe gyalpo khyela solwa deb</i>
<i>Jampal pawoe giezung rigpe ne</i>	<i>Kun khyen muteg golwa tsoe pe ciom</i>
<i>Gya bod zinme khyonla nyitar sal</i>	<i>Khepe khyu ciok khyela solwa deb.</i>
<i>Me ciu cen zen kunpo la sog pa</i>	<i>Ta tang tsam gyi tulshing ne yul drim</i>
<i>Nam mang trulpe daki wangdu due</i>	<i>Dup pe wangciuk khyela solwa deb</i>
<i>Pema jun ne Gonpo ludup dang</i>	<i>Tsoje shonu nyam me dakpo sog</i>
<i>Gangdhal rolpar toenpa nga nyi ce</i>	<i>Denpe shal she nangla solwa deb</i>
<i>Menla mikyo gyalwe yeshe ku</i>	<i>De le ciung ze yowa me shin tu</i>
<i>Na tsok trul pei rolpa ciudha shin</i>	<i>Gangdhal moe ngor nangla solwa deb</i>
<i>Dorje lue kyi jung truk sowa dang</i>	<i>Je drel sang ngag zab moe mindrol gyi</i>
<i>Kaldhen dhul gie tsog nam gie zung te</i>	<i>Zutruel natsog ton la solwa deb.</i>
<i>Gancen dhina phen dang dhewe goe</i>	<i>Jin ye nangwar zed ne zug kyi ku</i>
<i>Kye ci le dhe khacio dhecen du</i>	<i>Ngon sum jonpar zeal solwa deb</i>
<i>Nyendup shan la lodha bepa le</i>	<i>Gang nyid yue tsam drenpa dhon ceshing</i>
<i>Shag dhun sol dheb nge par je zin she</i>	<i>Shal she lu me ze la solwa deb</i>

Se ce gyalwa thug je rab nyam yang
Se ce gyalwe trinle nga yin pe
Decir gonpo khyela nyding ne ni
Nyig me due kye ne dhon dug ngal gyi
Le myon trulpe bubs u thumpa dag
Trinle jugpe yul du ma gyur pe
Khyele resa kyab ne shan me pe
Yer me lama nyig mei drowa yi
Dag gi nam kha ji nye dro kun dang
Phen dhoe nyding je dam cia dhi zin na
Dhi ne jang ciub nyding por cie kyi bar
Guepa kundrel ngoedup yid shin thob

Nyig dro kalpa men nam kyob pe cir
Jin lab myur she sungla solwa deb
Moe gue dungshug drag poe sol debna
Jig pe nyenpa dagla kyob zoe cig
Rang gin ye pe se ce gyalwa yi
Kyab drel yid ce dagla thug je zig
Khyen tse nue pe dag nyi rig sum dang
Gonpo cig poe dag ciak ma dhor cig
Khyepar kalmen dug ngal gyurpa la
Khyentse nue pe wang kur dag la tsol
Drel me rig kyi dagpor gye shug ne
Gonpo khyedang yerme dup par shok.

By Mipham

༄༅། ພ୍ରାଣପାଦମର୍ତ୍ତବାଦିଶାନ୍ତରମଧୁମତୀ

SHORT PRAYER TO YUTHOK YONTEN GONPO

Tar nang nga rig dup ciok trul pei ku
Sangwa kun dhue rig zin pema jung

Don du dugsum ned sel men gyi lha
Yer me yonten gonla ciak tsal lo.

ஓ བ୍ରାହ୍ମନ སୁର୍ବଲ རୀତି ଶର୍ଷପାତା ସବୁଷା ଶୋ

PRAYER TO THE MEDICINE PROTECTOR SCHANG LON

Schang lon gyi solkha shug so

Hum!

*Rangshin namdak cioekue phodrang ne
Schanglon Dorje dhuedhul khor ce nam
Dhundhu pema nyime dhen shugla
Men nam thu dang dhen par jin lab pe*

*Dorje ciang wang thug kyi phonya wa
Thokpa mepar myurdu shek zola
Soje rigpe sungmar nga sol gyi
Myurdu ne le tharwe trin le zoe.*

By Shar Gyalwa Tsongkhapa



Mensung Schanglon Dorje Dud dhul

PRAYER TO THE MEDICINE BUDDHA SUTRA LINEAGE MASTERS

Menla dho ciog gi lagyue sol deb shug so

Four immeasurable meditation

Semcen thamce dewa dang dewei giu dang midralwar giur-cig

Semcen thamce dug-ngal dang dug ngal gyi giu dang dral war giur-cig

Semcen thamce dug-ngal med pe dewa dang midral war giur-cig

Semcen thamce nyering ciagdang nyid dang dralwei tang nyom la ne-par giur-cig

Prayer to the Medicine Buddha lineage masters

Lhar ce kye gue drenpa ze tsang se

Gyalwe se ciok gonpo giampal yang

Tenpe tsalag khencen Shiwatso

Trisong Deutsan shila ciak tsal lo

Lhayi se po sedna leg gig yon

Sar ced ked kyi ten beb tri ral pa

Yid sub shed gyur Lha lung pal dorje

Ngadag O sung shila ciak tsal lo

Konciok lamar zinpa Pal khor tsan

Ten la nyer gue kyi dhe nyima gon

Ngadak cioe kyi gyalpo Tashi dhe

Lhayi lama shila ciak tsal lo

Norzin kyongwa ngadak Lhayi se

Mangkur rig kyi tsunpa Odhe schab

Gangcen nyengyur Lha cig Tsedhei tsan

Ngari draciom shila ciak tsal lo

Ghewe she nyen zhulen Sherab drag

Rasa ciu lhed darma gyaltsen je

Narthang tenpai nyima Dromo ce

Sangye Gompa shila ciak tsal lo

Nyag kyi rig trung Nyingpo gyaltsen pal

Tsungme drulung kunga monlam schab

Pangkhang lama dragpa palzang po

Shangton soe drag shila ciak tsal lo

Cioe lung khen cen Dragpa gyaltsen pal

Jampal yang ngeoe Rincen gyaltsen schab

Dhulzin ciok gyur Gyalwa ciak ni tsan

Kunga Lodroe shila ciak tsal lo

Dom tson cen po tsultrim paljor dang

Trul shik kunsang thu tob palbar je

Ngepar tham ce khyenpa khyentse' schab

Wangciuk Rabten shila ciak tsal lo

Khyab dag gonpo sonam ciok dhen pal

Tsawe lama khencen Shalu wa

Ne sar cio je' thug se Rab jam je

Rinchen Gyatso sumla ciak tsal lo

*Sungrab jewe ter zoe lo droe kyi
Cio dhi drin thob Ngawang losal dhe
Sangye Gompe je sung Namkha drag
Thamce khyenpa zhangton Sonam drag
Tenpai tsalak Bodhisata yi
Zahor cioe kyi Gyalpo Gewa pal
Tenpe sogshing Lhatsun Jangciub Od
Jangciub sempa cenpo Dhagyal je
Nyon mong dratsok ciompa gyatsen je
Gyawa pal ze dom tson tul shug cen
Khe tsun cenpo Shangpa dhulwa zin
Dewar shekpa gye kyi dho ciog gi
Gangcen phen dhe' paljor jungwe go
Ciogyal thugdam dhodhe' cioga dhi
Don nyi tharcin toenpa zog sang gye
Tsog nyi nyam len phag ciok Ghedhun te*

*Ciog gi dorje yongzin nam nyi le
Kalsang Gyatso nyi la ciak tsal lo
She nyen cenpo Sonam Yeshe schab
Tsung me kabab sumla ciak tsal lo
Rig won Bodhisata ciungwa schab
Diwamkara shila ciak tsal lo
Drowe drenpa Ti se cenpoi tsan
Kongpo lotsa shila ciak tsal lo
Gyawa wangpor zepe drag nyen bar
Yonten wang ciuk shila ciak tsal lo
Khencen Jangsem zhang tonsodrag sog
Gyue pe lama namla ciak tsal lo
Men ciok kun gyi duptu rungwe lam
Zin kyong pelze namla ciak tsal lo
Den nyi zung jug tenpa dampe' cio
Kyab ne konciok sumla ciak tsallo.*

Taken from Penchen Lobsang Choekyi Gyaltzen's Menla chok dhenma

PRAYER AND DEDICATION

*Chog ciue jigten thamce du
Mendang menpa dagdang ni
Ne yog thunpei zathung sog
Yoje kuntu jungwar shog*

*Drowa nepa ji nye pa
Ned soe gyurgyi bartu ni
Mendang menpa nydang ni
Deyi neyog jepar shog*

*Menam thudang dhenpa dang
Sang ngag dheciod duppa dang
Khadro sinpo lasog pa
Nyingjei semdang dhenpar shog*

*Ghewa dhiyi myurtu dag
Sangye menlha drubghuir ne
Drowa cig kyang malue pa
Deyi sala goepar shog*

May all ten directions of samsaric world
Provide medicines, physicians, nurses
And full facilities of food and shelters
For poor and sick people.

May I be reborn as medicine,
Physician and nurse,
And perform healing and service
Until all sick people are cured.

May all medicines
become powerful against disease
May tantric practitioners
achieve their siddhi,
May all Dakas, Dakinis,
evil spirits and so on
Gain love and compassion
in their heart.

By the power of this merit
May all sentient beings attain
the enlightenment of Medicine Buddha,
Without leaving
any sentient beings behind
May all achieve
the reign of Buddha nature.

Tashi gheho

Published by
The New Yuthok Institute for Tibetan Medicine
Viale Spagna 77
20099 Sesto San Giovanni, Milan - Italy
Email: info@newyuthok.it
www.newyuthok.it

Also visit
www.tibetanmedicine-edu.org
www.buddhabedurya.org