



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

Ein Strom von Lapis Lazuli*

May the great Bhaishajya be honoured. 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.

Bittgebet:

NAMO BEKENDSÄ MAHA RADZAYÄ

SSÖ NAM YÖN TEN GYAM TSÖ TER NGA SCHING | SSAM GYI MI KYAB TUG DSTSCHE'I DSCHIN LAP KYI

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

DRO WÄ DUG NGAL DUNG WA SCHI DZÄ PA | BEN DUR YA I Ö LA SSSOL WA DEB

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

SCHIN TU SSER NA DRAG PÖ RAB TSCHING PÄ | YI DAG NÄ SSU KYÄ WÄ KYÄ WO YI

Those bound by very intense greed

Are born in the hungry ghost realm.

KYÖ TSEN TÖ NA MIR KYÄ DSCHIN PA GA | TSCHOM DEN MEN GYI LA LA SSSOL WA DEB

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

TSUL TRIM TSCHAL DANG STSTSCHEN LA STSCHE TSÖN PÄ | NYAL WAR KYÄ WÄ DRO WA DI DAG GI

Violating morality and abusing others,

Beings are born in the hell realms.

KYÄ TSEN TÖ NA TO RI KYÄ WAR SSUNG | MEN GYI GYAL PO DE LA SSSOL WA DEB

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

KANG DAG YÄN DANG TRA MA DU MA YI | RAB TU DSTSCHE TSCHING LÜ SSOG TRAL WA DAG

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

KYÖ TSEN TÖ NA DE DAG TSE MI NÜ | MEN GYI GYAL PO DE LA SSSOL WA DEB

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

TSEN LÄG SSER SANG DRI ME NANG WA DANG | NYA NGEN ME TSCHOG PAL DANG TSCHÖ DRAG YANG

Excellent Name, Appearance of Stainless Fine Gold,

Glorious Supreme ONÄ Free of Misery, Resounding Dharma Melody,

NGÖN KYÄN GYAL PO DRA YANG GYAL PO DANG | SCHA KYÄ GYAL PO NAM LA SSSOL WA DEB

King of Direct Knowledge, King of Melody,

And King of Shakyas, I supplicate you all.

DSCHAM PAL KYAB DOL TSCHAG NA DOR DSCHEN DSIN | TSANG WANG GYA DSCHIN TSCHOG SCHI GYAL PO SCHI

Manjushri, Kyabdröl, Vajrapani,

Brahma, Indra, the four Kings of the four directions,

NÖ DSCHIN DE PÖN TSTSCHEN PO TSCHU NYI SSOG | KYIL KOR YONG SSU DSOG LA SSSOL WA DEB

The twelve great Yaksha chiefs, and so forth,

I supplicate you, entire and perfect mandala.

DE SCHIN STSCHEG 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,

KEN TSCHEN SCHI WA TSÖ DSÄ SCHUNG LA SSOG | DAM TSCHÖ LÄG WAM TSOG LA SSSOL WA DEB

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

BO DHI SSA TO TRI SSONG DE TSEN SSOG | LO PEN GYAL LÖN DSCHANG TSCHUB SSEM PA DANG

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



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GYÜ PÄ LA MA DAM PA TAM TSCHE DANG | TSCHÖ KYI WANG TSCHUG SSOG LA SSOL WA DEB

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

DE TAR SSOL WA TAB PÄ DSCHIN LAP KYI | NÄ KAP NÄ DANG DSCHIG PA NA TSOK SCHI

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

TSCHI TSE NGEN SSONG DSCHIG PA KÜN SCHI NÄ | DE WA TSCHEN DU KYÄ WAR DSCHIN GYI LOB

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

Zufluchtnahme & Entwicklung des Erleuchtungsgeistes:

NA MO KÖN TSTSCHOG SSUM DANG TSA WA SSUM | KYAB NÄ NAM LA KYAB SSU TSCHI

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

DRO KÜN SSANG GYÄ LA GÖ TSCHIR | DSCHANG TSCHUB TSCHOG TU SSEM KYÄ DO

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

(Wiederhole 3 x)

KA DAG LONG NÄ TRUL PA YI | NAM SSA KANG WÄ TSCHÖ PÄ TRIN

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

MEN DAL GYAL SI LHA MOR TSCHÄ | SÄ ME GYUR TSCHIK PUD DSA HO

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

DRO KÜN DE DEN DUG NGAL DRAL | DE LÄ NYAM ME TANG NYOM SCHOG

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

OM SSO BHAWA SCHUDDHA SSARWA DHARMA SSO BHAWA SCHUDDHO HAM

TONG PA NYI DU GYUR

Everything turns into emptiness.

TONG PÄ NGANG LÄ TONG SUM DI TA NA DUG GI PO TRANG DU GYUR PÄ NANG DU

From the depth of emptiness, this triple universe becomes the exquisite palace, where

SSENG GE TRI PÄ DA SSO SSÖ TENG DU

On lion thrones, each with a lotus and moon disk on top

RANG NYI DANG DÜN KYÄ KYI TSO WÖ SSA BÖN HUNG THING KA LÄ

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

MEN LA KU DOG BE DUR YA TA BU Ö SER TRO WÄ KU TSTSCHEN

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

TSCHÖ GÖ SSUM GYI LUB PA | TSCHAG YÄ TSCHOG DSCHIN 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 SCHAG LHUNG SE DSIN PA | TSEN PE DSOG SHING DOR DSTSCHE KYIL TUNG GI SCHUG 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.

KYE PAR DU DÜN KYE KYI DAB MA NAM LA | TUB WANG LA SSOG PÄ SSANG GYE DÜN DANG TSCHÖ PU TI

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



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DE GYAB SSEM PA TSCHU DRUG | DE GYAB DSCHIG TEN KYONG WA TSCHU DANG

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

DE PÖN TSTSCHEN PO TSCHU NYI SSO SSÖ KOR DANG DSTSCHE PA

And the twelve great chiefs with their respective retinues.

GO SCHI LA GYÄL PO TSTSCHEN PO SCHI DANG TSCHE PÄ

The four Great Kings are at the four gates.

NÄ SSUM YI GE SSUM DANG TUG KÄ HUNG LÄ Ö TRÖ PÄ

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

SHAR TSCHOG KYI SSANG GYE SSO SSÖ SCHING KAM NÄ

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

YE STSCHE PA PAK TU ME PA TSTSCHEN DRANG NÄ DAG DÜN NAM LA TIM PAR GYUR

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

HUNG; MEN LA TSCHE GYE LHA TSOG MA LÜ NAM | NÄ DIR TSCHEN DREN DSCHIN TSCHEN BAB TU SSOL

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 DÄ DEN DAG LA WANG TSCHOG KUR | LOG DREN TSE YI BAR TSCHE SSAL DU SSOL

Bestow the supreme empowerment on those who are worthy and faithful. Dispel false guides and obstacles to long life.

***NAMO MAHA BEKENDSE SSAPARIWARA BENZA SAMAYA DSA DSA |
BENSÄ SSAMAYA TIKTA LHEN | OM HUNG TAM HRI AH | ABHIKENTSA HUNG***

HUNG, ME TOG DUG PÖ MAR ME DRI | SCHAL SÄ ROL MO LA SSOG DANG

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

SUG DRA DRI RO REG DSCHA TSCHÖ | DAG GI LHA LA TSCHÖ PA BUL

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

DAG TSCHAG TSOG NYI DSOG PAR SCHOG |

May we perfect the two accumulations.

***OM BENDSA ARGHAM PADYAM PÜPE DHÜPE ALOKE GENDHE NEWIDYE SCHABDA
RUPA SCHABDA GENDHE RASSA SSAPARSCHA TRATITSA HUNG***

HUNG TA SHI TSO WO DSÄ GYÄ DE | TSO TSCHOG GYAL PO YUNG KAR SSOG

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

DAG GI LHA LA TSCHÖ PA PUL | TSOG NYI YONG SSU DSOG PAR SCHOG

I offer to the deity.

May the two accumulations be perfected.

MANGALAM ARTA SIDDHI HUNG

HUNG TA SCHI TSO WO TAG GYÄ DE | TSO TSCHOG GYAL PO BUM PA SSOG

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

DAG GI LHA LA TSCHÖ PA BUL | SSEM TSCHEN TSOG NYI DSOG PAR SCHOK

I offer to the deity.

May sentient beings perfect the two accumulations.



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MANGALAM KUMBHA HUNG

HUNG; DÖ YÖN TSA WA RIN TSCHEN DÜN | TSO TSCHOG GYAL PO NOR BU SSOG

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

DAG GI LHA LA TSCHÖ PA BUL | DAG NI TSOG NYI DSOG PAR SCHOG

I offer to the deity. May I perfect the two accumulations.

OM MANI RÄTNA HUNG

HUNG; KÜN GYI TSO WO RI RAB LING | RI RAB LING SCHI LING TREN TSCHE

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

DAG GI LHA LA TSCHÖ PA BUL | TSOG NYI YONG SSU DSOG PAR SCHOG

I offer to the deity. May the two accumulations be perfected.

OM RATNA MANDALA HUNG

HUNG; DAG GI DRI DEN DRI TSCHAB KYI | DE SCHEG KU LA KU TÛ SSOL

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

LHA LA DRI MA MI NGA YANG | DIG DRIB DAG PÄ TEN DREL GYI

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

OM SSARWA TATHAGATA ABHISCHEKATE SSAMAYA SCHIRIYE HUNG

HUNG; RÄ KAR DSCHAM DRI DEN PA YI | GYÄL WÄ KU NYI TSCHI WAR GYI

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

KU LA DRI MA MI NGA YANG | DUG NGAL DRAL WÄ TEN DREL GYI

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

OM KAYA BISCHODHANI HUNG

HUNG; NAM SA DSE DEN NGUR MIG DI | GYAL WÄ KU LA SSOL WAR GYI

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

KU LA SSIL WA MI NGA YANG | TRAG DANG PEL WÄ TEN TREL GYI

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

OM BENSA WASTRA AH HUNG

HUNG KU DOG BEN DUR YA YI RI WO DRA | DRO WA SSEM TSCHEN NÄ KYI DUG NGAL SAL

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

DSCHANG TSCHUB SSEM PA GYÄ KYI KOR GYI KOR | RIN TSCHEN MEN DSIN LHA LA TSCHAG TSAL TÖ

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

TSEN LEG RIN DA SSER SANG NYA NGEN ME | TSCHÖ DRAG GYAM TSO TSCHÖ LO SCHA KYA TUB

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



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DAM PÄ TSCHÖ DANG SSEM PA TSCHU DRUG SSOG | KÖN TSCHOG RIN TSCHEN SSUM LA TSCHAG TSAL TÖ

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

TSANG DANG GYA DSCHIN GYAL TSCHEN TSCHOG KYONG TSCHU |

To Brahma, Indra, the Great Kings, the Protectors of the Ten Directions,

NÖ DSCHIN DE PÖN TSCHU NYI YOK DANG TSCHÉ | LHA MIN MEN GYI RIG DSIN DRANG SSONG TSOG

The twelve Yaksha chiefs and all their assistants, Vidyadharas and rishis of medicine, divine and human,

DÜ TSI MEN GYI LHA LA TSCHAG TSAL TÖ

To the deities of ambrosial medicine, I offer praise and prostrate.

DAG DÜN TUG KAR HUNG LA NGAG TRENG GI KOR WAR GYUR

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



Visualisation:

Through radiating many-coloured light rays, offerings are made to Menla in the pure realm appearing in the east as the colour 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.

TEYATA, OM BEKANDSE BEKANDSE MAHA BEKENDSE RADSA SSAMUTGATE SO HA

Repeat as much as possible and then at the end:

DIG TUNG KÜN SCHAK GE WA DSCHANG TSCHUB NGO

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

NÄ DÖN DUG NGAL DREL WÄ TA SCHI SCHOG

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

A prayer to return back and dissolution:

DSCHIG TEN PA NAM RANG NÄ BEN DSA MU | YE SCHE DAM TSHIG LHA NAM DAG LA TIM

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

KA DAG KÜN SANG 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 centres, 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.

· Eine ausgezeichnete deutsche Übersetzung von der Tibetologin Susanne Schefczyk kann im *Kamashila Institut für buddhistische Studien*, www.kamashila.de, erworben werden. Bitte unterstützen Sie so die hochwertige Arbeit von ÜbersetzerInnen, die eine langwierige und gründliche Ausbildung durchlaufen müssen.