



## *Taking Refuge and Generating Bodhichitta*

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

I go for refuge until I am enlightened.

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

To the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PÄI SÖ NAM KYI

By my practice of giving and other perfections,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3X)

May I become a buddha to benefit all sentient beings. (3x)

# The Heart of the Perfection of Wisdom Sutra

Prostration

MA SAM JÖ ME SHE RAB PA RÖL CHIN

To the Perfection of Wisdom, indescribable by words or thoughts,

MA KYE MI GAK NAM KEY NGO WO NYI

Which does not arise and does not cease; in nature like space;

SO SO RANG RIK YE SHE CHÖ YÜL MA

Whose object belongs to the individual subject's awareness;

DÜ SUM GYEL WÄY YUM LA CHAK TSEL LO

I prostrate to the Mother of the Conquerors of the three times.

## Heart Sutra

PAG PA KÖN CHOK SUM LA CHAK TSEL LO

I prostrate to the three noble jewels.

DI KÄ DAG GI THÖ PA DÜ CHIG NA

Thus did I hear at one time.

CHOM DÄN DÄ / GYÄL PÖI KHAB JA GÖ PHUNG PÖI RI LA /

The Bhagavan was dwelling on Mass of Vultures Mountain

GE LONG GI GE DÜN CHHEN PO DANG /

in Rajagriha together with a great community of monks

JANG CHHUB SEM PÄI GE DÜN CHHEN PO DANG / THAB

CHIG TU ZHUG TE

and a great community of bodhisattvas.

DEI TSHE / CHOM DÄN DÄ / ZAB MO NANG WA ZHE JA WÄI /

CHHÖ KYI NAM DRANG KYI TING NGE DZIN LA NYOM PAR

ZHUG SO /

At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called “Profound Perception.”

YANG DEI TSHE JANG CHHUB SEM PA SEM PA CHHEN PO /  
PHAG PA CHÄN RÄ ZIG WANG CHHUG /

Also, at that time, the bodhisattva mahasattva arya Avalokiteshvara

SHE RAB KYI PHA RÖL TU CHHIN PA / ZAB MÖI CHÖ PA NYI  
LA NAM PAR TA ZHING /

looked upon the very practice of the profound perfection of wisdom

PHUNG PO / NGA PO DE DAG LA YANG / RANG ZHIN GYI  
TONG PAR NAM PAR TA O

and beheld those five aggregates also as empty of inherent nature.

DE NÄ SANG GYÄ KYI THÜ / TSHE DANG DÄN PA SHA RI BÜ  
/ JANG CHUB SEM PA SEM PA CHHEN PO / PHAG PA  
CHÄN RÄ ZIG WANG CHHUG LA / DI KÄ CHE MÄ SO

Then, through the power of Buddha, the venerable Shariputra said this  
to the bodhisattva mahasattva arya Avalokiteshvara:

RIG KYI BU / GANG LA LA / SHE RAB KYI PHA ROL TU  
CHHIN PA / ZAB MÖI CHÖ PA CHÄ / PAR DÖ PA DE JI TAR  
LAB PAR JA / DE KÄ CHE MÄ PA DANG /

“How should any son of the lineage train who wishes to practice the  
activity of the profound perfection of wisdom?”

JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA  
CHÄN RÄ ZIG WANG CHHUG GI / TSHE DANG DÄN PA SHA  
RA DVA TI BU LA DI KÄ CHE MÄ SO

He said that, and the bodhisattva mahasattva arya Avalokiteshvara  
said this to the venerable Sharadvatiputra.

SHA RI BU / RIG KYI BU AM RIG KYI BU MO / GANG LA LA  
SHE RAB KYI PHA RÖL TU CHHIN PA ZAB MÖI CHÖ PA CHÄ  
PAR / DÖ PA DE

“Shariputra, any son of the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom

DI TAR NAM PAR TA WAR JA TE / PHUNG PO NGA PO DE  
DAG KYANG

should look upon it like this, correctly and repeatedly beholding

RANG ZHIN GYI TONG PAR NAM PAR YANG DAG PAR JE SU  
TA O /

those five aggregates also as empty of inherent nature.

ZUG TONG PA O / TONG PA NYI ZUG SO /

Form is empty. Emptiness is form.

ZUG LÄ TONG PA NYI ZHÄN MA YIN / TONG PA NYI LÄ  
KYANG ZUG ZHÄN MA YIN NO /

Emptiness is not other than form; form is also not other than  
emptiness.

DE ZHIN DU / TSHOR WA DANG / DU SHE DANG / DU JE  
DANG / NAM PAR SHE PA NAM TONG PA O /

In the same way, feeling, discrimination, compositional factors, and  
consciousness are empty.

SHA RI BU / DE TAR CHHÖ THAM CHÄ / TONG PA NYI DE /  
TSHÄN NYI ME PA /

“Shariputra, likewise, all phenomena are emptiness; without  
characteristic;

MA KYE PA / MA GAG PA / DRI MA ME PA / DRI MA DANG  
DRÄL WA / ME PA / DRI WA ME PA / GANG WA ME PA O /

unproduced, unceased; stainless, not without stain; not deficient, not  
fulfilled.

SHA RI BU / DE TA WÄ NA TONG PA NYI LA / ZUG ME /  
TSHOR WA ME / DU SHE ME / DU JE NAM ME / NAM PAR SHE  
PA ME /

“Shariputra, therefore, in emptiness there is no form, no feeling, no  
discrimination, no compositional factors, no consciousness;

MIG ME / NA WA ME / NA ME / CHE ME / LÜ ME / YI ME

no eye, no ear, no nose, no tongue, no body, no mind;

ZUG ME / DRA ME / DRI ME / RO ME / REG JA ME / CHHÖ ME  
DO /

no visual form, no sound, no odor, no taste, no object of touch, and no  
phenomenon.

MIG GI KHAM ME PA NÄ YI KYI KHAM ME / YI KYI NAM  
PAR SHE PÄI KHAM KYI BAR DU YANG ME DO /

There is no eye element and so on up to and including no mind  
element and no mental consciousness element.

MA RIG PA ME / MA RIG PA ZÄ PA ME PA NÄ /

There is no ignorance, no extinction of ignorance, and so on,

GA SHI ME / GA SHI ZÄ PÄI BAR DU YANG ME DO /

up to and including no aging and death and no extinction of aging and  
death.

DE ZHIN DU DUG NGÄL WA DANG KÜN JUNG WA DANG /  
GOG PA DANG LAM ME

Similarly, there is no suffering, origination, cessation, and path;

YE SHE ME / THOB PA ME / MA THOB PA YANG ME DO /

there is no exalted wisdom, no attainment, and also no non-attainment.

SHA RI BU DE TA WÄ NA / JANG CHHUB SEM PA NAM /  
THOB PA ME PÄI CHHIR / SHE RAB KYI PHA RÖL TU CHHIN  
PA LA TEN CHING NÄ TE / SEM LA DRIB PA ME PÄ TRAG PA  
ME DE /

“Shariputra, therefore, because there is no attainment, bodhisattvas  
rely on and dwell in the perfection of wisdom, the mind without  
obscurations and without fear.

CHHIN CHI LOG LÄ SHIN TU DÄ NÄ NYA NGÄN LÄ DÄ PÄI  
THAR CHHIN TO /

Having completely passed beyond error, they reach the end-point of  
nirvana.

DÜ SUM DU / NAM PAR ZHUG PÄI SANG GYÄ THAM CHÄ  
KYANG / SHE RAB KYI PHA RÖL TU CHHIN PA LA TEN NÄ /  
LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB TU /  
NGÖN PAR DZOG PAR SANG GYÄ SO /

All the buddhas who dwell in the three times also manifestly,  
completely awaken to unsurpassable, perfect, complete enlightenment  
in reliance on the perfection of wisdom.

DE TA WÄ NA / SHE RAB KYI PHA RÖL TU CHHIN PÄI NGAG /  
RIG PA CHHEN PÖI NGAG /

Therefore, the mantra of the perfection of wisdom, the mantra of great  
knowledge,

LA NA ME PÄI NGAG / MI NYAM PA DANG NYAM PÄI NGAG /  
the unsurpassed mantra, the mantra equal to the unequalled,

DUG NGÄL THAM CHÄ RAB TU ZHI WAR JE PÄI NGAG / MI  
DZÜN PÄ NA DEN PAR SHE PAR JA TE /

the mantra that thoroughly pacifies all suffering, should be known as  
truth since it is not false.

SHE RAB KYI PHA RÖL TU CHHIN PÄI NGAG MÄ PA

The mantra of the perfection of wisdom is declared:

**TADYATHA [OM] GATE GATE PARAGATE  
PARASAMGATE BODHI SVAHA**

SHA RI BU / JANG CHHUB SEM PA SEM PA CHHEN PÖ DE  
TAR SHE RAB KYI PHA RÖL TU CHHIN PA ZAB MO LA LAB  
PAR JA O /

“Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that.”

DE NÄ CHOM DÄN DÄ TING NGE DZIN DE LÄ ZHENG TE /  
JANG CHHUB SEM PA SEM PA CHHEN PO / PHAG PA CHÄN  
RÄ ZIG WANG CHHUG LA LEG SO ZHE JA WA JIN NÄ /

Then the Bhagavan arose from that concentration and commended the bodhisattva mahasattva arya Avalokiteshvara saying:

LEG SO LEG SO RIG KYI BU / DE DE ZHIN NO /

“Well said, well said, son of the lineage, it is like that.

RIG KYI BU DE DE ZHIN TE / JI TAR KHYÖ KYI TÄN PA DE /  
ZHIN DU / SHE RAB KYI PHA RÖL TU CHHIN PA ZAB MO LA  
CHÄ PAR JA TE / DE ZHIN SHEG PA NAM KYANG JE SU YI  
RANG NGO /

It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathagatas rejoice.”

CHOM DÄN DÄ KYI DE KÄ CHE KA TSÄL NÄ / TSHE DANG  
DÄN PA SHA RA DVA TI BU DANG /

The Bhagavan having thus spoken, the venerable Sharadvati-putra,

JANG CHHUB SEM PA SEM PA CHHEN PO / PHAG PA

CHÄN RÄ ZIG WANG CHHUG DANG / THAM CHÄ DANG /  
DÄN PÄI KHOR DE DAG DANG

the bodhisattva mahasattva arya Avalokiteshvara, and those  
surrounding in their entirety

LHA DANG / MI DANG / LHA MA YIN DANG / DRI ZAR CHÄ  
PÄI JIG TEN YI RANG TE / CHOM DÄN DÄ KYI SUNG PA LA  
NGÖN PAR TÖ DO

along with the world of gods, humans, asuras, and Gandharvas were  
overjoyed and highly praised that spoken by the Bhagavan.

(This completes the Ärya-bhagavatī-prajñāpāramitā-höidaya-sütra.)

# *Taking Refuge and Generating Bodhichitta*

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

I go for refuge until I am enlightened.

בבודהה, בדהרמה ובקהילה העילאית,

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

To the Buddha, the Dharma, and the Supreme Assembly.

אמצא מקלט עד להארה,

DAG GI JIN SOG GYI PÄI TSÖK NAM KYI

By my practice of giving and other perfections,

באמצעות המצבורים שיצרתי [ע"י] נדיבות וכוּלי

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3X)

May I become a buddha to benefit all sentient beings. (3x)

לו אשיג בודהיות כדי להועיל ליצורים הנוודים (x3)

## **סוּטְרַת מְהוּת הַחִכְמָה**

בשפה ההודית: בְּהַגְוֹאטִי פְּרַגְנִיפָּהאָרְמִיטָה הֶרִידִיה

בשפה הטיבטית: צ'וֹם-דְּוֶן-דָּה-מָה שְׂרַב קִי פְּהוֹל-טו-צ'י-נֶ-פְּהִי נְיִינג-פּוֹ

אשתחוה לאם הכובשים של שלושת הזמנים,

לשלמות החכמה זו שאין לתארה במילים או במחשבות

ואשר אינה מתהווה או פוסקת; טבעה הוא כחלל

ואשר מושאה שייך לתודעת הפרט [העוסק בשלימות החכמה].

אשתחוה לשלוש האבנים היקרות הנעלות.

כך שמעתי, פעם אחת ישב בְּהַגְוֹאֵן בהר פסגת הנשר, בְּרַגְ'אגְרָה, יחד עם סנגהה

גדולה של נזירים בעלי הסמכה מלאה וסנגהה גדולה של בודהיסטות.

באותה העת היה בְּהַגְוֹאֵן שקוע בייצוב מדיטיבי של מניית התופעות, הקרוי

"הבהרה מעמיקה".



שאַרְיִפוּטְרָה, לפיכך, משום שאין השגה, מסתמכים הבּוֹדֵהִיסְטוֹת על שלמות החכמה ושוהים בה; משום שבתודעתם אין מערפלים אין בהם פחד; משחלפו כליל מעבר לשגוי, הם מגיעים לשלמות של החלוף מעבר לצער.

כמו כן, בהסתמך על שלמות החכמה הגיעו כל הבּוֹדֵהוֹת השוכנים בשלושת הזמנים לבּוֹדֵהִיּוֹת שלמה לחלוטין, ההארה השלמה בהחלט.

לפיכך, מנטרת שלמות החכמה, מנטרת הידיעה הכבירה, המנטרה שאין נעלה ממנה, המנטרה המשתווה למה שאין שווה לו, המנטרה המשכינה כליל שלווה בכל הסבל, משום שהיא אינה שקרית דע שהיא אמיתית. מנטרת שלמות החכמה נאמרת:

### טְאִיאַטְהַ גְטְהַ גְטְהַ פְּהַאֲרַגְטְהַ פְּהַאֲרַסְמַגְטְהַ בּוֹדְהִי סוֹהַא

שאַרְיִפוּטְרָה, על הבּוֹדֵהִיסְטוֹה מְהַאֲסְטוֹה להתאמן כך בשלמות החכמה המעמיקה.

ואז יצא הַבְּהַגְוֹאֵן מהיצוב המדיטטיבי הזה ונשא מילות שבח לבּוֹדֵהִיסְטוֹה מְהַאֲסְטוֹה אַרְיָא אָוְנְאֻלֹקִיטְשֹׁוּנְאָרְהַ רב העוצמה: "טוב מאוד, טוב מאוד, בן השושלת זה כך. בן השושלת, זה כך. יש לעסוק בשלמות החכמה המעמיקה כפי שציינת והטְהַאֲגְטוֹת אף הם ישמחו בכך."

משהעניק הַבְּהַגְוֹאֵן את אמירתו כך, שמחו שאַרְיִפוּטְרָה הנכבד, הבּוֹדֵהִיסְטוֹה מְהַאֲסְטוֹה אַרְיָא אָוְנְאֻלֹקִיטְשֹׁוּנְאָרְהַ רב העוצמה, הסובבים האלה כולם, בצירוף הישויות השמימיות, בני האנוש, הישויות השמימיות למחצה והגְנְדְהַאֲרֹוה, ושיבחו את שאמר הַבְּהַגְוֹאֵן.

תרגום מטיבטית: הנזיר ג'נגשוב פונצוק

עריכה לשונית: גילה פנפיל

# Long Life Prayer His Holiness the 14<sup>th</sup> Dalai Lama of Tibet

בארץ זו המוקפת רכסי הרים מושלגים  
מקור הרוחה והאושר ללא יוצא מהכלל  
אָוְאָלוֹקִיטְשׁוֹנְאָרְהָ רַב הַעֲצָמָה, טְנִיִן גְּיַאֲטְסוֹ,  
לו תיוותר עד קץ הקיום.

In the land encircled by snow mountains  
You are the source of all happiness and good  
All-powerful Chenerezig, Tensin Gyatso,  
Please remain until samsara ends.

*Gang ri ra wä kor wä zhing kham dir  
Phän dang de wa ma lü jung wäi nä  
Chän rä zig wang **tän dzin gya tso** yi  
Zhab pä si thäi bar du tän gyur chig*

# *Medicine Buddha Sadhana*



## *Visualization*

Out of emptiness a lotus flower appears - about four inches above the crown of the head.

In the centre of the lotus is a white moon disk and seated on the moon disk is my root Guru – the dharmakaya, essence of all the buddhas – in the form of the Medicine Buddha.

He is blue in colour and his body radiates blue light.

His right hand, in the mudra of granting sublime realizations, rests on his right knee and holds the stem of the *arura* plant between thumb and first finger.

His left hand is in the mudra of concentration and holds a lapis lazuli bowl filled with nectar.

He is seated in the full vajra position and is wearing the three red-coloured robes of a monk.

He has all the signs and qualities of a buddha.

## *Taking Refuge and Generating Bodhichitta*

I go for refuge until I am enlightened.

To the Buddha, the Dharma, and the supreme assembly.

By my practice of giving and other perfections,

May I become a buddha in order to benefit all sentient beings. (3x)

## *The Four Immeasurable Thoughts*

May all sentient beings have happiness and the causes of happiness.

May all sentient beings be free from suffering and the causes of suffering.

May all sentient beings never be separated from the happiness that is without suffering.

May all sentient beings abide in equanimity, free from both attachment and hatred, holding some close and others distant.

## *Cultivating Special Bodhichitta*

Especially for the benefit of all sentient beings, I will quickly, very quickly, attain the precious state of perfect and complete buddhahood.

For this reason, I will practice the yoga method of Guru Medicine Buddha.

## *Seven-Limb Prayer*

I prostrate to Guru Medicine Buddha.

Each and every offering, including those actually performed and those mentally transformed, I present to you.

I confess all non-virtuous actions accumulated since beginningless time.

I rejoice in the virtues of both ordinary and noble beings.

As our guide I request you, O Buddha, to please abide well and

Turn the wheel of Dharma until samsara ends.

All virtues, both my own and those of others, I dedicate to the ripening of the two bodhichittas and the attainment of buddhahood for the sake of all sentient beings.

## *Mandala Offering*

### *Short Mandala*

This ground, anointed with perfume, strewn with flowers,  
Adorned with Mount Meru, four continents, the sun and the moon.  
I imagine this as a buddha-field and offer it.  
May all living beings enjoy this pure land!

### *Inner Mandala*

The objects of my attachment, aversion and ignorance – friends,  
enemies and strangers – and my body, wealth, and enjoyments;  
without any sense of loss, I offer this collection. Please accept it with  
pleasure and bless me with freedom from the three poisons.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

## *Prayers of Request*

I beseech you, Bhagavan Medicine Guru – whose sky-coloured  
holy body of lapis lazuli signifies omniscient wisdom and  
compassion as vast as limitless space –  
please grant me your blessings.

I beseech you, compassionate Medicine Guru – who hold in your  
right hand the king of medicines symbolizing your vow to help all  
pitiful sentient beings plagued by the 424 diseases –  
please grant me your blessings.

I beseech you, compassionate Medicine Guru – who hold in your  
left hand a bowl of nectar symbolizing your vow to give the  
glorious undying nectar of the Dharma that eliminates the  
degenerations of sickness, old age, and death –  
please grant me your blessings.

**The fully realized destroyer of all defilements,  
fully completed buddha,  
Having fully realized the absolute truth of all phenomena,  
Guru Medicine Buddha, King of Lapis Light,  
to you I prostrate, go for refuge and make offerings. (7x)**

May your vow to benefit all sentient beings now ripen for myself and others.

As you recite the Medicine Buddha mantra, visualize as follows:

Purifying rays of light pour down from the Guru Medicine Buddha's heart and holy body, eliminating your sicknesses and afflictions due to spirits, and their causes, all your negative karma and mental obscurations.

Your body is completely filled with light and becomes clean-clear like crystal.

Then the rays radiate out in all directions, purifying the sicknesses and afflictions of all mother sentient beings.

## *Mantra Recitation*

OM NAMO BHAGAVATE BHAISHAJYE /  
GURU BAIDURYA / PRABHA RADJAYA /  
TATHAGATAYA / ARHATE SAMYAKSAM  
BUDDHAYA /  
TADYATHA / OM BHAISHAJYE  
BHAISHAJYE MAHA BHAISHAJYE  
BHAISHAJYE/ RAJA SAMUDGATE SVAHA



### *Short Mantra Recitation*

TADYATHA / OM BHAISHAJYE BHAISHAJYE MAHABHAISHAJYE  
BHAISHAJYE / RAJA SAMUDGATE SVAHA

### *Common pronunciation:*

TAYATA OM BHEKANDZYE BHEKANDZYE MAHA BHEKANDZYE  
BHEKANDZYE RADZA SAMUDGATE SOHA

After the mantra recitation visualize as follows:

The Guru Medicine Buddha melts into light and absorbs into your heart.

Your mind becomes completely one with the dharmakaya, the essence of all buddhas.

## *Dedication*

Due to these merits, may I complete the ocean-like actions of the sons of the victorious ones.

May I become the holy saviour, refuge, and helper for sentient beings, who have repeatedly been kind to me in past lives.

By the virtues received from attempting this practice, may all living beings who see, hear, touch, or remember me – even those who merely say my name – in that very moment be released from their miseries and experience happiness forever.

As all sentient beings, infinite as space, are encompassed by Guru Medicine Buddha's compassion, may I too become the guide for sentient beings existing throughout all ten directions of the universe.

Because of these virtues, may I quickly become Guru Medicine Buddha and lead each and every sentient being into his enlightened realm.

## *Sealing the practice with emptiness*

Because of these virtues, which do not exist from their own side, but are empty.

May the I, who is empty from its own side, quickly become Guru Medicine Buddha who does not exist from its own side, but is completely empty,

lead each and every sentient being, who do not exist from their own side, but are empty, into Guru Medicine Buddha's enlightened realm, which does not exist from its own side, but is totally empty, by myself alone.

Long Life Prayer His Holiness the 14<sup>th</sup> Dalai Lama of Tibet

בארץ זו המוקפת רכסי הרים מושלגים  
מקור הרווחה והאושר ללא יוצא מהכלל  
אָוּאָלוֹקִיטְשׁוֹןְאָרְהָ רב העצמה, טְנִיִן גִּיאַטְסוֹ,  
לו תיוותר עד קץ הקיום.

In the land encircled by snow mountains  
You are the source of all happiness and good  
All-powerful Chenerezig, Tensin Gyatso,  
Please remain until samsara ends.

*Gang ri ra wā kor wā zhing kham dir  
Phän dang de wa ma lü jung wäi nä  
Chän rä zig wang **tän dzin gya tso** yi  
Zhab pä si thäi bar du tän gyur chig*

The wish granting, wish fulfilling Jewel  
Source of every single benefit and happiness in this world,  
The incomparably kind, supreme Tenzin Gyatso,  
May you have a long life and all your holy wishes be  
spontaneously fulfilled.

*Colophon: These practices were compiled according to the advice given by Kyabje Jhado Rinpoche for swift and full recovery of Geshe Jangchup Phuntsok. January 2022.*

*Following the practice led by Bhikshuni Losang Palmo, Ven. Tenzin Thekchok arranged the setting of the text. All the mistakes are his.*

*FPMT Medicine Buddha Sadhana simplified visualisation*

*Sealing with emptiness added to the Sadhana*

*Heart Sutra from FPMT, Nalanda Monastery Prayer Book*