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**The Medicine Buddha Practice**

Called the River of Vaidurya compiled from the Cycles of Celestial Teachings,  
an appendix to the Mind Treasure, 'Luminous Space of Mind'

Revealed by Mingyur Dorje  
Compiled by Lama Karma Chagmey



**Namo Maha Bhaishajeya!** Arrange the necessary implements including the peaceful offerings, the mandala and so forth, or whatever offerings one has before the image<sup>2</sup> of the Medicine Buddha<sup>3</sup>. In this way the two accumulations are completed. If one does not have any image of the Medicine Buddha, visualize the deity appearing in front of oneself. Further, if one does not have the required offerings, one is allowed to generate and make mental offerings, and nothing else is needed. This is a practice of the Highest Yoga Tantra<sup>4</sup> Tradition and practitioners are not required to give up meat or alcohol, nor to do the purification practices such as bathing or mouth-rinsing. However, practitioners must receive the empowerment and oral transmission of this practice in accord with the Tradition of Secret Mantra of the Highest Yoga Tantra. In the Nyingma Tradition one visualizes oneself as the Deity and the front-generated Deity simultaneously. It is not necessary to visualize them separately. Since it is a chanting meditation of the Nyingma Tradition, one should meditate on the meaning of the words.

## *Refuge and Bodhicitta:*

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NAMO

དྲྱାକ୍ଷଣାଶକ୍ତିଦର୍ଶକାଶକ୍ତିଦର୍ଶକ

**Kon-chog-sum-dang tsa-wa-sum**      **Kyab-ne nam-la kyab-su-chi**

I take refuge in the Three Jewels and the Three Roots, the sources of all refuge.

**Dro-kun Sang-gye-la gö-chir**      **Chang-chub chog-tu sem-kyé-do**

In order to establish all beings on the level of Buddhahood, I generate the supreme thought of enlightenment.

*(repeat 3 times)*

**Ka-dag long-ne trul-pa-yi      Nam-sa gang-wa'i chö-pa'i-trin**

A cloud of offerings emanating from primordially pure space fills all dwelling places.

## Man-dal gyal-si lha-mor-che      Se-mé gyur-chig PUDZA HO

May the mandalas with all the royal possessions, offering goddesses and others become inexhaustible,  
**PUJA HO.** (*This mantra makes offerings inexhaustible.*)

## *Four Immeasurables:*

བྲഹ୍ମଗୁରୁ ପଦ୍ମଭୂଷଣ ପତ୍ରାବ୍ୟବ୍ୟାପ୍ତିଃ ପଦ୍ମଭୂଷଣ ପତ୍ରାବ୍ୟବ୍ୟାପ୍ତିଃ

**Dro-kun dé-den dug-ngel-trel**      **Dé-le nyam-mé tang-nyom-sho**

May all beings be happy and free from suffering, may the cause of their happiness never diminish and may they rest in equanimity.

(Emptiness mantra)

ॐ श्वभूत्युक्तिः एव श्वभूत्युक्तिः श्वभूत्युक्तिः

ॐ स्वाभावा शुद्धा सर्वा धर्मा स्वाभावा शुद्धो हम्

स्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं

**Tong-pa-nyi du-gyur** Tong-pa'i ngang-le tong-sum di-ta-na dug-gi po-drang-du

All phenomena are transformed into emptiness, and from emptiness, the Three Thousand Worlds<sup>5</sup> are transformed into a dazzling

श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं

**gyur-pa'i nang-du** Seng-gé'i-tri pe-da so-sö teng-tu **Rang-nyi dang-dun kyé-kyi tso-wö** celestial palace. Lion thrones (both front- and self-generated) appear each with a lotus and moon on it. Instantaneously blue seed syllable

श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं

**sa-bön HUNG ting-ga-le** Men-la ku-dog bei-dur-ya ta-bu ö-zer tro-wa'i ku-chen

HÜM's appear on each lotus and moon of myself and the front-generation. From those the Medicine Buddha appears. His complexion is the color of Vaidurya and is radiant.

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**Chö-gö sum-gyi lub-pa**

**Chag-ye chok-jyin Ah-ru-ra dang**

**Yön-nyam**

He is arrayed in the Three Dharma Robes of a monk. His right hand is in the mudra of Supreme Generosity and is holding an Ārura fruit.<sup>6</sup> His left hand

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**zhag-lhung zé-dzin-pa**

**Tshen-pé dzog-shing dor-jé'i kyil-trung-gi zhuk-pa**

**Khye-par**

is in the meditation mudra and is holding an alms bowl resting on his lap. Complete with the marks and signs of a Buddha, he sits in the full Vajra position. On lotus petals

श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं

**du-dun kyé-kyi dab-ma nam-la**

**Thub-wang-la sog-pa'i sang-gye dun-dang-chö pu-sti**

around the front-generated Medicine Buddha are the seven other Buddhas including Shakyamuni,<sup>7</sup> and the Dharma scriptures.

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श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं

**Dé-gyab sem-pa' chu-drug**

**Dé-gyab jig-ten kyong-wa-chu dang dé-pön chu-nyi so-sö**

Behind them are the sixteen Bodhisattvas, and further behind are the ten worldly protectors and the twelve leaders of the Yakshas,

श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं

श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं श्वद्वयं

**khor-dang che-pa**

**Go-zhi-la gyal-po chen-po zhi-dang che-pa'i ne-sum yi-gé-sum dang**

each with their own retinue. The four gates of the mandala are guarded by the four Great Kings and their retinues. Light radiates from the three letters<sup>8</sup> at the three places<sup>9</sup> and

ဗုဒ္ဓရာဇ်နှင့် နန်းနှင့် နန်းနှင့်

ရှေ့နှင့် နန်းနှင့် နန်းနှင့်

tuk-ka'i HUNG-le ö-trö-pe

Shar-chok-kyi Sang-gye so-sö zhing-kham-ne

from the HŪM in all their hearts inviting the Buddhas in the Eastern direction to come from their Buddha-fields.

ယောက်နှင့် နန်းနှင့် နန်းနှင့် နန်းနှင့်

Yé-shé-pa pak-tu-mé-pa chen-drang-ne dag-dun nam-la tim-par-gyur

In this way, innumerable Wisdom Deities dissolve into the front- and self-generated Medicine Buddhas.

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ရှေ့နှင့် နန်းနှင့် နန်းနှင့် နန်းနှင့်

HUNG Men-la che-gye lha-tsok ma-lü-pa

Ne-dir chen-dren chin-chen bab-tu-söl

HŪM You, the eight Medicine Buddha companions and hosts of deities without exception, having been invited to this place, may your blessings rain down.

နှေ့နှင့် နန်းနှင့် နန်းနှင့် နန်းနှင့်

နှေ့နှင့် နန်းနှင့် နန်းနှင့် နန်းနှင့်

Kal-den de-den dag-la wang-chog-kur

Lok-dren tshé-yi bar-che sel-du-söl

May you bestow the Supreme Empowerment upon the fortunate and faithful ones, like myself. May you expel obstacles that lead us astray and threaten our lives.

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NAMO MAHĀ BHAISHANJYE SAPARIWARA VAJRA SAMAYA JA JA VAJRA SAMAYA TISHTHA LHAM

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OM HŪM TRĀM HRĪH ĀH ĀBHISHINCCHA HŪM

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ရှေ့နှင့် နှင့် နှင့် နှင့် နှင့် နှင့် နှင့် နှင့်

HUNG Mé-tog dug-pö mar-mé-dri Zuk-dra dri-ro rek-cha-chö

HŪM I offer to the Deities flowers, incense, lamps, perfume, forms, sounds,

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နန်းနှင့် နန်းနှင့် နန်းနှင့် နန်းနှင့် နန်းနှင့်

Dag-gi lha-la chö-pa-bul

Dag-chag tshog-nyi dzog-par-sho

fragrances, tastes, tactiles and all phenomena. May we accomplish the two accumulations.

(Offering Mantra)

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OM VAJRA ARGHAM PĀDYAM PUSHPE DHŪPÉ ĀLOKÉ GANDHÉ NAVIDYÉ SHABDA

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RUPA SHABDA GANDHÉ RASA SAPARSHÉ PRATÍCCHA HŪM

ਨੂੰ ਏਗਣੀਸਾਗਤੋਚੁਨਾਵਕੁਦਦ੍ਰਿਂ ਗਤੋਚਕਣਾਕੁਵਾਚੁਦਨਾਵਨੀਸਾਗਿ

HUNG Ta-shi tso-wo dze-gye-dé Tso-chog gyal-po yung-kar-sog  
HŪM I offer to the Deities the Eight Principal Auspicious Substances,<sup>10</sup> such as  
ਏਗਣੀਸਾਲ੍ਲਾਵਾਮਕਦਿਸਾਵਨੁਗਿ ਕੰਸ਼ਾਸਾਗਨੀਸਾਚੁਦਨਾਵਨੀਸਾਗਿ  
Dag-gi lha-la chö-pa-bul Tshog-nyi yong-su dzog-par-sho  
the Supreme Royal white mustard seed and others. May the two accumulations be  
thoroughly perfected.

ਏਨ੍ਹੋਵੰਅਸ਼ਨੀਕੁਨੂੰ

MANGALAM ARTHA SIDDHI HŪM

ਨੂੰ ਏਗਣੀਸਾਗਤੋਚੁਨਾਵਕੁਦਦ੍ਰਿਂ ਗਤੋਚਕਣਾਕੁਵਾਚੁਦਨਾਵਨੀਸਾਗਿ

HUNG Ta-shi tso-wo tak-gye-dé Tso-chog gyal-po bum-pa-sog  
HŪM I offer to the Deities the Eight Principal Auspicious Symbols,<sup>11</sup>  
ਏਗਣੀਸਾਲ੍ਲਾਵਾਮਕਦਿਸਾਵਨੁਗਿ ਸੇਮਚਾਕੰਸ਼ਾਸਾਗਨੀਸਾਚੁਦਨਾਵਨੀਸਾਗਿ  
Dag-gi lha-la chö-pa-bul Sem-chen tshog-nyi dzog-par-sho  
such as the Supreme Royal Vase and others. May all beings accomplish the two  
accumulations.

ਏਨ੍ਹੋਵੰਗੁਣੁਨੂੰ

MANGALAM KUMBHA HŪM

ਨੂੰ ਦੰਦਾਚੁਕਣਾਗਤੋਚੁਨਾਵਕੁਦਦ੍ਰਿਂ ਗਤੋਚਕਣਾਕੁਵਾਚੁਦਨਾਵਨੀਸਾਗਿ

HUNG Dö-yön tso-wo rin-chen-dun Tso-chog gyal-po nor-bu-sog  
HŪM I offer to the Deities the sense-pleasures and the Seven Principal Jewels,<sup>12</sup>  
ਏਗਣੀਸਾਲ੍ਲਾਵਾਮਕਦਿਸਾਵਨੁਗਿ ਏਗਣੀਕੰਸ਼ਾਸਾਗਨੀਸਾਚੁਦਨਾਵਨੀਸਾਗਿ  
Dag-gi lha-la chö-pa-bul Dag-ni tshog-nyi dzog-par-sho  
and others such as the Supreme Royal Jewels.<sup>13</sup> May my two accumulations be  
completed.

ਓਮਾਨੀਚੁਨੂੰ

OM MANI RATNA HŪM

ਨੂੰ ਗੁਰਾਣੀਗਤੋਚੁਨਾਵਕੁਦਦ੍ਰਿਂ ਰੀਚਾਲੀਵਿਚਾਲੀਵਿਚਾਰਨਾਵਨੀਸਾਗਿ

HUNG Kun-gyi tso-wo ri-rab-ling Ri-rab ling-zhi ling-tren-che  
HŪM I offer to the Deities the foremost of all offerings, such as Mount Meru

ପଦା'ଶୀଶ'ଭ୍ରାତା'ମହିଦ'ପ'ରତ୍ୟୁଷଃ ॥ ୫ ॥  
କେଶା'ଶନ୍ତି'ଶ'ପ୍ରଦା'ଶୁଦ୍ଧି'ଶା'ପରିଷରଃ ॥

## Dag-gi lha-la chö-pa-bul

## **Tshog-nyi yong-su dzog-par-sho**

with the four continents and the sub-continents. May the two accumulations be thoroughly perfected.

## ၁၁၁

# ॐ रत्ना मण्डला हुम्

ବୁଦ୍ଧଃ ସଦ୍ଗାନ୍ଧିଶାନ୍ତିଭ୍ୟବ୍ୟକ୍ତିକମ୍ପଶ୍ରୀଶଃ । ସଦ୍ଗାନ୍ଧିଶାନ୍ତିଭ୍ୟବ୍ୟକ୍ତିକମ୍ପଶ୍ରୀଶଃ

**HUNG Dag-gi dri-den dri-chab-kyi Dé-shek ku-la ku-trü-sol**

**HŪṂ** With my perfumed bathing water, may you, the Tathagata, bathe your body.

**Lha-la dri-ma mi-nга-yang Dig-drib dag-pa'i ten-drel-gyi**

Although you are immaculate, may you do this as an auspicious sign for the purification of our sins and obscurations.

ॐ सर्व तथागत अभिषेकता समय श्रीये हुम्

**HUNG Re-kar jam-dri den-pa-yi      Gyal-wa'i ku-nyi chi-war-gyi**

**HŪM** With this soft white perfumed cloth may you, the Victor, dry your body.

ଶ୍ରୀପାତ୍ରିଶାର୍ମୀମନ୍ଦରାଯନ୍ଦୀଃ ଶ୍ରୀପାତ୍ରିଶାର୍ମୀମନ୍ଦରାଯନ୍ଦୀଃ

**Lha-la dri-ma mi-nga'-yang Dug-ngel drel-wa'i ten-drel-gyi**

Although you are immaculate, may you do this as an auspicious sign for our freedom from suffering.

## ԱՐԴՅՈՒՆԱՎԱՐ

# OM KĀYA BISHVA DHANI HŪM

**HUNG Na-za' dzé-den ngur-mig-di      Gyal-wa'i ku-la sol-war-gyi**

**HŪM** May these beautiful saffron robes clothe the Victor's body.

**Ku-la sil-wa mi-nga-yang**      **Trag-dang pel-wa'i ten-drel-gyi**

Although your body is not cold, may you do this as an auspicious sign of our radiance increasing.<sup>14</sup>

## ଓঁ পঁ পঁ পঁ

ॐ वज्रा वस्ता अह हुम्

ଶ୍ରୀ ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ ପରିବାର

**HUNG Ku-dog bei-dur-ya-yi ri-wo-dra Dro-wa sem-chen ne-kyi dug-ngel-sel**

**HŪṂ** You, whose body has the complexion of the color of the Vaidurya Mountain, may you remove sickness and suffering from beings.

শুদ্ধকৃষ্ণসেৱা দ্বাৰা প্রকৃত শুদ্ধি পূর্ণ হৈ আসিব। এই পূর্ণ শুদ্ধি পূর্ণ পূর্ণ হৈ আসিব।

**Chang-chub sem-pa' gye-kyi khor-gyi-kor**      **Rin-chen men-dzin lha-la chag-tshal-tö**

To you, who is surrounded by an entourage of the eight Bodhisattvas, the deity who holds the precious medicine, I prostrate and offer praise.

ପାହାନ୍ତିରେ ପାହାନ୍ତିରେ ପାହାନ୍ତିରେ ପାହାନ୍ତିରେ ପାହାନ୍ତିରେ

**Tshen-leg Rin-da Ser-sang Nya-ngen-me Chö-drag Gya-tsho Chö-lo Shakya-tub**

To Tsen-lek,<sup>15</sup> Rin-da,<sup>16</sup> Ser-zang,<sup>17</sup> Nya-ngen-me,<sup>18</sup> Chö-drak Gyatsho,<sup>19</sup> Chö-lo,<sup>20</sup> and Shakyamuni,

Dam-pa'i chö dang sem-pa' chu-drug sog      Kön-chog rin-chen-sum-la chag-tshal-tö

the Holy Dharma, the sixteen Bodhisattvas and others, to the Three Precious Jewels, I prostrate and praise.

**Tshang-dang gya-chin gyal-chen chog-kyong-chu Nö-jyin de-bön chu-nyi yog-dang-che**  
To you, who are surrounded by Brahma, Indra, the guardian Kings of the ten directions, the twelve  
Yaksha leaders with their retinues,

**Lha-mi men-gyi rig-dzin drang-song-che Du-tsi men-gyi lha-la chag-tsal-tö**

gods, humans, Vidyadharas of medicine, the Rishis and their retinues, to the Deities who bestow the medicinal amrita, I prostrate and offer praise.

## Dag-dun thug-kar HUNG-la ngag-treng-gi kor-war

Then, at the heart of the front-generated and self-generated Medicine Buddhas, the mantra garlands rotate around the **HŪṂ** syllables (*in the clockwise direction*).

## *Mantra Recitation*

TAYATA OM BEKANZE BEKANZE MAHA BEKANZE RADZA SAMUDGATE SOHĀ

**TADYATĀ OM BHAISHAJYE BHAISHAJYE MAHA BHAISHAJYE RAJA SAMUDGATE SVĀHĀ**

*(repeat as many times as possible)*

### *Confession. Dedication and Aspiration Prayer*

**Dig-tung kun-shak ge-wa chang-chub-ngo Ne-dön duk-ngel drel-wa'i ta-shi-sho**

I confess all misdeeds and downfalls, and dedicate all virtues to enlightenment. May there be good fortune of freedom from all illnesses and suffering.

ଶ୍ରୀଶର୍ମାଶର୍ମୀ

ବିଶ୍ୱାସାର୍ଥୀଙ୍କରୁ ପାଇଁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ

*(Prayer of Dismissal)*

## **Jig-ten-pa-nam rang-ne VAJRA MUM**

All worldly deities, return to your natural abode: **VAJRA MUM**.

## ଆନନ୍ଦମୁଦ୍ରାପତ୍ରରେ

## Ye-she dam-tshig lha-nam dag-la-tim

## Ka-dag kun-zang long-du É MA HO

All Wisdom and Samaya deities, may you all dissolve into me. And I dissolve into the vast expanse of all goodness and primordial purity. How wonderful!

## A Short Prayer to the Medicine Buddha

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## Chom-den-de Dé-zhin-sheg-pa Dra-chom-pa Yang-dag-pa Dzog-pa'i-sang-gye

The Bhagavan, the Tathagata, the Arhat, the Perfectly Enlightened Buddha,

**Men-gyi-la BEIDURYA Ö-kyi Gyal-po-la Chag-tshal-lo**  
the Medicine Buddha, the King of Vaidurya Light, I prostrate to you.

This text is an ornament that is the mind treasure compiled from the Cycles of Celestial Teachings arranged by Raka-AseU. If there are any mistakes, I confess them before the Deity. By the virtue of writing this text may all the sickness of beings be ended and may they quickly reach the level of Medicine Buddha. Although the Sutra rite has the Bathing Prayer, the prayer is not necessary in this practice because it belongs to the tradition of the Highest Yoga Tantra Yoga. The benefits of regular meditation on this rite are as follows:

- (1) If one is ordained (monk or nun), then one's moral conduct progresses and does not regress.
- (2) But even if one has broken one's precepts, through the practice of this rite until the obscurations are purified, one does not fall into the 117 lower realms.
- (3) When all the negative karma that causes one to reborn in hell, as a hungry ghost, or as an animal has been purified, by practicing this ritual, one is not born in any of these realms.
- (4) But even if one is born into such a realm, one is immediately released and reborn into one of the higher realms, and from there one progresses by stages to Buddhahood.
- (5) Even in this life one will obtain food, clothing, etc., without trouble.
- (6) All causes of harm such as sickness, evil spirits, and malevolent demons, the king's sentence, etc., are pacified.
- (7) One is guarded and protected by Vajra Pani, Brahma, Vishnu, the Four Great Kings, the Twelve Great Yakshas Leaders with their seven hundred thousand retinues.
- (8) One is freed from all causes of harm like the eighteen causes of untimely death, enemies, wild animals, etc.

(9) All of one's wishes will be completely accomplished, and one receives other inconceivable benefits as explained in the two extended Medicine Buddha sutras.

In the great monasteries such as Chang Dam-ring Pel-khor Cho-de and other philosophical institutes, where scholars critiqued most teachings and were not easily appeased, only this practice was widely used as a longevity ceremony and obstacle-removing ritual for the deceased. This Medicine Buddha practice was also performed before the Jowo Statue at Lhasa, the Vajra Seat in Tibet, and the Great Enlightened One at the Samye Monastery. When one really has faith, there is no rite of greater benefit than that of the Medicine Buddha. There are many extended and abridged versions, but this one has the least words while still containing all the essential elements. Since it is in the Highest Yoga Tantra Tradition, there is no need to do purification practices; and because one can make mind-emanated offerings, even though one makes no torma offerings, the practice includes all that is necessary.

### **Preface**

Compiled by Lama Karma Chagmey (RakaAse; 1613-1678), this meditation ritual, 'The Medicine Buddha Practice called the River of Vaidurya compiled from Cycles of Celestial Teachings, an appendix to the Mind Treasure, Luminous Space of the Mind,' is also known as Gong-ter Thug-kyi Long-sal-gyi Zur-gyan Nam-cho Nyi-ne Zur-du Drig-pa Men-la'i Cho-ga Vaidurya'i Chu-gyun Zhug-so (dGongs gTer Thugs kyi kLong gSal gyi Zur rGyan Chos Nyid Nas Zur Du bsGrigs Pa sMan bl.a'i Cho Ga Be Du Rya'i Chu rGyun bZhugs So). To facilitate the practice of Medicine Buddha by members of the Sakya Monastery of Tibetan Buddhism in Seattle, Washington, this text is revised and published with the Tibetan, English phonetics, and English translation combined. By the merit of this deed, may the excellent benefit and great joy of the Doctrine arise in all beings.

Sakya Phuntso Phodrang Dagmo Jamyang Palmo  
on the 26th Day of the 5th Month in the Water Male Horse year,  
the 2129th year of the Tibetan Astrological Historical Calender,  
A.D. July 6, 2002.

### **Translator's notes**

In the title of this practice 'The Medicine Buddha Practice called the River of Vaidurya compiled from Cycles of Celestial Teachings', an appendix to the Mind Treasure, Luminous Space of the Mind,' the term Vaidurya is left in the original Sanskrit because there are several translations and interpretations possible. According to Tibetan practitioners, Vaidurya is a precious gem sky-blue in color and crystalline in appearance, an interpretation consistent with the Chinese religious commentaries. Vaidurya was previously translated as Lapis Lazulis, an azure blue opaque gem that is a silicate mineral with iron pyrite. Recently it has been translated as Beryl, beryllium alumina silicates that are crystalline and exist in various colors. In particular, the blue Beryl is called aquamarine. Another translation is Cat's Eye, or chrysoberyl, a beryllium aluminate crystal that also exists in many colors. Alternatively, the Chinese secular commentaries explains that Vaidurya is a blue ceramic material (aluminum potassium silicate) used as tiles in imperial structures.

### **Acknowledgement**

I wish to thank Ven. Dhongthog Rinpoche for editing the Tibetan text, Dr. David S.W. Lim for the English translation and typesetting, and Ms. Gillian M. Teichert and Dr. Jeffrey Schoening for proofreading the English text. I would also like to thank Mr. Rennie Da Silva for liaison and coordination with our sponsor. Most important of all, I am very grateful for the sponsorship of Suncolor Printing Co. Ltd for making this publication possible. I would like to dedicate the merit of this publication to my Lamas and all teaching holders, and I hope that this practice will be beneficial to all beings, especially those who are medical professionals and healers, and their patients.

Jamyang D. Sakya  
A.D. July 6, 2002

Published by: Sakya Monastery of Tibetan Buddhism,  
108 N.W. 83rd Street,  
Seattle, WA 98117 U.S.A.

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