

A Short Practice of Medicine Buddha

By Kathy Wesley. Based on teachings from Thrangu Rinpoche and Khenpo Karthar Rinpoche. Last revised 12.15.07

First, calm the mind by doing a little silent sitting meditation practice.

Second, visualize yourself as Medicine Buddha, sitting on a lotus and moon. Imagine that in front of you is another Medicine Buddha, also sitting on a lotus and moon. Surrounding the Medicine Buddha in front of you are his retinue of seven other Medicine Buddhas, as well as countless other buddhas and bodhisattvas. Everything you visualize should be seen as being made of light and be non-solid, like a rainbow in the sky.

Then, recite the Refuge and Bodhicitta prayer as follows, three times:

HUNG KUN DOK BEN DUR YA YI RI WO DRA HUNG

Your body the color of a mountain of lapis lazuli,

DRO WA SEM CHEN NAY CHI DU NGAL SEL

You dispel suffering of disease from all sentient beings.

CHANG CHUB SEM PA JAY CHI KOR JI KOR

Your retinue of eight bodhisattvas surrounds you.

RIN CHEN MEN DZIN LHA LA CHA TSAL TÖ

I praise and pay homage to the Deity
who holds the Precious Medicine.

(repeat 3 times)

Taking refuge ensures that your practice follows the correct path of dharma; cultivating the bodhicitta attitude (wishing to gain enlightenment to benefit others) ensures that your practice will not be limited, but will be vast.

Next, recite the Medicine Buddha mantra at least 108 times:

TAYATA OM BEKENDZE BEKENDZE MAHA

BEKENDZE RADZA SAMUDGATE SO HA

(recite many times)

While you are reciting the mantra, visualize as follows:

In your heart as the Medicine Buddha is a flat moon disk. On the center of this disk is the seed syllable of the Medicine Buddha, HUM, surrounded by the syllables of the Medicine Buddha mantra. If you have trouble seeing Tibetan syllables, you can see the seed syllable as a small sphere of lapis lazuli colored light and the mantra as a circle of lapis lazuli beads surrounding the sphere. Remember, these are all made of light and are not solid.

Imagine that many-colored light rays come from the mantra and seed syllable in your heart travels out to the Medicine Buddha in front of you. These light rays touch his heart, awakening his compassion.

Then, from the heart of the Medicine Buddha in front of you, many-colored light rays travel out to the realm of the actual Medicine Buddha. The light rays make offerings to the Medicine Buddha and his retinue of awakened beings. These offerings awaken their compassion and remind them of their promises and aspirations to benefit all sentient beings.

The actual Medicine Buddha sends blessings down from his heavenly realm, and they shower like snowdrops onto you, as well as the Medicine Buddha in front of you.

The blessings of the Medicine Buddha's body comes in the forms of small and large Medicine Buddhas.

The blessings of the Medicine Buddha's speech comes in the forms of strings of his mantra

The blessings of the Medicine Buddha's mind comes in the form of his begging bowl (which is filled with the nectar of wisdom and healing) and the arura medicine plant (a small fruit that is pictured as being held in the Medicine Buddha's hand).

Think that as you receive these blessings, they wash away all of your negative karma, all of your illness,

and all of your ignorance and confusion. Think then that the blessings give you peace, health, happiness, contentment, and all the qualities you feel you need, such as courage, wisdom, compassion, patience, etc.

If you are doing this practice for another person, see the blessings raining down on that person.

If steps 2, 3, and 4 are difficult, then you can do another visualization instead:

Alternate visualization

Visualize a small form of the Medicine Buddha, no more than four finger-widths high, in the part of your body (or the body of another person) that is injured or afflicted with illness. Imagine that this little form of the Medicine Buddha gives off the nectar of healing and wisdom, and that it eliminates the illness and gives health, happiness, qualities, and wisdom.

After you have finished the visualization and mantra recitation, dedicate the merit as follows:

SEM CHEN NAY PA JI NYAY PA

May the many sentient beings who are sick

NYUR TU NAY LAY TAR JUR CHIK

Quickly be freed from sickness

DRO WAY NAY NI MA LU PA

And may all the sicknesses of beings

TAK TU JUNG WA MAY PAR SHOK

Never arise again.

Pray that you and all beings be freed from illness and confusion. This ends the practice.

