

The Sadhana of the Medicine Buddha, by H.H. Dudjom Rinpoche

All beings are tormented by sufferings in Samsara – externally by physical sickness and internally by emotional disturbances and mental problems. In order to help free others from these sufferings, as well as ourselves, we need to take refuge in the Medicine Buddha.

In order to do the practice of the Medicine Buddha, first take refuge in the Buddha as the ultimate protector, in the Dharma as the path of liberation, and in the Sangha as the companions on the way.

Repeat the Refuge Prayer three times with the image or visualization in front or above.

Homage! Myself and the limitless sentient beings without exception take refuge in the Medicine Buddha, the Triple Gem.

I will liberate all sentient beings equal to the sky, who have been our parents, to the stage of the Medicine Buddha.

Repeat the Four Boundless Meditations three times.

May all beings have happiness and the cause of happiness.

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

May they never be separated from the Supreme Happiness which is free from suffering

May all leave attachment to dear ones and aversion to others and live believing in the equality of all who live.

As we are all the Primordial Buddha, we have the essence of Buddha Nature. Realizing this, *relaxing* in the natural state is the absolute way of taking refuge and generating Bodhicitta (the mind of enlightenment). When doing the practice, be free of subject, object, and action.

From the voidness, before our mind gets interrupted by other thoughts, we should form the intention to do the practice of the Medicine Buddha.

Preparing to welcome the Buddha, we should gather offerings. Imagine all the nice and beautiful things that exist in the form of offerings. Offer these to the Medicine Buddha. Now begin to practice. Consider the place of meditation as a Buddha Field. The landscape is extremely beautiful. All of space is filled with rainbows. There are gods and goddesses holding offerings (sounds, tastes,... objects of the five senses) for the Buddhas.

Visualize a vast throne in the center of the Buddha Field. Upon that is a vast thousand-petalled lotus. Upon the lotus is a moon disc and upon that the Medicine Buddha. The Medicine Buddha is blue in color and is in the lotus posture. His right hand, in the gesture of granting wishes, holds the Arura fruit (Myrobalam).

His left hand, in the gesture of meditation, holds the begging bowl filled with medicinal nectars. He is surrounded by the eight Bodhisattvas, et al. With the major and minor marks of full enlightenment, wearing the three monastic robes, the Medicine Buddha, as an object of concentration, appears in translucent rainbow light.

With the thought of inviting Him from the Buddha Field to become one with our visualization, make offerings with what we have prepared and blessed. Although Buddhas don't need anything, we make offerings in order to accumulate merit.

Repeat the Seven Branch Offering; recite prayers; do prostrations.

LAMA TONPA CHOMDANDE DESHINSHEGPA
 DRACHOMPA YANGDAGPAR DZOGPAI SANGYE
 MANGYILHA VAIDURYA OD KYI GYALPO
 LA CHAG TSHAL LO CHOD TOD KYAB SU CHIO*

Repeat as many times as possible.

(* for the translation of the Invocation and mantra, see the two pages that follow this sadhana)

OM NAMO BHAGAVATE BHAISHAJYE GURU VAIDURYA
 PRABHARAYAYA TATHAGATAYA ARHATE
 SAMYAKSAMBUDDHAYA TADYATHA OM
 BHAISHAJYE BHAISHAJYE MAHA BHAISHAJYE
 RAJA SAMUDGATE SVAHA

or

BHAISHAJYE BHAISHAJYE MAHA BHAISHAJYE
 RAJA SAMUDGATE SVAHA

Phonetic key of Tibetan Pronunciations:

Teyatha Om Baikanze Baikanze Mahabaikanze Radza Samungate Soha

Although all the Buddhas have the same nature, each has a particular power. When we recite the mantra, rays of light emanate from the heart of the Buddha, like a hundred rising suns, curing all the diseases and obscurations of the beings, and even their causes. By the power of this practice, by the power of the Medicine Buddha, may all suffering and problems be removed.

Recite while concentrating on the rays of light. At the end of the practice, by the power of these rays of light, sufferings are completely removed, like darkness is dispelled by a torch.

At the end of the recitation of mantra, be free of the concept that beings and Buddhas are different. Buddhas and beings all dissolve in emptiness, as water dissolves in water, as space in space. Remain in the inexpressible

state, which is free from thoughts and concepts, mingling with the nature of Buddha's body, speech and mind.

At the end of the practice, when we arise from meditation, free from notions or concepts, share the merit with all beings.

Meaning of the words of the invocation and the mantra, as provided by
Frederika Fairchild

LAMA	Guru
TONPA	Teacher, 'One who Knows'
CHOM-DAN-DE	Destroyer of demons Possessing the Enlightened Qualities, Gone Beyond, Transcending duality
DESHINSHEGPA	Thus Come, this Gone
DRACHOMPA	Destroyer of the enemy (ego)
YANGDAGPAR DZOGPAI -	Exceedingly pure, Fully Perfected
SANGYE MANGYILHA -	Medicine Buddha
VAIDURYA	Blue Diamond
OD KYI GYALPO	King of Luminosity
LA CHAG TSHAL LO	To you I prostrate,
CHOD TOD	Make offerings, Praise
KYAB SU CHIO	and go for refuge

There are two versions of the Medicine Buddha Mantra presented in the root text. The first is more elaborate and the second is more essential. The first mantra is usually recited as a prelude before beginning the second mantra. If you are unfamiliar with tantric practice, it is recommended that you simply recite the second mantra, and do so as many times as possible.

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 PRABHARAYAYA TATHAGATAYA ARHATE
 SAMYAKSAMBUDDHAYA TADYATHA OM
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Meaning of the Words in the Mantra

OM	Auspicious in the beginning Seed syllable of the Body of all Buddhas
NAMO	Homage
BHAGAVATE	Buddha (epithet for)
BHAISHAJYE	Medicine, Healing

GURU	Guru
VAIDURYA	Lapis Lazuli, blue diamond
PRABHARAYAYA	King of Light
TATHAGATAYA	Thus Gone
ARHATE	Killed the enemy, ego
SAMYAKSAMBUDDHAYA	- Totally Perfected Buddha
TADYATHA	In such a manner as follows
OM	(same as above)
BHAISHAJYE	Medicine, Healing, Cure
BHAISHAJYE	Medicine, Healing, Cure
MAHA BHAISHAJYE	Great Medicine
RAJA	King
SAMUDGATE	Crossed the Ocean (of Samsara)
SVAHA	Receiving the blessings of all Buddhas