

The Healing Buddha Section

Why the Buddha is Regarded as the Supreme Healer

The Meaning of the Praise and Mantra of Medicine Buddha, by Lama Zopa Rinpoche

The Healing Buddha – A Practice for the Prevention and Healing of Disease, composed and translated by Lama Thubten Zopa Rinpoche

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Heal Your Mind and Body, by Lama Zopa Rinpoche

A teaching on Medicine Buddha, by Zazep Tulku

A video of this teaching can be found [here](#).

On Visualization, Receiving the Healing Buddha's Blessings_by Zasep Rinpoche

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

From the Teachings on Mahamudra and Medicine Buddha, by Lama Lodu Rinpoche, Healing Arts Center, St. Louis, August 30th, 2012

A video of this teaching can be found [here](#), and a longer transcript can be found [here](#).

His reciting the Healing Buddha Mantra can be heard [here](#).

All the mantras listed here can be downloaded, and played continuously, so we can listen to them while we meditate, or do other things, or while we sleep. This is very beneficial. The videos also can be played on a loop.

Here is a [video](#) upload with Lama Zopa Rinpoche reciting the Medicine Buddha mantra, and here is [the mp3](#).

I find [this video](#) delightful as well, rejuvenating, and uplifting;

and here is [the mp3](#).

The Dalai Lama: [video](#); [audio](#)

A Healing Buddha Practice; My commentary to this can be found [here](#).

Here is a video with a recitation of [The Medicine Buddha Sutra](#), and here is [a pdf of that text](#).

A Youtube playlist of Guided Meditations and Teachings on Healing can be found [here](#).

Why the Buddha is Regarded as the Supreme Healer

To my mind, there are two reasons why the Buddha has been regarded throughout time as the Supreme Healer:

The first is that the Buddha saw not only suffering, but its causes as well, rooted in ignorance, and, from his very first talk, proposed a remedy to *all suffering*. By developing the wisdom of insight into our own nature, the Buddha taught that we can become free from all karma and delusions, and all harm. This is a radical proposition that, over two millennia, many have investigated and verified.

If a person goes to an ordinary doctor, with one problem or illness, that is what they will be treated for. By comparison, it is said that this profound remedy goes to the cause of the entire range of our sufferings. Next to a medical model that treats only one symptom, or a few symptoms, this is vastly different, as it goes unimaginably further. It aims to cure all the oceans of samsaric sufferings, over countless lifetimes, that living beings experience.

A second reason why the Buddha has been thought of as the Supreme Healer is the scope of the enlightened person's concern, which includes every aspect of our life, health and well being, from the material and psychological, to the most subtle, spiritual levels. It is care that is comprehensive, all inclusive, and it is for all living beings. It is this range, the depth as well as this breadth of love and compassion, that distinguishes the Buddha.

Over two millennia, then, born of wisdom and compassion, many Skillful Means have been developed by the followers of the Buddha, and those with realizations, to meet the needs of beings.

These methods are what are offered in the Traditions.

There are many ways for the Divine Light and Healing Energy to pour into this world. If we feel we have an affinity with these teachings, we are invited to try these methods and see if they work for us. When we do, we may have the experience that we are supported as well by all the great pure energy of the Saints and Noble practitioners of the Lineages.

All of this has its source in the life of wisdom and compassion of the Founder. All of these teachings and practices can be seen as the continuation of activity of that realized life. And so I join my voice with those of the past and present, and sing with them, as part of one traditional verse of praise:

*Homage to the Completely Perfected, Fully Awakened Being,
the Supreme Guide*

*Homage to the Fully Awakened One, The Glorious Conqueror,
the Subduer from the Shakya Clan*

And, from the Seventh Dalai Lama:

*Honor to Buddha, the supreme sage,
the cosmic overlord who awakens
all beings from drunken ignorance
by manifesting the hundredfold light
of truth's brilliant door.*

May all the benefit that can come from healing practice
be received by all living beings,
each according to their need,
and, in whatever way I can, may I be the cause of that

- From A Collection of Buddhist Healing Prayer and Practices

The Meaning of the Praise and Mantra of Medicine Buddha

Edited and condensed from a talk during Medicine Buddha Puja
by Lama Zopa Rinpoche, Land of Medicine Buddha, 28 July 2001

*To the Bhagawan with equal compassion for all
Whose name when just heard dispels lower realms' suffering
Dispeller of disease and the three poisons
I prostrate to Medicine Buddha Lapis Light.*

tayatha om bekindze bekindze maha bekindze radza samudgate soha.

The Fifth Dalai Lama explains that the first verse expresses what Medicine Buddha is and talks about the qualities.

Bhagawan means “Destroyer Qualified Gone Beyond One” or Chom Den De in Tibetan. “Destroyer” means not only destroyer of one’s own gross and subtle defilements, the delusions, but also destroyer of other sentient beings’ delusions and defilements. “Qualified” refers to six qualities. “Gone Beyond” means gone beyond the oceans of samsaric suffering.

“With equal compassion for all” means Medicine Buddha’s compassion is equal towards all sentient beings, there are no discriminating thoughts. Buddha doesn’t just help those who have faith in him. Medicine Buddha has compassion to every single living being, equally-and that includes us.

Then, “Whose name when just heard dispels lower realms’ suffering”.

Any living being who hears the name of Medicine Buddha never gets reborn in the lower realms-that’s the benefit, the power of just hearing the name, the mantra. The reason there is so much power is due to Medicine Buddha’s compassion. In the past when he was a bodhisattva he made so many prayers and dedications with strong compassion for his name to be wish fulfilling, to bring happiness.

When he became enlightened, one of the ten powers of a Buddha is the power of prayer – that means that all the prayers that have been made get fulfilled. So it is extremely important in our daily life to practice Medicine Buddha and to chant his name for the animals. It's an unbelievably easy way to liberate yourself and to help others too.

Medicine Buddha practice also purifies any broken vows, like Pratimoksha vows, or precepts. It is very powerful for purification and for healing sickness. Normally people think that Medicine Buddha is for healing but it's not only that, it's also very powerful for purifying negative karma and very powerful for success. The Medicine Buddha practice is so precious. It seems that you can do Medicine Buddha Puja for ANY purpose, ANY problem, ANYTHING. You can use the Medicine Buddha practice for any kind of problem, for court cases, to stop wars, to stop violence, anything. It is very good for business, for mothers who are pregnant to give birth successfully, anything.

The practice can be done for anything. It is very powerful for success and of course the most important success is to have the realizations of the Lam Rim, the path to enlightenment: to realize emptiness, develop wisdom, bodhicitta and guru devotion – to be able to give extensive benefit to other sentient beings.

“Dispeller of disease and the three poisons” – the three poisons are ignorance, hatred and attachment, the sicknesses of the mind from which come the physical sicknesses-cancer, depression, etc.

“I prostrate to Medicine Buddha Lapis Light.”

Medicine Buddha's mantra is: tayatha om bekindze bekindze maha bekindze radza samudgate soha.

Tayatha – means “like this”.

Om – is composed of the three pure sounds A U and MA, which signifies one's own body, speech and mind that get transformed into the vajra holy body, speech and mind.

Then bekindze bekindze -“eliminating pain, eliminating pain”. What eliminates pain is medicine. This pain is not ordinary pain – even animals do not want to experience that. The first eliminating pain is true suffering, the second is the true cause of suffering. The medicine that eliminates pain is first the graduated path of the lower capable being, and second the graduated path of the middle capable being.

Then maha bekindze -“the great eliminating pain” is the graduated path of the higher capable being, which eliminates the subtle defilements.

So bekindze bekindze maha bekindze contains the whole path to enlightenment, the ultimate medicine.

Radza – is king.

Samudgate – (ocean of goodness)

Soha – to establish the foundation in the heart, the blessing, the devotion from which the realization comes.

By actualising the meaning of the path contained in bekindze bekindze maha bekindze, the whole Lam Rim, you cease the defilements, gross and subtle, and purify the ordinary body, speech and mind into the vajra holy body, speech and mind. After this you are able to do perfect works for other sentient beings.

The Healing Buddha

A Practice for the Prevention and Healing of Disease

Translated and composed by Lama Thubten Zopa Rinpoche

Motivation

No matter what you do, it is essential to generate a positive motivation. Therefore, think as follows:

"The purpose of my life is to free all living beings from all their problems and the causes of these problems, which are in their minds, and to bring all beings peace and happiness, especially the peerless happiness of full enlightenment, which they desperately need. For me to be able to do this, my mind and body must be perfect, pure and healthy. Therefore, to benefit living beings equal to extent of space, I am going to practice this healing meditation."

Meditation

Visualize yourself in your ordinary body, with your heart at the center of your chest, inverted, pointing upwards. Inside your heart is a white, eight-petalled lotus. At its center is a moon disc, upon which is seated the Healing Buddha in the aspect of the supreme transformation. His holy body is clear and in the nature of dark blue light, and he holds an arura plant in his right hand and a begging bowl in his left.

In front of the Healing Buddha is the white medicinal goddess, Actualized Wisdom; to his right is the yellow medicinal goddess, Simultaneous Wealth; behind him is the red forest goddess, Peacock's Throat; to his left is the green tree goddess, Radiant One. Each goddess is in the nature of blissful radiant light and has one face and two arms.

An arura plant is in each goddess's right hand, with a vase adorned with various ornaments in the left. The four goddesses sit cross-legged, not in the full vajra position but in the aspect of offering respect to the Healing Buddha.

Then make this request:

O Destroyer, Complete in All Qualities and Gone Beyond (1) and you four medicinal goddesses, please pacify immediately the illnesses that afflict me now and help me avoid all future sickness.

Light rays of the appropriate colour emanate from each of the five deities at your heart. Your heart and body are full of blissful light, which completely purifies all disease, spirit harms, and negative actions and their imprints. Beams of five-coloured light radiate from all the pores of your body, while nectar flows down from the Healing Buddha's begging bowl and the vases held by the four goddesses, completely filling your heart and body. Generate the strong recognition that you have vanquished all disease forever and will never be sick again.

While concentrating single-pointedly on this visualization, recite the short or long Healing Buddha mantra seven, twenty one, one hundred and eight, or more times.

Short Healing Buddha mantra

TAYATHA / OM BEKANDZE BEKANDZE /
MAHA BEKANDZE RANDZE /
SAMUNGATE SOHA

Long Healing Buddha mantra

OM NAMO BHAGAWATE BEKANDZE /
 GURU BENDURYA PRABHA RANDZAYA /
 TATHAGATAYA /
 ARHATE SAMYAKSAM BUDDHAYA / TAYATHA /
 OM BEKANDZE BEKANDZE /
 MAHA BEKANDZE RANDZE /
 SAMUNGATE SOHA

If you are sick, after you have finished reciting the mantra, put some saliva on your left palm, rub it with the tip of your right ring finger, place the tip on this finger at the entrance of your right and left nostrils, where the so-called All-Doing King Nerve can be found, and apply the saliva to the afflicted parts of your body. Then recite as many mantras of the Sanskrit vowels and consonants as possible, along with the mantra of the Heart of Dependent Arising.

Sanskrit vowels

OM A AA I II U UU RI RII LI LII E AI O AU
 AM AH SVAHA

Sanskrit consonants

OM KA KHA GA GHA NGA /
 TSA TSHA DZA DZHA NYA /
 TA THA DA DHA NA /
 TA THA DA DHA NA /
 PA PHA BA BHA MA /
 YA RA LA VA /
 SA SHA SA HA KSHA SVAHA

The Heart of Dependent Arising

OM YE DHARMA HETU-PRABHAVA HETUN TESHAN
TATHAGATO HYA VADAT/
TESHAN CA YO NIRODHA / EVAM-VADI/
MAHASRAMANAH YE SVAHA

This practice, a Dharma treasure (terma) of Padma Sambhava, protects you from both the illnesses troubling you now and those you have yet contracted.

Dedication

Because of all my positive actions of the past, present, and future, which bring happiness, may the ultimate good heart - which cherishes all living beings and is the source of the three-time happiness of myself and others - arise in those minds where it has not yet arisen, and increase in those minds where it already has sprung.

Because of my three-time positive actions and those of all holy beings, whose attitude is the purest, may all the kind father and mother sentient beings have happiness. May I alone be the cause of this, and may the three lower realms be empty forever.

May the prayers of all holy beings - those who dedicate their lives to the happiness of others - succeed immediately, and may I alone be the cause of this.

Because of my three-time positive actions and those of all holy beings, may I achieve the peerless happiness of full enlightenment - the state of mind that is free of all error and complete in all positive qualities - and lead all others to that state.

Colophon

This healing practice was translated by Lama Zopa Rinpoche at Tara Institute, Melbourne, Australia, on September 1, 1991. The Motivational and Dedication have been added to the original text.

Notes

1. An epithet for the Healing Buddha.

Visualization from The Medicine Buddha Sadhana,

translated by Lama Zopa Rinpoche

Granting your request, from the heart and holy body of the King of Medicine, Guru Medicine Buddha, infinite rays of white light pour down completely filling your body from head to toe.

They purify all your diseases and afflictions due to spirits and their causes, all your negative karma and mental obscurations.

In the nature of light, your body becomes as clean and clear as crystal.

The light rays pour down twice more, each time filling your body with blissful clean clear light which you absorb.

You are thereby transformed into the holy body of Guru Medicine Buddha.

At your heart appears a lotus and moon disk. Standing at the center of the moon disk, is the blue seed-syllable HUM surrounded by the syllables of the mantra.

As you recite the mantra, visualize rays of light radiating out in all directions from the syllable at your heart. The light rays pervade the sentient beings of all six realms.

Through your great love wishing them to have happiness, and through your great compassion wishing them to be free from all sufferings, they are purified of all diseases and afflictions due to spirits and their causes, all their negative karma and mental obscurations.

* * *

Simplified Visualization

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.

Healing Your Mind and Body, by Lama Zopa Rinpoche

There is another way to protect yourself from disease. Experience has shown that diseases such as cancer and AIDS occur when your mind is obsessed with sexual desire and so forth. Because of this attachment to worldly pleasure, you create mistaken actions, which harm yourself and others and cause guilt, and as a result, cancer, arthritis, and so forth manifest. All this comes from your own mind's incorrect attitude.

Since all such problems are caused by an undisciplined mind and the actions it creates, one of the most important things you can do is to live a life of moral discipline. Do not deceive yourself by thinking that this is only a religious viewpoint - it is real protection.

For example, if you let your mind go crazy, your life is unprotected. Preventing your mind from going crazy is the way to protect your life. Just see how many problems plague a country where moral discipline is in short supply. The way to protect, or heal your mind and body is to purify the causes of problems that you have already created, which lie in your mind. To do this, you need to practice one or more of the powerful purifying techniques found in Tibetan Buddhism¹.

There are other powerful healing buddhas such as Vajrapani and Logyunma, a female healing buddha in leaf-wearing aspect, who is well-known as an opponent of epidemic disease. I myself have seen ill people recover completely through these two practices.

Another way to bring purity into your life is to make a commitment in front of a holy being such as the Healing Buddha, or any other spiritually advanced being you choose. If you are not interested in making a commitment to enlightened beings and saints, make a commitment to all living beings.

¹ See, for example, Lama Yeshe's The Tantric Path of Purification

The commitment you should make is to not harm others - harming others only harms yourself as well. Commit yourself to avoiding all ten non-virtuous actions, or as many of them as you can.

These Dharma methods are the only true solution. Unless you transform your mind into a positive state through either the external medicine of actions or the internal medicine of meditation, you will be constantly taking medicine and poison at the same time.

I have added this advice because many people, especially in the West, lead such incredibly miserable lives because their minds swings repeatedly from one extreme to the other.

From Medicine Buddha Healing Meditation and Practice, by Zasep Rinpoche

A video of this teaching can be found [here](#).

From :43 to 13:45, lightly edited

I would like to lead a meditation on the Healing Buddha, Lapis Lazuli Light, the Medicine Buddha, and the visualization of light, and recitation of the mantra.

I would like to ask everyone to sit comfortably, on a cushion, or on a chair. Keep your back straight, and relax your body. And then we visualize Medicine Buddha in front of us, Lapis Lazuli Light Medicine Buddha - not too far, and not too close, about one meter from us, in the beautiful blue sky.

Lapis Lazuli Light Buddha is sitting on a lotus cushion, and moon cushion. The lotus cushion is made with lotus petals, white and pink lotus petals, and on top of that, visualize a moon disc, that is horizontal.

The Lapis Lazuli Light Buddha has one face, and two hands, and he is sitting cross-legged, in the Vajra Asana. He is wearing the beautiful robes of a monk, a saffron and burgundy robe. His left hand is in the mudra of meditative equipoise, and is holding a bowl with white nectar inside. His right hand is holding an arura plant. This is also known as myrobalan. It is an arura plant with seeds, and fruit, and some leaves, and a few flowers.

He is the color of Lapis, deep blue. Also imagine that there is light shining behind his body, behind his head, beautiful light, and golden light...

Then, when you visualize Medicine Buddha, imagine that Medicine Buddha *is here* with you, *a real one... he is alive... he is here with us...*

Also, his body's nature is light, and energy, transparent... it is the nature of light, not a solid, material body like our body, but an energy body.

So, first visualize Medicine Buddha, Lapis Lazuli in front of you, and then say the mantra

OM BEKHANDZYE BEKHANDZYE / MAHA BEKHANDZYE
BEKHANDZYE / RADZA SAMUNGATE SOHA

Sometimes this is pronounced

BHAISHAJYE BHAISHAJYE MAHA BHAISHAJYE
RAJA SAMUDGATE SVAHA

Either way is fine. You can say it the way the Tibetans say it, or according to the Sanskrit - it works. It doesn't matter which way. The most important thing is devotion and faith. It always works. It worked in the past, all those thousands of years, right?

So, OM is the beginning of the mantra, invoking the blessings of the body, speech, and mind of Medicine Buddha;

BEKHANDZYE BEKHANDZYE means *Your are the healer, healer*

MAHA BEKHANDZYE, *Great Healer,*

RADZA means 'King' - *You are the King of Healers*

SAMUNGATE SOHA means You help me and purify and heal my body, speech and mind, and liberate me and others from the sea of samsara -

SAMUNGATE

SAMUN is the Sanskrit word for ocean

SAMUNGATE - *You help me to go beyond this ocean of samsara, the ocean of suffering.*

There is so much suffering in this world - it's like an ocean - the suffering of sickness, death, and so on.

So please help me.

SAMUNGATE SOHA (or SVAHA)

SOHA means 'to accomplish'.

So you can say this mantra as much as possible.

You can say it the way I did it, or you can say it quietly.

OM BEKHANDZYE BEKHANDZYE / MAHA BEKHANDZYE
BEKHANDZYE / RADZA SAMUNGATE SOHA

So, you say the mantra first for a while, and then you do the visualization.

Now, the visualization is a very important one.

While you say the mantra, or after you say the mantra, you imagine a beautiful blue light shining from his heart...

and you visualize a small seed syllable HUM or HUNG at his heart, on the moon disc, and blue light emanating from his heart...

The blue light descends... it comes down and first touches your crown, then slowly the blue light descends to the throat, and then to the heart, then completely fills the inside of your body...

And this light is healing light, this light is holy light, this is divine light, and it purifies your entire body, completely purifies...

and your causes of suffering, pain, sickness, disease, are all gone, immediately, they are all gone...

And also you could imagine that you have received healing energy, not only purifying your body, sickness, but you receive healing energy, healing inspiration to heal yourself. You can heal yourself by reciting the mantra. You receive healing confidence in yourself, and you can also do some healing for others.

Then, you say the mantra again. You can sing it the way I did, or you can say it quietly, and this time nectar comes down...

So, Medicine Buddha is holding a bowl in his left hand, and there is white nectar inside, and as you say the mantra, or after you say the mantra, this white nectar comes down and descends from the bowl. It comes to your crown, and then enters into your body, first the crown, then the throat, then the heart, then the navel, and all throughout your body...

And this nectar is medicinal nectar. It has all the properties of medicine, to heal your body, to nourish your body, to renew your body, and to sustain your body.

Imagine white nectar flowing down like a stream of water, or like a waterfall, like water coming down from the rocks, or from the roof when it's raining - like that, visualize beautiful nectar flowing down from the bowl into your crown, and filling your entire body

and immediately you feel very nourished, and you feel very blissful - the Tibetan word is 'Dewa' - You can feel the happiness, you can feel the joy, you can feel the blessing of Medicine Buddha entering into your heart, and into your body...

Now you are also nourished, and you are also protected. Your body is protected, your mind is protected. Your body is protected from external causes of illness, like viruses, germs, or pollution, and so forth.

You have protection. You have energy inside which has resistance, or the power to neutralize any kind of cause of illness in your body. It will neutralize, and it will purify.

And now, at the very end, you imagine the Medicine Buddha becomes very small, as blue light, the size of your thumb, and the small blue light then enters through your crown and moves down into your heart...

That Divine Light, Medicine Buddha's Divine Light enters your heart. It's here with you as protection, the blessing of Medicine Buddha.

Then you can end the healing meditation.

On Visualization, Receiving the Healing Buddha's Blessings

by Zasep Rinpoche

April 19th, 2020

So at this time, the lapis lazuli light Buddha transforms into blue light, and this light then dissolves through my crown, and into my body. This blue light goes into my body - it goes into all the channels, and chakras, from the crown of my head to the bottoms of my feet...

The blue light pervades everywhere, and your entire body is nourished by the blue light, and the light of the seven Medicine Buddhas.

This is a protection for you - *It's the greatest protection.*

Your entire body - 72,000 channels, are filled with this light. According to tantra, we have 72,000 channels - it's unimaginable, right?

All the channels and chakras, all our body, subtle body and coarse body - everything is totally satisfied, and nourished by the light of seven Medicine Buddhas...

Now my body is very good, and healthy, strong. I am healthy. I'm strong.

If you're a senior, you should think: *For my age, I'm really healthy!*
Super-duper healthy, for my age...

And if you're middle-aged, you should think, *For my middle-age, I'm very healthy;*

Even a young person - a teenaged person should say, *I'm very healthy...*

Whoever you are, you feel *I'm very healthy.*

I'm very grateful to the seven Medicine Buddhas.

I'm so fortunate, I have this blessing in my body and mind...

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.

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

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

From the Teachings on Mahamudra and Medicine Buddha, by Lama Lodu Rinpoche, Healing Arts Center, St. Louis, August 30th, 2012

A video of this teaching can be found [here](#), and a longer transcript can be found [here](#).

So I'll review a little bit about Medicine Buddha.

Medicine Buddha is the Buddha who has dedicated his enlightenment to healing sentient beings from physical and mental disease. And especially in a dark age, when people are afflicted with more (negative) emotions, that make them mentally sick, and when the mind gets sick, unknown to them, that becomes the cause of their physical sickness - so the Buddha has dedicated himself to enlightenment in order to benefit, healing the sentient beings those who have such health and mental sickness.

So that is his dedication. So he worked hard for many lifetimes as a bodhisattva.

He didn't become a Medicine Buddha instantly, but he was a human being, just like us, and he motivated and took the bodhisattva vow. He dedicated his mind to be completely perfect with bodhicitta, with the enlightened attitude.

Then he trained his mind in love and kindness and compassion, and trained his mind in selflessness. So, with all these trainings, he went on many aeons as a bodhsattva but his dedication was always that he wished to heal sentient beings of temporary sickness and disease, and actually, the absolute, ultimate disease, with egolessness.

So, in this way, he finally attained enlightenment as the Medicine Buddha, the Healing Buddha.

So, Lord Shakyamuni Buddha has a sutra - the Medicine Buddha Sutra... there are so many Medicine Buddha Sutras, and Medicine Buddha Tantras, for different levels of practice. And Tibetan Medical Doctors, most of them, memorize the Sutra, or Root Text, and then they have to receive a commentary from their professor, and they study the Medicine Buddha for 12 years. At the same time, they have to have the empowerment, and they take this as a daily practice.

Before they complete their education as a doctor, they have to go on retreat where they focus on the Medicine Buddha, to accomplish the mantra recitation, then also they have to have some kind of experience of the Medicine Buddha, and they have to accomplish all these different things before they become a doctor and treat people.

Basically, a Tibetan Medical doctor trains very well in bodhicitta, a sense compassion and loving kindness. Before they treat patients, they meditate on Medicine Buddha and recite the mantra, and then after the practice session, in the post-meditation session of the Medicine Buddha, the activity is the treatment of patients. While they are doing the treatments, they have to carry on the practice.

So that way, they are curing not only the sick people's disease, but also their karmic impurities. And this will greatly benefit the patients.

So the doctor-patient relationship is one where the doctor has compassion, and the patient has devotion, trust and confidence, and whatever the doctor tells them, they listen. For example, if they say, you should not eat such and such a food, or, this is how you should take care of yourself in warm weather, or cold weather, they have to listen to them.

So, at the same time, they have a sense of devotion. If they don't believe in the doctor, they won't listen, and if they won't listen then they won't be effected. In Tibetan medicine, the patient has to have a sense of devotion,

and the medical doctor needs to have a sense of love and compassion too. These, devotion and compassion, work together, then the Medicine Buddha can heal. And this is complete healing - not like you heal this year, and next year the illness comes back... This is what the Medicine Sutra says. Anyway, what we have here is a short sadhana. The Medicine Buddha has so many sadhanas, so many practices, but this is a combination of Tantra and Sutra. It is a very powerful healing practice.

In the beginning we take refuge in the Buddha, Dharma, and Sangha, and generate bodhicitta:

Taking Refuge first: The Buddha is my destination, the Dharma is my Path, and the Sangha are my companions.

So I have a sense of respect and devotion to the Buddha, Dharma, and Sangha, and this is a kind of protection, in general against any obstacles or hindrances on my path.

Secondly, you have to generate bodhicitta:

You want to practice Medicine Buddha to accomplish the Medicine Buddha's qualities and perfections, so you can free all sentient beings forever from their physical and mental disease; and also bring them everlasting happiness

And this is why you wish to practice Medicine Buddha - to gain the Medicine Buddha's healing power, to benefit other sentient beings.

In the beginning of your practice, this is very important to cultivate.

So, Taking Refuge and generating bodhicitta is the preliminary practice of the Medicine Buddha. This is basic. Without these two, Taking Refuge, and generating bodhicitta, if you practice Medicine Buddha, it's not Buddhist practice. It will be non-Buddhist practice, and it won't be effective either.

Taking Refuge is very important so that the actual practice is intensified, and and can collect great healing power from the whole universe.

Also, you're generating bodhicitta, and that will contribute another power - that of your compassion, and for that reason Medicine Buddha can heal all sentient beings, of whatever disease they have, physical or mental. Because of your compassion, your caring for other sentient beings, it gives great power... You want to free all sentient beings...

So this is a big contribution. One session of actual practice can bring infinite benefit, and you will receive the blessing and power.

So this is important as a preliminary, cultivating devotion, with Refuge, and compassion, bodhicitta, to develop kindness and compassion towards all sentient beings, dedicating your practice for the benefit of other beings.

In the actual practice, simply, you visualize Medicine Buddha in front.

You can look at a picture carefully....

Simply, you can visualize just Medicine Buddha, on a multi-colored fully blooming lotus, on a sun and moon disc, and then Medicine Buddha...

He is sitting in the Lotus Position, his body is blue in color, and he is wearing the monastic robes. In his left hand, he is holding a begging bowl, full of healing nectar, and in his right hand he holds the branch of an arura plant, which is the king of medicine. He holds this with the giving gesture...

Like Buddha Shakyamuni, he is wearing monastic robes, and his expression is very gentle and peaceful. You can see that he is made of clear blue light, transparent, and not substantial... it is like rainbow light, but full

of wisdom and compassion. Actually *all* the qualities of the Buddha's perfection are in that form of the Medicine Buddha.

The form of the Medicine Buddha is blue, as described, but actually the healing energy of all divine beings appears in this form of the Medicine Buddha. He appears very gentle and compassionate, and he is looking towards you.

When you visualize that way, you can focus on this. Just place your mind one-pointedly on the Medicine Buddha, without wavering. Not thinking of

the past, not thinking of the future. In the present time, just focus your mind on the Medicine Buddha...

Then at a certain point, you can begin to think of the medicine in his heart. There is a moon disc, and the Tibetan letter *hung*, blue in color. This is the essence of all Buddhas' Mind...

So this blue hung, at the heart center of the Medicine Buddha, radiates light - white, yellow, blue, green and red... This is glowing from the hung at his heart center, and also from his body, from his aura, emanating from him...

Keep your mind on that.

The white light is the pure form of anger - the Mirror-Like Wisdom, that is radiating from the Medicine Buddha...

The yellow light is the mental poison of pride, transformed into the Wisdom of Equanimity, bright and shining...

The red light, bright and shining, is the pure form of our attachment, transformed into the aspect of Discriminating Wisdom...

The green light is the pure form of our jealousy, transformed into All Accomplishing Wisdom...

These poisons are completely dispelled...

Now blue light is shining, coming from his heart, and that is the purified ignorance, or stupidity, in the aspect of wisdom called Dharmata Wisdom, transcending all ego, and all afflictions. That's called Dharmadhatu Wisdom, or Primordial Wisdom, or Self-Arising Wisdom...

These are Wisdoms the Healing Buddha has accomplished, and he is completely free of these five poisons...

Now, we, ourselves, we have anger, and that brings some disease; desire, and that brings some disease; jealousy, that brings some disease... Pride, that brings some disease, and stupidity, that brings disease...

These poisons are in our mind. All of us have these poisons - no one can say, 'No, I don't have these...' We all do. So, these poisons are the causes of our diseases... We all have some dis-ease, because the source is there. When the conditions come, the dis-ease comes... Then we are sick, and possibly die too...

But this is different than who we are. Our diseases come from our poisons.

All the Buddhist systems - all practice, whether Hinayana, Mahayana, or Vajrayana, all the practices the Buddha taught are the remedy for the ego. Our ego is the big enemy for us, keeping us in samsara, keeping us confused...

If we have ego, then we have these poisons, no choice. We'll have these five poisons continually in our life, whatever we do. And they accumulate more and more, and develop... This is how we live...

So now, we have to know, the Medicine Buddha, the energy of all Buddhas healing - his quality and perfection *is* the Five Wisdoms.

This wisdom is permanently there, no matter where we are. The Buddha's wisdom is with us all the time...

And the Buddha's wisdom is without discriminating, saying, 'You're a devotee, I will give you wisdom and blessing... You're not a devotee' - that's not the way. The Buddha's wisdom is equally for all sentient beings, it pervades all sentient beings...

Wisdom is there already, but we need the cause, the condition. What is the cause, the condition? We need some sense of devotion...

We may not have devotion to anything, but we do have some sense of what we admire... Someone who has no anger at all, no desire at all, no jealousy at all, no pride, no ignorance,

when we see someone like that in the world, we admire their quality and perfection. We think, *'That's great, that someone can be like this!'*

- when we're thinking *'That's great!'*, that's a sense of devotion.

When we think, *'That's great'*, then you're longing to have this wisdom.

This devotion is the cause for the Medicine Buddha's healing blessings to be received.

Your sincere devotion invokes the blessings, as you recite the mantra:

Tayata Om Bekhandze Bekhandze Maha Bekhanze Radza Samungate Soha

It's great, this mantra.

When you recite the mantra, you can see it around the seed syllable hung shining more brightly...

The light is basically blue, but the light manifests five lights and these come from the Buddha to you.

They come to your head, throat, heart, navel and secret place, and they purify the five poisons, it dispels them, it heals them...

These five poisons, and mental dis-ease, first the light pacifies, and purifies them, and then, with the light coming continually, the physical dis-ease is also pacified. Physical discomfort is slowly dispelled...

This light not only temporarily, but completely cuts off the kleshas and sickness coming back and causing you to suffer again. You can be completely liberated, because this is not a temporary practice, this is the practice of the Buddha, and a true Mahayana practice.

So your practice is dedicated to liberation from samsara and attaining enlightenment. The Healing Buddha can serve this purpose at the same time.

In this way, you become clean and pure yourself, also, and, at a certain point reciting the mantra, you become completely transparent, in your visualization, and you become Medicine Buddha also.

After you become Medicine Buddha, identical to the one in front of you, you purify and dispel all these impurities yourself.

You can send light from your heart, shining, and from all around your body, as an aura, and as you keep reciting mantra, this light goes to all sentient beings, whoever needs it:

the realms of hell beings, the realms of hungry ghosts, the realm of animals, the human realm, the demi god realm and the god realm -

all these different realms, the poisons are the cause for being born there.

So, light shines towards them, and dispels their mental poisons and physical discomfort, wherever there are problems.

Specifically, we are in the human world, in the human realm, so we think of the human realm's suffering, the physical and mental problems, particularly those things that you see.

These people, light goes to them, and cures whatever discomfort they may have, it dispels it completely, and removes it completely.

While you visualize that, you keep saying the mantra, and you keep the mind focussed on the visualization in front, and also yourself as the Medicine Buddha.

In the beginning, if you have a hard time visualizing both, focus on the one in front, because that's easy, you can do it.

When you visualize yourself, sometimes it's difficult, but if it's not difficult, visualize yourself as the Medicine Buddha at the same time.

So this is one way we can practice healing. You can help people by reciting mantra and meditating on the Medicine Buddha.

And if you have some kind of medical training, when you are treating someone, for example if you are a masseuse, before you see your patient, you can do this practice.

Your patient has different afflictions. And the result of this practice, in the first place, will be that you will be offering them peace, mentally, and in the second place, what you do for them will really be effective in healing them.

So this is one way you can practice Medicine Buddha.

Another way is you can visualize yourself as Medicine Buddha. You focus on yourself as Medicine Buddha, completely, but then it's important you don't think 'I am Medicine Buddha', because then if you see your body, which is not Medicine Buddha, it will contribute to disbelief.

So what you do is, you have to think, *My mind is Medicine Buddha* not my body.

When you visualize, thinking 'My mind is the Medicine Buddha', then you are making this distinction between body and mind.

Thinking of Medicine Buddha, when you have this kind of sense of confidence that you *are* Medicine Buddha, through the blessing of the Buddha, and through the blessing of the lineage passed down to you, then you can say

I am the Medicine Buddha, I have blessing, and I'm empowered myself to visualize and to think of myself as the Medicine Buddha - in this case you actually, really are Medicine Buddha...

And again, when we talk about Mahamudra, in that case, Medicine Buddha is *within you*. Wherever you are, you are Medicine Buddha. What we are talking about here as the true nature of mind, that is Medicine Buddha. True nature of mind is Mahamudra. You see?

Mahamudra and Medicine Buddha are the same essence, but different technique.

In this case, your mind is here, now. Examine your mind right now. Where is your mind? Is your mind your body? Your body is so many things, lips, hands, arms, head, nose, eyes, feet, fingers, flesh, bones... so are all of these my mind? Then I would have so many minds. That's not possible...

Then I could remove every part, asking, where is my mind? Can I find it inside my body? I've never found it. I've never located it...

Is it outside my body? I haven't found it there either.

So what happens? My mind is... nothing...

My mind is nothing from beginningless time. What is that?

That is Medicine Buddha. That is Mahamudra.

So, nothingness, no matter where you are, in the hell realm, hungry ghost realm, animal realm, human realm, god realm, no matter where, *even enlightenment*, that emptiness will be there. That is Medicine Buddha. That is the Healing Buddha.

So therefore, you, Healing Buddha yourself, even now, each of you are capable of being healed yourself, and healing others. Why? You have protection. You have the true nature of mind. It's powerful! The mind can be powerful.

So that mind, what we are labelling as mind, there's nothing tangible, with shape, or color, There's nothing that can be pointed to, saying 'this is the mind'. So the mind is not really existent. Mind is beyond intellect, beyond concept.

So what you visualize as Medicine Buddha, that is what we are visualizing. When the mind is empty, it's called dharmakaya.

Much less ordinary people, when the Buddha stays completely in the state of the dharmata, even bodhisattvas don't have any communication with that. It's beyond any intellectual concept. But they attain such a state, while being full of love and compassion.

So therefore, out of this emptiness, what you are visualizing - yourself as Medicine Buddha - *is compassion and loving kindness.*

Medicine Buddha's form is compassion and loving kindness.

Out of love and compassion for all sentient beings, Medicine Buddha appears to heal all sentient beings.

So that is what we are visualizing as ourselves - compassion and loving kindness, *boundless* compassion, *boundless* loving kindness...

And you are not removed from the dharmata, total enlightenment, full total awakening, yet you are manifesting yourself as the Medicine Buddha. Ordinary people have to visualize, but this is visible to bodhisattvas. They can talk to them and receive their blessing...

Through the Buddha, appears the Medicine Buddha. Medicine Buddhas appears to other Medicine Buddhas, for the benefit of sentient beings, countless manifestations. This is due to compassion. Extreme, intense compassion comes in the form of the Medicine Buddha, to heal all sentient beings. That is why we can say *We are* Medicine Buddha, because we have the ability to heal sentient beings. *We do have* the potential for the five wisdoms.

The potential for the five wisdoms, right now, is in the deluded state, the negative state. We are ignorant, we are angry, we have desire, we are jealous, we have greed, we are proud... so these five wisdom, hallucinating the wrong things - this is not the original state...

When these poisons come, we act negatively in body, speech and mind. And this negative continuity obscures our Medicine Buddha more and more. Then Medicine Buddha doesn't effect healing, because we are obscured. The more poisons we have, the more we obscure the purity of our original being.

So, that is the reason, having received the empowerment and instructions, if you are confident for a moment of the session that you *are* the true Medicine Buddha, it can be greatly beneficial to yourself, and greatly beneficial to others. That's why you visualize yourself as Medicine Buddha.

So, in this case, you visualize Medicine Buddha completely, and in his heart there is the syllable hung, on a moon disc.

From the syllable, first we send out yellow light, which gathers the energy of the earth, which returns, and dissolves into you;

Then, second, you sent out white light, which gathers the pure water energies;

Third, sending out red light, it gathers fire energy;

Then sending out green light, this gathers wind energy, which returns and dissolves into the hung at your heart center.

This is also very important, because when we have sickness, or disease, at that time, our elements are imbalanced. Sometimes the fire element is too much, and that makes for discomfort in us; sometimes the water element is too much, and that makes another kind of disease. Sometimes the earth element is too much, or sometimes not enough also. When these elements are out of balance, it causes suffering, discomfort in our health.

So, this way of gathering the four elements, for example, sending out yellow light to gather all of the earth energies - from the top of Mount Meru to the center of the earth - all the energies of the earth you gather and dissolve them into you. Then, if the earth element is not enough, it will augment that, and if it's too much, it will reduce that, or balance it out.

The same can be done with the wind, water and fire elements. White light gathers all the energies of the water element - from the ocean, river, creek,

wherever there is water all over the universe, and this light comes back to you and balances your water element.

Same with the fire element - light goes out to all the fire energies, and the light returns back and dissolves into you, and balances out your fire element.

Also, the wind element - the green light goes out and returns and dissolves into you, balancing out the wind element in you.

This will help with healing also.

Like that, in one session, you can recite the mantra, and visualize yourself as Medicine Buddha, and one by one you can send out these lights and gather the energies of the elements that merge with you.

Do this while reciting *Tayata Om Bekhandze Bekhandze Maha Bekhanze Radza Samungate Soha*.

This can also be very helpful.

After you practice this, what you do is then dismiss the visualization. You can dismiss it all suddenly, like a rainbow disappearing in to space, completely gone. There is no Medicine Buddha, no me, nothing on the outside. Everything is empty, spacious, totally relaxed.

At that time you can do anything you are capable of practicing, like mahamudra, or mahasandi. You can practice there, relax, as long as you want. Let your mind quiet down.

(Then dedicate the merit)

A Healing Buddha Practice

O, my ten directions three times family,
all my beloved relations,
may I make a gift of my life

May my life, and this practice benefit us all completely.
May this bring health wherever it is needed,
the balance of the elements, inwardly and outwardly
and the firm establishment of true health and well being,
long life, and happiness for us all

Together with all beings,
May the cultivation of this practice
lead us to the end of every kind of suffering,
and to the enjoyment of all that is good

Contemplating the needs that exist...
May I know ultimate happiness,
the full cessation of all suffering,
and the complete realization of health and peace,
and share that with all...

May all beings have happiness
and all the causes of happiness flourishing...
May all beings be completely and permanently free of suffering
and all the causes of suffering...
I rejoice in all that is beautiful and right in the world,
in all kindness, virtue, and positive action,
and in all success, happiness, and good fortune...
and abide in stable, impartial love

May I always cherish all my family
with the determination to accomplish for them the highest good
that is more precious than a wish-fulfilling jewel

May the supreme jewel, bodhicitta,
arise where it has not yet arisen,
Where it has arisen, may it not diminish,
May it ever grow and flourish

For myself and all others, unenlightened living is suffering,
and there is an end to suffering. Enlightened living is happiness,
health, and peace, and there is a path.

And therefore:

I take refuge in the Buddha, the Enlightened One,
the Great Compassionate Teacher,
I take refuge in the Dharma, in all the Liberating Teachings,
and I take refuge in the Noble Sangha,
the Accomplished Spiritual Community,
the Assembly of Saints
By the merit I have accumulated
through Generosity and other Virtues,
may I accomplish Buddhahood for the sake of all beings

Just as my teachers before me have done,
May I accomplish the full realization of the healing buddha,
and bring all others without a single exception
to that very same state

May the Great Healing Light of the Buddhas and Bodhisattvas,
of all Holy Beings,
and of all that is sacred and pure in the universe
pacify, completely pacify, and fully remove the sufferings of living beings,
and bring them all true and lasting health and happiness

May real happiness, health, and peace awaken in us all!
May all beings benefit!

{Om Namó Bhagavate Bekhandze / Guru Baidurya / Prabha Radzaya /
Tathagataya / Arhate/ Samyaksam Buddhaya //
Tadyatha / Om Bekhandzye Bekhandzye / Maha Bekhandzye
[Bekhandzye] / Radza Samudgate Soha //}

Tayata Om Bekhandze Bekhandze Maha Bekhandze [Bekhandze]
Radza Samungate Soha

By the merit of this practice,
and by the virtue of any other good I have done,
together with that of kind hearted people everywhere,
and all excellent practitioners,

and by all the virtue and all the blessings
of all the ten directions three times Buddhas and Bodhisattvas

Saints and Sages, Arhats and Ajahns,
Lamas, monks and nuns,
and of all Holy Beings
May all beings benefit.

By all the blessings we have received,
and by the strength of our own awakened insight,
courage, and love,
may all beings have lasting happiness

From this point forward,
may we all experience only complete liberation
from every form of suffering

May we all experience nibbana,
the remainderless quenching of dukkha
May we all experience only peace, joy,
true health, and happiness.

For myself and all others,
May the supreme Awakening Mind
arise where it has not yet arisen
Where it has arisen, may it not diminish
May it ever grow and flourish

May our intentions equally penetrate
every being and place
with the true merit of Buddha's Way.

May this bring complete health wherever it is needed,
on outer, inner, and secret levels

May this bring about the balance of the elements,
and the firm establishment of true health and well being,
long life, and happiness for us all

By all this virtue
may all the environments where we live be purified,
and may we all together accomplish the full realization
of the Noble healing buddha

By this merit,

Wherever I am, and wherever I may go,
may I further the work of the Buddhas and Bodhisattvas,
the awakening of light, complete freedom and peace.

By all this virtue,
May all holy teachers live long, and guide us until samsara ends.
And may there be peace and joy in all the world.