

Practice text of MEDICINE BUDDHA

Tibetan: Sang-Gye Men-La

Sanskrit: Bhaishajyaguru

**Including visualization and names of the
Seven Sugatas
and
Aspiration Vows from the Medicine Buddha Sutra**

Refuge Prayer

In the Buddha, Dharma and Sangha,
I take refuge respectfully through my three doors.
I cultivate the mind to establish in the unsurpassed
enlightenment,
all suffering sentient beings who have been my mothers.

Repeat three times

SANG-GYE CHÖ-DANG TSHOG-CHÖG GE-DUN-LA/
GO-SUM GU'I –PAY TAG-TU KYAB-SU CHI/
DUG-NGEL NAR-WAY MA-GYUR DRO-WA NAM/
LA-ME GO-PHANG GÖ-CHYIR SEM-KYE DO//

Repeat three times

Visualization:

In front and above myself is a lion throne upon which
rests a lotus, sun and moon disk seat,
On which sits the Medicine Buddha, blue in color like the
Vaidurya jewel.

In his right hand he holds the medicine tree, and in his left
a bowl filled with nectar.

In Nirmanakaya form, he radiates the light of the major
and minor marks.

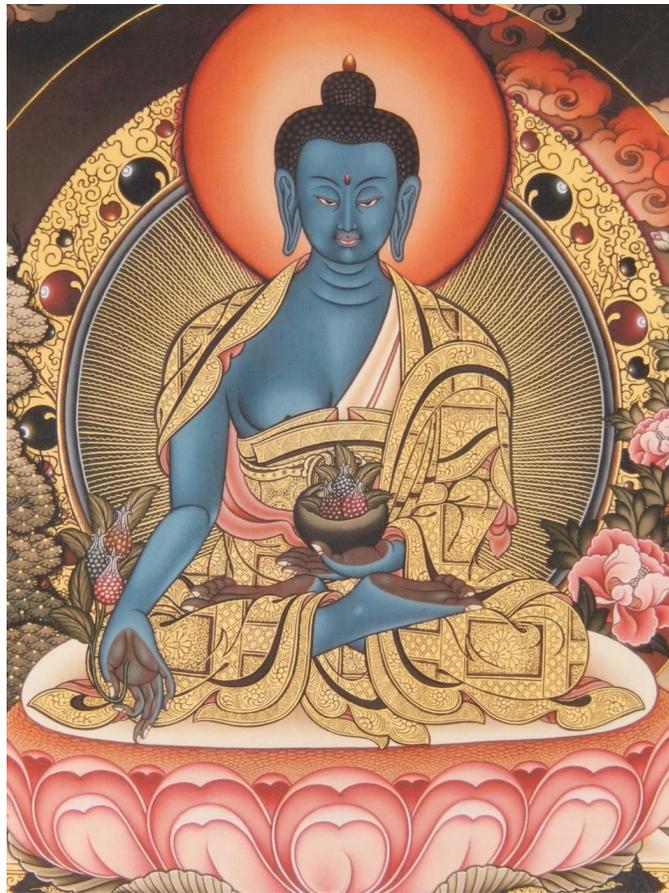
He is surrounded by the Lamas, Yidams and the seven
Sugatas, with as many Buddhas and Bodhisattvas as the
number of dust particles in the sunlight.

They radiate light in all directions from their three special
places, inviting the wisdom beings who dissolve into the
samaya beings.

They are the embodiment of wisdom, compassion, power
and activities to dispel the sicknesses of all sentient beings.

RANG-DUN SENG-TRI PE-MA NYI-DAY TENG/
SANG-GYE MEN-LA BE-DUR YA-YI DOK/
CHYAG-YE MEN-SHING YON-PA LHUNG-DZE
DZIN/
TSHEN-PE WÖ-TRO THRUL-KU CHA-LU CHEN/
LA-MA YI-DAM DE-SHEG DUN-LA SOG/

SANG-GYE JYANG-SEM NYI-ZER DUL-TAR TRIG/
NE-SUM LE-NI WÖ-ZER CHÖK-KUN TRÖ/
YE-SHE SEM-PA CHAN-DRANG TEN-LA TIM/
KUN-KYANG DRO-WAY NE-NAM JOM-PAY CHIR/
KHYEN-TSE NÜ THU TRIN-LEY DAG-NYI CHEN//



Visualize: The Seven Sugatas

The Healing Master of Lapis Lazuli Radiance is sitting on the crown of my head,

On the crown of Healing Master of Lapis Lazuli Radiance is the Tathagata, King of Clear Knowing, whose body is red in color, his right hand is in the mudra of supreme giving and his left is in the meditative equipoise.

On the crown of King of Clear Knowing is the Tathagata, Melodious Ocean of Dharma Proclaimed, whose body is pale red in color and whose both hands are in the mudra of expounding the Dharma.

On the crown of Melodious Ocean of Dharma Proclaimed is the Tathagata, Supreme Glory Free From Sorrow, whose body is light red in color and whose both hands are in the mudra of meditative equipoise.

On the crown of Supreme Glory Free From Sorrow is the Tathagata, Stainless Excellent Gold, whose body is gold in color and whose both hands are in the mudra of expounding the Dharma.

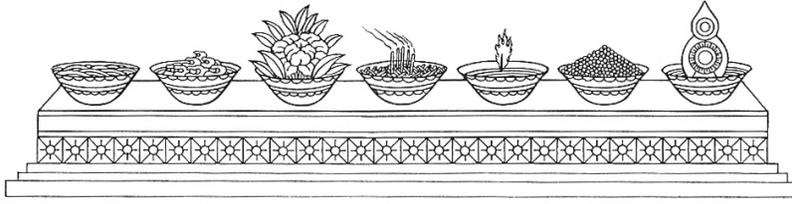
On the crown of Stainless Excellent Gold is the Tathagata, King of Melodious Sound, whose body is gold in color, his right hand is in the mudra of supreme giving and his left is in the meditative equipoise.

On the crown of King of Melodious Sound is the Tathagata, Glorious Renown of Excellent Signs, whose body is gold in color, his right hand is in the mudra of granting protection and his left is in the meditative equipoise.

Offerings:

OM SARWA TATHAGATA SAPARI WARA ARGHAM
PRATTSA SWA HA//

PADYAM/PUSHPAM/DHUPAM/ALOKAM/
GHANDE/NAIWITE/SHAPTA



Praise:

I praise and prostrate to the Medicine Buddha, who radiates the light of the Vaidurya jewel.

Exalted One, your compassion pervades all beings, dispelling the suffering of the lower realms and the sickness of the three poisons by the mere hearing of your name.

I confess the evil deeds which I have accumulated from beginningless time.

I rejoice in all virtue.

I beseech you to turn the wheel of Dharma of the three Yanas, and abide until the end of Samsara.

The exalted one, Lama, the king of Medicine,

You possess the glory of the spontaneous establishment of the two benefits,

May all sentient beings who are tortured by the sickness of the three poisons have the glory of joy, happiness and freedom from illness.

THUG-JE KUN-LA NYOM-PAY CHÖM-DEN DE/
TSHEN-TSAM THÖ-PE NGEN-DRO DUG-NGEL
SEL/

DUG-SUM NE-SEL SANG-GYE MEN-GYI LA/
BE-DUR YA-I WÖ-LA CHAG-TSHEL TÖ/

THOG-ME NE-SAG DIG-SHAG GER-YI RANG/
THEG-SUM CHÖ-KYI KHOR-LO KOR-DZAY
CHING/

NYA-NGEN MI-DA SI-THAR SHUG-PAR SOL/
LA-ME MEN-PAY GYEL-PO CHÖM-DEN DE/
DON-NYI LHUN-GYI DRUB-PAY PEL-NGA WA/
DUK-SUM NE-KYI ZIR-WAY DRO-WA NAM/
NE-ME GA-DE PEL-LA CHE-PAR SHOG//

Recitation of the mantra:

I invoke the commitment of the eight Sugatas and retinues by the recitation of the mantras.

Limitless light rays of wisdom and compassion manifest from their bodies and pervade myself and all sentient beings, especially the ones who are the focus of my attention.

They purify the obscurations of karma, afflictive emotions, sickness, possession, evil deeds and broken samaya which are all purified.

In an instant, all achieve the various realizations of all the Buddhas and Bodhisattvas

DE-PE GYÜ-KUL DE-SHEG KHOR-CHE KYI/
KU-SUNG THUG-LE WÖ-ZER PHAG-ME TRÖ/
MIG-YUL TSOR-CHE KHAM-SUM SEM-CHEN GYI/
THOG-ME NE-SAG LE-NYON DIG-DRIB DANG/
NE-DON DAM-TSHIG NYAM-CHAG MA-LÜ
JYANG/
DE-SHEG SE-CHE JYIN-LAB TING-DZIN TOG//

Dharani Long Mantra

TADYATHA/ GHUME GHUME/ AI MINI MIHI/
MATI MATI/ SAPTA TATHAGATA/
SAMADHYA/ DISH THATE/

A TE MATE PALE/ PAPAM SHODHANI/
SARWA PAPAM NASHAYA/
MAMA BUDHHA/ BUDDHOT TAME/
UME KUME/

BUDDHA KSHETRA/ PARI SHODHANI/
DHAMENI DHAME/
MERU MERU/ MERU SHIKARE/
SARWA AHKALA/ MRITYU NAWA RENI/
BUDDHE SU BUDDHE BUDDHA DHISH THITE/
NARA KSHAN TUME/
SARWA DEWA/ SAME ASAME/
SAMANVA HARAN TUME/

SARWA BUDDHA BODHISATTWA/
SHAME SHAME/ PRASHAMAN TUME/
SARWA ITYUPA/ DRAWA BHYA DHAYA/
PURANI PURANI/ PURA YAME/

SARWA AHSHAYA/ BEDURYA PRATI BHASE/
SARWA PAPAM KSHAYAM KARI SWA HA//

Homage and Mantra

OM NAMO BHAGAWATE/
BHEKHAZE GURU VAIDURYA/
PRABHA RAJAYA/ TATHAGATAYA/
ARHATE SAMAYAK SAMBUDDHAYA

**TADYATHA/
OM BHEKHAZE BHEKHAZE
MAHA BHEKHAZE BHEKHAZE
RAZA SAMUNGATE SWA HA**

I make my offerings to you
Who destroyed the enemy of negative life cycle changes,
Who has thus gone to the state of enlightenment like
other Buddhas,
Who perfectly accomplished the quality of the Buddha.

The Supreme Physician,
Who is fully liberated and awakened,
The Enlightened One, Medicine Buddha.
Bedurya Pureland of the King of Physicians.



Conclusion & Dissolution:

The assembly of the Mandala melts into light and dissolves into the central figure.

Glorious Renown of Excellent Signs melts into light and dissolves into the crown of King of Melodious Sound.

King of Melodious Sound melts into light and dissolves into the crown of Stainless Excellent Gold.

Stainless Excellent Gold melts into light and dissolves into the crown of Supreme Glory Free From Sorrow.

Supreme Glory Free From Sorrow melts into light and dissolves into the crown of Melodious Ocean of Dharma Proclaimed.

Melodious Ocean of Dharma Proclaimed melts into light and dissolves into the crown of King of Clear Knowing.

King of Clear Knowing melts into light and dissolves into the crown of Healing Master of Lapis Lazuli Radiance.

From the three special places of the body, speech and mind of the Medicine Buddha, white, red and blue transcendent awareness light radiates and dissolves into my three special places, purifying the three obscurations.

The Medicine Buddha melts into light and dissolves into me thru the crown of my head. I become inseparable from the great embodiment of all the victorious wisdom and compassion.

KHOR-TSHOG WÖ-SHU TSO WO'I KU-LA THIM/
 MEN-LAY KU-SUNG THUG-LYI NE-SUM LE/
 WÖ-ZER KAR-MAR THING-GAY YE-SHE TRÖ/
 RANG-GI NE-SUM THIM-PE DRIB-SUM DAG/
 TSO-WO WÖ-SHU RANG-GI CHI-WOR THIM/
 YER-ME GYAL-KUN KHYEN-TSE RANG-ZUG
 CHE/
 TONG-JUG CHAG-GYA CHEN-POR NGEL-SO O//

I rest in the state of the Mahamudra -
 all pervading emptiness.



Dedication:

By this virtue may I quickly accomplish Medicine Buddha.
All sentient beings, without exception,
May I establish in that state.

By the merit of performing all the offerings, praise,
recitation and meditation,
May I and all sentient beings have very long happy lives
free from illness.

At the time of death may we see the faces of the Buddhas
of the Vaidurya Realm or other pure Buddhafields.

In the future, may I and all sentient beings be born in the
center of lotuses in Buddhafields, and completing the vast
two accumulations achieve the state of the highest
enlightenment.



Medicine Buddha Sand Mandala by Sera Mey Monastics at DDSC 2019

GE-WA DI-YI NYUR-DÜ DAG/
SANG-GYE MEN-LA DRUB-GYUR NE/
DRO-WA CHIG-KYANG MA-LU PA/
DI-YI SA-LA GO-PAR SHOG/

CHÖ-TÖ DAY-GOM GYI-PAY GE-WA DI/
TSHE-DIR TSHE-RING NE-ME DE-KYI DEN/
CHI-TSE BE-DUR YA-NANG SHING-LA SOG/
NAM-DAG SHING DU SANG-GYE
SHAL-THONG SHOG/

JYUNG-GYUR MA-WONG DAG-SOG
DRO-WA NAM/
SANG-GYE SHING-DU PE-MAY NYING-PO LE/
THRONG-TE GYA-CHEN TSHOG-NYI
RAB-DZOG-NE/
LA-ME JYANG-CHUB GO-PHANG
THOB-GYUR CHIG//

Aspiration Vows of the Medicine Buddha when he was cultivating the Bodhisattva path:

First Great Vow: I vow that in a future life, when I have attained Supreme, Perfect Enlightenment, brilliant rays will shine forth from my body, illuminating infinite, countless boundless realms. This body will be adorned with the Thirty-Two Marks of Greatness and Eighty Auspicious Characteristics. Furthermore, I will enable all sentient beings to become just like me.

Second Great Vow: I vow that in a future life, when I have attained Supreme Enlightenment, my body, inside and out, will radiate far and wide the clarity and flawless purity of lapis lazuli. This body will be adorned with superlative virtues and dwell peacefully in the midst of a web of light more magnificent than the sun or moon. The light will awaken the minds of all beings dwelling in darkness, enabling them to engage in their pursuits according to their wishes.

Third Great Vow: I vow that in a future life, when I have attained Supreme Enlightenment, I will, with infinite wisdom and skillful means, provide all sentient beings with an inexhaustible quantity of goods to meet their material needs. They will never want for anything.

Fourth Great Vow: I vow that in a future life, when I have attained Supreme Enlightenment, I will set all who follow heretical ways upon the path to enlightenment. Likewise, I will set those who follow the Shravaka and Pratyeka-Buddha ways onto the Mahayana path.

Fifth Great Vow: I vow that in a future life, when I have attained Supreme Enlightenment, I will help all the countless beings who cultivate the path of morality in accordance with my Dharma to observe the rules of conduct to perfection, in conformity with the Three Root Precepts.

Do not what is evil. Do what is good. Be of benefit to all sentient beings.

Even those guilty of disparaging or violating the Precepts will regain their purity upon hearing my name, and avoid descending upon the Evil Paths.

Sixth Great Vow: I vow that in a future life, when I have attained Supreme Enlightenment, sentient beings with imperfect bodies—whose senses are deficient, who are ugly, stupid, blind, deaf, mute, crippled, hunchbacked, leprous, insane or suffering from various other illnesses—will, upon hearing my name, acquire well-formed bodies, endowed with intelligence, with all senses intact. They will be free of illness and suffering.

Seventh Great Vow: I vow that in a future life, when I have attained Supreme Enlightenment, sentient beings afflicted with various illnesses, with no one to help them, nowhere to turn, no physicians no medicine, no family, no home, - who are destitute and miserable—will, soon as my name passes thru their ears, be relieved of all their illnesses. With mind and body peaceful and contented, they will enjoy home, family and property in abundance and eventually realize Unsurpassed Supreme Enlightenment.

Eighth Great Vow: I vow that in a future life, when I have attained Supreme Enlightenment, those women and men who are extremely disgusted with the ‘hundred afflictions that befall men and women’ and wish to transform their form, will upon hearing my name, all be reborn as they wish.

Following is the unedited, original translation of the Eighth Great Vow:

I vow that in a future life, when I have attained Supreme Enlightenment, those women who are extremely disgusted with the ‘hundred afflictions that befall women’ and wish to abandon their female form, will, upon hearing my name, all be reborn as men.

Ninth Great Vow: I vow that in a future life, when I have attained Supreme Enlightenment, I will help all sentient beings escape from the demons' net and free themselves from the bonds of heretical paths. Should they be caught in the thicket of wrong views, I will lead them to correct views, gradually inducing them to cultivate the practices of Bodhisattvas and swiftly realize Supreme, Perfect Enlightenment.

Tenth Great Vow: I vow that in a future life, when I have attained Supreme Enlightenment, those sentient beings who are shackled, beaten, imprisoned, condemned to death or otherwise subjected to countless miseries and humiliations by royal decree - and who are suffering in body and mind from this oppression - need only hear my name to be freed from all these afflictions, thanks to the awesome power of my merits and virtues.

Eleventh Great Vow: I vow that in a future life, when I have attained Supreme Enlightenment, if sentient beings who are tormented by hunger and thirst - to the point of creating evil karma in their attempts to survive - should succeed in hearing my name, recite it single-mindedly and hold fast to it, I will first satisfy them with the most exquisite food and drink. Ultimately, it is thru the flavor of the Dharma that I will establish them in the realm of peace and happiness.

Twelfth Great Vow: I vow that in a future life, when I have attained Supreme Enlightenment, if sentient beings who are utterly destitute, lacking clothes to protect them from mosquitoes and flies, heat and cold - and are suffering day and night - should hear my name, recite it single-mindedly and hold fast to it, their wishes will be fulfilled. They will immediately receive all manner of exquisite clothing, precious adornments, flower garlands and incense powder, and will enjoy music and entertainment to their heart's content.

Manjushri, these are the Twelve Sublime Vows made by the World-Honored Medicine Buddha Lapis Lazuli Radiance Tatbagata, Arhat, the Perfectly Enlightened, when he was cultivating the Bodhisattva path.

**The Medicine Buddha Sadhana text
called the “*Drop of Ambrosia.*”
was faithfully copied from the Pearl Rosary**
Translated by Venerable Khenpo Konchog Gyaltshen Rinpoche
With assistance of Michael G. Essex

Visualization and names of the Seven Sugatas
By Susan Higginbotham
Sacred Images of Tibet Calendar 2010

**Vows of the Medicine Buddha from *Sutra of the Medicine
Buddha***
By Minh Thanh & P.D. Leigh

Any errors, omissions or transgressions of improper use of others’
translations are the result of my imperfect means to provide the
wisdom of the Medicine Buddha for the study, contemplation,
meditation and practice to all sentient beings.
Konchok Pemadorjee, Lance David Bergerson