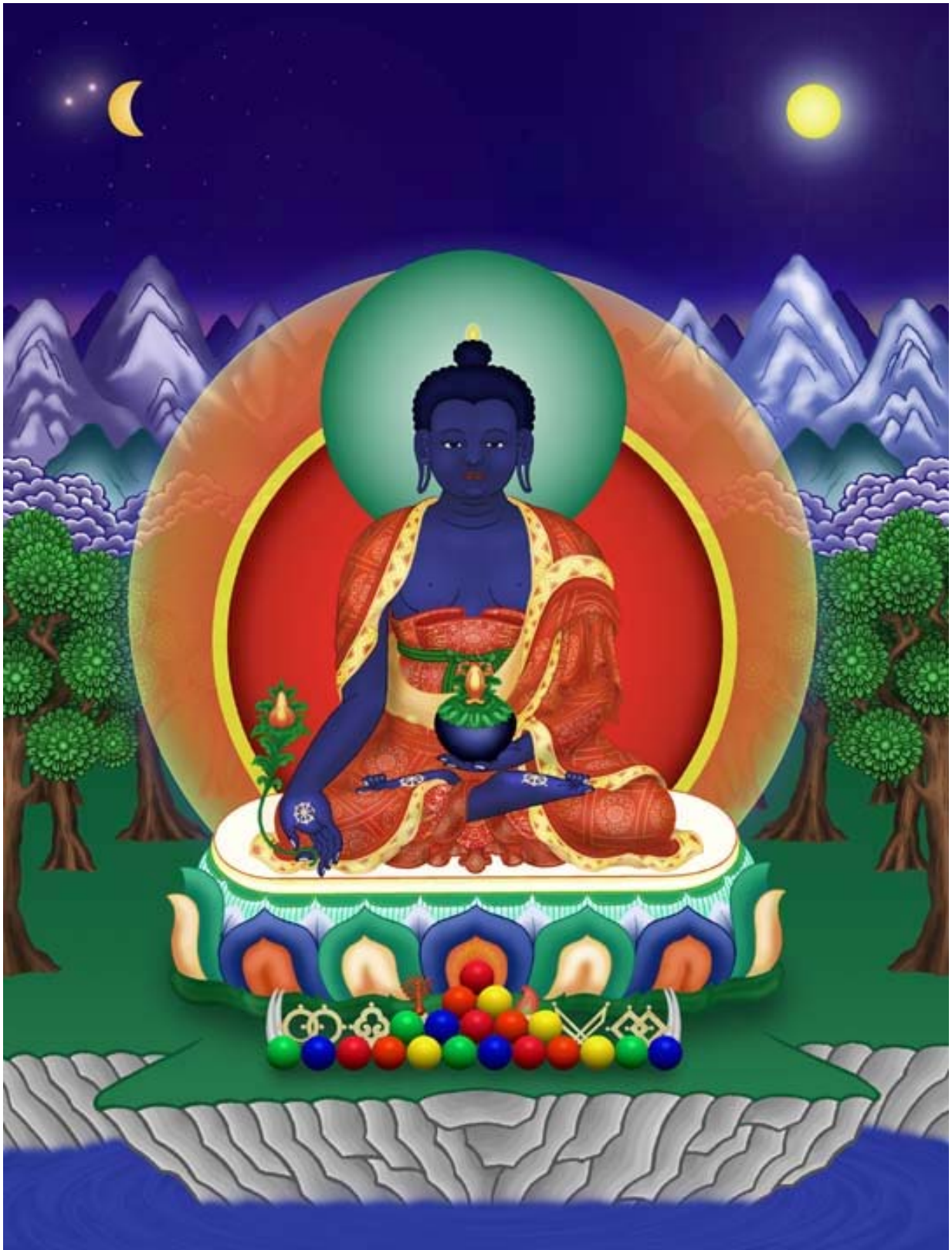

Medicine Buddha Reiki



Reiki



The Medicine Buddha of the Lapis-Lazuli Light

(Skt. Bhaishajya-guru Vaidurya Prabha Raja; Tib. Sangye Menla; Jp. Yakushi Nyorai)



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Notes:

- 1) Cover photograph courtesy of: Dharmapala Centre School of Thangka Painting <<http://www.bremen.de/info/nepal>>. Note that the characters on the cover read: *Yakushi Nyorai Reiki: Medicine Buddha Reiki*.
- 2) Stephen Comee is a practicing Buddhist and has received empowerments in the Medicine Buddha teachings, mantras, and sadhanas from several high-ranking Nyingma lamas.
- 3) All diacritical marks have been omitted for the sake of ease in reading.

MEDICINE BUDDHA REIKI

I. What Is Medicine Buddha Reiki?

What Is Reiki?

Reiki, a Japanese word (pronounced “ray-key”) means universal life-force, or Divine energy, and indicates a system of healing that many feel had its origins in Tibet. This practice is said to have been handed down from the ancient teachings of the Vedas, a compilation of scriptures that were given to the great Rishis (wise men) many thousands of years ago. The oldest known existing text is over 5,000 years old.

Reiki is not a religion. Although this healing practice is known in all cultures throughout the world. It has a built-in spiritual dimension. Reiki is a unity concept, because it is now accepted globally. Reiki teaches unity and harmony. Reiki is in harmony with nature and can be used to heal plants and trees, people and animals, and can even be used to help purify and harmonize water and air.

Reiki was discovered at the beginning of the twentieth century by a Japanese man named Mikao Usui. He later developed it into a system of healing that he passed on to others by means of a system of empowerments, or attunements (in Japanese, the word is *reiju*, which means “receive the energy/spirit”). It is now practiced by millions around the globe.

Ancient Origins

Knowledge of other ancient healing systems sheds light on the pre-Usui origins of Reiki. The Tibetan Buddhist healing technique that is used by followers of the Medicine Buddha practice involves the laying on of hands in a fashion similar to Reiki, as well as the ability of transmitting this healing method through an empowerment from teacher to student. Taught orally from teacher to student, this is similar to the Reiki method of initiation and attunement. There are other spiritual lineages in Tibetan Buddhism involving the transmission of ability through empowerments. Since Tibetan Buddhism is the only form of Buddhism that uses empowerments, it is likely that what Dr. Usui rediscovered was formerly a Tibetan technique that had been lost. It is known that a spiritual lineage of this type may end due to the failure of the teacher to pass it on. The lineage may then resume hundreds or thousands of years later when a monk or spiritual seeker receives instruction and empowerment during a mystical experience. Perhaps this is what happened to Dr. Usui. Perhaps he had been a Healing Master in a past life and this gave him the determination to seek the healing power again. Perhaps the lineage had come to an end only to be started again when Dr. Usui's Reiki was reactivated during his mystical experience.

adapted from: <http://www.reiki.org/FAQ/HistoryOfReiki.html>

Reiki and Buddhism

Reiki is a well-known healing practice, and many believe that it originates from the Buddhist tradition. As we know it today, Reiki is the work of a Shintoist-Buddhist physician and teacher named Mikao Usui. Usui is said to have discovered a Tantra, or

Esoteric teaching, originally given by Shakyamuni Buddha on the practice of the Medicine Buddha. Due to visions he had of the various Buddhas, and the guidance of his own spiritual teacher, he fasted and meditated on the practice and received empowerment directly from the Buddhas. He then adapted the teaching so that it could be practiced by anyone who wished, including non-Buddhists. Some believe that Usui transmitted several forms of Reiki-one for non-Buddhists, one for Buddhists, and one for Tantric (Vajrayana) Buddhists.

The most recent development in the Reiki story came due to the blessings of Lama Drünga Yeshe Trinley Odzer, the Ninth Drüngmar Rinpoché, a Tibetan Buddhist Lama in the Nyingma and Kagyu traditions. While in Japan, Rinpoché's father embraced the Shingon sect of Tantric Buddhism, and purchased a number of texts and teachings. Among these was a Medicine Buddha / Healing Teaching called the *Tantra of the Lightning Flash Which Illumines the Mind and Heals the Body*, as well as copies of the notebooks of Dr. Usui (the founder of Reiki) and Mr. Watanabe (his pupil). With these, Rinpoché worked recreated the Reiki tradition in keeping with both Lord Buddha's and Dr. Usui's teaching.

adapted from: http://www.mahatmareiki.com/history_reiki.html

Many note that Diane Stein's research suggests he found the sutras to invoke the Medicine Buddha, the invoking of this Buddha is a common practice in Tibetan Buddhism.

<http://www.indianreikimasters.com/reikifounders.htm>

II. An Introduction to the Medicine Buddha

The Medicine Buddha is the Buddha of healing. Historically, it is believed helpful to meditate on his image and to chant his mantra with the desire to alleviate suffering and attain enlightenment. It is thought that Dr. Mikao Usui, the originator of Reiki in its modern form, may have meditated on the Buddhist sutra of the Healing Buddha as part of his efforts to rediscover the original healing practices of the Buddha.

The Medicine Buddha is an enlightened being who has unbiased compassion for all living beings. He protects living beings from physical and mental illnesses and other dangers and obstacles, and helps them to eradicate the three poisons-attachment, hatred, and ignorance-which are the source of all sickness and danger. He is the "Buddha Doctor."

III. The Power of the Medicine Buddha

by Lama Zopa Rinpoche

The yoga method of the Medicine Buddha was taught by Guru Padmasambhava in the collection of teachings called Jewel Treasure. It was taught to enable those who practiced it to diagnose and treat their patients perfectly, particularly in times when the five degenerations were flourishing.

Because the pure wisdom of the omniscient mind, the dharmakaya, is bound by infinite compassion for living beings, it manifested in various aspects to eliminate different

obstacles of living beings. Such deities as the seven Medicine Buddhas manifested in order to pacify the obstacles to the achievement of even temporary happiness, and especially the ultimate happiness of full enlightenment.

The seven Medicine Buddhas are not only very powerful in healing disease, but in purification, for both the living and the dead. The Medicine Buddha practice can purify even those who have already died and liberate them from suffering. It is also powerful in bringing success, both temporary and ultimate.

The reason they also bring success is that in the past when they were bodhisattvas practicing the path to enlightenment, they promised and made extensive prayers to actualize all the prayers of living beings of the degenerate time, when the teachings of Shakyamuni Buddha are in decline. They generated a very strong intention to become enlightened for this reason; this was their motivation for meditating on and actualizing the path. This is why it is important to pray every day to Medicine Buddha, not only for the healing of disease, but also for the success of our Dharma practice and other activities.

As the Buddha's holy speech is irrevocable, we can trust the power of the Medicine Buddhas to quickly grant blessings to sentient beings in these degenerate times. If we pray to the Medicine Buddhas we will quickly be able to accomplish everything that we wish. Merely hearing the name of the Medicine Buddha or the Medicine Buddha mantra closes the door to rebirth in the lower realms. We should not have any doubt in regard to these benefits.

Guru Shakyamuni Buddha said in the sutra *Medicine Buddha, Beams of Lapis Lazuli*: "Ananda, do you believe my explanation of the qualities of this Tathagata?" Kungawo replied, "I do not doubt the teachings of you, the Bhagawan. Why not? Because the actions of a Tathagata's holy body, speech, and mind are always pure and faultless." Guru Shakyamuni Buddha then advised, "Ananda, whoever hears the holy name of this Tathagata will not fall into the evil realms of the suffering transmigratory beings."

When someone is seriously ill, elaborate meditation practices containing the dedicated purposes of each of the Medicine Buddhas are done. It is commonly found that this puja decides whether the person lives or dies. They either recover immediately or die within one or two days with a peaceful mind rather than living with a lot of pain.

Medicine Buddha practice is very powerful. While the Medicine Buddha puja is very effective in cases of serious illness, it is also performed to bring success generally.

It is good to do a Medicine Buddha retreat for one or two months. By practicing these methods, we can gain clairvoyance. A sign of attainment is that patients come to you in your dreams and you diagnose their illness; the next day they actually do come to see you and you can prescribe the exact treatment they need. Another sign is that when you concentrate on the patient's pulse, you can immediately recognize the disease and prescribe the correct treatment. Also, as you are examining the pulse, many goddesses may appear in space around you and tell you the nature of the disease and its treatment.

Because of the flourishing of the five degenerations, the diagnosis of sickness has changed and new disease patterns have emerged. Doctors have difficulty in recognizing the new diseases and do not know the treatment. These patterns are just as Padmasambhava predicted.

In the presence of the eight Medicine Buddhas-when we refer to eight, we are including Shakyamuni Buddha-Manjushri requested, "As you have promised in the past, please grant

a special mantra to bring success quickly to sentient beings of the degenerate time, who have little merit and who are overwhelmed by many sufferings, including diseases and spirit harms. May these sentient beings see all the Buddhas and accomplish all their wishes.” Together in one voice the eight Medicine Buddhas granted the mantra in response to Manjushri’s request.

If we recite the Medicine Buddha mantra as a daily practice, all the Buddhas and bodhisattvas pay attention to us, just as a mother pays attention to her beloved child, and always guide us. Vajrapani, the embodiment of all the Buddhas’ power, the four guardians, and other protectors always protect us and guide us. It also purifies all our negative karmas and quickly pacifies diseases and spirit harms. It also brings success; everything succeeds exactly according to our wishes.

The meaning of the short mantra (in Tibetan)

TEYATHA / OM BEKADZE BEKADZE / MAHA-BEKADZE RADZA /
SAMUDGATE SOHA

Bekadze means eliminating pain, Maha-Bekadze means great eliminating of pain. One explanation of the meaning of the first Bekadze is that it refers to eliminating the pain of true suffering, not just of disease but of all problems. It eliminates the pain of death and rebirth that are caused by karma and disturbing thoughts. The first Bekadze eliminates all the problems of body and mind, including old age and sickness.

The second Bekadze eliminates all the true cause of suffering, which is not external but within the mind. This refers to karma and disturbing thoughts. It is the inner cause that enables external factors such as food and exposure to sunlight become conditions for disease.

Scientists claim that sunbathing causes skin cancer. However, without the cause in the mind, there is nothing to make external factors become conditions for disease. Exposure to sunlight is a condition for skin cancer, but it is not the main cause. For those who have created the cause to get skin cancer, the external phenomenon of sunlight can become a condition for skin cancer.

For example, not everyone who sunbakes on the beach gets skin cancer. Also, human beings have been exposing themselves to the sun for many thousands of years, but skin cancer is a comparatively recent phenomenon. The important question is: Why doesn’t everyone who is exposed to the sun get skin cancer? The proof that sunlight is not the main cause of skin cancer is that not everyone who is exposed to the sun gets skin cancer.

If someone has created the cause, as long as they do not do anything to purify it, the cause will definitely bring its own result, just as a seed that is planted will definitely result in a sprout as long as it is not eaten by birds and so forth. Once there is a cause, as long as there is no obstacle to the cause, it is natural to experience its result.

So, the second Bekadze refers to eliminating the cause of problems, karma motivated by disturbing thoughts.

The third phrase, Maha-Bekadze, or “great eliminating,” refers to eliminating even the subtle imprints left on the consciousness by disturbing thoughts.

The Medicine Buddha mantra actually contains the remedy of the whole graduated path to enlightenment. The first Bekadze contains the graduated path of the lower capable

being in general; the second Bekandze, the graduated path of the middle capable being in general; and Maha-Bekandze, the graduated path of the higher capable being. The whole graduated path from the beginning up to the peerless happiness of full enlightenment is contained in the Medicine Buddha mantra.

Reciting the mantra leaves imprints on our mind, so that we are also able to actualize the path contained in the mantra. It establishes the blessing of the whole path within our heart; we can then generate the whole graduated path to enlightenment, which is signified by Bekandze Bekandze Maha Bekandze.

The **om** is composed of three sounds, **a**, **u**, and **m**, which signify the Medicine Buddha's completely pure holy body, holy speech, and holy mind. Actualizing the whole path to enlightenment purifies our impure body, speech, and mind and transforms them into the Medicine Buddha's pure holy body, holy speech, and holy mind. We then become a perfect guide for living beings.

With our omniscient mind we are able to effortlessly, directly, and see without mistake the level of mind of every living being and all the methods that fit them in order to bring them from happiness to happiness, to the peerless happiness of full enlightenment.

We also have the perfect power to manifest in various forms to suit every living being and reveal the necessary methods to guide them, such as giving material help, education, or Dharma teachings. Whenever the positive imprint left by their past positive actions ripens, without delay of even a second, we can reveal various means to guide the living being to enlightenment.

How to use the mantra at the time of death

It is important to pray to the Medicine Buddha and to recite the names of the Medicine Buddhas and the Medicine Buddha's mantra. It is excellent, with a bodhicitta motivation, to recite the Medicine Buddha's holy name and mantra in the ear of a dying person or animal, because it will prevent their rebirth in the lower realms. If the dying person can no longer hear the mantras, you can recite them and then blow on their body or on talcum powder or perfume, which you then apply to the body.

How to use the mantra to bless meat or dead bodies

It is beneficial to recite the mantra and blow upon meat that you are eating, and even on dead bodies or old bones, because it purifies karmic obscurations and allows the being to be reborn in a pure realm or in the upper realms. If you eat meat, you should make it beneficial for the animal that has been killed by reciting this powerful, purifying mantra before eating it and dedicating strongly for the animal to be transferred immediately from the lower realms to a pure realm or an upper realm and to never be born in the lower realms again.

Even if the animal or human being died hundreds or thousands of years ago and their consciousness is in the lower realms, reciting the mantra and blowing on their bones can transfer the consciousness to an upper realm or to a pure realm. We can also blow on water, sand, sand, or talcum powder and sprinkle it on the bones or skin of a dead animal or person. At the very least, it will shorten the duration of their suffering in the lower realms.

How to use the mantra to increase the power of medicine

After they have made medicine, Tibetan doctors use Medicine Buddha meditation and mantras to bless it. The medicine is then more effective because besides the power of all the medicinal plants and other substances it contains, it has additional spiritual power that can help bring a quick recovery and purification of the mind.

By reciting this mantra, we can increase the power of medicine that we are taking or giving to others. Place the medicine in a bowl in front of you and visualize a moon disc above it. Standing on the moon disc is a blue **om** surrounded by the syllables of the Medicine Buddha mantra in a clockwise direction. As you recite the mantra, nectars flow down from all the syllables and absorb into the medicine. The syllables and the moon then dissolve into the medicine, which becomes very powerful and able to cure all diseases and spirit harms, as well as their causes, negative karma and delusions. If you are treating someone with cancer, for example, imagine that the medicine has the specific power to cure cancer. The more faith you have and the more mantras you recite, the more power the medicine will have.

How to do the Medicine Buddha practice for a sick or dying person or animal

When you do the Medicine Buddha practice for an animal or person who is sick or dying, visualize the seven Medicine Buddhas (1. Renowned Glory of Excellent Signs; 2. King of Melodious Sound, Brilliant Radiance of Ability; 3. King of Immaculate Excellent Gold, Radiant Jewel Who Fulfills All His Vows; 4. King of Supreme Glory Who Frees from All Suffering; 5. Melodious Ocean of Proclaimed Dharma; 6. King of Clear Light, He Who Totally Delights in Supreme Wisdom of the Ocean of Dharma; 7. Medicine Guru, King of Lapis Light) one on top of the other, above the animal or person. First visualize that nectars are emitted from the first Buddha and purify the being of all their negative karmas and obscurations. Recite the name of each Medicine Buddha seven times, then allow it to absorb into the each Medicine Buddha in turn.

With the final Medicine Buddha, recite however many mantras you wish and again visualize strong purification. Think that the animal or person has been completely purified; no negative karma at all exists in their mental continuum, and their body becomes as calm and clear as crystal.

The Medicine Buddha then melts into light, absorbs within the animal or person, and blesses their body, speech, and mind so that they become one with the Medicine Buddha. Their mind is transformed into Medicine Buddha's holy mind. Meditate strongly on that oneness.

You can think that the beams are also emitted to all other sentient beings, especially those who are sick with cancer, AIDS, and other diseases, and purify them. Or you can visualize the seven Medicine Buddhas above the crown of each sentient being and purify them in that way. Focus particularly on the person you are praying for, but think that there are also seven Medicine Buddhas above the crown of every other sentient being.

Also, if the person is dying, visualize that a tube-like beam is emitted from Medicine Buddha's heart and becomes a channel inside the person. The channel is shaped like an umbrella handle, hollow inside but with no hole at the end, and extends to just below the navel. Red beams shaped like a hook are sent from Medicine Buddha's heart and hook the person's consciousness, which is visualized the size of a mustard seed, but in the nature of

white light. It is not concrete or heavy, but is extremely light. The red hook-like beams hooked the consciousness, and it flies up through the channel to Medicine Buddha's heart. After being absorbed into Medicine Buddha's heart, the consciousness emerges from the heart to take place in a lotus in the pure realm of Medicine Buddha. The person then receives teachings from or predictions about their enlightenment from the Medicine Buddha.

If you have strong compassion and stable concentration during this meditation, you might help to prevent the person being born in the lower realms.

IV. Teachings on the Medicine Buddha

Teachings on the Medicine Buddha Sadhana
and Medicine Buddha Sutra
given by Ven. Thrangu Rinpoche

“If one meditates on the Medicine Buddha, one will eventually attain enlightenment, but in the meantime one will experience an increase in healing powers both for oneself and others and a decrease in physical and mental illness and suffering.”

-Lama Tashi Namgyal

A Practice That Is Extremely Effective In the Removal of Sickness

Lama Tashi Namgyal sets these teachings on the Medicine Buddha Sadhana in the context of Buddhist meditation practice, in general, beginning with the statement “All of the Buddha's teachings can be subsumed under the two categories of shamatha and vipashyana- calm abiding and insight.”

After expanding and clarifying this general insight, the Editor extends it to the particular case of the Medicine Buddha practice: “If one meditates on the Medicine Buddha, one will eventually attain enlightenment, but in the meantime one will experience an increase in healing powers both for oneself and others and a decrease in physical and mental illness and suffering. Whether or not we have a very strong motive to attain buddhahood, we all desire these sorts of relative objectives, so deity meditation provides tremendous incentive for the practice of dharma.

“And yet deity meditation is just another version of shamatha and vipashyana. When one meditates on the form, the attire and other attributes, the entourage and environment, and the internal mandala of a deity, and when one recites the deity's mantra, one is practicing shamatha; and when one realizes that all that one is meditating on is mere empty appearance, one is practicing vipashyana. But because meditation on the deity and on the union of the deity and one's own root lama instantly connects one with the empty clear light nature- which is the essence of the deity, the guru, and the lineage, as well as being one's own essential nature- the power of this form of shamatha to purify the mind of the practitioner of the mental obscurations blocking his or her insight is immeasurably greater than that of ordinary tranquility meditation on mundane objects like the breath or a flower or a candle flame. And since the forms upon which one is meditating are mere mental fabrications, their emptiness is more immediately apparent than, say, the emptiness of something like the Jefferson Memorial or the Washington Monument.

“This is all possible because of the special quality of the vajrayana, which takes enlightenment as the path, rather than seeing it merely as a goal. Through the three processes of abhisheka, which ripens the mental continuum; oral transmission, which supports one’s practice; and the teachings, which liberate, one is connected directly to the enlightened state transmitted by the guru and the lineage. Thereafter, when one practices or merely brings to mind those teachings, one is instantly reconnected with that compassionate primordial awareness, and this constant reconnecting then becomes one’s path, bringing with it the rapid purification of mental defilements and the rapid accumulation of merit and wisdom. The recognition of this connection is the uncovering of one’s own wisdom. If it goes unrecognized, it still exists in the practitioner’s mental continuum as a seed, which will gradually ripen according to conditions.”

The teachings by Thrangu Rinpoche begin with an introduction that discusses why someone might chose to do this practice-what the point is of doing the practice at all-and how it is possible for this practice to have the very wonderful results that it has.

Excerpts from Thrangu Rinpoche's Introduction

“We might think that fundamentally we are practicing the Medicine Buddha in order to benefit our own bodies, whereas the motivation of bodhicitta is the wish to benefit all beings. But in fact there is no contradiction, because, in order to be effective in benefiting other beings, we need to accomplish an excellent samadhi, or meditative absorption; and in order to accomplish that, together with the insight and realization that it brings, we need to have a stable practice. In order to have a stable and profound practice, we need to be physically and mentally healthy or comfortable, because by being comfortable in our body, and comfortable in our mind, we will be free of obstacles to diligence in practice and free of obstacles to the cultivation of meditative absorption. So therefore, we are practicing the Medicine Buddha in order to attain states of mental and physical health or balance, not merely for our own benefit, but for the benefit of others as well.

“The primary technique in the meditation consists of imagining ourselves to *be* the Medicine Buddha, conceiving of yourself as the Medicine Buddha. By replacing the thought of yourself as yourself with the thought of yourself as the Medicine Buddha, you gradually counteract and remove the fixation on your personal self. And as that fixation is removed, the power of the seventh consciousness is reduced. And as it is reduced, the kleshas, or mental afflictions, are gradually weakened, which causes you to experience greater and greater well-being in both body and mind.

“In most religious traditions, the deities of that tradition, when they are related to or imagined, are imagined in front of one. Then, visualizing the deity or deities as being present in front of one, one prays to them, and by doing so, hopefully one receives their blessing, which benefits one in some way. In the Vajrayana tradition, however, we regard the blessing and the power and the qualities of the deities as being innate, as being within one’s own mind. It is through regarding oneself as the deity that defects are gradually eradicated and qualities gradually revealed. The primary technique of visualization is to visualize ourselves as the deity, because the potential to transcend our problems is innate rather than external to us.

“We supplement the visualization of ourselves as the deity with visualizations such as imagining the actual wisdom deities themselves dissolving into ourselves again and again,

by means of which we receive their blessings. Sometimes we visualize the deity in front of us, separate from ourselves, thinking that rays of light from the deity's heart engulf and pervade us, granting the blessing of the deity. And sometimes we visualize that rays of light, which embody the blessing of that deity in front of us, strike all beings, removing their obstacles, increasing their longevity, wisdom, and so on.

“The practice of the Medicine Buddha comes primarily from the uncommon tradition of the Vajrayana, which means that the transmission of the practice is done using three processes called the empowerment, which ripens; the instruction, which frees; and the reading transmission, which supports. The function of empowerment, the formal ceremony or ritual of empowerment, is to introduce you to the practice and to the process of visualization and so forth, which will make up the practice. The function of the instruction, which frees, is to give you complete access to the practice by means of telling you literally how to do it-what you do with your body, what you say with your speech, and what you think with your mind. The function of the reading transmission, which supports, is to transmit the blessing of the lineage of the practice, which serves to consecrate or bless your practice in the form of sound. Because the lineage has been transmitted as the sound of the words of its transmission, when the reading transmission is given to you, you simply listen to the sound and think that by doing so you receive the blessing of the lineage.

“With regard to the empowerment, you should understand that the Medicine Buddha practice is not solely a Vajrayana practice. Like the practice of Mahamudra, it is a combination of Vajrayana [tantra] and sutra. For example, while we could say that mahamudra is primarily taught in the Vajrayana, it is also found in certain sutras, such as the Samadhiraja Sutra, and so forth. In the same way, this practice of the Medicine Buddha is a combination of what the Buddha taught about the Medicine Buddha in the sutras of the Medicine Buddha and in various tantras. Because it is connected with Vajrayana, it is believed to be most appropriate to receive the empowerment to enhance the practice; but because it is also connected with the sutras, it is acceptable to do the practice without the empowerment as well.”

The Reading Transmission

The reading transmission, or *lung*, for this Medicine Buddha practice, will be gained as you read the short and long versions of the mantras in this manual.

The invocation of the principle Medicine Buddha begins with these lines:

You are endowed with an oceanic treasury of qualities and merit;
By the blessing of your inconceivable compassion
You calm the suffering and torment of sentient beings.
I supplicate you, Light of Lapis Lazuli.

The section of the liturgy on the details of the visualization sketches out the main features of the image of the Medicine Buddha. For example, the description and commentary on the arms and hands points out how they symbolize the Medicine Buddha's mastery of both physical and spiritual aspects of healing:



“The Medicine Buddha has two arms. His right hand in the mudra of supreme generosity holds an *arura* (myrobalan). His left hand in meditation mudra holds a begging bowl. His right hand is extended, palm outward, over his right knee in the gesture called supreme generosity. In it he holds the *arura*, or myrobalan, fruit. This plant represents all the best medicines. The position of his right hand and the *arura* that he holds represent the eradication of suffering, especially the suffering of sickness, using the means of relative truth. Sickness can be alleviated by adjusting the functioning of interdependent causes and conditions by the use of relative means within the realm of relative truth, such as medical treatment and so on. The giving of these methods is represented by the gesture of the Medicine Buddha’s right hand.

His left hand rests in his lap, palm upward, in the gesture of meditative stability or meditation, which represents the eradication of sickness and suffering-and, indeed, the very roots of samsara-through the realization of absolute truth. From the point of view of either relative truth or absolute truth, the fundamental cause of sickness and suffering is a lack of contentment and the addictive quality of samsara. Therefore, to indicate the need for contentment, in his left hand he holds a begging bowl.”

Rinpoche points out that the visualization is much more than merely wishful fantasy: “More important than how many deities you visualize is to understand what you are doing. And most important is to understand that by visualizing yourself as the Medicine Buddha you are not pretending to be something that you are not, and that by visualizing the Medicine Buddha and his retinue in front of you, you are not pretending that they are in a place where they are not. By definition, buddhas are omniscient. Whenever someone thinks of them, brings them to mind, or supplicates them, they are aware of it and respond with their compassion and blessing. In the final analysis, the situation is identical to their actually being present anywhere they are thought of. Therefore, it is always appropriate to regard a buddha that is present in one’s mind as actually being present in front of one.

When you think that the Medicine Buddha, together with his retinue, is present in front of you, it is really true that they are.

“Visualizing yourself as the Medicine Buddha is also appropriate, because your fundamental nature-what you truly are-is Buddha-nature. Buddha nature is essentially the potential to attain awakening. At some point in the future you will attain the same awakening or buddhahood as the Medicine Buddha himself. By visualizing yourself as the Medicine Buddha, you are assuming the appearance of what fundamentally you are even now and what manifestly you will be upon your awakening. It is to acknowledge this truth that you assume the aspect of the body, speech, and mind of the Medicine Buddha, which is, therefore, entirely appropriate.

“If you can visualize clearly, it is best to do all of this very slowly and gradually. While you continue to chant the mantra, think that rays of light emerge from the self-visualization, go to the front visualization, and then from the front visualization outward to the pure realms, proceeding gradually and slowly. Especially when the blessings of body, speech, and mind rain down upon and dissolve into you, you can do the visualizations in sequence: first, visualizing the blessings of body raining down, without being in any kind of a hurry and so quite distinctly; and then visualizing the blessings of speech and then the blessings of mind. If you find that the visualization is extremely unclear, if you wish, you can do it all at once. But if you do it gradually and slowly, you will find that you will get a much stronger sense of the blessings actually entering into you. By taking your time with the visualization, you will develop real confidence, a real feeling of the blessings entering into you.”

Rinpoche describes a special type of visualization when the main point is the actual alleviation of sickness:

“You can visualize yourself as the Medicine Buddha, if you wish, but the main focus is to actually visualize a small form of the Medicine Buddha, no larger than four finger-widths in height, in the actual part of your body that is afflicted. So if it is an illness or pain in the head, visualize a small Medicine Buddha in the head. Visualize the Medicine Buddha in that place, and think that from this small but vivid form of the Medicine Buddha rays of light are emitted. These rays of light are not simply light, which is dry, but liquid light having a quality of ambrosia. This luminous ambrosia or liquid light actually cleanses and removes the sickness and pain-whatever it is. You can do this not only for yourself, by visualizing the Medicine Buddha in the appropriate part of your own body, but you can do it for others as well by visualizing the Medicine Buddha in the appropriate part of their body or bodies. The radiation of rays of light of ambrosia and so on is the same.

This can be applied not only to physical sickness but to mental problems as well. If you want to get rid of a particular type of anxiety or stress or depression or fear or any other kind of unpleasant mental experience, you can visualize the Medicine Buddha seated above the top of your head and think in the same way as before that luminous ambrosia or liquid light emerges from his body, filling your body and cleansing you of any problem, whatever it is.

You might think that all of this sounds a bit childish, but in fact it actually works, and you will find that out if you try it.”

V. The Process of Using Medicine Buddha Reiki

Intention is the key, so it is important to have a clear intention of what is to be accomplished. Be centered and calm, focused and relaxed. At this point, connect with the Medicine Buddha and feel him transmitting his Lapis-Lazuli energy to your heart. Thinking about the Medicine Buddha's image, or chanting his seed syllable (*bija*) one of his mantras, either out loud or silently, or simply saying "I hereby channel the Medicine Buddha energy now," work very well. Notice this energy in the heart and feel full of compassion; after you can feel its connection to the hands, you are ready to begin.

Raise one hand or both hands and begin sending the energy, being aware of its source and its intended point of receipt. Keep the hand(s) relaxed (with the fingers loosely together) and the elbow (of the hand being used) bent. Any symbols and other energies you may want to use can also be projected or not, depending on intuition. You may also want to chant the Medicine Buddha's mantra while channeling this energy.

A session should last about 20-30 minutes. Let intuition be your guide.

VI. Medicine Buddha Mantras & Symbols

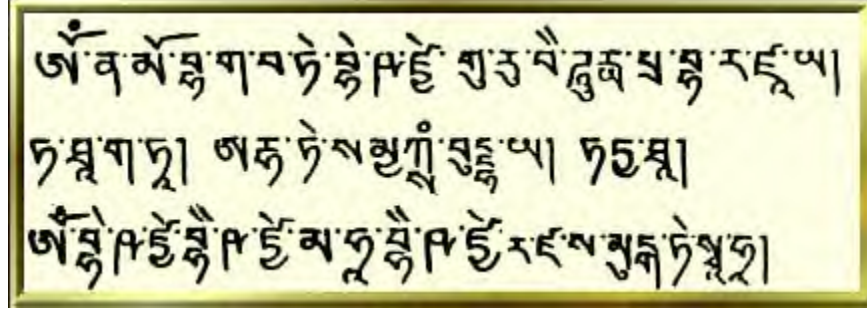
Mantras

<<http://www.dharma-haven.org/tibetan/teachings-medicine-buddha.htm>>One of the blessings of Reiki is that the practitioner is able to access other energy systems without having a specific empowerment for that system, though I would highly recommend that you someday receive a Medicine Buddha Empowerment from a qualified teacher of the Dharma in order to receive all the blessings this beautiful tradition offers. The Medicine Buddha healing system is very compatible with Reiki. They both share a common theme of simplicity and they both work well for hands-on and distance healing, and have been beautifully joined in this Medicine Buddha Reiki. The following are excerpts from the very venerable Thubten Gyatso on the Medicine Buddha.

The Medicine Buddha's Short Mantra (in Tibetan):

Teyata: OM bhekadze bhekadze maha-bhekadze radza samungate soha!
(Written phonetically.)

A longer version of the Medicine Buddha mantra is shown below written out in Tibetan and then given in its Sanskrit reading:



Therefore the World's Most Venerable entered into a Samadhi called the Removal of Suffering for All Beings. While He was in this contemplation a great radiance of light of light was sent forth from his Ushnisa, and he pronounced the great Dharani as follows:

OM! Namō bhagavate bhaisajya-guru-vaidurya prabha-raja ya tathagataya
arhate samyak-sambuddhaya. Tadyatha:
OM bhaisajye bhaisajye maha-bhaisajya-raja samudgate svaha!

Crane at crane@pacific.net.sg <<mailto:crane@pacific.net.sg>> states that the Medicine Buddha mantra loses its magical qualities if not recited in its original Sanskrit form. This is obviously not the case, as the Tibetan lamas have been reciting it in Tibetan with astonishing results for centuries.

I have adapted his translation of the long mantra:

Namo (I take refuge in) bhagavate (the World-Honored One) bhaisajya-guru (the Master of Medicine) vaidurya (the lapis-lazuli colored) prabha (light) raja ya (the king) tathagata ya arhate (the Thus-Come-One, the One-Worthy-of-Offering) samyak-sambuddhaya (the equal and correctly enlightened), Tadyatha (and I speak thus): OM (Hail!) bhaisajye (Healer) bhaisajye (Healer) maha-bhaisajya (Great Healer) raja (king), samudgate (the path to enlightenment) svaha! (So be it!)

Phonetically the mantra sounds like this:

Na-mo bah-gah-vah-tay bay-sa-jay goo-roo bay-doo-ryah prah-bah rah-jah-
yah ta-tah-ga-tah-yah ar-ha-tay sam-yak-some-bood-hah-yah
ta-dyah-tah oh-mm bay-sa-jyay bay-sa-jyay mah-hah bay-sa-jyay rah-jah sah-
moon-gah-tay svah-hah!

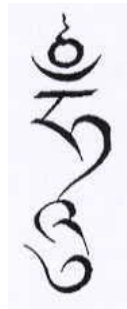
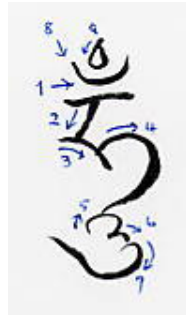
Symbols

Only two new symbols are needed for Synergy Reiki Masters who wish to master Medicine Buddha Reiki.

They are both mantras written in Tibetan.



1. HUNG! (Skt. Hum!)



About HUNG

HUNG is the consort of Om. It is the **seed syllable** of the five wisdoms. In terms of the seed syllables of the five Conqueror Buddhas, **HUNG** is the seed syllable of Akshobhya-the immovable, the unfluctuating, that which cannot be disturbed by anything.

As shown in the example at right above, **HUNG** has five parts, each printed in a different colour showing its relationship with one of the five elements: earth, water, fire, air, and space. **HUNG** is the seed syllable of the nirmanakaya or trül-ku, the sphere of realized manifestation. (Calligraphy by Ngak'chang Rinpoche.)

HUNG is commonly found at the end of several mantras; this is because it is thought to bring the power of the mantra into manifestation. So, **OM MANI PADME HUNG**, could actually be translated as: "Hail to the jewel in the lotus! May it be manifest!"

2. **OM!** (*also Aum*)



About OM

In Sanskrit, whence it originates, **OM** is considered to be composed of the three letters, **A**, **U**, and **M**. The **A** is the Alpha and the **M** is the Omega, while **U** is what joins the two. In Tibetan thought, these symbolize the practitioner's impure body, speech, and mind; they also symbolize the pure exalted body, speech, and mind of a Buddha.

The mantra **OM** is not considered to be a word; rather, it is a manifestation of spiritual power. The three curved segments of the Sanskrit **OM**, corresponding symbolically to the **A**, **U**, and **M**, represent the physical, mental, and unconscious. The dot represents supreme consciousness, which rests outside of the other three. Thus, **OM** is a concrete manifestation of the visible truth that everything is interrelated,

VII. Self-Empowerment Method

Attunement transmissions from a person are traditional for Medicine Buddha Shakti (energies); but the person merely holds and grounds the energy-the actual transmission is from the Medicine Buddha Source)

This is not the same as Medicine Buddha Reiki. I have set up a Medicine Buddha Energy Self-Empowerment / self-attunement that may be called in by intention anytime, if it is in accord with your highest good, or that of your client.

You do not need to take refuge in the Buddha to receive this attunement. After activating the Self-Empowerment, you may run the Shakti as an all-purpose healing energy and use it to enhance meditation. You can activate it by intention, as is done with Reiki. Medicine Buddha Energies are often used for hands-off and remote healing. They also work to increase Compassion and Serenity and are said to accelerate one's progress toward spiritual happiness and wisdom.

This attunement is offered freely; to receive it, all you need to do is to sit quietly, say that you wish to be empowered to the Medicine Buddha energies, and sincerely ask for it.

VIII. Attunement Method

PART 1. SYNERGY REIKI METHOD of MEDICINE BUDDHA EMPOWERMENT

A. The Procedure: To make it easy to absorb this information and to follow the process I shall give now a detailed outline of the whole process from beginning to end. In the process, the symbols are abbreviated thus: **D** (Dai Kō Myō); **C** (Chō Kū Rei); **MB1** (the Medicine Buddha's seed-syllable, **HUNG**, either drawn or recited); **MB2** (the Medicine Buddha Short Mantra); **TD** (Tibetan Dai Kō Myō); **Om** (Sanskrit Om); **F** (Fire Serpent); **R** (Raku).

1. **Set the Space:** If you have a statue or picture of the Medicine Buddha, set it up on a small altar. Place symbols of the five elements-flowers (wood/air), incense (earth), water (water), candles (fire), and a bell/chime/vajra (metal) before it. Clear yourself and the space with symbols, smudging, etc., as you wish. If you desire, perform the Sangye Menla Sadhana, or recite the long version of the Medicine Buddha's mantra. Call in the Medicine Buddha, and connect with him and with his "Lapis-Lazuli-Colored Light." Imagine him sitting upon a golden lotus upon a silver lunar-disk in the air before you to help you hold the energy and the intention.
2. **Build up the energy:** Recite the Short Mantra 3 times-each time, strengthen your connection with the Medicine Buddha more.
3. **Walk up to the initiate:** Go behind them; open the aura and crown; proceed with the attunement.
4. **Attunement process**
 - a. **D+C+MB1+MB2+TD** at head: draw symbols over hands, clap, open, blow and then seal with **Tib Om** at the ridge.
 - b. **D+C+MB1+MB2+TD** at 3rd eye: draw symbols over hands, clap, open, blow and then go around and seal with **Tib Om** at the ridge.
 - c. **D+C+MB1+MB2+TD** at throat: draw symbols over hands, clap, open, blow and then go around and seal with **Tib Om** at the ridge.
 - d. **D+C+MB1+MB2+TD** at heart: draw symbols over hands, clap, open, blow and then go around and seal with **Tib Om** at the ridge.
 - e. **D+C+MB1+MB2+TD +F** at back: draw symbols over back and then seal with **Tib Om** at the ridge.
 - f. **D+C+MB1+MB2+TD** at knees: draw symbols over knees, clap, open, blow and then go around and seal with **Tib Om** at the ridge.
 - g. **D+C+MB1+MB2+TD** at feet: draw symbols over tops of feet, clap, lift up, blow into soles and up the body to crown, draw **R** down front and then go around and seal with **Tib Om** at the ridge.
 - h. **D+C+MB1+MB2+TD** at back: draw symbols over back; blow up from the feet to the head and back down, draw **R** down, and then seal with **Tib Om** at the ridge.
 - i. Look into the crown and imagine seeing the heart in a lapis-lazuli and golden radiance. Place an affirmation like "You are now a successful Medicine Buddha healer and Compassion, Love, and Wisdom guides you always. The

Medicine Buddha energy is available to you whenever you call for it with love and reverence." "So Be It! So It Is!"

Using the Violet Breath technique (see below), blow this affirmation down into the heart and imagine the energy going down through the body, through the feet until it connects with the healing love and power of the Earth. Complete and seal this process by chanting **MB2** and imaging it and **Tib Om** being pressed into the ridge.

- j. Say a prayer of thanks for the process, dedicating the work to the highest good of all, in love, joy and light, then let go of the ridge.
5. Leave the crown open.
6. Close Aura. Come out of the aura slowly and respectfully, and move around to the front of the initiate.
7. Take a deep breath, focus the remaining initiating energy (the energy that circulates in the body after having finished), and blow it in the direction of the initiate as a final blessing and act of separation. Then bow in the direction of the initiate, speak internally that it is done.
8. Say the Short Mantra once as you call them back.
9. Check to see if the initiate opened to the energy and is OK. Stabilize them if they are not. When they are ready, escort them out and get ready for the next initiate.

B. The Violet Breath Technique - Used in the beginning of the healing attunement.

1. Place the tongue at the roof of your mouth and contract the Hui Yin point at the perineum and run the Microcosmic Orbit.
2. Take a deep breath and visualize a beautiful white light descending into your crown.
3. Imagine this breath and light traveling through Microcosmic Orbit, down your Functioning Channel in the front, turning up at the Hui Yin point and going up the Governing Channel in your spine area until it reaches the center of your head.
4. Imagine the white light and the breath combining to form a white mist that quickly fills your head.
5. Allow the mist to turn blue and begin to rotate in a clockwise manner (viewed from the back). As it rotates it goes from blue to violet.
6. Within the violet light picture the Tibetan Master Symbol (**TD**).
7. Breathe the Tibetan Master Symbol (**TD**) and violet light into the student's crown chakra, intending it to go down into the client's body all the way to the feet where it connects the initiate further with the Earth and Heaven while disconnecting them from the Master doing the initiation.

PART 2. TIBETAN REIJU EMPOWERMENT METHOD

1. **Set the Space:** As above-Place a statue or picture of the Medicine Buddha on a small altar. Place symbols of the five elements-flowers (wood/air), incense (earth), water (water), candles (fire), and a bell/chime/vajra (metal) before it. Clear yourself and the space with symbols, smudging, etc., as you wish. If you desire, perform the Sangye Menla Sadhana, or recite the long version of the Medicine Buddha's mantra. Call in the Medicine Buddha, and connect with him and with his "Lapis-Lazuli-Colored Light." Imagine him sitting upon a golden lotus upon a silver lunar-disk in the air before you to help you hold the energy and the intention.
2. **Build up the energy:** Feel all the energy flow into you and let it build up in you; at first starts to build up in the lower *dantian* and starts to fill up your entire being. As

it builds, you become like a sacred furnace and begin to vibrate with the energy as you become filled with the Light and as the vibration of the energy rises.

3. **Tune into the initiate:** Tune into the initiate physically; notice their energy and start vibrating it, and then begin to send the built-up Medicine Buddha energy from you into them-prepare them so that it's like they are merely waiting for the light of your energy. Let the light flow into their energetic system and enlighten them. They also become filled with the Lapis-Lazuli Light Energy of the Buddha Medicine King.
4. **Attunement process:** When their energy is "radiant" with the energy and they are filled with the Blue Light, send more energy into them-have it vibrate throughout the whole being; have it go up the chakras, cleansing the whole body. Have it purify the physical body, from the inside out; have it cleanse all the chakras and meridians, and then have it start shooting out of their feet and hands and crown. Then send light into and purify the astral/emotional body, the mental/causal body, the etheric body, and the spiritual body or soul. Align all the energy systems. Hear the Medicine Buddha's Short Mantra embodied in them in bright, pulsating, radiant tones-see the **om** in the 3rd eye chakra, the **bhekadze's** in the throat chakra, the **maha-bekadze raja** in the heart chakra, the **samud** in the solar-plexus chakra, **gate** in the sacral chakra, and the final **soha** in either or root chakra. See the words shining and filling them with the Great Lapis-Lazuli Radiance.

Pray to the Medicine Buddha and ask him to pass on the ability to use this energy to the initiate, and to make this empowerment permanent and to help the adjustment and detox be gentle but swift.

Then help the initiate back down into the physical body, and then help in the grounding process. Make certain they are energetically stable and fully grounded. Tell them to take a few moments to integrate the energy and come to themselves.

Then come back and make sure that you yourself are completely grounded. Bask in the afterglow of the Bright Lapis-Lazuli Light.

Then say a prayer and thank the Medicine Buddha for his assistance. Take a few minutes to come to yourself.

Recite the Short Mantra as many times as you like or have time for, but do it at least a minimum of three times.

om **ah** **hung**

APPENDIXES

“If one meditates on the Medicine Buddha, one will eventually attain enlightenment, but in the meantime one will experience an increase in healing powers both for oneself and others and a decrease in physical and mental illness and suffering.”

Appendix 1: A Healing Buddha Meditation



<<http://dharma-haven.org/tibetan/medicine-buddha.htm>>

Healing Buddha

The traditional colour of the Healing Buddha is deep blue, which is said to represent unchanging reality. It is said that the Healing Buddha (or Medicine Buddha), has special healing powers that can be obtained merely by reciting his name or mantra. The Medicine

Buddha's name in Sanskrit is Bhagavan Bhaishajya-guru Vaidurya-prabha-rajā
(The World-Honored One, The Medicine Master, the King of Lapis-Lazuli Light)

Healing Buddha Meditation (short version)

Begin by clearing your mind
and then filling it with positive intention to benefit all beings and relieve all suffering.

Visualize the Healing Buddha in space in front and above you.

He is radiating a dark blue light in all directions.

Let the blue light surround you as if you are becoming one with it.

Meditate on this vision.

Dissolve the visualization into space.

Recognize that your mind is identical with that space.
Wish for this meditation to bestow health and happiness to all beings.

Appendix 2: The Sangye Menla Sadhana



Take refuge and Generate Bodhicitta (3 times)

To the Buddha, the dharma, and the sublime assembly,
I take refuge until I have accomplished the enlightened state.
By the merit of accomplishing the six perfections
Accomplish enlightenment for the benefit of beings.

The Four Immeasurables (3 times)

May all sentient beings have happiness and the causes of happiness.
May all sentient beings be free from suffering and the cause of suffering.
May all sentient beings never be separated from the happiness which is
without suffering.
May all sentient beings abide in equanimity, free from both attachment and
hatred, holding some close and others distant.

Cultivation of Special Bodhicitta

Especially for the benefit of all sentient beings, I will quickly, very quickly, attain the
precious state of perfect and complete buddhahood. For this reason, I will practice
the yoga method of guru Medicine Buddha.

Seven-Limbed Prayer

I prostrate to the Guru Medicine Buddha.
Each and every offering, including those actually performed and those mentally-
transformed, I present to you.
I confess all non-virtuous actions accumulated since beginningless time.
I rejoice in the virtues of both ordinary and noble beings.
As our guide, I request you, O Buddha, to turn the wheel of Dharma until samsara
ends.
All virtues, both my own and those of others, I dedicate to the ripening of the two
Bodhicittas and the attainment of Buddhahood for the sake of sentient beings.

Mandala Offering/Prayer of Request

I beseech you, Bhagawan Medicine Guru, whose sky-colored, holy body of lapis lazuli signifies your omniscient wisdom and compassion as vast as limitless space, please grant me your blessings.

I beseech you, compassionate Medicine Guru, holding in your right hand the king of medicines, symbolizing your vow to help all pitiful sentient beings plagued by the four hundred and twenty-four diseases, please grant me your blessings.

I beseech you, compassionate Medicine Guru, holding in your left hand a bowl of nectar, symbolizing your vow to give the glorious undying nectar--of the Dharma--which eliminates the degenerations of old age, sickness and death, please grant me your blessings.

Visualization 1

In the space in front of you is the divine form of Guru Medicine Buddha. He is seated on a lotus and moon cushion. His body is in the nature of deep blue light, the color of lapis lazuli. He is very serene and adorned with silk robes and magnificent jewel ornaments.

Guru Medicine Buddha's right hand rests on his right knee, palm outward in the gesture of giving realizations. His left hand rests in his lap, holding a nectar bowl of medicine that cures all ills, hindrances and obstacles.



Above the crown of Guru Medicine Buddha is a wish-granting jewel, the essence of which is Guru.

Above that is Buddha Ngon.Kyen. Gyal.Po, whose body is red-colored, his right hand in the mudra of bestowing sublime realizations and his left hand in the mudra of concentration.

Above him is Buddha Cho.Drag Gya.Tso Yang, with a yellow-colored body and hands in the same mudra.

Above him is Buddha Nya.Ngam Mi.Cho.Pa, light red in color and both hands in the mudra of concentration.

Above him is Buddha Ser.Zang Dri.Me, pale yellow in color, his right hand in the mudra of expounding the Dharma and his left hand in the mudra of concentration.

Above him is the Buddha Rin.Chen Da.Wa Dang Pai.Ma Rab.Tu Gyan.Pa Zi.Ji Dra.Yang Gyi Gyal.Po, reddish-yellow in color and hands in the same mudra.

Above him is Buddha Tsan.Leg Yang.Drag, yellow in color and hands in the same mudra.

Requests to the Medicine Buddhas

(Repeat each verse seven times. After the seventh recitation, as you repeat "May your vow...", the Medicine Buddha to whom the request is made absorbs into the one below, until the single divine form of Medicine Buddha remains for the final request.)

The fully realized destroyer of all defilements, fully completed Buddha, having fully realized the absolute truth of all phenomena, Buddha Tsan.Leg Yang.Drag, to you I prostrate and go for refuge, to you I make offerings.

May your vow to benefit all sentient beings now ripen for myself and others.

The fully realized destroyer of all defilements, fully completed Buddha, having fully realized the absolute truth of all phenomena, Buddha Rin.Chen Da.Wa Dang Pai.Ma Rab.Tu Gyan.Pa Kya.Pa Zi.Ji Dra.Yang Gyi Gyal.Po.La, to you I prostrate and go for refuge, to you I make offerings.

May your vow to benefit all sentient beings now ripen for myself and others.

The fully realized destroyer of all defilements, fully completed Buddha, having fully realized the absolute truth of all phenomena, Buddha Ser.Zang Dri.Me.La, to you I prostrate and go for refuge, to you I make offerings.

May your vow to benefit all sentient beings now ripen for myself and others.

The fully realized destroyer of all defilements, fully completed Buddha, having fully realized the absolute truth of all phenomena, Buddha Nya.Ngan Mi.Chog.Pa.La, to you I prostrate and go for refuge, to you I make offerings.

May your vow to benefit all sentient beings now ripen for myself and others.

The fully realized destroyer of all defilements, fully completed Buddha, having fully realized the absolute truth of all phenomena, Buddha Cho.Drag Gya.Tso Yang.La, to you I prostrate and go for refuge, to you I make offerings.

May your vow to benefit all sentient beings now ripen for myself and others.

The fully realized destroyer of all defilements, fully completed Buddha, having fully realized the absolute truth of all phenomena, Buddha Ngon.Kyen Gyal.Po.La, to you I prostrate and go for refuge, to you I make offerings.

May your vow to benefit all sentient beings now ripen for myself and others.

The fully realized destroyer of all defilements, fully completed Buddha, having fully realized the absolute truth of all phenomena, Buddha Man.Gyi.La Bendurya O.Gyi Gyal.Po.La, to you I prostrate and go for refuge, to you I make offerings.

May your vow to benefit all sentient beings now ripen for myself and others.

Visualization 2

Granting your request, from the heart and holy body of the King of Medicine, infinite rays of 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 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.

At the heart of Medicine Buddha appears a lotus and moon disc. Standing at the center of the moon disc, is the blue seed-syllable OM surrounded by the syllables of the mantra. As you recite the mantra, visualize rays of light radiating out in all directions from the syllables at his heart. The light rays pervade the sentient beings of the 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, afflictions due to spirits and their causes, all their negative karma and mental obscurations.

RECITATION OF MANTRA

**OM NAMO BHAGAWATE BHEKADZE GURU BEDURYA PRABHA RADZA YA
TATHAGATA YA ARHATE
SAMYAK-SAMBUDDHA YA
TAYATHA: OM BHEKADZE BHEKADZE MAHA BHEKADZE RADZA**

SAMUNGATE SOHA

SHORT MANTRA

**TAYATHA: OM BHEKADZE BHEKADZE MAHA BHEKADZE RADZA
SAMUNGATE SOHA**

Feel Great Joy and Think

All sentient beings are transformed into the aspect of the Medicine Buddha Guru. How wonderful that I am now able to lead all sentient beings into the Medicine Buddha's Enlightenment.



Simplified Visualization

(Visualize the Medicine Buddha Guru above the crown of your head and make the following request seven times, followed by the mantra recitation and visualization.)

The fully realized destroyer of all defilements, fully completed Buddha, having fully realized the absolute truth of all phenomena, Buddha Man.Gyi.La Bendurya O.Gyi.Gyal.Po.La, to you I prostrate and go for refuge, to you I make offerings.

May your vow to benefit all sentient beings now ripen for myself and others.

Mantra Recitation and Visualization for 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.

The Guru Medicine Buddha melts into light and absorbs into your heart.

Dedication

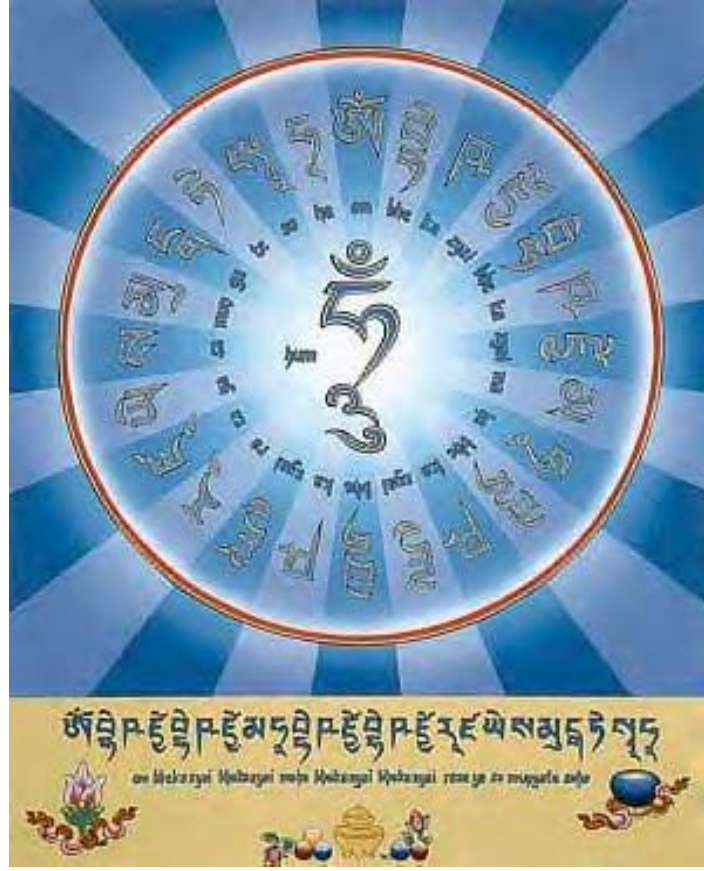
Due to these merits, may I complete the ocean-like actions of the sons of the Victorious Ones. May I become the holy savior, refuge and helper for the sentient beings who have repeatedly been kind to me in past lives.

By the virtues received from attempting this practice, may all living beings who see, hear, touch, or remember me-even those who say my name-at that moment be released from their miseries and experience happiness forever.

As all sentient beings, infinite as space, are encompassed by the Guru Medicine Buddha's compassion, may I also become the guide of sentient beings existing throughout all ten directions of the universe.

Because of these virtues, may I quickly become Guru Medicine Buddha and lead each and every sentient being into his enlightened realm.

Om Ah Hung Sangye Orgyen Menla siddhi Hung!



The Medicine Buddha Mantra and Seed-Syllable Card

for more information on the medicine buddha visit <http://www.medicinebuddha.org/>

additional symbols



Sanskrit Om



tibetan fire serpent



tibeten raku