



མ་ལྷོ་རྒྱལ་ལུ་ལྷོ་གཤེན་གྱི་འཁྲུག་ལུ་ལྷོ་གཤེན་གྱི་འཁྲུག་ལུ་

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Drikung Garchen Institut e.V.



༄༅། ལའངས་རྒྱལ་ལྷོ་གཤེན་གྱི་འཁྲུག་ལུ་ལྷོ་གཤེན་གྱི་འཁྲུག་ལུ་ལྷོ་གཤེན་གྱི་འཁྲུག་ལུ་།

Drops of Nectar

Meditation and Mantra Recitation of Medicine Buddha



༄༅། །མངས་རྒྱས་སྣོན་སྒྲིའི་བསྐོམ་བཟླས་བདུད་རྩིའི་ཐིགས་པ་བཞུགས་སོ། །

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Meditation and Mantra Recitation of Medicine Buddha



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Tel.: +49-(0)89-71048572, E-Mail: info@garchen.de, www.garchen.de

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ལ། འཇིག་རྟེན་གསུམ་མགོན་ལ་བསྟོན་པ་ནི། Praise to Jigten Sumgön

༄༅། བྱངས་མེད་བསྐྱལ་བའི་སྟོན་ནས་བྱང་རྒྱལ་གྱང་། །

མཁྱེན་དང་བརྟེ་བའི་སྤྱལ་པ་མཐའ་ཡས་གྱིས། །

འགོ་བའི་དུག་ལྗེའི་ནད་རྣམས་སེལ་མཛད་པ། །

རྒྱལ་མཚོག་འཇིག་རྟེན་གསུམ་མགོན་འབས་ལ་འདུད།

Although you attained enlightenment countless eons ago,
You still dispel beings' diseases of the five mental poisons'
Through the infinite emanations of your wisdom and love.
Supreme, victorious Jigten Sumgön, I prostrate at your feet!

སྐྱབས་སེམས་ནི།

Refuge and bodhicitta

སངས་རྒྱས་ཚཱ་ཎ་དང་ཚོགས་མཚོག་དགེ་འདུན་ལ། །

SANG GYÉ CHÖ DANG TSOK CHOK GEN DÜN LA/

In the Buddha, the Dharma, and the supreme Sangha

སྐོ་གསུམ་གྲུས་པས་རྟག་ཏུ་སྐྱབས་སུ་མཚེ། །

GO SUM GÜ PÉ TAK TU KYAP SU CHI/

I continuously take refuge with respectful body, speech, and mind.

སྤྱག་བསྐྱལ་མནར་བའི་མ་གྱུར་འགོ་བ་རྣམས། །

DUK NGEL NAR WÉ MA GYUR DRO WA NAM/

In order to bring all mother sentient beings

who are tormented by suffering

ལྷ་མེད་གོ་འཕང་འགོད་ཕྱིར་སེམས་བསྐྱེད་དོ། །

ལན་གསུམ་བརྗོད།

LA MÉ GO PANG GÖ CHIR SEM KYÉ DO/

To the state of unsurpassable enlightenment,

I give rise to bodhicitta.

Recite this three times.

དམིགས་རིམ་ནི།

Visualization

རང་མདུན་སང་ཁྲི་བརྒྱ་ཉི་ཟླའི་སྟེང་།།

RANG DÜN SENG TRI PE MA NYI DÉ TENG/

In the space in front, upon a lion throne, lotus, sun disc and moon disc,

སངས་རྒྱས་སྐུན་སྐྱེ་བྱེད་ཡི་མདོག་།

SANG GYÉ MEN LA VAIDURYA YI DOK/

Is Medicine Buddha who is the color of vaidurya.²

ཕྱག་གཡས་སྐུན་ཤིང་གཡོན་པ་སྐུང་བཟེད་འཛིན།།

CHAK YÉ MEN SHING YÖN PA LHUNG SÉ DSIN/

In his right hand there is a medicinal plant,
and in the left a begging bowl.

མཚན་དཔེ་འོད་འཕྲོ་སྐྱུལ་སྐྱའི་ཆ་ལྟགས་ཅན།།

TSEN PÉ Ö TRO TRÜL KÜ CHA LUK CHEN/

He is in nirmanakaya form with the major and minor marks
of a buddha, radiating with light.

སྐྱེ་མ་ཡི་དམ་བུ་གཤེགས་བདུན་ལ་སོགས།།

LA MA YI DAM DÉ SHEK DÜN LA SOK/

Gurus, yidam deities, and seven other Medicine Buddhas,³

སངས་རྒྱས་བྱང་སེམས་ཉི་ཟེར་རྩལ་ལྟར་འབྲིགས།།

SANG GYÉ JANG SEM NYI SER DÜL TAR TRIK/

Buddhas, and bodhisattvas surround him
like the dust particles seen in a sun ray.

གནས་གསུམ་ལས་ནི་འོད་ཟེར་ཕྱོགས་ཀུན་འཕྲོས།།

NÉ SUM LÉ NI Ö SER CHOK KÜN TRÖ/

From the three places of the Medicine Buddhas,
light rays radiate towards all directions

ཡེ་ཤེས་སེམས་དཔའ་སྐྱུན་དངས་རྟེན་ལ་བསྐྱེམ།།

YÉ SHÉ SEM PA CHEN DRANG TEN LA TIM/

To invite the wisdom deities, who dissolve into them.

ཀུན་ཀྱང་འགོ་བའི་ནད་རྒྱུ་ལས་འཛོམས་པའི་བྱིར། །

KÜN KYANG DRO WÉ NÉ NAM JOM PÉ CHIR/

In order to completely eliminate all beings' illnesses,

མཁྱེན་བརྗེ་རུས་མཐུ་ཕྱིན་ལས་བདག་ཉིད་ཅན། །

KHYEN TSÉ NÜ TU TRIN LÉ DAK NYI CHEN/

The Medicine Buddhas have become the embodiments
of wisdom, love, power, strength, and activities.

མཚོན་པ་ནི།

Offerings

ཨོ་སར་ཏ་སྐྱ་ག་ཏ་ས་པ་རི་སྣ་ར་ཨ་ཚྭ། བུ་བྱོ། པུའྱི། ལྷ་པོ། ལྷ་ལོ་ག། གཤྱི།
འེ་མི་བྱ། འབྲ་པ་འྲི་རྩོམ་སྣ་ལྷ། ཅེས་དང་།

OM SARVA TATAGATA SAPARIVĀRA ARGHAM/ PĀDYAM/ PUSHPAM/
DHŪPAM/ ĀLOKAM/ GANDHE/ NAIVEDYAM/ SHAPTA
PRATĪCHA SVĀHĀ/



བརྗོན་པ་ནི།

Praise

སྤྱུགས་རྗེ་ཀུན་ལ་སྣོམས་པའི་བཙོམ་ཕྱན་འདས། །

TUK JÉ KÜN LA NYOM PÉ CHOM DEN DÉ/

Exalted one, whose compassion equally pervades all,

མཚོན་ཙམ་ཐོས་པས་ངན་འགྲོའི་སྤྱུག་བསྐལ་སེལ། །

TSEN TSAM TÖ PÉ NGEN DRÖ DUK NGEL SEL/

Merely by hearing your name, the suffering
of the three lower realms is dispelled.

དུག་གསུམ་ནད་སེལ་སངས་རྒྱས་སྣོན་གྱི་ལྷ། །

DUK SUM NÉ SEL SANG GYÉ MEN GYI LA/

Medicine Guru Buddha, who eliminates
the sicknesses of the three mental poisons,

བེདུརུའི་འོད་ལ་ཕྱག་འཚལ་བསྟོན། །

VAIDURYÉ Ö LA CHAK TSAL TÖ/

Light of Vaidurya – I prostrate and praise you!

ཚོག་མེད་ནས་བསགས་སློག་བཤགས་དགེར་ཡི་རང་། །

TOK MÉ NÉ SAK DIK SHAK GER YI RANG/

I confess the negativities that I have accumulated since beginningless time, and I rejoice in all virtues.

ཐེག་གསུམ་ཚོས་ཀྱི་འཁོར་ལོ་བསྐྱར་མཇུག་ཅིང་། །

TEK SUM CHÖ KYI KHOR LO KOR DSÉ CHING/

Please turn the Dharma wheel of the three vehicles,

མྱ་ངན་མི་འདའ་སྲིད་མཐར་བུའུགས་པར་གསོལ། །

NYA NGEN MI DA SI TAR SHUK PAR SÖL/

And please remain here until the end of existence and do not pass into parinirvana!

ལྷ་མ་སྐྱན་པའི་རྒྱལ་པོ་བཙེམ་ལྷན་འདས། །

LA MA MEN PÉ GYAL PO CHOM DEN DÉ/

My guru, King of Doctors, who is the Exalted One,

དོན་གཉིས་སྐྱུན་གྱིས་གྲུབ་པའི་དཔལ་མངའ་བ། །

DÖN NYI LHÜN GYI DRUP PÉ PAL NGA WA/

Your glory is the spontaneous accomplishment of the twofold benefit.

དུག་གསུམ་ནད་གྱིས་གཟིར་བའི་འགྲོ་བ་རྣམས། །

DUK SUM NÉ KYI SIR WÉ DRO WA NAM/

May all beings who are tormented by the sicknesses of the three mental poisons

ནད་མེད་དགའ་བདེའི་དཔལ་ལ་སྦྱོད་པར་ཤོག །

NÉ MÉ GA DÉ PAL LA CHÖ PAR SHOK/

Be free from illnesses and enjoy an abundance of joy and happiness!

བརྒྱལ་དམིགས་ནི།

Visualization for mantra recitation

སྒྲགས་བརྒྱལ་པའི་རྐྱེན་གྱིས་བདེ་བར་གཤེགས་པ་བརྒྱད་འཁོར་དང་བཅས་པའི་
ཐུགས་དམ་གྱི་རྒྱུད་བསྐྱེལ།

NGAK DÉ PÉ KYEN GYI DÉ WAR SHEK PA GYÉ KHOR DANG CHÉ PÉ
TUK DAM GYI GYÜ KÜL/

By invoking the commitments of the eight Medicine Buddhas
and their retinues with the mantra recitation,

སྐྱའི་ཆ་ལས་འོད་ཟེར་དབག་ཏུ་མེད་པ་བྱུང་།

KÜ CHA LÉ Ö SER PAK TU MÉ PA JUNG/

Limitless light rays radiate from every part of their bodies,

དམིགས་ཡུལ་གྱི་གཙོར་བྱས་བདག་གཞན་སེམས་ཅན་ཐམས་ཅད་ལ་ཕྱོག

MIK YÜL GYI TSOR JÉ DAK SHEN SEM CHEN TAM CHÉ LA POK/

And touch myself and all sentient beings, mainly those
whom I am focusing on.

ཐོག་མ་མེད་པ་ནས་བསགས་པའི་ལས་དང་ཉོན་མོངས་པའི་ནད་གདོན་སྲིག་སྲིབ་
དམ་ཚིག་ཉམས་ཆག་ཐམས་ཅད་སྦྱངས།

TOK MA MÉ PA NÉ SAK PÉ LÉ DANG NYÖN MONG PÉ NÉ DÖN DIK
DRIP DAM TSIK NYAM CHAK TAM CHÉ JANG/

The light rays purify all the sicknesses, harmful influences, negativities,
obscurations, and transgressions of samayas caused by the karma and
mental afflictions accumulated since beginningless time.

བདེ་གཤེགས་སྲས་དང་བཅས་པའི་ཉིང་ངེ་འཛིན་གྱི་སྣོ་སྣ་ཚོགས་སྐད་ཅིག་ལ་
རྟོགས་པར་གྱུར།

DÉ SHEK SÉ DANG CHÉ PÉ TING NGÉ DSIN GYI GO NA TSOK
KÉ CHIK LA TOK PAR GYUR/

Instantly, we realize the manifold meditative concentrations
of the buddhas and bodhisattvas.⁴

བོ་རུ་ཡའི་གཟུངས་པོ་ལི།

Long dharani mantra

ཏ་ཏ་སྒྲེ་སྒྲེ་མེ་སྒྲེ་མེ། ཡི་མེ་འི་མེ་དྲི། མ་དྲི་མ་དྲི།

TADYATA/ GHUMÉ GHUMÉ/ IMI NI MIHI/ MATI MATI/

ས་སྟ་ཏ་སྟ་ག་ཏ། ས་སྟ་རྩུ་རྩུ་དྲི། ཨ་དྲི་མ་དྲི་སྟ་ལེ།

SAPTA TATAGATA/ SAMADYA DISHTATÉ/ ATÉ MATÉ PALÉ/

སྟ་པོ་ཤོ་རྒྱ་ལོ། སྟ་སྟ་པོ་བླ་པོ་ལ། མ་མ་བུ་སྒྲེ།

PAPAM SHODANI/ SARVA PAPAM NASHAYA/ MAMA BUDDHA/

བུ་སྒྲེ་ཏ་མེ། ལྷ་མེ་ཀུ་མེ། བུ་སྒྲེ་ལྷ་ཏ། པ་རི་ཤོ་རྒྱ་ལོ།

BUDDHOT TAMÉ/ UMÉ KUMÉ/ BUDDHA KSHÉTRA/ PARI SHODANI/

རྒྱ་མེ་འི་རྒྱ་མེ། མེ་ཏ་མེ་ཏ། མེ་ཏ་ཤི་ཁ་རེ། སྟ་ཨ་ཀུ་ལ།

DAMÉNI DAMÉ/ MÉRU MÉRU/ MÉRU SHIKARÉ/ SARVA AKALA/

མི་རྩུ་བ་སྟ་རེ་ཤི། བུད་རྒྱེ་སུ་བུད་རྒྱེ་བུད་རྒྱེ་རྩུ་དྲི་བ་རྟ་རྩུ་མེ།

MRITYU NAVA RÉNI/ BUDDHÉ SU BUDDHÉ BUDDHA DISHTATÉ

NARA KSHAN TUMÉ/

སྟ་དེ་སྟ་ས་མེ། ཨ་ས་མེ། ས་མ་རྟུ་རྟུ་མེ།

SARVA DÉVA SAMÉ/ ASAMÉ/ SAMANVA HARAN TUMÉ/

སྟ་སྒྲེ་བོ་རྒྱེ་སཏ། ཤ་མེ་ཤ་མེ། སྟ་ཤ་མུ་མེ།

SARVA BUDDHA BODHISATVA/ SHAMÉ SHAMÉ/

PRASHA MANTUMÉ/

སྟ་ཨི་རྩུ་པ། དྲ་པ་བླ་རྒྱ་ལ། བླ་ར་ཤི་བླ་ར་ཤི། བླ་ར་ལ་མེ།

SARVA ITYUPA/ DRAVA BYADAYA/ PURANI PURANI/ PURA YAMÉ/

སྟ་ཨ་ཤ་ཤ་ལ། བོ་རུ་རྩུ་བ་དྲི་རྒྱ་ལོ། སྟ་སྟ་པོ་ལྷ་པོ་ལྷ་པོ་སྟ་བླ་བླ་པོ།

SARVA ASHAYA/ VAIDURYA PRATI BASÉ/ SARVA PAPAM

KSHAYAM KARI SVAHA/



मन्त्र

Short mantra

ॐ ह्रीं पं॒हो ह्रीं पं॒हो॑ खं॒ दू॒ ह्रीं पं॒हो॑ ह्रीं पं॒हो॑ ह्रं॒ हं॒ स॒ सु॒क्ल॑ गे॒ सु॒ दू॒
वेस॑ ठि॒ कुस॑ वल्ल॒

Sanskrit pronunciation:

TADYATA OM BAISHAJYÉ BAISHAJYÉ MAHA
BAISHAJYÉ BAISHAJYÉ RAJA SAMUDGATÉ SVAHA/

Tibetan pronunciation:

TÉYATA OM BÉKANDSÉ BÉKANDSÉ MAHA
BÉKANDSÉ BÉKANDSÉ RADSA SAMUDGATÉ SOHA/

Recite this as much as possible.

མཐར་བསྐྱུ་རིམ་ནི།

Dissolution

འཁོར་ཚོགས་འོད་ལྷ་གཙོ་བོའི་སྐྱུ་ལ་ཐེམ། །

KHOR TSOK Ö SHU TSO WÖ KU LA TIM/

The retinue melts into light and dissolves into the main deity.

སྐྱེན་སྒྲིའི་སྐྱུ་གསུང་ལུགས་ཀྱི་གནས་གསུམ་ལས། །

MEN LÉ KU SUNG TUK KYI NÉ SUM LÉ/

From Medicine Buddha's three places of body, speech, and mind,

འོད་ཟེར་དཀར་དམར་མཐིང་གའི་ཡེ་ཤེས་འཕྲོས། །

Ö SER KAR MAR TING GÉ YÉ SHÉ TRÖ/

White, red, and blue light rays of wisdom stream forth

རང་གི་གནས་གསུམ་ཐིམ་པས་སྐྱེན་གསུམ་དག །

RANG GI NÉ SUM TIM PÉ DRIP SUM DAK/

And dissolve into my own three places,
whereby the three obscurations⁵ are purified.

གཙོ་བོ་འོད་ལྷ་རང་གི་སྐྱུ་བོར་ཐེམ། །

TSO WO Ö SHU RANG GI CHI WOR TIM/

Medicine Buddha melts into light and dissolves
into the crown of my head.

དབྱེར་མེད་རྒྱལ་ཀུན་མཐུན་བརྗེའི་རང་གཟུགས་ཆེ། །

YER MÉ GYAL KÜN KHYEN TSÉ RANG SUK CHÉ/

We become inseparable – the great embodiment
of all the victorious ones' wisdom and love.

སྒོང་གཟུགས་ལྷག་རྒྱ་ཆེན་པོར་ངལ་གསོའོ། ། དེ་རྣམ་ལམས་ཉིད་ངལ་གསོ་བྱ།

TONG SUK CHAK GYA CHEN POR NGAL SO'O/

Rest in Mahamudra, the unity of form and emptiness.

Thus, rest in the nature of mind.

Dedication and aspiration prayers

བཙོ་བ་དང་སྒོན་ལམ་ནི།

མཚོད་བསྟོད་བསྐྱེད་སྒོམ་བགྱིས་པའི་དགོ་བ་འདིས། །

CHÖ TÖ DÉ GOM GYI PÉ GÉ WA DI/

Through the merit of these offerings, praises,
mantra recitation, and meditation,

ཚོ་འདིར་ཚོ་རིང་ནད་མེད་བདེ་སྦྱིད་ལྡན། །

TSÉ DIR TSÉ RING NÉ MÉ DÉ KYI DEN/

May we have a happy and joyful long life free from sicknesses!

འཆི་ཚེ་བེད་ལྷན་སྤང་ཞིང་ལ་སོགས། །

CHI TSÉ VAIDURYA NANG SHING LA SOK/

When we die, may we see the buddhas face to face

རྣམ་དག་ཞིང་དུ་སངས་རྒྱས་ཞལ་མཐོང་ཤོག །

NAM DAK SHING DU SANG GYÉ SHAL TONG SHOK/

In the completely pure realms, such as the land of Vaidurya light!

མ་འོངས་པ་ན་བདག་སོགས་འགོ་བ་རྣམས། །

MA ONG PA NA DAK SOK DRO WA NAM/

In the future, may I and all beings

སངས་རྒྱས་ཞིང་དུ་བདུད་སྟེང་པོ་ལས། །

SANG GYÉ SHING DU PÉ MÉ NYING PO LÉ/

Be born from the heart of lotus flowers in the buddha realms!

འབྲུངས་ཏེ་རྒྱ་ཚེན་ཚོགས་གཉིས་རབ་རྗེས་ནས། །

TRUNG TÉ GYA CHEN TSOK NYI RAP DSOK NÉ/

May we fully complete the vast accumulations of merit and wisdom,

སྒྲ་མེད་བྱང་ལྷུ་བོ་འཕང་ཐོབ་གྱུར་ཅིག ། ཅེས་བཙོ་སྒོན་གཞན་ཡང་བྱའོ། །།

LA MÉ JANG CHUP GO PANG TOP GYUR CHIK/

And attain the state of unsurpassable enlightenment!

Recite other dedications and aspiration prayers as well.

ཧེ དཀོན་མཚོག་འཕྲིན་ལས་བཟང་པོས་མཛད་བའོ། ། This sadhana was composed by
Könchog Trinlé Sangpo, the 2nd H.H. Chetsang Rinpoche (1656-1718).

བྱང་ཚུབ་སེམས་མཚོག་རིན་པོ་ཆེ།

JANG CHUP SEM CHOK RIN PO CHÉ/

May precious Bodhicitta

མ་སྐྱེས་པ་རྣམས་སྐྱེ་གུར་ཅིག།

MA KYÉ PA NAM KYÉ GYUR CHIK/

Arise in all beings' mindstreams!

སྐྱེས་པ་ཉམས་པ་མེད་པར་ཡང་།།

KYÉ PA NYAM PA MÉ PAR YANG

May it never diminish

གོང་ནས་གོང་དུ་འཕེལ་བར་ཤོག།

GONG NÉ GONG DU PEL WAR SHOK/

But grow and spread forever!

Notes

1. The five mental poisons are: ignorance, desire, anger, pride, and jealousy.
2. Vaiḍurya is the Sanskrit name of a gemstone, which according to various sources is either lapis lazuli or aquamarine/blue beryl.
3. The text actually says the “seven sugatas,” but this refers to the seven Medicine Buddhas in different colors, which surround the central Medicine Buddha.
4. The light rays that radiate from the Medicine Buddhas enable the two qualities of enlightenment to occur for sentient beings: abandonment and realization. This refers to the abandonment of all faults through the purifying light rays, and then realization or accomplishment of all qualities through the enabling of beings' realization of all the manifold samadhis.
5. The three obscurations are the afflictive obscurations, the cognitive obscurations, and the obscurations of habitual tendencies.



Teachings on the Medicine Buddha Practice by Drubpon Konchok Tsering Rinpoche

This is a general explanation of the Medicine Buddha practice with some additional visualizations to enhance our practice and benefit the world in these degenerate times of many illnesses.

Medicine Buddha appears in eight manifestations:

1. Suparikirtitanamasri, Tib. Tsenlek Yongdrak Pal, Glorious Renown with Excellent Signs. His body is golden in color, his right hand is in the mudra of granting protection and his left hand is in the mudra of equipoise.
2. Svaragosaraja, Tib. Drayangkyi Gyalpo, King of Melodious Signs. He is golden, his right hand is in the mudra of supreme generosity and his left is in equipoise.
3. Suvarnabhadravimala, Sersang Drimé, Stainless Excellent Gold. He is golden and both his hands are in the mudra of teaching the Dharma.
4. Asokottamasriraja, Tib. Nyangenmé Chokpal, Supreme Glory Free from Sorrow. He is red and both his hands are in the mudra of equipoise.
5. Dharmakirtisagara, Tib. Chödrak Gyatso, Ocean of Dharma Renown. He is pale red and his hands are in the mudra of teaching the Dharma.
6. Abhijyaraja, Tib. Ngönkhyen Gyalpo, King of Clear Knowing. He is red, his right hand is in the mudra of supreme generosity and his left is in equipoise.
7. Buddha Baishajyaguru, Tib. Sangyé Menla, Medicine Guru Buddha.
8. Shakyamuni, Tib. Shakyatupa, Sage of the Shakyas. He is golden, his right hand is in the mudra of earth-witness and his left is in equipoise.

Visualization

We visualize according to the Medicine Buddha sadhana, and we can add the additional explanations that are described in the following to enhance our practice. While reciting the mantra, we continue practicing the following visualizations.

In the space in front and above ourselves, we visualize the eight Medicine Buddhas, surrounded by countless other Medicine Buddhas, as many as dust particles that appear in sunlight, in all sizes – from very small to very large – in a way that is most comfortable for us. The central Medicine Buddha is dark blue like vaidurya, and the rest have other colors, as on the picture inside the front cover. Their bodies are not physical but have a nature of rainbow light. They are all looking down towards us with care and compassion. Around us, we visualize the whole world and all the sentient beings of the six realms.

When reciting the mantra, its power invokes the minds of the Medicine Buddhas, so that they are reminded of their previous promise to eliminate the illnesses of all sentient beings. Hereby, immeasurable light rays in many colors stream forth from their bodies, as brilliant as the sunlight. This light touches the whole world and all sentient beings of the six realms. It is light of wisdom fire that burns away the mental afflictions of all sentient beings like paper that catches fire. The causes of sickness – all the mental afflictions, karma, negativities, and obscurations accumulated since beginningless time are burned away and purified.

Then a stream of nectar, which is bodhicitta arisen from loving kindness and compassion, flows from the bodies of the eight Medicine Buddhas and enters the crowns of all sentient beings. It completely purifies all remaining negativities and obscurations, and it eliminates all sicknesses in the world. Thereby loving kindness, compassion, and bodhicitta grow within the minds of all sentient beings, and they all become healthy and happy. Think that they all realize the essence of bliss and emptiness as well as the various meditative concentrations of the path to buddhahood.

We should visualize that this purification happens throughout the whole world. In the regions and realms where it is too cold, the sun is shining and bringing warmth and light, and in the regions where it is too hot, the nectar flows like a cooling and calming rain. This happens automatically, according to the needs of sentient beings.

Visualize that in the regions of the world with the most illnesses, lots of light is shining and lots of nectar is flowing. In this way the diseases are completely dispelled, and all the beings of the six realms are healthy, happy, and peaceful.

Meaning of the long dharani mantra

TADYATA: it is like this.

GHUMÉ GHUMÉ: fallen asleep, fallen asleep. IMI: those.

NI MIHI: make sure to awaken.

Meaning: Please make sure to awaken those who have fallen asleep!

MATI MATI: wisdom, wisdom.

SAPTA TATAGATA: seven thus-gone ones (buddhas).

SAMADYA DISHTATÉ: blessings of Samadhi.

Meaning: Seven buddhas of wisdom, grant us the blessings of your samadhi!

ATÉ: learned ones. MATÉ: venerable ones. PALÉ: protectors.

PAPAM: non-virtue. SHODANI: purify. SARVA: all.

PAPAM: non-virtue. NASHAYA: diminish.

Meaning: Learned ones, venerable ones, protectors, cleanse away all non-virtue! Diminish non-virtue!

MAMA BUDDHA: pratyekabuddhas.

BUDDHOT TAMÉ: previous buddhas. UMÉ: beautiful ones.

KUMÉ: pacifiers of negativity. BUDDHA KSHÉTRA: buddha fields.

PARI SHODANI: fully purified.

Meaning: Pratyekabuddhas, previous buddhas, beautiful ones, pacifiers of negativity; the buddha fields are fully purified.

DAMÉNI DAMÉ: the ones who utter the sounds of Dharma, who definitely utter the sounds of Dharma. MÉRU MÉRU: mountains.

MÉRU SHIKARÉ: mountain tops. SARVA: all. AKALA: untimely.

MRITYU: death. NAVA RÉNI: Make sure to eliminate.

Meaning: You who utter the sounds of Dharma, who definitely utter the sounds of Dharma throughout all the mountains and mountain tops. Make sure to eliminate untimely death!

BUDDHÉ: buddhas. SU BUDDHÉ: excellent buddhas.

BUDDHA DISHTATÉ NA: with buddha blessings.

RA KSHAN TU: please protect. MÉ: to me. SARVA: all. DÉVA: gods.

Meaning: Buddhas, excellent buddhas, through your buddha blessings, please make all the gods protect me!

SAMÉ: equal ones. ASAMÉ: unequal ones. SAMANVA: think of.

HARAN TU: please do. MÉ: to me. SARVA: all.

BUDDHA BODHISATVA: buddhas and bodhisattvas.

Meaning: All buddhas and bodhisattvas, please think of me and all equal and unequal ones!

SHAMÉ SHAMÉ: pacify, pacify. PRASHA MANTU: fully pacify.

MÉ: to me. SARVA: all. ITY: thoughts. UPA DRAVA: calamities.

BYADAYA: infectious diseases.

Meaning: Pacify, pacify, please fully pacify my thoughts, calamities, and infectious diseases!

PURANI PURANI: terminate, terminate. PURA YA: one who fulfills.

MÉ: to me. SARVA: all. ASHAYA: wishes.

Meaning: Fulfill, fulfill, please fulfill all my wishes!

VAIDURYA PRATI BASÉ: Light of Vaidurya (Medicine Buddha).

SARVA: all. PAPAM: non-virtue. KSHAYAM: exhaust. KARI: please do.

Meaning: Light of Vaidurya, please exhaust all non-virtue!

SVAHA: may it be so!

Meaning of the short mantra

Medicine Buddha's mantra expresses his qualities as the supreme doctor, the king of healing medicine:

TÉYATA OM BÉKANDSÉ BÉKANDSÉ MAHA BÉKANDSÉ BÉKANDSÉ
RADSA SAMUDGATÉ SOHA/ (Tibetan pronunciation)

TÉYATA: it is like this.

OM: the beginning or opening of the mantra, which brings auspiciousness, and it symbolizes the Buddha's body, speech, and mind.

BÉKANDSÉ: doctor or medicine.

1st BÉKANDSÉ: doctor or medicine for sicknesses on the outer level. It refers to the Vinaya, which is the antidote to attachment and illnesses of the vital energies.

2nd BÉKANDSÉ: doctor or medicine for sicknesses on the inner level. It refers to the Sutras, which are antidotes to anger and bile illnesses.

3rd MAHA BÉKANDSÉ: great doctor or great medicine, which is medicine for sicknesses on the secret level. It refers to the Abhidharma, which is an antidote to ignorance and phlegm illnesses.

4th BÉKANDSÉ: doctor or medicine on the ultimate level, which refers to the Vajrayana with the four classes of tantras that are antidotes to all three mental poisons and all three types of illnesses.

RADSA: king.

SAMUDGATÉ: purification and healing of all diseases and mental afflictions.

SOHA: may it be so!

Dissolution

After completing the mantra recitation, visualize that the seven Medicine Buddhas dissolve into the main deity. From his forehead, throat, and heart center, white, red, and blue wisdom lights shine forth and dissolve into the forehead, throat, and heart centers of yourself and all other beings.

The lights purify our mental afflictions, negativities, and all obscurations (obscurations of mental afflictions, cognitive obscurations, and obscurations of habitual tendencies), and all illnesses. Then Medicine Buddha melts into light and dissolves into the crowns of yourself and all beings. We all become inseparable from Medicine Buddha, and we become manifestations of the buddhas' wisdom, love, and power.

Rest in meditative equipoise, the nature of the mind, which is Mahamudra. When thoughts arise, visualize that you again instantly appear as Medicine Buddha and maintain his qualities of bodhicitta and an altruistic mind throughout all your activities.

Dedication

We conclude the practice by dedicating the merit that we have accumulated for all sentient beings to be free from diseases and suffering, and ultimately to attain buddhahood. When we dedicate the merit to others, it will not be lost but keeps increasing.

Medicine Buddha's twelve aspirations:

While training on the bodhisattva path before his enlightenment as Medicine Buddha, he made twelve great aspirations and swore to free all sick and disabled sentient beings from their sufferings and illnesses. When practicing Medicine Buddha, we should remember these commitments and aspire to do the same, for the sake of all living beings.

If we do this with love, compassion, and bodhichitta, it will greatly benefit us and all other living beings.

1. In my pure land, may all beings be endowed with the 32 major marks and 80 minor signs of a buddha. If this does not come to pass, may I not reach enlightenment.
2. May all sentient beings born in my pure land radiate glowing light that dispels all darkness. If this does not come to pass, may I not reach enlightenment.
3. Whoever is born in my pure land, may they always enjoy material abundance and be free of all worldly concerns. If this does not come to pass, may I not reach enlightenment.
4. May the beings in my pure land possess a stable vision of the pure view. If this does not come to pass, may I not reach enlightenment.
5. May those who are born in my pure land pay utmost attention to the purity of their conduct. May the results of negative karma due to previous actions be deferred to the time of most benefit to spiritual growth. If this does not come to pass, may I not reach enlightenment.
6. May they all be radiant with health and growth in body and mind. May they be relieved of any discomfort or disorder that hinders spiritual growth. If this does not come to pass, may I not reach enlightenment.

7. May my name become a mantra that heals all ailments. May the sound of my name and the image of my nirmanakaya be a balm that eases all pain. May the sound of my name or visualization of my image cure physical troubles and sickness. If this does not come to pass, may I not reach enlightenment.
8. May those who wish to change gender in the next life have that wish be fulfilled, and may they be led directly to enlightenment. If this does not come to pass, may I not reach enlightenment.
9. May those who hold wrong views or beliefs regarding the Dharma immediately develop right view upon hearing my name. As a result, may they engage in bodhisattva activities. If this does not come to pass, may I not reach enlightenment.
10. May those who live in fear and are easily controlled, who are threatened by imprisonment and punishment, leave behind their fears of catastrophe. If this does not come to pass, may I not reach enlightenment.
11. May those whose subsistence has depended on predation and the killing of other beings have all their material needs met upon hearing my name. May their freedom result in the recognition of their innate bodhisattva nature. If this does not come to pass, may I not reach enlightenment.
12. Upon hearing my name, may those who suffer from any kind of hunger, thirst, or cold have all their needs provided for. May their food, drink, and clothing free them from mundane concerns so that they may begin to benefit others. If this does not come to pass, may I not reach enlightenment.

The causes of suffering are karma, mental afflictions, negativities, and obscurations that arise from the three mental poisons: ignorance, desire, and anger. The conditions that make the causes ripen are various unfavorable circumstances that we encounter; and the fruition or result is then suffering and the three categories of sickness that stem from imbalances in the body's vital energies, bile, and phlegm (Tib. lung, tripa, and békén). Specifically, illnesses stemming from disturbances of the vital energies come from the mental poison of desire and attachment, bile illnesses come from anger or aversion, and phlegm illnesses come from ignorance.

The Buddha taught 84,000 groups of Dharma teachings as antidotes to sentient beings' 84,000 mental afflictions. These teachings are summarized into the three collections or pitakas – Sutra, Vinaya, and Abhidharma – and the four classes of tantras – Kriya, Charya, Yoga, and Anuttarayoga tantras. The three pitakas are the Buddha's medicine in the form of teachings that can cure the three groups of illnesses, and the tantras cure all illnesses together. The Vinaya teachings are an antidote to desire and wind diseases, the Sutra teachings are an antidote to anger and bile diseases, and the Abhidharma teachings are an antidote to ignorance and phlegm diseases.



The Manjushri Root Tantra says that when this 26-syllable mantra is placed inside a text, no faults are incurred no matter how one practices it.

May it be auspicious!





Drikung Garchen Institut e.V.
Florian-Geyer-Str. 10, 81377 München

Tel. 089 71 04 85 72

www.garchen.de

info@garchen.de