

སྒྲུབ་ལྷ་འོ་བསྐྱོམ་དམིགས་བཅོས་ཐབས།
MEDICINE BUDDHA HEALING PRACTICE

ནད་སྒྲུབ་ཆོགས་ཞི་བའི་སྒྲུགས་བདུད་རྩིའི་ཆར་བ་ལས།
From Ju Mipham's Mantra Healing Treatise





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Ju Mipham Jamyang Namgyal
MEDICINE BUDDHA HEALING PRACTICE

Translated and compiled with explanations by Dr. Nida Chenagtsang

Cover image: Medicine Buddha and the Four Dakinis by Anna Artemyeva

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made this work possible.

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Self-Healing

1. Ali Kali (the Sanskrit vowels and consonents)

ॐ अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ओ औ अम् अह
om a ā i ī u ū ṛi ṛī ḷi ḷī e ai o au am aḥ

का ख गा गघ ना
कख गग गघ ना
कर कख गग गघ ना
कख गग गघ ना

ka kha ga gha nga
tsa tsha dza dzha nya
ṭa ṭha ḍa ḍha ṇa
ta tha da dha na
pa pha ba bha ma
ya ra la va
śha ṣha sa ha kṣha
soha

2. Refuge and Bodhichitta:

སངས་རྒྱལ་ཆོས་དང་ཚོགས་ཀྱི་མཆོག་ནམས་ལ།
Sang gye chö dang tsok kyi chok nam la
Buddha, Dharma and Sangha,

བྱང་ཆུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཆི།
Jang chup bar du dak ni kyap su chi
Until enlightenment I take refuge in you;

བདག་གིས་སྦྱིན་སོགས་བཀྱིས་པའི་བསོད་ནམས་ཀྱིས།
Dak gi jin sok gyi pe sö nam kyi
Through my merit of generosity and so on,

འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱལ་འགྲུབ་པར་ཤོག།
Dro la pen chir sang gye drup par shok
May I attain Buddhahood for the good of all sentient beings.

(3x)

3. Self Visualization: Sit comfortably and visualize yourself in your human form.
Repeat to yourself three times: “I am (*state your name*).” It is important in this practice to take the time to get to know yourself, to care for yourself, and to learn to truly be yourself.
4. Reflect upon your current problem and repeat it to yourself three times: “I have (*state your problem*)”
5. Visualization of Medicine Buddha and the Four Dakinis: Place your hand over your heart (optional). In the center of your heart arises a white lotus flower with four or eight petals¹. In the center of it sits the blue Medicine Buddha facing in the same direction as you. His left hand holds a buddha bowl filled with the nectar of immortality, his right hand holds an Arura flower [terminalia chebula].

On the four principal petals are the Four Medicine Dakinis, very young, beautiful, and radiant. In front of him is the White Dakini (ལྷ་མོ་གྲུབ་པ་དེ་བློ་གྲོས་མ་ *lhamo drubpé lodro ma*, ‘Accomplished Wisdom Dakini’.) To his right is the Yellow Dakini (ལྷ་མོ་རྒྱལ་མ་ *lhamo norgyun ma*, ‘Steam of Gems Dakini’). Behind him is the Red Dakini (ལྷ་མོ་མ་གྲུབ་པ་ལྷ་མོ་ *lhamo ma ché drin*, ‘Peacock-headed Dakini’). To his left is the Green Dakini (ལྷ་མོ་འོད་འཇང་མ་ *lhamo öd chang ma*, ‘Light Holder Dakini’). They face in towards Medicine Buddha, kneeling on their right knees, heads slightly bowed in respect. Each of them holds a vase filled with immortal nectar in her left hand, and a branch of an Arura plant in her right hand².

If it is difficult for you to visualize Medicine Buddha and the Dakinis in their common depiction, imagine correspondingly colored *thiglé* [light spheres] in their

¹ The eight petals of the lotus flower at the heart chakra symbolize the eight consciousness.

²The Four Dakinis have the power to enact for the four activities:

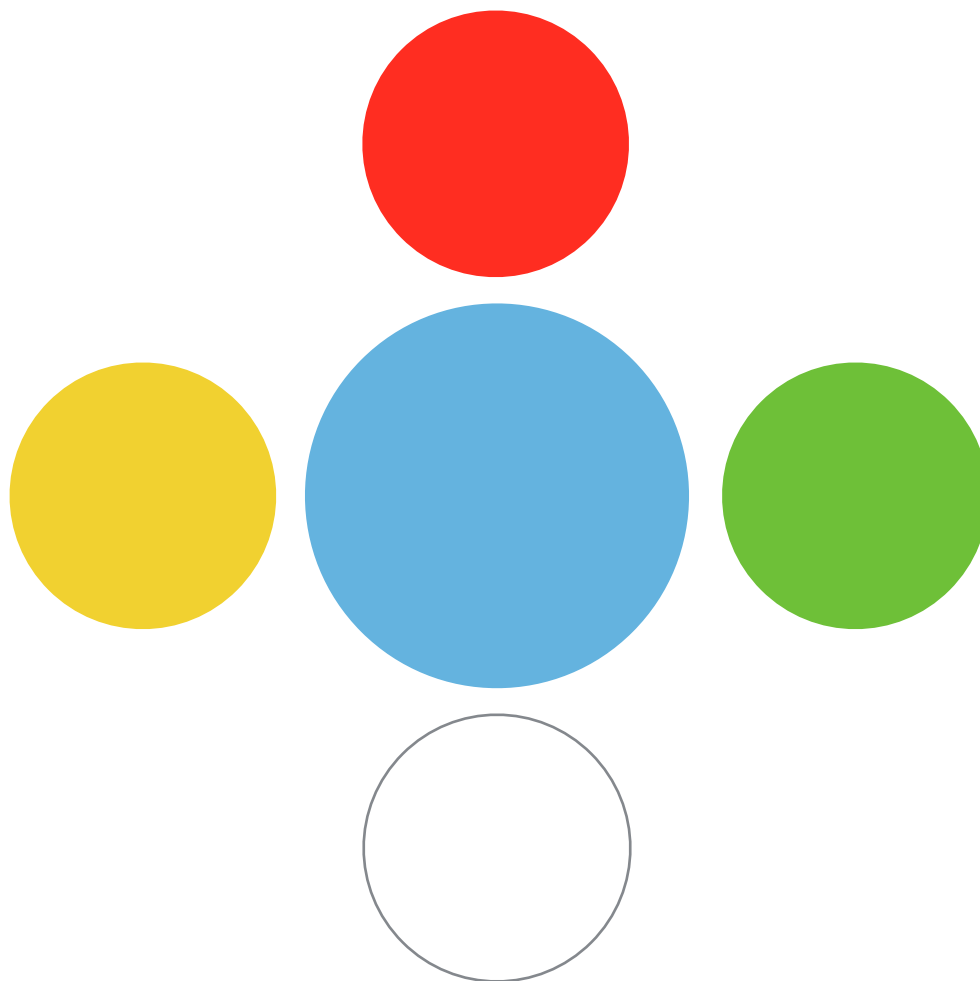
White Dakini: Decreasing/ Pacifying

Yellow Dakini: Increasing

Red Dakini: Controlling/ Magnetizing

Green Dakini: Destroying/ Wrathful Activity

place, representing them. If you visualize this with strong faith you will experience the power and blessings of Medicine Buddha and the Dakinis.



This mandala represents Medicine Buddha at the center surrounded by the four dakinis. The colors correspond to the five elements: Blue at the center (space); surrounded by white (water), yellow (earth) and green (wind). The four colors of white, yellow, red, and green symbolize the four powers of pacifying, increasing, controlling, and destroying respectively.

6. Personal Prayers: Make your personal aspirations to Medicine Buddha and the Four Dakinis: Ask them from the depths of your heart to release you of all present, future and specific disorders that are worrying you now. Ask them to cure your present and infinite future disorders, to liberate you from all hereditary diseases, spirit provocations, energy imbalances, mental disorders, and the five mental poisons [ignorance, anger, attachment, pride, and jealousy]. Ask them for your mind to always rest in peace and happiness, for your sleep to be tranquil and to have good dreams.
7. Feel love and compassion from Medicine Buddha and from all sentient beings.
8. Healing Visualization (choose A or B):

Place your hands on the part of your body where there is a problem. If your problem is general or mental/ emotional, keep your hand on your heart.

- a. Radiating Light Visualization: Rainbow colored rays of light (blue, white, yellow, red, and green) stream out from Medicine Buddha and the Four Dakinis, completely filling your body and purifying all diseases of body, energy and mind. If it is difficult to visualize rainbow colored light, choose one specific color or visualize whatever color comes naturally to you. At first the light fills up your heart, then your body, penetrating through your pores like light shining through a lamp's fabric. If you have any physical disorders imagine them as dark or black and send the light there to completely dissolve them. If you have any mental disorders imagine that very bright light fills your whole body and gives you bliss, clarity and purity. If it is difficult to do the visualization, simply imagine that Medicine Buddha grants you bliss.

b. Nectar Visualization: Instead of visualizing light you can visualize that Medicine Buddha's bowl and the Dakinis' vases overflow with [crystal clear] nectar, gushing forth to fill up your body and cleanse it of all ailments. Your body then becomes perfectly healthy, remaining in the state of great bliss. If you find it difficult to visualize Medicine Buddha and the four Dakinis, you can instead imagine five-colored *thiglēs* in their place that pour forth nectar. If you should find this also difficult to visualize, imagine that nectar is overflowing from your heart center. It can be crystal clear like water or of the five colors. Imagine that your body, energy and mind are cleansed from all present and future disorders.

9. Mantra Recitation (choose A or B):

a. Recite Medicine Buddha's Short Mantra (108 times)

ཏུ་བྱུ་ ཨོྩ་ཐཱ་ཏཱ་ཐཱ་ཏཱ་མ་ད་ཐཱ་ཏཱ་ལ་ཏཱ་ར་ཇ་ས་མུང་ག་དེ་སྤྲ་ད།

TAYATA OM BEKADZE BEKADZE MAHA BEKADZE RADZA
SAMUDGATE SOHA

b. Recite Medicine Buddha's Long Mantra:

ཨོྩ་ན་མོ་རྩ་ག་པ་དེ་ཐཱ་ཏཱ་ཏཱ་ལྷ་ལྷ་པ་ཐཱ་ཏཱ་མ་ད་ཐཱ་ཏཱ་ལ་ཏཱ་ར་ཇ་དེ་ས་མུང་ག་དེ་སྤྲ་ད།
ཏུ་བྱུ་ ཨོྩ་ཐཱ་ཏཱ་ཐཱ་ཏཱ་མ་ད་ཐཱ་ཏཱ་ཐཱ་ཏཱ་ཐཱ་ཏཱ་མ་ད་ཐཱ་ཏཱ་ལ་ས་མུང་ག་དེ་སྤྲ་ད།

OM NAMO BAGAWATE BEKADZE GURU BAIDURYA PRABHA
RADZAYA TATAGATAYA ARHATE SAMYAKSAM BUDDHAYA
TAYATA OM BEKADZE BEKADZE MAHA BEKADZE BEKADZE
RADZAYA SAMUDGATE SOHA

10. Completion: Imagine that your entire body is filled with light or nectar. To finish the practice either blow into your palms directing the breath to your nose, or wet your right ring finger with saliva and moisten your nostrils with it. In the end the Four Medicine Dakinis dissolve into Medicine Buddha who in turn dissolves into emptiness. Your body then also dissolves into emptiness. Stay in this state of inner silence and peace for as long as possible.

11. Dedication of Merit

དགེ་བ་འདི་ཡིས་སྙུར་དུ་དག།

Gewa di yi nyur du dak

By this merit, may we quickly

སངས་རྒྱས་སྒྲིན་སྒྲ་འགྲུབ་གྱུར་ནས།།

Sang gye men la drup gyur ne

Achieve the state of Medicine Buddha

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།།

Drowa chik kyang ma lu pa

And through this, may all beings

དེ་ཡིས་ས་ལ་འགོད་པར་ཤོག།

De yi sa la go par shok

Be placed on this level

12. Mantra of Interdependence

ཨོཾ་ཨཱཱ་ཧཱུྃ་ཨཱཱ་ཨཱཱ་
 ཧཱུྃ་ཧཱུྃ་ཧཱུྃ་ཨཱཱ་ཨཱཱ་ཨཱཱ་
 ཧཱུྃ་ཨཱཱ་ཨཱཱ་ཨཱཱ་
 ཨཱཱ་ཨཱཱ་ཨཱཱ་ཨཱཱ་ཨཱཱ་

OM YE DHARMA HETU TRA BHAWA
HETUN TEKEN TATHAGATO HAYA WADE
TEKEN TSA YO NIRODHA
EWAM WANDI MAHA SHRAMANA SOHA
(3x)

*Of those things that arise from a cause,
The Tathagata has told the cause,
And also what their cessation is,
This is the doctrine of the Great Recluse.*

Summarized Steps of Practice for Self-Healing

1. Ali Kali
2. Recite Refuge and Bodhichitta Prayer (x3)
3. Sit comfortably and visualize yourself in your human form. Repeat your name three times (“I am ...”)
4. State your problem three times.
5. Visualize Medicine Buddhas and the Four Dakinis at your heart center
6. Pray, make your personal aspirations to Medicine Buddha and the Four Dakinis
7. Feel love and compassion from Medicine Buddha and from all sentient beings
8. Place your hands on the part of the body where there is a problem, and do either Radiating Light visualization or Nectar Visualization
9. Recite Medicine Buddha’s Mantra (short or long)
10. Completion: Entire body is filled with light, dissolve the visualization
11. Dedicate the merit for the benefit of all sentient beings (x3)
12. Recite the Mantra of Interdependence

Healing Others

State the name of the person you would like to help three times and make aspiration prayers for that person. Do the visualization as above. When you get to step six, if the person is present with you, place your hands on the place where they have problem or on their heart if the problem is generalized or mental/ emotional in nature. Imagine that the light from Medicine Buddha and the Four Dakinis in your own heart fills your entire body, and then enters their body through the palms of your hands, dissolving their pain or sickness. For distance healing, visualize the person sitting in front of you. If this is difficult to do, use a photo or the name of that person written on paper. Imagine that you send out healing light to this person and it reaches them regardless of distance. It enters their heart chakra and from there spreads through their whole body, cleansing them of all pollution and disorders.

Helping the Deceased

Do the same visualization as above. Imagine the deceased person next to you and recite the person's name three times. Ask Medicine Buddha to liberate him or her from all suffering and adversity. For those who are gone and now staying in the bardo this mantra and practice helps them to reach liberation. Medicine Buddha grants bliss to all sentient beings. Reciting the Mantra of Medicine Buddha light cleanses their body, energy and mind entirely from all disorders and diseases. This practice is especially useful to do if you dream of a deceased person, regardless of how long ago the person passed away.