

SADHANA OF BLESSING THE MEDICINES ACCORDING TO THE LAPIS LAZULI LIGHT BUDDHA

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Preparations

According to the Tantric teachings of Tibetan Buddhist tradition, one should consider medicine as precious nectar and an offering to the Buddhas. As a preparation, first clean your meditation space, then set out a nice small altar table covered by a clean white, yellow or blue cloth. Next on your altar you should arrange a statue, thangka or photo of Medicine Buddha. One should make offerings in the seven bowls according to the Tibetan tradition. And, as well, offer flowers, fruits, tormas or cakes, yogurt and milk and so on, on the altar. Arrange the medicinal herbs, pills, powdered medicines and precious stones etc, in pots, bowls or plates on the altar.

Actual visualization method of blessing the medicine.

Refuge and generating the Bodhicitta

I go for refuge to the Guru, Buddha, Dharma, and Sangha until I reach Enlightenment. In order to attain Buddhahood for the sake of all sentient beings, I will practice the sadhana of blessing the medicine. (3)

Self generation

Instantly I arise on a lotus and moon cushion as Healing Buddha Bhejsajaya Guru, blue in color with one face and two arms. The right hand is in the gesture of giving supreme attainments, and holds myrobalan fruit; the left hand holds a bowl filled with nectar. I wear three sets of robes and sit cross-legged in the Vajra posture. My body is marked by the 32 major marks and 80 minor marks of Buddha. My crown, throat and heart are adorned by OM AH HUNG letters. Visualizing myself as a Medicine Buddha, light shines from the HUNG syllable at my heart to the ten directions of the infinitude of space inviting Seven Medicine Buddhas including Guru Shakyamuni, Bodhisattvas, Dharma protectors, Rishis,

Knowledge-holders, Yakshas and Rakshas from their natural abodes. These guests come to the space in front of me.

Blessing the offering substances

OM VAJRA AMRITA KUNDALI HANA HANA HUNG PHAT (purifies the environment and the offering substances)

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHA HAM everything dissolves into emptiness

Within the sphere of emptiness arise seven OM syllables. These OM syllables transform into offering substances in the seven precious offering bowls.

I offer this pure water of Devas to the Medicine Buddhas as a drinking water.

Due to this offering the fears of Samsaric sufferings and Nirvanic bliss will be eliminated. Bestow on us your supreme healing power in order to eliminate the illness and diseases of the upper part of the body. May sentient beings never be deprived of drinking water. OM BHEYSAJYA GURU SAPARIWARA ARGHAM PRATITSA HUNG SOHA

I offer this pure water of Devas to the Medicine Buddhas for washing the body.

Due to this offering the fears of Samsaric suffering and Nirvanic bliss will be eliminated. Bestow on us your supreme healing power in order to eliminate the illness and diseases of the lower part of the body. May sentient beings never be deprived of washing the body.

OM BHEYSAJYA GURU SAPARIWARA PADYAM PRATITSA HUNG SOHA

I offer these beautiful flowers to the Medicine Buddhas.

Due to this offering the fears of Samsaric suffering and Nirvanic bliss will be eliminated. Bestow on us your supreme healing power in order to eliminate the illness and diseases. May sentient beings never be deprived of flowering herbs.

OM BHEYSAJYA GURU SAPARIWARA PUSHPE PRATITSA HUNG SOHA

I offer this sweet incense of Devas to the Medicine Buddhas.

Due to this offering the fears of Samsaric suffering and Nirvanic bliss will be eliminated. Bestow on us your supreme healing power in order to

eliminate the illness and diseases of the nose and spleen. May sentient beings never be deprived of the beautiful aroma of incense.

OM BHEYSAJYA GURU SAPARIWARA DHUPE PRATITSA HUNG SOHA

I offer this clear light of Devas to the Medicine Buddhas.

Due to this offering the fears of Samsaric suffering and Nirvanic bliss will be eliminated. Bestow on us your supreme healing power in order to eliminate the illness and diseases of the eyes and liver. May sentient beings never be deprived of sight and light.

OM BHEYSAJYA GURU SAPARIWARA ALOKE PRATI TSA HUNG SOHA

I offer this non-Samsaric perfume of Devas to the Medicine Buddhas.

Due to this offering the fears of Samsaric suffering and Nirvanic bliss will be eliminated. Bestow on us your supreme healing power in order to eliminate the illness of the mind and heart. May sentient beings never be deprived of the beautiful aroma of perfume.

OM BHEYSAJYA GURU

SAPARIWARA GHANDE PRATITSA HUNG SOHA

I offer this delicious food of the Devas to the Medicine Buddhas.

Due to this offering the fears of Samsaric suffering and Nirvanic bliss will be eliminated. Bestow on us your supreme healing power in order to eliminate illnesses of the mouth and stomach. May all sentient beings never be deprived of food that nourishes and supports health in the body.

OM BHEYSAJYA GURU SAPARIWARA NAIVIDHYA PRATITSA HUNG SOHA

I offer this wonderful music of Devas to the Medicine Buddhas

Due to this offering the fears of Samsaric suffering and Nirvanic bliss will be eliminated. Bestow on us your supreme healing power in order to eliminate illnesses of the voice, kidney, and ears. May all sentient beings never be deprived of spiritual music.

OM BHEYSAJYA GURU SAPARIWARA SHABDA PRATITSA HUNG SOHA

(One should do the offering mudras with the bell and vajra when possible)

O Bhagavan Medicine Buddha, you who have equal compassion for all sentient beings, just merely hearing your name liberates sentient beings from the sufferings of the three unfortunate rebirths.

Oh Bheysajya Guru, you are able to cure the three poisonous delusions as well as all types of sickness that have arisen from the three delusions.

To you whose body shines with the color of Lapis Lazuli I prostrate with my body speech and mind.

I prostrate to you King of Healing, emanating Lapis Lazuli light, the Master who holds myrobalan fruits in the right hand and a bowl of medicinal nectar in the left hand.

I prostrate to the Rishis and wise who possess five kinds of clairvoyance and who accomplish the Siddhis of everlasting life.

I prostrate to the Dharma protectors of the Medicine who prevent hindrances of life, diseases and causes of mental and physical sufferings such as unbalanced wind, bile, and phlegm.

I pray that all those 424 illnesses, pandemics like Covid-19, and 360 kinds of DONs of mental illness caused by our own Karma and mind spirits will be completely eliminated.

After requesting thus, brilliance light and nectar descend from the hearts of the Buddhas, Bodhisattvas and myself which are absorbed into the herbs, minerals, medicine and precious stones. All the herbs and medicines become more powerful, and are able to eliminate every kind of disease causing suffering in this world.

While visualizing like this, with single-pointed mind, one should recite the long Mantra seven times, and the essence Mantra at least 108 times, with great devotion.

MANTRA RECITATION

Root Mantra

OM NAMO BHAGAVATE BHEYSAJYA GURU VAIDURYA
TAPARAJAYA TATHAGATHA ARHATE SAMYAKSAM BUDDHAYA
TAYATHA OM BHEYSHAJYA BHEYSAJYA MAHA BHEYSHAJYA
BHEYSHAJYA RAJA SAMUD GATE SVAHA.

Essence Mantra

TAYATHA OM BHEYSHAJAYA BHEYSHAJYA MAHA BHEYSHAJYA
BHEYSHAJAYA RAJA SAMUD GATE SVAHA

Vajrastva Mantra for purification

OM VAJRASATTVA SAMAYA MANU PALAYA VAJRASATTVA

TVENOPA TISTHA DRIDHO ME BHAVA SUTOKAYO ME BHAVA
 SUPOKAYO ME BHAVA ANURAKTO ME BHAVA SARVA SIDDHI
 ME PRAYATSHA SARVA KARMA SUCCHA ME SHTRITTAM
 SRIYAM KURU HUM HA HA HA HA HO BHAGAVAN SARVA
 TATHAGATHA VAJRA MA ME MUN TSA VAJRA BHAVA MAHA
 SAMAYA SATTVA AH HUNG PHAT.

Then one should think that Bhagavan Medicine Buddha and his attendant deities are singing these auspicious verses with me.

Similar to the nectar of the Devas,
 Similar to the precious crown jewel of the Nagas. Like the healing practice of the great Rishis,
 May this medicinal herb be of great benefit to you.

By the truth of the spirit gods of the trees and plants,
 By the power of the Eight Medicine Buddhas and Bodhisattvas,
 May these medicinal herbs become sources of strength and good health.

When you complete the blessing, take a small amount of medicine onto your left ring finger, and sprinkle it towards the altar for the Buddhas and Bodhisattvas. Then you take the medicine yourself and you can give it to others.

Dedication

Through this merit of Medicine Buddha practice,
 May all beings reach omniscient perception, and defeat all harmful Maras.
 May all beings be liberated from the ocean of existence and its surging samsaric rebirth.

CONCLUSION

The merit field of the Buddhas and Bodhisattvas absorb into the medicines as lights and nectars. One should think that this medicine has the blessings and healing powers of the all the Buddhas and Bodhisattvas.

This text is composed translated and adapted by Zasep Tulku Rinpoche of Zuru, Tibet, based on the text by the great master Ngyul chu Dharmabhadra of the Gelugpa tradition of Tibetan Buddhism.
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