

MEDICINE BUDDHA PHOWA PRACTICE

(Transference of the mind to the Pure Land of Medicine Buddha)

The Medicine Buddha Sadhana has many parts, it offers not only practice for maintaining good health and healing, but also a Phowa practice. Phowa is a preparatory practice for cultivating a peaceful and happy mind at the time of death. We can do regular Phowa practice now as a preparation for our death and dying. It is very beneficial to do Phowa practice now, however there are some instructions below that should be followed.

At the time of our death we can do Phowa for ourselves as long as our minds are not hindered too much by disease, delusions and drugs. This practice can be done for oneself and for also for others, at any location. We could do the practice at home or at a hospital. Phowa practice helps to keep the mind in a positive state while one is dying or in the Bardo state; it gives us a chance to take a good rebirth in the Pure Lands.

Medicine Buddhas are the embodiments of the healing powers of all the Buddhas. In order to successfully practice Phowa one should give up too much attachment to this life and too much attachment to family and relatives. One should practice the Medicine Buddha Sadhana as one's own main Yidam practice, and one should do the Sadhana and the Mantras on a regular basis. Also we should dedicate the virtues from our Dharma practices for the cause of all beings to take rebirth in the Pure Land of Medicine Buddha.

ACTUAL PRACTICE

Taking Refuge

Until I reach enlightenment, for the benefit of all beings,
I take refuge in the Gurus,
I take refuge in the Buddha,
I take refuge in the Dharma,
I take refuge in the Sangha. (x3)

Invocation

I invite the Bhagavan Medicine Guru from the Lapis Lazuli Pure Land.
You are the protector and refuge for those who are lost in the oceans of Samsara.
O compassionate Healing Buddha, come to this place now!

Upon making this request, we should imagine that Medicine Buddha appears before us.

Seven Limb Prayer

I prostrate to you with my body speech and mind,
I make offerings both set out and imagined - like the offerings of the Bodhisattva
Samantabhadra,
I declare all non -virtuous actions of my past and present,
I rejoice in the virtuous deeds of all wonderful practitioners,
I request the profound and vast teachings of the healing practice,
I request all the healing Buddhas to remain with us until the end of Samsara,
I dedicate the virtues of myself and others for the cause of good health and happiness for
all beings.

Visualization

Imagine Medicine Buddha descends to a place above your crown, sitting on a lotus and moon seat. His body is bright blue and transparent. He sits in the Vajra posture, with one face and two arms, wearing beautiful and colorful robes. He holds the Myrobalan healing plant in his right hand with the mudra of giving healing realizations, and in his left hand he holds a bowl filled with nectar.

Visualize the Blue HUM syllable—the essence of wisdom and the compassionate mind of Medicine Buddha—on the luminous moon disk at the heart level within the central channel that runs through the divine body of Medicine Buddha. The upper part of the central channel of the medicine Buddha is narrow and the lower part is broader.

Now visualize your own body, transparent as a clear glass jar. As you are sitting straight on your meditation cushion, visualize clearly the central channel inside of your own body. The upper part of the channel is broader and the lower part of the channel is narrower. The bottom end of the channel is located roughly three inches below the navel. The upper end is located on the crown and it is open, like an open skylight.

Visualize your own mind as a shining dot or Tigele of clear light, slightly white and reddish in colour, and about to leap into the Pure Land of the Medicine Buddhas (by entering the heart of Medicine Buddha visualized above your crown.)

At this moment it is very important to think that yourself and your mind are inseparable, and that the central channel is the pathway to the Pure Land.

Now we should generate strong devotion to the Medicine Buddha and make the follow requests.

Request

O Bhagavan Beshajya, you are the embodiment of the Three Jewels.
Merely hearing your holy name endows upon us the qualities to liberate sentient beings.
You are a master of healing and a perfect guide to the Pure Land of the Buddhas.
I request you to lead all sentient beings to the Pure Land of the Lapis Lazuli light.

At this moment you should focus the mind on the HUM syllable at the heart of the Medicine Buddha; imagine your own mind as a small Ticle or dot of light, that can see the mind of Medicine Buddha as a HUM syllable. Visualize your own mind as a small Thigle or dot of light, looking up through the central channel.

Now generate the strong wish to go to the Pure Land at the heart of Medicine Buddha.

Further requests

Please liberate me from the fears of departing from this life.
Cut karmic fetters and attachments to this life.
Guide us through the state of confusion and fear in the journey of the Bardo.
Lead me to the Lapis Lazuli Light Pure Land where I can reach Buddhahood faster than in the human realm.

Visualization for training the mind in Phowa practice and finally ejecting the mind to the Pure Land.

Beautiful white light in the form of hooks come down from the HUM letter at the heart of Medicine Buddha to the Ticle of your mind.

Close your anus slightly and imagine the Prana winds flowing upwards through the central channel. Now say the Mantra word HICK — at the same time the Ticle of your mind lifts up from your heart, up through your central channel to your crown. Then return back to the heart centre by saying the Mantra word KA. Do do this practice a minimum of three times. During the final practice and recitation of HICK you should imagine your mind and the mind of Medicine Buddha becomes one.

Now keep reciting the Medicine Buddha Mantra and imagine that you have already reached the Pure Land.

So now your mind (you) has come out from the heart of Medicine Buddha and taken birth in the lotus of the Pure Land. You are enjoying the nectars of the Dharma teachings from the Medicine Buddhas.

Concluding Practice

If you practice Phowa on a regular basis then it is suggested that you should do the following visualizations.

First, practise long life Buddha sadhanas or Mantras as often as possible.

Finally the Medicine Buddha on your crown is transformed into light and golden nectar. This nectar seals off the upper end of the central channel at your crown. This is a profound method for cultivating long life.

Dedication prayer

Through the blessings of Medicine Buddhas who achieved the three Kayas,
By the blessing of the truth of the unchangeable nature of Dharmata,
By the blessing of the united Sangha community,
May my wishes and dedications be achieved as I wish.

This Phowa practice of Medicine Buddha was translated and edited by Zasep Tulku Rinpoche based on the authentic traditions of the Phowa practices of Amitabha, Chenrezig and Manjushri written by Je Gungthang Tenpey Drol Mey, the great Mahasiddha of the Gelugpa tradition of Tibetan Buddhism.