MEDICINE BUDDHA PRACTICE

A practice for the prevention and healing of disease.

MOTIVATION

The purpose of my life is to free all living beings from all of their problems and from the causes of these problems, which are in their minds; also to bring them peace and happiness, especially the peerless happiness of full enlightenment, which they need. In order to offer this service, I need a perfect, pure, healthy mind and body. For this reason, in order to benefit all living beings equalling the sky, I am going to do this healing meditation.

BODY OF THE MEDITATION

The purpose of this practice is to prevent whatever diseases one has not yet experienced, and also to pacify those that one is already experiencing.

At the dawn time and so forth, visualise one's ordinary body with the heart inverted, pointing upwards. Inside the heart is an eight-petalled, white lotus. In the centre of this is a moon disc, and on that is the Medicine Buddha. His holy body, clear and in the nature of deep blue light, is in the aspect of supreme transformation. He is holding an arura plant in his right hand and a begging bowl in his left.

In front of the Medicine Buddha is a white medicinal goddess, "Actualised Wisdom"; to his right, a yellow medicinal goddess, "Simultaneous Wealth"; behind him, a red forest goddess, "Neck of Peacock"; to his left, a green tree goddess, "Having Radiance". Each of these goddesses is in the nature of blissful radiant light, and has one face and two arms. In their right hand they hold an arura plant and in their left, a vase adorned with various ornaments. They are seated cross-legged (but not in the full vajra position), in the aspect of respecting the Medicine Buddha.

The short or long mantra of the Medicine Buddha should then be recited 7, 21, 108 or more times. Then make the request:

"You, the Destroyer, the Qualified Gone Beyond One (the Medicine Buddha) and the four medicinal goddesses, please help me to avoid experiencing the various diseases, and pacify immediately those that I am already experiencing."

From the five deities in one's heart, light beams are emitted in their respective colours. One's whole heart and body are filled with these blissful light beams, completely purifying all disease, spirit harms, negative actions and their imprints. From all the pores of one's body five-coloured light beams are emitted.

Nectar flows down from the begging bowl and from the vases held in the left hands of the five heart deities, filling one's entire heart and body.

Make a strong determination that all diseases have been completely pacified forever, so that one can no longer be attacked by any disease.

Then recite the following mantra while one-pointedly holding this concentration:
If one has a contagious disease and so forth, after reciting the mantra, put some spit on the left palm and rub it with the tip of the right ring finger. Then place the tip of the right ring finger at the base of the right and left nostrils, where there is a nerve called the All-Doing King Nerve. Then apply the spit wherever there is disease. After doing this, recite the mantras of the Sanskrit vowels and consonants as much as possible, and also the Heart of Dependent Arising mantra:

**OM A A I I U U RI RI LI LI EI O AU AM AH SVAHA**

**OM KA KHA GA GHA NGA, CA CHA JA JHA NA, TA THA DA DHA NA, TA THA DA DHA NA, PA PHA BA BHA MA, YA RA LA VA, SA SHA SA HA KSHA SVAHA**

**OM YE DHARMA HETU-PRABHAVA HETUN TESHAN TATHAGATO HY AVADAT, TESHAN CA YO NIRODHA, EVAM-VADI MAHA-SRAMANAH (YE) SVAHA**

This protects one from the diseases not yet experienced and from those that are already being experienced. This is the terma (treasure) advice of the instruction of the Lotus Arisen (Padmasambhava).

**DEDICATION**

Due to all my past, present and future positive actions, which bring the result of happiness, may the ultimate good heart cherishing and caring for all living beings, which is the source of all the three times' happiness for self and others, be generated in the mind of self and others; and in those who already have it, may it be increased.

Due to all these three times' positive actions of myself and of the holy beings, who have the purest attitude, may all the father and mother living beings have happiness, and may I cause this by myself alone. May the realms of the unfortunate beings (hell, hungry ghost, animal) be empty forever.

Wherever there are holy beings or saints (buddhas and bodhisattvas) who dedicate their lives to bringing happiness to others, may all their prayers succeed immediately, and may I cause this by myself alone.

Due to my three times' positive actions and those done by these holy beings, may I achieve the peerless happiness of full enlightenment, the state of mind that has ceased all mistakes and possesses all positive qualities, and lead everyone to this state.

**FURTHER COMMENTS ON HEALING**

There is another method of protection from disease. Experience has shown that diseases such as cancer and AIDS occur when the mind is very involved or obsessed with sexual attachment and so forth. Because of this attachment to worldly pleasure, mistaken actions are performed that harm oneself and others, and these cause guilt.
Due to such problems, cancer, arthritis and so forth manifest. All of this comes from one's own mind, from one's incorrect attitude. Since all of these various problems are due to an undisciplined mind and actions, one of the most important things is to live one's life in morality. Do not disturb yourself by considering this as only a religious viewpoint - this is the real protection.

For example, if one lets one's mind become crazy, there is no protection to one's life; protecting the mind from becoming crazy is the way to protect one's life. Similarly, if a country doesn't have moral law, this leads to more problems. My suggestion is that one way to protect one's own mind and body from problems, in other words to heal the mind and body, is to purify the causes of the problems already created, which are in the mind.

To purify these causes, one needs to learn many meditation practices. One should seek out those powerful purifying meditations and practices.

Another way to bring purity into one's life is to make a commitment in front of holy beings such as the Medicine Buddha, or any other spiritual being of one's choice. If one is not interested in making a commitment to such enlightened beings and saints, one should make a commitment to all living beings. The commitment to be taken is to not harm others, because harming others also brings harm to oneself. One makes the commitment to avoid the ten non-virtuous actions, or as many of them as one can.

These are the real solutions, because unless one transforms the mind into a positive state through either actions (external medicine) or meditation (internal medicine), one is constantly eating poison and taking medicine at the same time.

I added this advice because people, especially in the West, have such incredibly miserable lives marked by repeated changes, fluctuations from one extreme to another.

There is also a very powerful healing Buddha called Vajrapani, with which one can purify with a similar recitation and meditation. There is another well-known healing Buddha in female aspect, wearing leaves, called Logyuma. This deity is a well-known opponent to all epidemic and contagious diseases. I have experience of people completely recovering from their disease through the Vajrapani practice, as well as through the Logyuma practice, as used in the first healing course (August 1991).

COLOPHON: This practice was translated by Lama Zopa Rinpoche at Tara Institute in Melbourne on 1st September, 1991. The MOTIVATION, DEDICATION and FURTHER COMMENTS ON HEALING have been added by Rinpoche and are not part of the original text.