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Fast Track to Happiness and Peace: A Very Brief Meditation and Recitation of the Medicine Buddha

Jamyang Khyentse Wangpo

KHYENTSE VISION
PROJECT

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

sman bla'i sgom bzlas shin tu bsdus pa phan bde'i myur lam

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Khyentse Vision Project: Translating the Works of Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

Jamyang Khyentse Wangpo composed this simple practice of visualization and mantra recitation for Buddha Bhaiṣajyarāja ("King of Physicians"), commonly known as the Medicine Buddha. Since this is a liturgy belonging to Kriyātantra, the cleanliness of one's outer environment, body, and diet is a prerequisite for the practice. The meditation is arranged according to the structure of larger sādhanas: refuge and bodhicitta, visualization and mantra recitation, offerings, praise and requests, the invitation to depart, and a dedication. This brief composition appears in the Kriyātantra section of the extended Nyingma Kama collection of oral teachings.

ཐན་བདེའི་སྒྲུབ་ཐབས།

Fast Track to Happiness and Peace

namo guru bhekhandzyé radzaya
Namo Guru Bhaiṣajye Rājāya.[1]

Refuge and Bodhicitta

If you wish to practice the abbreviated meditation and recitation of the Medicine Buddha, then begin by taking refuge and arousing bodhicitta three times:

sang gyé chö dang tsok kyi chok nam la
In the Buddha, Dharma, and supreme Saṅgha

jang chub bar du dak ni kyab su chi
[I take refuge until enlightenment is realized.

dak gi jin sok gyi pé sö nam kyi
Through the merit of giving and the other perfections,

dro la pen chir sang gyé drub par shok
May I attain buddhahood for the sake of all beings.]

[Then meditate on the four immeasurables:]

sem chen tam ché dé wa dang dé wé gyu dang den par gyur chik
May all sentient beings enjoy happiness and the causes of happiness,

duk ngal dang duk ngal gyi gyu dang dral war gyur chik
[May they be free from suffering and the causes of suffering,

duk ngal mé pé dé wa dang mi dral war gyur chik
May they never be separated from true happiness devoid of suffering,

nyé ring chak dang nyi dang dral wé tang nyom tsé mé pa la né par gyur chik
And may they dwell in boundless equanimity, free from attachment and aversion.]

Visualization

om sobhawa shuddha sarwa dharma sobhawa shuddho ham

OṂ SVABHĀVA ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO 'HAṂ

tong pé ngang lé pé dé den gyi teng
Appearing out of emptiness on a lotus-and-moon seat,

rang sem hung yik ö kyi dön nyi drub
My own mind is the syllable HŪṂ, which sends out light to accomplish the benefit of myself and others.

tsur dü dak nyi chom den men gyi la
The light returns, and I transform into the Medicine Buddha.

ku dok ting ga shal chik chak nyi pa
My body is deep blue in color with one face [54] and two hands;

chak yé chok jin chak gyé a ru ra
The right, in the gesture of supreme giving, holds an *arura* plant,[2]

yön pé nyam shak dü tsi lhung zé nam
And the left, in meditation pose, cradles an alms bowl full of nectar.

tsen pé pal bar chö gö nam sum söl
Resplendent, radiant with major and minor marks of perfection, and clad in the three Dharma robes,

zhab nyi dor jé kyil mo trung gi zhuk
I sit with legs crossed in the vajra posture.

yé su gyal sé nyi tar nang jé mar
On my right stands red Bodhisattva Sunlight,

chak yön nyi mé tsen pé pema nam
His left hand holding a lotus on which rests the sun.

yön du da tar nang jé ku dok kar
On my left is white Bodhisattva Moonlight;

chak yön da wé tsen pé pema dzin
His left hand holds a lotus on which rests the moon.

nyi ka yé pé chok jin chak gya dzé
Their right hands form the mudrā of generosity.

dar dang rin chen gyen dzok tso wo la
Adorned with all the jewel ornaments and silken garments,

dü pé tsül gyi pé dé den la zheng
They stand on lotus-and-moon discs, in reverent attendance on the Medicine Buddha.

tso khor kün gyi né sum dru sum tsen
The three centers of the Medicine Buddha and bodhisattvas are marked with the three syllables,

dé lé ö trö chok chü gyal wa kün
From which light streams out to invoke all the buddhas of the ten directions,

chom den men gyi la mé nam pa ru
Who appear in the form of Medicine Buddhas

dün gyi nam khar benza samadza
In the sky in front of me—VAJRA SAMĀJAḤ!

dza hung bam ho rang la nyi mé tim
With JAḤ HŪṂ BAṂ HOḤ they dissolve inseparably into me.

Mantra Recitation

tuk kar da teng hung tar ngak treng lé
In my heart on a moon disc is HŪṂ, encircled by the mantra māla,

ö trö pak chö dro kün drib nyi jang
Which sends out light, making offerings to the exalted ones and purifying all beings of the two obscurations.

sé ché gyal wé tuk jé jin lab kün
The light returns with all the compassion, power, and grace of the buddhas and bodhisattvas,

tsur dü dak gyü jin gyi lab par gyur
Transforming my whole being with their blessings.

tayata om bhekhandzé bhekhandzé mahabhekhandzé radza samudgaté soha
TADYATHĀ | OṂ BHAIṢAJYE BHAIṢAJYE MAHĀBHAIṢAJYE RĀJA SAMUDGATE SVĀHĀ

Recite this mantra as many times as you are able. If you practice more elaborately, you can recite the long dhāraṇī.[3]

Offerings

When you conclude, the wisdom being you are visualizing yourself as now appears in space [55] *in front of you. Then make offerings with the following:*

om bhekhandzé radza sapariwara argham padyam pupé dhupé aloké gandhé naiwedyé shabda ah hung
OṂ BHAIṢAJYE RĀJA SAPARIVĀRA ARGHAṂ [PĀDYAṂ PUṢPE DHŪPE ĀLOKE GANDHE NAIVEDYE ŚABDA ĀḤ HŪṂ]

Praise

tuk jé kün lé nyom pé chom den dé
Transcendent accomplished conqueror, for all of us your compassion is equal and the same.

tsen tsam tö pé ngen drö duk ngal sel
Just hearing your name removes the suffering of the lower realms

duk sum né sel sang gyé men gyi la
And cures the diseases of the three poisons.

bai durya yi ö la chak tsal lo
Medicine Buddha, shining with lapis lazuli light—to you I bow!

Request

chom den de zhin shek pa dra chom pa
Transcendent accomplished victor, Thus-Gone One, Foe Destroyer,

yang dak dzok pé sang gyé men gyi lé
Perfectly enlightened Medicine Buddha—

dak dang ta yé sem chen tam ché la
Grant me and all sentient beings without limit

chok dang tün mong ngö drub tsal du söl
The siddhis, common and supreme!

Thus ends the supplication.

Invitation to Depart

With OṂ VAJRA MUḤ . . . , *invite them to depart.*

khor dang den ö du zhu né rang la tim
The two bodhisattvas and the lotus and moon-disc seats melt into light and dissolve into me.

rang gi né sum du om ah hung gi tsen par sam
I imagine my three centers are marked with OṂ ĀḤ HŪṂ.

Dedication

gé wa di yi nyur du dak
Through this merit may I swiftly

sang gyé men la drub gyur né
Accomplish the Medicine Buddha,

dro wa chik kyang ma lü pa
[And lead every single sentient being

dé yi sa la gö pa shok
To that state of perfection, too.]

Recite this and other dedications and aspirations. If you are doing the approach practice in retreat, be sure to wash and keep everything clean, and recite 100,000 of the short dhāraṇīs, plus an additional 11,000. In between sessions, do prostrations, make offerings (either extensively or concisely, depending on what is suitable), and read either the short or long Medicine Buddha Sūtra,[4] *whichever you can manage.*

The learned renunciant Mañjughoṣa composed this to answer a need. Through this merit, may it be a cause for peace and happiness for all beings.

Maṅgalam!

NOTES

1. "Homage to the Guru King of Healing!"
2. Known in India as *arura*, the myrobalan plant (*Terminalia cherbula*) has a long history of medicinal use in India and Tibet. In particular, its fruit is one of the three "precious jewels" of Tibetan medicine. In traditional tangka iconography, the Medicine Buddha holds a blossoming specimen by the stem. See Choedon and Kumar, "Medicinal Plants used in the Practice of Tibetan Medicine," 394.
3. NAMO BHAGAVATE BHAIṢAJYAGURU VAIDŪRYAPRABHARĀJĀYA TATHĀGATĀYA ARHATE SAMYAKSAMBUDDHĀYA TADYATHĀ: OṂ BHAIṢAJYE BHAIṢAJYE BHAIṢAJYA SAMUDGATE SVĀHĀ. This mantra appears in the *Medicine Buddha Sūtra* (see note below).
4. The latter refers to the *Bhaiṣajyaguruvaiḍūryaprabhārājasūtra* (Taisho Tripitaka, vol. 14, no. 449). This work has been translated into English by the Buddhist Text Translation Society.

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GLOSSARY

arura

ཨ་རུ་ར། • *a ru ra* • harītakī

The myrobalan plant (*Terminalia cherbula*).

Bodhisattva Moonlight

ཟླ་བ་ལྟེར་རྣམ་པར་སྣང་བ། • *zla ba lter rnam par snang ba* • candravairocana

One of the two primary bodhisattvas to accompany the Medicine Buddha in the buddha field Vaiḍūryanirbhāsa.

Bodhisattva Sunlight

ཉི་མ་ལྟར་རྣམ་པར་སྣང་བྱེད། • *nyi ma ltar rnam par snang byed* • sūryavairocana

One of the two primary bodhisattvas to accompany the Medicine Buddha in the buddha field Vaiḍūryanirbhāsa.

Mañjughoṣa

མཉྫུ་ཇྷོ་ཥ། • *many+dzu g+ho Sha*

An epithet for Jamyang Khyentse Wangpo (’jam dbyangs mkhyen brtse’i dbang po, 1820–1892).

Medicine Buddha

སྨན་གྱི་ལྷ་བཻ་ཌཱུརྱེ་འོད་ཀྱི་རྒྱལ་པོ། • *sman gyi lha bai DUr+ya’i ’od kyi rgyal po* • bhaiṣajyaguruvaiḍūryaprabhārāja

The buddha of healing, who resides in the buddha field Vaiḍūryanirbhāsa.

Nyingma Kama

རྙིང་མ་བཀའ་མ། • *rnying ma bka’ ma*

The Oral Transmission lineage of the Nyingma school represents teachings passed down in an unbroken lineage from the Buddha.