

MEDICINE BUDDHA PRAYER EXPLANATION

Alright. For the prayer to make more sense, we are explaining this to our members.

I am not perfect in spoken English, so typing it is better for the faithful reader. Typing is more precise for the reader's own improvement also.

I will not explain word-for-word. Rather, I will focus on a few parts spread across the whole prayer. **I hope, when we are already in the prayer hall,** when we come across these sections, you will remember my story or explanation of these sections.

TAKING REFUGE

First, taking refuge is the most important part of the prayer. That is why it is at the start. The whole prayer must be prayed inside the act of Taking Refuge.

Taking Refuge simply means "going under the

reliable protection of the Triple Gems".

If we leave Refuge at the beginning of the prayer and do some visualization later, that visualization is NOT Buddhism. If that visualization is done inside the act of Taking Refuge, then that is Buddhist practice.

There is this refuge prayer, "to the Buddha, Dharma and to the Sangha, I take refuge in you *up* to Enlightenment." That means, even a tenth-level Bodhisattva must still take refuge, because she is not yet enlightened. How about us, ordinary beings? So, every part of the prayer must be done with refuge in mind.

MULTIPLYING THE OFFERING

The line is, (p39)

ZED-ME GYUR-CHIG
PU-DZA-HO

When the Sanskrit phrase "pudza ho" is chanted, that means "offer!" This is different from the word "Puja" (prayer) which is Hindi, I think.

Then, "zed me gyur chig" means "to multiply without limit or ever finishing".

WHAT ARE THE OFFERINGS TO BE MULTIPLIED?

MAN-DRAL JAL-SID
LHA-MOR-CHEY
Mandala offering, 16 offering goddesses **and so on...**

Those at the altar, seven royal emblems, the eight auspicious substances, eight auspicious symbols etc.. that are offered later in this prayer. (pp 45 - 49 of prayerbook).

These four lines, from:

KA-DAG LONG-NEY
TRUL-PA-YI up to
PU-DZA-HO

are also found in most Namchoe prayers like Amitabha, Ksitigarbha Bodhisattva, Three Roots etc.

This prayer is more on the outer Sutra type. So it is the mandala offering, 16 goddesses and so on that are offered. **If this is about Tantra, then inner tantric substances are offered** - the men, men-tor and rakta. These are the red torma with two skullcups on the shrine.

For extra info only. The men and rakta symbolize the medicines for our

grasping and conceptual obscurations (Tib: she-drib). The men-tor is used to satisfy the Buddhas' minds and to confess our mistakes (Tibetan: kang shak).

These three are the most valuable offerings because they will cure our Samsaric addiction.

Our money and our usual pleasures cannot cure our Samsaric thinking. So, for a true Buddhist who wants to be free from Samsara, these three are most precious. This is just to introduce different kinds of valuable offerings available to us. We can also multiply and offer these, if we want.

VISUALIZING MEDICINE BUDDHA PURELAND

After the Four Immeasurables section, we will chant the mantra (p40):

OM SVA-BHA-WA
SHUD-DHA SAR-WA
DHAR-MA SVA-BHA-WA
SHUD-DHO HAM

This can be seen in many prayers. It is good to memorize it because it is used in most prayers.

It means sending our ordinary (impure) world

to emptiness. From emptiness, our ordinary surrounding becomes the Pureland of the Buddha.

Why must we turn our ordinary, impure surrounding into a Buddha pureland surrounding? **Because we gain more merit.**

The Buddha has two aspects. **One side of Buddha is the emptiness aspect.** But emptiness only as emptiness is nihilism. **So the other side of Buddha is appearing.** This pure Pureland, Kayas are on the appearing side of the Buddha.

In any Mahayana Sutra or Tantra, there must be purification into emptiness. We cannot just turn our impure conceptions into pure.

HOW TO VISUALIZE

First, we have to know Medicine Buddha's image, gesture, things held, throne. Check a clear picture again and again until we can imagine it. Then later, we can imagine without picture.

The real visualization is with eyes open. With eyes closed, the

imagination is not as good as with eyes open.

If we cannot visualize, we just think that Medicine Buddha, his entourage and mandala are in front of us. Then, we offer to, pray, confess, praise, make aspiration to them from our seat.

INVITING THE BUDDHAS TO SIT

The last line of p44, SAMAYA DZA DZA is to keep our sacred connection with the invited ones (the Buddhas) in front of us.

In p45,

TISH-TRA LHEN means "please take your seats".

Inviting the Buddhas to sit is not just a Tibetan style. It happened in many Sutras when the Buddha was invited to people's homes, given food and asked to rest.



OM HUNG TRAM HRI AH

These are the **seed syllables** of the five family buddhas. There is a mudra (hand gesture) when reciting these five syllables.

A-BI-KHEN-TSA HUNG
means, receiving
abhikenza or
empowerment blessing

BUDDHA BATHING, WIPING OF BUDDHA'S BODY AND OFFERING OF CLOTH-GARMENT

These three usually come together. Each of the three have their own mantras. From p49 to 52,

the first, **washing**, is for purifying our own mistakes and negative Karma. The water is to be seen as a nectar from precious vase. In these four lines, it says, "the Buddha has nothing to be purified. So, washing is for the purpose of purifying our own negativities."

Second, **wiping** our own sufferings.

Third, by **offering fragrant and beautiful cloth**, the potential and power of our merit increase. Also, in the future, we can achieve a body as bright as the body of the Buddha. This offering is a "good symbol" for this future event.

MAIN MANTRA

In p54, before reciting the Medicine Buddha

mantra, there is a visualization.

DAG-DUN THUG-KI
HUNG-LA NGAG-THRING
-GI KOR-WAR-MIG

Reciting the mantra is the most important part of the whole prayer.

There are two kinds of visualization. The self-visualization and the front visualization. Here, we do both.

First, we visualize the medicine Buddha in front of us. His seed syllable, Hung, blue, in his heart. Then this is surrounded by his mantra.

Then, we also visualize ourselves the same way, with the Hung seed syllable and Medicine Buddha mantra in our heart.

SAMAYA HOLDER

In front is the Buddha, the essence of wisdom (Tib.: yeshe-sempa). We are the essence of samaya (Tib.: damtsik-sempa)

What does this mean? Essence of wisdom means the Buddha is already completely Buddha. Pure Wisdom.

Essence of Samaya, or "holder of Samaya", is

our own self. How? Because "I am the practicing one. I am trying to accomplish the Buddha".

Between ourselves and the Buddha, there is the samaya in between. **Samaya means sacred promise.**

There is a promise. Promise of faith, promise of devotion, "I-want-to-accomplish-you-Medicine-Buddha" promise.

When we receive an empowerment, there is also this promise. "I want to accomplish you. I want to become like you". This is samaya. We are the holder of the promise.

Just a reminder. Katok Getse Mahapandita has one explanation of mantra visualization. He said that the syllables rotate from top to bottom of the seed syllable, not from east to west. Also, for a peaceful Buddha, the mantra rotates slowly and clearly.

For a wrathful Buddha, the mantra rotates like the hazy light of a burning wood. And it rotates fast.

CONCLUSION

To summarize what we talked about:

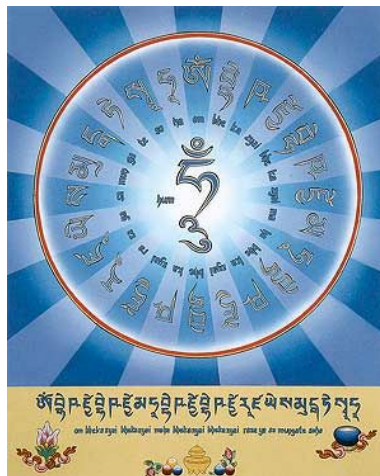
1. Taking Refuge
2. PU-DZA-HO - to offer
3. ZED-ME GYUR-CHIG
-multiply without limit
4. OM SVA-BHA-WA
SHUD-DHA SAR-WA
DHAR-MA SVA-BHA-WA
SHUD-DHO HAM -
Converting impure
surrounding to Pureland
5. How to visualize
6. TISH-TRA LHEN -
please take your seats
7. OM HUNG TRAM HRI
AH - five Buddha
Families mantra
8. Bathing, wiping,
offering cloth to Buddha
9. Self and front
visualization of mantra
10. Samaya holder is us,
the one practicing

To end, I am explaining these so that our members can practice **more fully with faith and sincerity** every Saturday prayer. By understanding, we will earn more merit and clean more negative Karma.

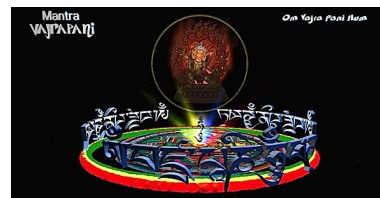
I wish that members will find full faith in the Medicine Buddha.

By Khenpo Tashi and Alex Co

See pictures below:



Right direction (top to bottom)



Wrong direction (left to right)



Hazy Light for Wrathful Buddha's mantra.



Skull Cups (with red Men-Tor in their middle), to symbolize medicines for grasping and conceptual obscuration (Tib: she-drib)