

Dispeller of the Chronic Disease of the Three Poisons, the  
Sādhana of the Bhagavān Bhaiṣajyaguru King of Vaidūrya Light  
(Final Draft for Retreat only)

*Passages in italics are instructive and not to be recited as part of the practice.*

*Herein is composed a convenient Bhaiṣajyaguru ritual. In a clean and attractive place arrange representations of holy body, speech and mind. Set out whatever offerings you are able and with an extraordinarily virtuous mind take refuge and generate bodhicitta, ensuring they are completely mixed with your mind stream.*

*Extensive Refuge*

CHHOG CHU DÜ SUM GYI DE ZHIN SHEGPA THAM CHÄ KYI KU SUNG  
THUG YÖN TÄN THRIN LÄ THAM CHÄ CHIG TU DÜ PÄI NGO WOR GYUR  
PA CHHÖ KYI PHUNGPO TONG THRAG GYÄ CHU TSA ZHII JUNG NÄ /  
PHAGPÄI GEN DÜN THAM CHÄ KYI NGA DAG/ DRIN CHÄN TSA WA  
DANG GYÜ PAR CHÄ PÄI PÄL DÄN LA MA DAM PA NAM LA KYAB SU  
CHHI O

Nature incorporating the entire body, speech, mind, qualities, and activity of all the tathāgatas of the three times and ten directions, source of eighty-four thousand collections of Dharmas, lord of all ārya Saṅgha, I seek refuge in the kind and glorious holy root and lineage gurus.

DZOGPÄI SANGGYÄ NAM LA KYAB SU CHHI O

I seek refuge in the completely enlightened lord Buddhas.

DAM PÄI CHHÖ NAM LA KYAB SU CHHI O

I seek refuge in the holy Dharma.

PHAGPÄI GEN DÜN NAM LA KYAB SU CHHI O

I seek refuge in the ārya Saṅgha.

CHOM DÄN DÄ MÄN GYI LA DE WAR SHEGPA CHHE GYÄ KYI LHA  
TSHOGKHOR DANGCHÄ PA NAM LA KYAB SU CHHI O

I seek refuge in the eight brothers gone to bliss, the lord Medicine Buddhas with  
their hosts of retinue deities.

PÄL GÖN DAM PA CHHÖ KYONGWÄI SUNGMA YE SHE KYI CHÄN  
DANGDÄN PA NAM LA KYAB SU CHHI O (3x)

I seek refuge in the glorious holy protectors, dharma protector guardians endowed  
with the wisdom eye. (3x)

*Abbreviated Refuge and Bodhicitta*

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

I go for refuge until I am enlightened,

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

To the Buddha, the Dharma, and the Supreme Assembly,

DAG GI JIN SOG GYI PA DI DAG GI

By my practice of giving and other perfections,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

May I become a Buddha to benefit all sentient beings.

*In this way arise refuge and bodhicitta.*

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN PAR  
GYUR CHIG

May all sentient beings have happiness and the causes of happiness.

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG  
DRÄL WAR GYUR CHIG

May all sentient beings be free from suffering and the causes of suffering.

SEM CHÄN THAM CHÄ DUG NGÄL ME PÄI DE WA DANG MI DRÄL WAR  
GYUR CHIG

May all sentient beings be inseparable from the happiness that is free from  
suffering.

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG NYI DANG DRÄL WÄI  
TANG NYOM LA NÄ PAR GYUR CHIG

May all sentient beings abide in equanimity, free from desire for friends and hatred  
for enemies.

*In this way, meditate on the four immeasurables.*

*Prostration and Supplication to the Eight Tathāgatas*

CHOM DÄN DÄ DE ZHIN SHEGPA DRA CHOM PA YANGDAGPAR  
DZOGPÄI SANGGYÄ TSHÄN LEGPAR YONGDRAGPÄL GYI GYÄL PO LA  
CHHAGTSHÄL LO / CHHÖ DO KYAB SU CHHI O

To the Bhagavān, Tathāgata, Arhat, fully enlightened Buddha Renowned Glorious  
King of Excellent Signs, I prostrate, offer, and go for refuge.

CHOM DÄN DÄ DE ZHIN SHEGPA DRA CHOM PA YANGDAGPAR  
DZOGPÄI SANGGYÄ RIN PO CHHE DANGDA WA DANGPÄ MÄ RAB TU  
GYÄN PA KHÄ PA ZI JI DRA YANGKYI GYÄL PO LA CHHAGTSHÄL LO /  
CHHÖ DO KYAB SU CHHI O

To the Bhagavān, Tathāgata, Arhat, fully enlightened Buddha King of Melodious Sound, Brilliant Radiance of Skill, Adorned with Jewels, Moon, and Lotus, I prostrate, offer, and go for refuge.

CHOM DÄN DÄ DE ZHIN SHEGPA DRA CHOM PA YANGDAGPAR  
DZOGPÄI SANGGYÄ SER ZANGDRI ME RIN CHHEN NANG TÜL  
ZHUGDRUB PA LA CHHAGTSHÄL LO / CHHÖ DO KYAB SU CHHI O

To the Bhagavān, Tathāgata, Arhat, fully enlightened Buddha Stainless Excellent Gold, Great Jewel Who Accomplishes All Vows, I prostrate, offer, and go for refuge.

CHOM DÄN DÄ DE ZHIN SHEGPA DRA CHOM PA YANGDAGPAR  
DZOGPÄI SANGGYÄ NYA NGÄN ME CHHOGPÄL LA CHHAGTSHÄL LO /  
CHHÖ DO KYAB SU CHHI O

To the Bhagavān, Tathāgata, Arhat, fully enlightened Buddha Supreme Glory Free from Sorrow, I prostrate, offer, and go for refuge.

CHOM DÄN DÄ DE ZHIN SHEGPA DRA CHOM PA YANGDAGPAR  
DZOGPÄI SANGGYÄ CHHÖ DRAGGYA TSHÖI YANGLA CHHAGTSHÄL  
LO / CHHÖ DO KYAB SU CHHI O

To the Bhagavān, Tathāgata, Arhat, fully enlightened Buddha Melodious Ocean of Proclaimed Dharma, I prostrate, offer, and go for refuge.

CHOM DÄN DÄ DE ZHIN SHEGPA DRA CHOM PA YANGDAGPAR  
DZOGPÄI SANGGYÄ CHHÖ GYA TSHO CHHOGGI LÖ NAM PAR RÖL PA  
NGÖN PAR KHYEN PÄI GYÄL PO LA CHHAGTSHÄL LO / CHHÖ DO  
KYAB SU CHHI O

To the Bhagavān, Tathāgata, Arhat, fully enlightened Buddha Delightful King of Clear Knowing, Supreme Wisdom of an Ocean of Dharma, I prostrate, offer, and go for refuge.

CHOM DÄN DÄ DE ZHIN SHEGPA DRA CHOM PA YANGDAGPAR  
DZOGPÄI SANGGYÄ MÄN GYI LA BAI DUR YÄI Ö KYI GYÄL PO LA  
CHHAGTSHÄL LO / CHHÖ DO KYAB SU CHHI O

To the Bhagavān, Tathāgata, Arhat, fully enlightened Buddha Medicine Guru, King of Lapis Light, I prostrate, offer, and go for refuge.

CHOM DÄN DÄ DE ZHIN SHEGPA DRA CHOM PA YANGDAGPAR  
DZOGPÄI SANGGYÄ PÄL GYÄL WA SHA KYA THUB PA LA  
CHHAGTSHÄL LO / CHHÖ DO KYAB SU CHHI O

To the Bhagavān, Tathāgata, Arhat, fully enlightened Buddha Glorious Conqueror Śākyamuni, I prostrate, offer, and go for refuge.

*Seven-Limb Prayer*

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO  
NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL  
THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG  
KYE PHAG GE WA NAM LA JE YI RANG

I prostrate reverently with my body, speech, and mind.

I present clouds of every type of offering, both actually arranged and mentally emanated.

I confess all my negative actions and downfalls collected from beginningless time.

I rejoice in the virtues of ordinary beings and āryas.

KHOR WA MA TONG BAR DU LEG ZHUG NÄ  
DRO LA CHHÖ KYI KHOR LO KOR WA DANG  
DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO

Please remain until the end of cyclic existence

And turn the wheel of Dharma for transmigratory beings.

I dedicate my own and others' virtues to great enlightenment.

*Short Maṇḍala Offering*

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

RI RAB LING ZHI NYI DÄ GYÄN PA DI

SANG GYÄ ZHING DU MIG TE ÜL WA YI

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

This ground, anointed with perfume, strewn with flowers,

Adorned with Mount Meru, the four continents, the sun, and the moon:

I imagine this as a buddha land and offer it,

May all beings enjoy such pure lands.

IDAM GURU RATNA MAṆḌALAKAṆ NIRYĀTAYĀMI

*Instantaneous Self-Generation*

Instantly I arise in the form of Medicine Buddha King of Vaiḍūrya Light, blue in colour with one face and two arms.

*Blessing the Action Vase and Water*

Visualize that inside the action vase, on a sun cushion is a HŪṆ syllable surrounded by the mantra, from which light rays radiate. These draw in the blessings of the buddhas and bodhisattvas of the ten directions in the form of light rays, which dissolve into the HŪṆ and mantra garland within the vase. The light rays transform into a stream of nectar that descends and dissolves into the vase water, bestowing blessings.

OM VAJRĀMṚTA-KUNḌALI HANA HANA HŪṆ PHAṬ

The HŪṆ syllable and mantra garland dissolve into light and merge with the water in the vase.

*Then, sprinkle the offerings:*

OM VAJRA AMṚTA HŪṢ PHAT

*Cleansing*

OM SVABHĀVA SHUDDHA SARVA DHARMA SVABHĀVA SHUDDHO HAM

Everything becomes emptiness.

From emptiness arise Om syllables which melt into light, they transform into vast jewelled vessels inside of which Ah syllables melt into light and transform into the offering substances, clear and unobstructed, these equal the extent of space.

OM VAJRA ARGHAM PĀDYAM PUSHPÉ DHŪPÉ ĀLOKÉ GANDHÉ  
NAIVIDYĒ SHAPTA AH HŪṢ SVĀHĀ

*By uttering these words, [the offerings] are blessed.*

*Praise (Optional)*

THUG JE KUN LA NYOM PAI CHOM DEN DEY  
TSEN TSAM THOE PAY NGAN DRO'I DUG NGAL SEL  
DUG SUM NED SAL SAN GYE MEN GYI LA  
BENDURYA GYI Ö LA CHAG TSAL LO

To the Bhagavān who is compassionate to all,  
Merely hearing your name removes all suffering  
And purifies the diseases of the three poisons,  
I pay homage to you, Vaidūrya Light.

### *Visualization and Self-Generation*

OM SVABHĀVA SHUDDHA SARVA DHARMA SVABHĀVA SHUDDHO HAM

Everything becomes emptiness.

From emptiness, a PAM syllable arises, melts into light and transforms into a lotus. Upon the lotus, the syllable ĀH arises as a moon cushion where your mind transforms into a blue syllable HŪM, from which light rays emanate, making offerings to the holy beings and accomplishing the welfare of sentient beings. The light rays gather back into the HŪM. You transform into the Bhagavān King of Medicine, with a blue body, one face, and two hands. Your right hand is in the mudra of giving the dharma and holds the stem of an arura plant, the antidote to the four hundred and forty diseases. Your left hand is in the mudra of meditative equipoise, upon which sits an alms bowl filled with the nectar of deathlessness. Your holy body is adorned with the three dharma robes, saffron in colour. You are ornamented with the marks and signs of a buddha.

Your feet are in the vajra posture. Your forehead is adorned with an OM, throat with an ĀH, and heart with a HŪM. From the seed syllable at the heart light rays emanate, summoning the Sugatas of the ten directions in the aspect of Buddha Bhaiṣajyaguru.

OM VAJRA SAMADZA DZA HUM BAM HOH (JAḤ HŪM BAM HOḤ)

They dissolve into each other, becoming inseparable.

### *Inviting the empowering deities and receiving abhiṣeka*

Again, light rays emanate from the seed syllable at the heart.

The empowering deities of the five families and their retinues are gathered together.

OM VAJRA SAMADZA

“All you Tathāgathas, please bestow empowerment upon me.”

Having thus requested:



OM VAJRA BHAVA ABHIŚINCHA HŪṂ

Having said this, they bestow empowerment by pouring the vase water at the crown. This fills the body and purifies stains. The excess water at the crown transforms into an Akshobya Buddha crown ornament.

*Make offerings.*

OM SARVA TATHĀGATA BHAISHAJE GURU BENDURYA PRABHA  
RADZAYA SAPARIVARA ARGHAṂ, PĀDYAṂ, PUSHPÉ, DHUPÉ, ĀLOKÉ,  
GANDÉ, NAIVIDYÉ, SHAPTA PRATICCHA HUM SVĀ HAOM VAJRA  
ARGHAṂ PĀDYAṂ PUSHPÉ DHŪPÉ ĀLOKÉ GANDHÉ NAIVIDYĒ  
SHAPTA PRATĪCCHA HŪṂ SVAHA

*Praise in this Way:*

THUG JE KUN LA NYOM PAI CHOM DEN DEY  
TSEN TSAM THOE PAY NGAN DRO'I DUG NGAL SEL  
DUG SUM NED SAL SAN GYE MEN GYI LHA  
BENDURYA GYI Ö LA CHAG TSAL LO

To the Bhagavān who is compassionate to all,  
Merely hearing your name removes all suffering  
And purifies the diseases of the three poisons,  
I pay homage to you, Vaiḍūrya Light.

*Now Perform the Recitation:*

Upon a moon disk at your heart surrounding the seed syllable is a rotating mantra garland from which light rays radiate. These make offerings to the holy beings and achieve the welfare of sentient beings. All the compassion, blessings, energy and spiritual power of the Buddhas and Bodhisattvas is brought forth in the aspect of light rays, these dissolve into you.

*Long Mantra(common pronunciation):*

OM NAMO BHAGAWATE BHEKANDZE GURU BEN DURYA PRABHA  
RANDZAYA TATHĀGATAYA ARHATE SAMYAKSAM BUDDHAYA TAYATA  
OM BEHKANZE BHEKANDZE MAHA BEHKANDZE BHEKANDZE  
RANDZA SAMUNGATE SOHA

*Short Mantra (common pronunciation):*

TAYATHA OM BHEKANDZE BHEKANDZE MAHA BHEKANDZE  
BHEKANDZE RANDZA SAMUNGATE SOHA

*At the end of reciting the mantras as much as possible, make offerings.*

OM SARVA TATHĀGATA BHAISHAJE GURU BENDURYA PRABHA  
RADZAYA SAPARIVARA ARGHAṂ, PĀDYAṂ, PUSHPÉ, DHUPÉ, ĀLOKÉ,  
GANDÉ, NAIVIDYÉ, SHAPTA PRATICCHA HUM SVĀ HAOM VAJRA  
ARGHAṂ PĀDYAṂ PUSHPÉ DHŪPÉ ĀLOKÉ GANDHÉ NAIVIDYĒ  
SHAPTA PRATĪCCHA HŪṂ SVAHA

*Recite the hundred syllable mantra of Vajrasattva to purify mistakes*

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA  
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME BHAVA /  
SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME  
PRAYACCHA / SARVA KARMA SU CHAME / CHITTAM SHRIYAM KURU  
HUM / HA HA HA HA HO / BHAGAVAN SARVA TATHAGATA / VAJRA  
MAME MUNCHA / VAJRA BHAVA MAHA SAMAYA SATTVA AH HUM  
PHAT

*Request for Forgiveness*

MA JOR PA DANG NYAM PA DANG  
GANG YANG DAG MONG LO YI NI  
GYI PA DANG NI GYI TSÄL GAN

DE YANG ZÖ PAR DZÄ PAR DZÄL DU SÖL

Whatever I have done or caused to be done  
That was unprepared or degenerated  
Or done with my deluded mind,  
Please be patient with all of these.

DU DEN SEM CHÄN SÖ NAM MÄN  
RIG NYÖN MONG DANG DRE MA RING  
PHAG PÄI THUG GONG MA DZOG PA  
DE YANG ZÖ PAR DZÄL DU SÖL

Whatever the beings of this degenerate age have done  
Of lesser merit mixed with ignorant delusions  
That did not fulfill the aryas' wishes,  
Please be patient with these as well.

SER NÄ WANG GYUR MI KHÄ PÄ  
CHHÖ PA NGÄN ZHING SHAM NYE PA  
GÖN PO THUG JE CHHE DÄN PA  
DE YANG ZÖ PAR DZÄL DU SÖL

Under the influence of miserliness, lacking in skill  
Having made bad offerings or faulty arrangements  
O protector endowed with great compassion,

Please be patient with these as well.

LHAG PA DANG NI CHHÄ PA DANG,  
CHHO GÄI YÄN LAG NYAM PA DANG,  
DAG GI JE NGÄ CHI CHHI PA,  
DE YANG ZÖ PAR DZÄL DU SÖ

Whatever was superfluous or left undone,  
Degeneration in parts of the ritual,  
Or whatever was forgotten,  
Please be patient with these as well.

*Praise*

THUG JE KUN LA NYOM PAI CHOM DEN DEY  
TSEN TSAM THOE PAY NGAN DRO'I DUG NGAL SEL  
DUG SUM NED SAL SAN GYE MEN GYI LHA  
BENDURYA GYI Ö LA CHAG TSAL LO

To the Bhagavān who is compassionate to all,  
Merely hearing your name removes all suffering  
And purifies the diseases of the three poisons,  
I pay homage to you, Vaiḍūrya Light.

*Dedication*

GE WA DI YI NYUR DU DAG  
SANG GYÄ MEN LHA DRUB GYUR NÄ  
DRO WA CHIG KYANG MA LÜ PA  
DE YI SA LA GÖ PAR SHOG

Due to this virtue, may I quickly  
Become a guru-buddha  
And lead all transmigratory beings,  
Without exception, to that state.

*Colophon:*

*This practice text was compiled by Geshe Sonam Ngodrup for the Lama Yeshe Ling community, referencing texts such as the Medicine Buddha sādhanā composed by the late Kyabje Choden Rinpoche in 1992, and the well-known Medicine Buddha sūtra ritual of Jetsun Losang Chokyi Gyaltsen. Additional materials such as the ritual for blessing the action vase are based on the extensive scriptures of kriyā tantra. The majority of the material was translated by J. Khedrup (R. Tasker) from the Tibetan with the assistance of Annie Bien. The sections of extensive refuge, dedication, and purification of mistakes were sourced from materials by FPMT Education Services. Any mistakes are due to the limitations of the translator.*

