

# Practices to Counteract the SARS Virus



The following practices were recommended by Lama Zopa Rinpoche to counteract the SARS (Severe Acute Respiratory Syndrome) virus now spreading around the world. It is not necessary to do all of these practices. Rather, individuals may choose one or two specific practices to do according to personal preference. Practices that are included in this document are marked with an “\*”.

1. \*Red Loma Gyönma (*page 1*)
2. \*Black Garuda or \*Black Manjushri practice (*page 3 or page 7*)
3. \*Prayer to Guru Rinpoche to Clear Away Obstacles (*page 10*)
4. \*Prayer Liberating Sakya from Disease (*page 10*)
5. \*The long life practice of White Tara together with vase breathing meditation (*page 12*)
6. \*Breathing Ganden Khenpa incense from Ganden in Tibet; or alternatively, breathing Lawudo incense (*page 15*)
7. \*Medicine Buddha practice called *The Healing Buddha* (*page 16*)

*The following practices can be done in order to protect the entire country from SARS (these need to be done by qualified lamas and monks)<sup>1</sup>:*

1. Chang Kar (wrathful fire puja)
2. Lion-face Dakini torma burning puja (*tor dok*)
3. White Umbrella (*Dug kar*) torma burning puja (*tor dok*)

*The following pujas can be done to benefit someone who has already contracted SARS (these too need to be done by qualified lamas and monks)<sup>2</sup>:*

1. Chag sum
2. Gyab shi
3. Shakya Sega (100 meat and 100 food offering)

In addition, Rinpoche has advised that seven different Tibetan syllables can be written on various places of the body – the palm, the hand, and the heart – to protect oneself from various harms. Also, one can wear a photo, prayer, or mantra of the White Umbrella Deity on the body. These are also included within this document (*pages 20-22*).

Advice and commentary related to SARS from Lama Zopa Rinpoche is also included at the end of this document (*pages 22-25*). Practices requiring qualified lamas and monks to perform them – for example, the advanced tantric pujas – must be found by consulting a qualified lama or geshe.

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<sup>1</sup> These pujas MUST be done in the same country as the one for which the pujas are being done.

<sup>2</sup> These pujas MUST be done in the same country as the person for whom the pujas are being done.

# Red Loma Gyönma

## Instruction

Visualize yourself as the deity. From the mantras at the heart, beams of light radiate (like beams of light from the sun), purifying yourself and others of all spirit harms, negative karmas, diseases, and obscurations. You can visualize sentient beings on the moon disc around the mantra at your heart. Concentrate that your mind and Guru Logyönma's mind are oneness. Alternatively, if you do not have the initiation, do the practice in the same way but visualize Guru Logyönma in front of you. This deity is specifically for healing.



## Red Leaf-wearing Female Solitary Ascetic

From a red PAM on a lotus and moon disc, I arise as Parnashavari. I am deep red in color, with three faces and six arms. My main face is youthful and wrathful. My right face is white and peaceful. My left is red and passionate. Each face has three eyes. In my first right hand, I hold a vajra, in the second a short-handled ax, and in the third an arrow. My first left hand in threatening mudra holds a vajra on a loop. My second left hand holds a switch made of a bush in full bloom with new leaves, fruits, and flowers. My third left hand holds a bow. The heel of my right foot is kept at my secret place. My right knee rests gracefully in a half-dancing posture, and my left foot is beside my right heel. My upper body is covered with red silks and my lower body is clad in fresh leaves. I am adorned with jewel ornaments and flowers and a white snake brahmin cord. My hair is partly tied up. I am beautiful, youthful, and slightly wrathful. I sit on a moon disc and am encircled by radiant light. A white OM, a red AH, and a blue HUM are at my brow, throat, and heart respectively. I am crowned with Akshobya.

## Seed Syllable

PAM

## Essence Mantra

OM PISHACHI PARNASHAVARI HRI HAH HUM PHAT SVAHA

## Action Mantra

OM PISHACI PARNASHAVARI SARVA VAROZA PRASHA MANA YE SVAHA



*Colophon:*

Translated by Barry Clark for the Rinjung Gyatsa set of empowerments given by the Ven. Lama Thubten Zopa Rinpoche at Bodhgaya, India in 1982. These two instructions for how to do the visualization were given by Lama Zopa Rinpoche. This practice was lightly edited by Murray Wright, FPMT Central Office, May 1993. Lightly edited and reformatted by Kendall Magnussen, FPMT Education Services, April 2003.

# How to Practice the Instructions of the Fire Sword of Black Garuda

*This practice should be done by someone who has previously received a highest yoga tantric initiation. If you do not have a highest yoga tantra initiation (even if you have a lower tantric initiation such as Great Chenrezig), you can still do this practice, but you do not visualize yourself as the deity. Instead, keep your ordinary form and visualize the deity outside of yourself – in the space in front of you, or at the crown of your head. If you are doing the practice with the deity outside of yourself, you will need to modify your visualization as indicated by the instructions in brackets, “[ ]”.*

## *Namo Guru Vajrapaniye*

### *Refuge*

I go for refuge to the gurus.

I go for refuge to the buddhas.

I go for refuge to the Dharma.

I go for refuge to the Sangha. (3x)

### *Bodhichitta*

*The bodhichitta motivation for the recitation of Black Garuda should be to have a long and healthy life, to be able to serve other sentient beings, and to actualize the path. One should not be doing the practice just for one's own protection.*

I must achieve full enlightenment for the sake of all sentient beings; therefore, I am going to do the practice and recitation of the mantra of Black Garuda. (3x)

*Purify in emptiness with:*

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything is empty.

In the very center of a great ocean of poison is a square Mt. Meru of poison, the essence of which contains the poisons of seeing, touch, feeling, i.e., all the different types of poison.

(On top of this) there is a lotus, sun disc, and spirit possession. On the seat of a three-piled throne I appear as Black Garuda. [On the seat of a three-piled throne is Black Garuda.]

*[Look at Black Garuda with the understanding and devotion that this is actually Buddha, who cherishes you billions of times more than you cherish yourself. Buddha manifests into Black Garuda to protect you and numberless sentient beings from harm and to bring all of you to enlightenment.]*

*[For the description of the deity, replace “I”, and “my” with “he” and “his”.]*

I have a sky iron (meteorite) beak and two horns. At the root of the horns are three-pronged vajras, and at each tip of the horns is a single-pronged vajra. I am in the nature of blazing fire. My head is adorned with jewels, which lie between the two horns. I have golden eyes, swirling and blazing like the sun. My holy mouth is filled with many conch shell teeth. From my wings, which are designed with vajras, 100,000 fire sparks are emitted. My two hands hold vicious types of nagas that are being eaten in my holy mouth. From my neck down to my knees, it (my body) is in human form, but my feet are the claws of a bird.

From my holy body, many fire sparks fly out in the aspect of Black Garudas and sky iron (meteorites), radiating to the ten directions.

All the dangerous landlords and nagas fall unconsciousness with fright.

At my [his] crown is a white OM.

At my [his] throat is a red AH.

At my [his] heart is a blue HUM.

From the syllable HUM at my [his] heart beams radiate out and invoke the wisdom beings in an aspect similar to that visualized, along with the initiating deities.

JAH HUM BAM HOH

We [they] become non-dual.

### *Make the offerings*

OM VAJRA GARUDA ARGHAM PRATICCHA HUM SVAHA  
OM VAJRA GARUDA PADYAM PRATICCHA HUM SVAHA  
OM VAJRA GARUDA PUSHPE PRATICCHA HUM SVAHA  
OM VAJRA GARUDA DHUPE PRATICCHA HUM SVAHA  
OM VAJRA GARUDA ALOKE PRATICCHA HUM SVAHA  
OM VAJRA GARUDA GANDHE PRATICCHA HUM SVAHA  
OM VAJRA GARUDA NAIVIDYA PRATICCHA HUM SVAHA  
OM VAJRA GARUDA SHAPTA PRATICCHA HUM SVAHA

### *Praise*

You, whose wing feathers shake the 3,000 galaxies,

Dancing with a blazing beak,

By merely flapping your wings, you instantly destroy the three types of spirit possession,<sup>3</sup>

I praise the controller, Garuda.

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<sup>3</sup> Spirit possession abiding above (*de*), abiding in the middle (spirit kings and *tse*n), and abiding below (nagas and landlords)

## *Visualization*

From your [his] heart, garlands of mantras blaze like the fire at the end of time, becoming a great host of fire. All the animate and inanimate<sup>4</sup> become in the nature of fire, blazing and burning all the interferers of the upper, middle, and below. All are purified.

## *Mantra recitation*

Recite this pacifying mantra a few times:

OM MANI KYUNG KYUNG THUM THUM BÄ BÄ SVAHA

Recite the wrathful mantra as much as possible.

One can recite this mantra to purify those who have a specific disease and those who do not, including yourself. Think that now it is impossible to be harmed by others.

[Nectar beams like sunbeams emit from Black Garuda into you and totally illuminate you, dispelling all the sicknesses, spirit harm, negative karma, and obstacles.]

NAGPO KALA RAKYA BÄ BÄ / SÖ SÖ / CHHUNG CHHUNG / PUTRI ZANG ZANG /  
CHAG KYI TERMÖ NYING CHHUNG / NÖ JE DUG PÄ SHA LA ZO / OM HLANG  
HLANG / TSER TSER / ÜB ÜB SO

[Imagine that you receive all the qualities of Black Garuda – omniscient mind, all the realizations, perfect power, infinite compassion etc. Finally, think, “I have received perfect power so that no other beings can harm me and no sickness can be received.”]

At the end complete with dedication.

## *Dedication*

Due to these merits may I quickly achieve the enlightened state of Black Garuda and lead every transmigratory being without exception to that enlightenment.

However many sick sentient beings there are, may they be immediately liberated from all sicknesses. May all sentient beings never experience sickness.

Dedicate in this way and seal with emptiness.

## *Advice regarding this practice from Lama Zoya Rinpoche*

This practice can be done before you get the SARS virus as well as after you get the virus. This practice can also be done if one has cancer, leprosy, ulcers, and other epidemic diseases that are related to harmful beings.

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<sup>4</sup> “animate and inanimate” refers to creatures, land, and planets.

Even if one doesn't have the actual sickness (SARS), you can visualize that the causes to contract the sickness (delusions and karma) are completely purified. Think, "There is not the slightest karma left in my mental continuum."



*Colophon:*

This was translated by Lama Zopa Rinpoche at Kachoe Dechen Ling, 29 March 2003, for the outbreak of SARS virus (pneumonia) in Asia. It was scribed by Ven. Holly Ansett and reformatted and lightly edited by Kendall Magnussen, FPMT Education Services, April 2003.

# A Short Practice of Black Manjushri



First visualize Guru Shakyamuni Buddha in front of you.

## Refuge and Bodhichitta

I go for refuge until I am enlightened  
To the Buddha, the Dharma and the Supreme Assembly.  
By my merit from giving and other perfections  
May I become a buddha in order to benefit all sentient beings. (3x)

Sang gyä chö dang tshog kyi chog nam la  
Jang chhub bar du dak ni kyab su chhi  
Dag gi jin sog gyi päi sö nam kyi  
Dro la phän chhir sang gyä drub par shog (3x)

## Visualization

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

I and all phenomena become empty.

*If you have received the Black Manjushri initiation, generate as follows:  
(If you have not received the initiation visualize Black Manjushri above the crown of your head.)*

While in the state of emptiness, the syllable BAM appears and transforms into a lotus. On this appears an AH, which transforms into a moon disc. Above that appears RAM, which transforms into a sun disc mandala. Above that my own consciousness appears as a very magnificent black HUM. From that, I appear as the extremely wrathful Black Manjushri.

Black Manjushri is extremely wrathful with one face and two arms. The right hand holds a flaming wisdom sword raised up into the sky that eradicates all interferers. The left hand holds a Prajna Paramita text at the heart. Half the hair is bound at the crown of the head, the other half falls loosely in single strands to cover the upper part of the holy body.

His large belly hangs down and he wears a tiger-skin lower garment. He has a crown of five skeleton heads and a garland of fifty freshly slaughtered heads hanging from his neck. His three eyes are red and round and in the nature of YAM, RAM, and BAM. With his right leg drawn in and his left stretched out straight, he stands at the very center of a mass of intensely blazing flames.

Abiding on the crown of his head is my root guru in the aspect of Amoghasiddhi who appears in the form of the lord of the family. At his heart is a sun disc on which stands a black HUM at the center surrounded clockwise by the mantra:

OM TRA SÖ CHU SÖ TUR TA SÖ TUR MI SÖ NYING GO LA CHÖ KHA LA JAH  
KAM SHAM TRAM BÄ PHAT SVAHA (21x, 108x, or more)

*As you recite the mantra many times, visualize that nectar beams radiate from Black Manjushri's heart, purifying you.*

*First, the nectar rays flow down pushing all the disease, spirit harms, true sufferings and the causes of true sufferings, all the disturbing thoughts and the three poisonous minds, all the obstacles to having the fully knowing mind out through one's lower doors and pores. You can visualize all sickness coming out of the body in the form of pus and blood, the cancer as nagas and beings that cause harm as spiders, snakes, and scorpions. Visualize all obstacles exiting the body in the form of dirty liquid, smoke, and fog.*

*Then below you the earth cracks open and nine stories down is Yama, the Lord of Death. All those things that have been washed out of the body collect, transform into nectar, and enter Yama's mouth, completely satisfying him. At the end, his mouth closes and is sealed with a golden double vajra; thus, it is impossible for those things to come back again. Then the earth closes.*

*Second, purify by again reciting the mantra. Nectar rays are emitted suddenly and very strongly from Black Manjushri's heart. In that very second, no sickness and so forth exists, just as darkness disappears when a light is turned on. Feel that your body becomes very clear and calm like crystal. Completely believe that you are free of all suffering and the causes of suffering, all disturbing thoughts, all the actions done with the three poisonous minds that cause illness, and so forth.*

### *Dedication*

*Finally dedicate with strong bodhichitta. Bodhichitta is the ultimate good heart, cherishing all sentient beings as yourself – even more than your own life – wishing to free them from all suffering, from all that is undesirable and wishing to lead them to the most desirable, peerless happiness, full enlightenment. Without bodhichitta you cannot benefit others extensively and even the works done for yourself cannot be completely successful.*

Due to all these merits created by me and all sentient beings, may any being, just by seeing, hearing, touching, remembering, or talking about me, receive all happiness, and may all their suffering be pacified.

Due to all these merits, may I receive Manjushri and lead all sentient beings to enlightenment as quickly as possible.



## *Benefits of This Practice*

The practice of Black Manjushri cuts off black magic, spirit harms such as *be de bö tong*, all contagious diseases, the evil-side maras who interfere with one's Dharma practice and general success, the bad interferers (called *kag*) who obstruct the attainment of a certain age of life, and all types of interferers.

It also cuts off any superstitions that have arisen from doing initiations or wrathful tantric actions at a place belonging to the Sangha but which has not been purified, and seeing inauspicious signs, pollutions, impurities, or corpses.

It prevents any kind of external or internal disease (*nyen*) caused by different types of angry spirits, such as the upper level spirits (called *de*), intermediate level spirits (such as *tsen* and *gyäl gong*), and lower spirits (such as nagas and local spirits). It cuts off the disease called *lhog pa* and any other superstitions that have arisen by digging earth, cutting trees, or moving rocks in dangerous places, i.e., in places where nagas live.

In short, this practice cuts off any superstition that arises from having made any mistakes in one's actions such as eating, walking, etc. It is impossible that this mantra cannot stop these problems, and it has been experienced that this mantra relieves one from ulcers and phlegm disease.

This meditation is very effective if one practices it every day, especially if one has disease, or as a way to help others recover from heavy disease.



### *Colophon:*

This is originally taken from the sadhana of the Wrathful Black Manjushri that was arranged by Changkya Rolpäi Dorje. This text was translated, with commentary, by the Lawudo Lama Thubten Zopa Rinpoche, Tushita Retreat Centre, McLeod Ganj, Dharamsala, India, January 4, 1985. It was originally reformatted by Murray Wright, FPMT Central Office, August 1993.

The above practice is an abbreviated version of the original for the purpose of reciting the mantra of Black Manjushri in order to counteract the spread of SARS disease as recommended by Lama Zopa Rinpoche. Extracted, reformatted, and lightly edited by Kendall Magnussen and Ven. Constance Miller, FPMT Education Services, April 2003.

## *Prayer to Guru Rinpoche to Clear Away Obstacles on the Path*

Precious guru, embodiment of all buddhas of the three times;  
Great bliss, lord of all accomplishments;  
Wrathful power, who dispels all hindrances and subdues demons;  
Pray bestow your blessings.  
Please remove the outer, inner, and secret obstacles and grant your blessings to accomplish wishes spontaneously.

Du sum sang gyä guru rin po chhe  
Ngo drub kün dag de wa chhen poi zhab  
Bar chhä kün sel dü dül drag po tsäl  
Söl wa deb so jin gyi lab tu söl  
Chhi nang sang wäi bar chhä zhi wa dang  
Sam pa lhün gyi drub par jin gyi lob



## *The Prayer Liberating Sakya from Disease*

*The Vajra Speech of the Mahasiddha Thang Tong Gyälpo*

### *Motivation*

All sentient beings, equal to space, go for refuge to the precious Guru-Buddha. We go for refuge to the Buddha, the Dharma, and the Sangha.

We go for refuge to the assembly of gurus, meditational deities, and dakinis. We go for refuge to the empty clarity of our own minds, the dharmakaya.

*Recite these verses as many times as you are able.*

### *Mantra Recitation*

OM MANI PÄDME HUM

*Recite this mantra hundreds of times, as many as you are able.*

### *The Actual Prayer*

May all the diseases that sadden the minds of sentient beings that result from karma and temporary conditions, such as the harms of spirits, illnesses, and the elements, not occur in the realms of the world.

May whatever sufferings there are from life-threatening diseases that, like a butcher leading a being to be slaughtered, separate the body from the mind in a mere instant, not occur in the realms of the world.

May all embodied beings be unharmed by acute, chronic, and other infectious diseases, the mere sound of whose names terrifies beings, as though they had been placed inside the mouth of Yama, the Lord of Death.

May all embodied beings be unharmed by the 80,000 classes of harmful interferers, the 360 evil spirits that harm suddenly, the 424 diseases, and so forth.

May whatever sufferings there are due to disturbances of the four elements, depriving the body and mind of every pleasure, be totally pacified, and may the body and mind have radiance and power and be endowed with long life, good health, and well-being.

By the compassion of the gurus and the Triple Gem, by the power of the dakinis, Dharma protectors, and guardians, and by the strength of the infallibility of karma and its results, may these many dedications and prayers be fulfilled as soon as they are made.

*Colophon:*

Once an epidemic was spreading from one person to another at the great monastery of the Glorious Sakya (tradition). Whatever the mantric masters tried – effigies, tormas medicines, mantras, protection-amulets, and so forth – had no effect, and the monastery was in danger of annihilation. At that time, the master Mahasiddha (Thang Tong Gyälpo) performed the ‘Space’ refuge, recited a number of *manis*, and proclaimed this prayer called ‘Attainment,’ during which the entire epidemic immediately ceased in dependence upon its performance. Thereby, it became renowned as the vajra speech radiating masses of clouds of blessing entitled, ‘The Prayer Liberating Sakya from Disease.’

Translated and edited by Bhikshu Thubten Tsültrim (George Churinoff).

*Sarvamangalam*



## *Healing Buddha Practice*

*The Healing Buddha* is available on the FPMT website together with this document as a separate PDF document to download.



# Short White Tara Meditation for Long Life



Before the practice, generate the motivation that you are doing this practice not just for yourself but for the benefit of all sentient beings. Then from your heart take refuge in Buddha, Dharma, and Sangha.

Visualize White Tara above your head or in front of you at the height of your forehead. Visualize long life nectar coming from Tara's heart. This blissful white light energy enters your crown and completely fills your body. Feel strongly and concentrate clearly that all your negative karma, obscurations, spirit harms, and sicknesses are completely purified.

Meditate on the above visualization in the following way. While reciting one mala of Tara's mantra, concentrate on the nectar entering and filling your body. After this, at the completion of one mala, feel strongly that your life has been increased, your merit developed, and your scriptural understanding and wisdom increased, and that you have achieved undying realizations.

OM TARE TUTTARE TURE MAMA AYUR PUNYE JÑANA PUSHTIM KURU YE SVAHA

ཨོྲཱེ་ཏུ་ཏུ་ཏུ་ཏུ་མ་མ་ཨུ་ཡུ་རྩུ་ཏུ་རྩུ་བ་པུའི་ཀུ་རུ་ཡེ་སྐྱུ་ཏུ།

*When doing this practice as an antidote to the SARS virus, it is good to do vase breathing meditation after reciting the mantra. If you have a highest yoga tantra initiation, you can do vase breathing while visualizing yourself as the deity. Otherwise, you can do it seeing your body in ordinary form.*

## Vase Breathing Meditation (Optional)

First, visualize your body as being completely hollow inside, free of all obstruction, and that your skin is of the nature of light and very thin. In the center of your body, just in front of the spine is the central channel, a transparent hollow tube about the size of your little finger's breadth in diameter. The central channel runs straight from the crown of your head to the base of your spine. Next, visualize the right and left channels, which run alongside the central channel. They start from the right and left nostrils respectively, travel upwards to the top of the head and then curve over to run downwards on either side of the central channel. They curve inwards and join the central channel at a point approximately four finger's width below the level of your navel. To prepare yourself for vase breathing, it

is helpful to first do “nine-round breathing”:

### *Nine-Round Breathing (Optional)*

Holding the left nostril closed with an index finger, inhale slowly and fully through the right nostril, sending the breath all the way down to the end of the right channel. Imagine that the breath flows from the right into the left channel as you move your index finger to hold the right nostril closed. Now exhale slowly and fully through the left nostril. As the breath leaves the left nostril, imagine that all impurities (such as distraction and mental dullness) are expelled with the breath.

Repeat twice more, inhaling through the right nostril and exhaling through the left.

Now reverse the process. Holding the right nostril closed with your index finger, take a deep breath through the left nostril, sending the breath all the way down to the end of the left channel. As the breath moves into the right channel, move your index finger to hold the left nostril closed. Exhale slowly and fully through the right nostril. As the breath leaves the right nostril, imagine that all impurities are expelled with the breath.

Repeat twice more, inhaling through the left nostril and exhaling through the right.

Now inhale slowly and deeply through both nostrils, sending the air down the side channels. The breath is then exhaled up the central channel. Breathe out, expelling all impurities through both nostrils. Repeat twice (three breaths in all).

Now imagine that the three channels are completely clean and luminous. Keep breathing gently and evenly, imagining your breath flowing freely through the channels.

### *Vase Breathing*

Gently contract the muscles of the pelvic floor, concentrating on the internal rather than the external muscles, and in this way bring air energy up from the lower chakra to the area four finger widths below your navel.

Next, gently take a full breath through both nostrils. The air travels from the nostrils down through the right and left channels to where they enter the central channel just below the level of your navel. The upper air joins the lower air energy brought up from below.

As you finish your inhalation, immediately swallow and push down gently with your diaphragm in order to firmly compress the energy brought down from above: now the air energy is completely locked in, compressed from above and below. Hold your breath for as long as it is comfortable. You may notice a gentle heat or tingling sensation building at your navel region. This is completely natural. When you are ready, relax your lightly tensed muscles and exhale gently and completely. Although the air leaves through the nostrils, visualize that it rises up through the central channel and dissolves there.

Once your first exhalation is complete, again tighten the lower muscles, inhale a second time, swallow and push down with the diaphragm, thus again compressing the air energy at the area below the navel. Hold your breath and concentrate on this area, feeling the energy building there. Then, again, when it becomes uncomfortable to hold the breath any longer, exhale, releasing the air up the central channel once again. This process is known as vase breathing.

You can do three, seven, or any number of vase breaths in this way to help strengthen your life force energy.

### *Dedication*

At the completion, dedicate the merit to all sentient beings so that you achieve the state of buddhahood in order to benefit all sentient beings.

### *Advice regarding this practice from Lama Zopa Rinpoche*

The essential meditation for this purpose is to visualize that White Tara is purifying you of four main things: disease, spirit harm, obscurations, and negative karma. Then at the end of the mantra recitation, concentrate strongly that you have been completely purified of all these things and have achieved immortality. It is also good to do some vase breathing after you have finished reciting the mantras.

### *Colophon:*

This practice was composed by Lama Zopa Rinpoche in Taipei, Taiwan in March 1994. It was lightly edited by Ven. Constance Miller, FPMT Education Services, in April 1999. *Nine-round* breathing meditation extracted from *Discovering Buddhism*, an FPMT introductory program. Vase breathing meditation extracted from *How to Meditate*, by Kathleen McDonald.

## Breathing in Ganden Khenpa or Lawudo Incense



### *Advice regarding this practice from Lama Zoya Rinpoche*

It is very beneficial to burn incense from Ganden in Tibet and very beneficial for the person with SARS to smell and breathe in this incense deeply. (The proper name of the Ganden incense is *Ganden Khenpa* incense.) Lawudo incense can also be used in the same way. First, you should first bless the incense by reciting many malas of Vajrayogini mantra; from time to time, you can also do a little recitation of Most Secret Hayagriva mantra. Blow on the incense and then burn it and breath it in.



# Healing Buddha

*A practice for the prevention and healing of disease*

*by Lama Thubten Zopa Rinpoche*

## *Preface*

If you really love yourself and others, if you really wish to bring happiness to yourself and others, to enjoy life and to have success as well, it is very important to open your heart and mind.

Study and analyze the philosophy and religion of other cultures such as those found in the East, especially the subject of the mind. In Buddhism, for example, there are incredibly clear and complete explanations as to how the mind causes suffering and can also eliminate suffering so that one can be completely free from death and rebirth and all problems forever.

It is very educational to observe just how many people spend their time collecting statistics on such things as the incidence of goiter in a particular country. If there is great value in studying such things as this, there is no question about the value of studying philosophies and meditation practices that contain full and unmistakable explanations on how to achieve the perfect happiness of complete enlightenment.

In Western culture, explanations of the mind are still being studied and developed, and the definitions that come from this will change with further study. However, there is no need to change the definitions of the mind taught by someone who is fully enlightened and perfectly understands the mind, since they encompass everything about the mind. Buddha was an enlightened being who taught the basis, the path, and the result, which means the achievement of everlasting happiness. By studying these, you have more opportunity to bring happiness to others. These studies are extremely important, and are being found beneficial by more and more educated Western people with open minds.

Here you will be visualizing a fully enlightened being, the Healing Buddha or Medicine Buddha. The motivation to do this meditation of Healing Buddha is simple and unconfused – why? When you are sick, it doesn't matter what label the doctor puts on your disease. In terms of your happiness, the most important thing is to find someone who can cure you, especially without side effects. There is no use being caught up with labels. This is why this practice of visualizing the Healing Buddha is simple.

The purpose of this practice is to prevent those diseases you have not yet experienced, and also to pacify those that you are already experiencing. Having a positive motivation is essential in all that you do, therefore begin by setting your intention correctly.





*Translation – not to be recited.*

(OM The Tathagata has proclaimed the causes of those phenomena that arise from causes and he also has proclaimed their cessation. So has spoken the great renunciate SVAHA)

This practice protects you from diseases not yet experienced and from those already being experienced. It is the *terma* (treasure) advice instruction of the Lotus Arisen One (Padmasambhava).

### *Dedication*

Due to all my past, present and future positive actions, which bring the result of happiness, may the ultimate good heart that cherishes and cares for all living beings, who are the source of all my and others' happiness in the past, present, and future, be generated in my mind and the minds of others. May that which has already arisen in my and others' minds increase.

Due to all my positive actions in the past, present, and future as well as those of all holy beings, who have the purest attitude, may all 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, and animal) be emptied forever.

Wherever there are holy beings 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 positive actions of the past, present, and future and those done by these holy beings, may I achieve the peerless happiness of full enlightenment – the state of mind that is free of all mistakes and possesses all positive qualities – and lead everyone to this state.



### *Colophon*

This healing meditation practice was translated by the Venerable Lama Thubten Zopa Rinpoche at Tara Institute, Melbourne, Australia, on 1 September 1991. The motivation and dedication sections were added later to the original text. Reformatted by Murray Wright, FPMT Central Office, May 1993.

Originally published by Wisdom Publications, Boston, in 1994.

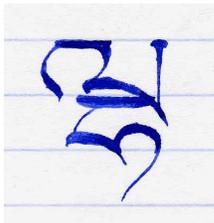
Additional revisions by Ven. Constance Miller, FPMT Education Services, June 2001.

## Syllables of Protection

Below are seven Tibetan syllables. Each has a specific purpose and benefit, which is indicated below. The source of this is Padmasambhava. Lama Zopa Rinpoche suggests that the syllables can be written on the palm of the hand with ink that can be washed off. This is because the hand is often used in a disrespectful way (for example, going to the bathroom), and as these syllables are holy, it would be better to wash one's hand rather than disrespecting them (or at least not use that particular hand in a disrespectful way). Also, when you wash them off, please be mindful that the water is now also blessed. Syllables can be written on either the left or right hand. Rinpoche also said the syllables could be put on a stamp that you can print on your hand.

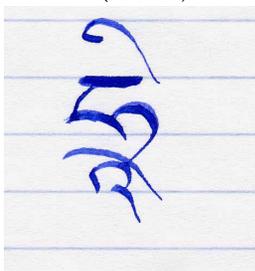
#1 - You don't get disease from others. Write this on the palm.

(LHA)



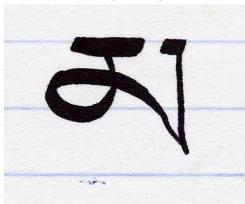
#2 - Protects from infectious disease. Write on the palm. If you write it on your forehead, you will achieve all the wealth you desire.

(HRIH)



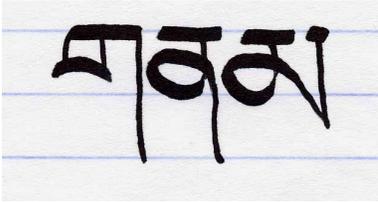
# 3 - You don't receive harm from weapons. Write on the palm.

(MA)



#4 - You are protected from 8 fears. Write at the heart.

(NAM)



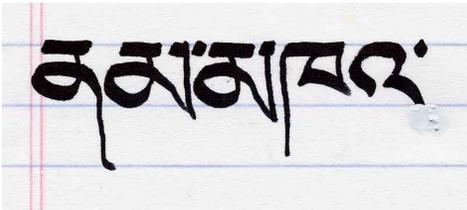
#5 - You will win over fights, quarrels, and the business of war. Write at the heart.

(SHIN TU TSE DROG)



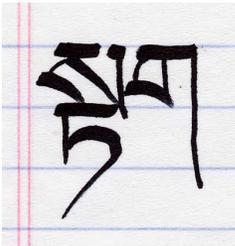
# 6 - You don't encounter enemies. Write on the palm.

(NAM KHÄ)



#7 - You win over war. Write on palm. You have to have it written before you go to war.

(TAG)



*You must do this with great compassion.*

# *White Umbrella Deity*

Lama Zopa Rinpoche has also advised that wearing a photo, prayer, or mantra of the White Umbrella Deity (Dukka) on the body is good protection against SARS. Photos are available upon request or can be downloaded from the FPMT website, [www.fpmt.org](http://www.fpmt.org).

## *Prayer to the White Umbrella Deity*

I prostrate to the feet of the one renowned as Ushnisha Sitatapatra:  
The stainless white wisdom umbrella,  
Undefeatable by others, the most sublime goddess,  
Who took excellent birth from the ushnisha,  
The supreme mark of all the buddhas.  
Please destroy all interferences and bestow all happiness and supreme attainments.

## *Mantras*

TADYATHA OM ANALE ANALE KHASAME KHASAME BHAIRE BHAIRE  
SAUME SAUME SARVA BUDDHA ADHISHTHANA ADHISHTHITE SVAHA

OM SARVA TATHAGATOSHNI SHA SITATAPATRE HUM PHAT HUM MAMA HUM  
NI SVAHA

## *Colophon*

Additional advice given by Lama Zopa Rinpoche for protection against SARS, May 2003.

## Advice from Lama Zopa Rinpoche



You can only receive SARS if you have created the karma, which is created by delusion, which is negative. The karma is basically the result of an unethical life, immorality, harming others, and this also harms you. It is the result of unrighteous actions done with negative thoughts. If you receive SARS, it is the result of past karma ripening; the outer condition is the manifestation of this disease in the world.

According to Tibetan medical texts and also in the teachings, it explains that cancer and other diseases are caused by the individual's negative karma; in addition, it is caused by *mamos* (evil beings) who want to harm others. The *mamos* send out poisonous breath that spreads out. Anyone who has the karma then comes in contact with the poisonous breath. This is the condition that causes cancer.

Sentient beings who have created negative karma through jealousy, having broken samayas (vows), living unethically, living life without a good heart and with the thought of the three poisonous minds, having an unrighteous mind, and doing harmful actions and so forth will receive harm from outer beings, those evil-doers (*mamos*) who harm other living beings. Thus, sentient beings who have created the karma are then infected by their poisonous breath (similar to how airborne viruses and diseases spread). That manifests into sicknesses such as cancer and SARS. It is for these reasons that these various practices and mantras, especially Black Garuda, are helpful.

Ultimately, we need to cease the delusions and negative karma of sentient beings, which are the source of all the sufferings, including rebirth, death, and all the sufferings experienced in between. Ultimately, we need to bring sentient beings to liberation and to everlasting happiness, full enlightenment, by ceasing even the subtle defilements.

In the meantime, Buddha manifested with unbearable compassion that embraces us sentient beings as these various forms such as Black Garuda, who is the enemy of nagas and who eats snakes, etc. Buddha manifested as Black Garuda so that sentient beings could be protected from various diseases, especially those that come from naga harm. Black Garuda protects and heals these sicknesses (which are the conditions) to help sentient beings.

Similarly, Buddha manifests as a rich person to help the poor. Buddha can even manifest as a butcher to subdue evil beings, to transform their consciousnesses by splitting them from the body. Buddhas and bodhisattvas can manifest as armies for similar reasons, to destroy those evil ones who are continuously harming other sentient beings and harming the peace and happiness of the whole world, as well as to stop evil beings from creating so much heavy karma because of their actions. Buddha's actions only come from pure

compassion and concern for sentient beings, as they have unsurpassable compassion toward the sufferings of evil beings and all sentient beings.

The clinical way of explaining the sickness (SARS) in the West, even if it is correct, is not a complete explanation. This is because to fully understand the cause of the sickness you have to understand and have full knowledge of the mind. There is so much to learn about even just the conventional nature of the mind. In the sutras there is the explanation of the gross mind and in the tantras the explanation of the subtle mind and its functions. If the education of the mind is limited in its understanding of the causes of sickness, then the explanation of how to cure it will always be incomplete.

Usually in the West they explain about the conditions of the sickness, but they do not mention the causes, which one cannot see with human eyes and or with machines.

From positive thinking and having positive thoughts, the result can only be beneficial, causing happiness to others and, along the way, happiness for oneself. If our thoughts are very heavy and negative, the effect is harmful to ourselves and also harmful to others.

By knowing what is right and what is wrong in our life, we can similarly create positive actions with discriminating wisdom that knows what is beneficial and what is not. If one does not know and is ignorant, then we will receive the opposite effect. The result will be harmful to our life as well as to others who are numberless. From ignorance, you cause danger to others. But with wisdom, as well as compassion, patience, and tolerance, you give only peace and happiness to numberless sentient beings as well as to yourself. You also bring peace and happiness to the whole world, to numberless living beings in numberless universes. You are able to do this from life to life, with a continuous positive mind, having patience and compassion. The opposite to that is having an angry, jealous mind, which is harmful to numberless living beings in numberless universes, which is harmful to the world; there is no question that it is harmful to you.

Liberating yourself from the mental sickness of desire is like letting go of the cause of confusion, suffering, and pain. You are freeing yourself from being overwhelmed and overpowered by the external object of desire, and you are giving yourself inner peace because you achieve inner satisfaction. In the teachings of Buddhism, giving yourself satisfaction and contentment is called renunciation because you are renouncing the cause of suffering: the negative, troubling, emotional mind, which is the source of all our general life problems.

So here, you can see very extensively the negative effects of desire, the cause of suffering. You can also see the positive effects of renunciation – so much peace and happiness, inner strength, freedom wherever you go, whether you are alone or with people. This comes from letting go and freeing yourself from desire.

Then there is the self-cherishing thought that opens the door to all problems in life and harms numberless others from life to life, directly and indirectly, and is also of great harm to yourself. By transforming, by changing the mind into cherishing others, it is like giving happiness to numberless living beings. It is similar to the sun shining in the world and is best way to achieve happiness for yourself, which comes by the way.

Ignorance is also very harmful. For example, in business if you are ignorant and cannot see the present or the future, there is the risk that you may completely lose all your money that you collected for so many years, for your whole life, from kindergarten onward. So you can lose all your money, and the next day you become a beggar. This is due to ignorance. Therefore, it is very important and necessary that you have knowledge, understanding, and foreseeing.

Ignorance is also very harmful in relationships. When you are married or living together, throughout your whole life you fight and quarrel and there is so much suffering, no peace day or night. You have such a sad life, such an angry life. It is as if you are caught in prison; instead of enjoying life, you are caught in prison, and it becomes like hell. Your relationship, your family life, becomes like hell. Then there is also the suffering of separation, especially if you are very attached. The shortcoming is ignorance, not understanding, not having knowledge or the ability to foresee.

Ignorance is also very harmful in medical treatment. You can get the wrong treatment or the treatment takes a long time to work. Then maybe the treatment is right, but another sickness comes by the way, or you experience life obstacles and death. Again, you need knowledge, understanding, and foreseeing to overcome these things.

Ignorance is also harmful in war. You make mistakes because of not knowing where the enemy is or the time that the enemy will attack. Thus, you lose the war and so many people get killed. Again, you need foreseeing, knowledge, and understanding to overcome that.

Ignorance is also harmful with regard to how you bring up your children. If you have no knowledge, understanding, or foreseeing, you will not know what is right for the child and what is wrong, what is to be abandoned. You will not know how to bring up the child according to their different karmic imprints left from the past. Again, because of ignorance you encounter so many hardships, problems, and sufferings. You can't really benefit the child and are not really able to make the child's life meaningful. Even though you have given birth, shelter, food, and common education, but still the child's life is very destructive, not only inside but also outside, in the family and in the world. This is because of the lack of education in the good heart and wisdom. So due to ignorance not knowing what is real happiness and the real cause of happiness (even ordinary happiness, success) and not knowing what is the cause of suffering (which is negative karma and delusion), due to ignorance not knowing what is the cause of liberation and the path to achieve it and not knowing what is the path to achieve full enlightenment, the child is selfish, having no respect, even toward the parents who have sacrificed so many years of their lives to bring

the child up in the way that they think is good. This is the most harmful ignorance as it means that you can't really help others to achieve happiness; you can't really educate others in what is the real cause of happiness and the real cause of suffering; you can't really liberate them because you don't know the path yourself; and you can't bring them to full enlightenment because you do not know how to do this. All this is due to ignorance.

Ignorance is also harmful to your spiritual practice. Because of not having knowledge, understanding, and foreseeing, you are unable to know what is right or wrong to practice and then you get stuck. Life is very short, and of course, death can happen at any time, so then you lose this great opportunity to liberate yourself from suffering and its causes and to liberate others.

Whatever life you live, whatever you do in your daily life, do everything with the thought of loving kindness, with the thought of compassion, and with the precious thought of benefiting others as well as with wisdom. You need to develop both. Without wisdom you may do silly things that are actually meant to benefit others but are totally silly, empty, and impractical; so you encounter problems. Without wisdom you can use your life and actions in a negative way, and so what could be used to benefit others instead results in harming others. This is because of not having knowledge, so you engage in negative karma or in things that have very small benefit. For example, you may be able to benefit so many hundreds or millions of people or animals, saving their lives and liberating them from creating suffering and causing them to create happiness; but instead, you give your life, you sacrifice your life for one tiny insect; you choose to die, giving your life to one tiny insect, instead of benefiting so many people. That is an example of compassion without wisdom.



*Colophon:*

This advice was scribed by Ven. Holly Ansett, at Kachoe Dechen Ling, Aptos, California, on April 2-3, 2003. It has been lightly edited and formatted for students of the FPMT by Ven. Constance Miller, FPMT Education Services, April 2003.