

*Practices To Do for
Ebola Virus and other
Contagious Diseases*



FPMT Education Department



The aim of the Education Department at FPMT International Office is to serve the needs of Dharma centers and individuals in the area of Tibetan Buddhist educational and spiritual materials. This includes prayers and practice texts, retreat sadhanas and other practice materials, a variety of study texts and translations, deity images for meditation, and curricular materials for study programs in FPMT Dharma centers.

One of our principal objectives is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those authored or translated by Lama Zopa Rinpoche and Lama Thubten Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archive, Boston, Massachusetts, which serves as a repository for the commentaries and transcripts of teachings by Lama Zopa Rinpoche and Lama Yeshe.

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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 wellbeing.

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.



Calypso:

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 Churinof).

Sarvamangalam



Introduction



The best practice to avert war and also to prevent or avert diseases like Ebola is Logyönma (Loma Gyönma). If people gather and do the practice of Logyönma many times, this can prevent the spread of such diseases or of war.

Once, in Dharmasala, there was a serious disease that was killing many people; so every day for many, many months all the people in Dharmasala gathered together and did Logyönma practice. In this way, they were able to prevent the disease from taking over.

Another practice that is good for the prevention or control of Ebola and epidemic diseases is the practice of Vajrapani-Hayagriva-Garuda. Also, the "Mantra of Purifying All Negative Karma and Defilements" can be done.

One can also do the practice of "The Exalted Mantra King of Great Breath." Not only can this practice be done, but people can also wear the mantra on their bodies as protection.

Students can go to places where there is an epidemic and do these practices. They can recite them and teach them to others in order to change the karma. They can chant the mantras aloud so that people can hear them and this can help them.

- Lama Zopa Rinpoche

The Vajra Speech of the Mahasiddha Thang Tong Gyälpo

The Prayer Liberating Sakyas from Disease



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

OMMANI 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.

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Even if you practice a different religion, reciting this mantra does not mean you have to become Buddhist — You can use it as you would use medicine.

Endnotes

¹This means, one who has buddhanature.

Colophon

This has been translated from the Kangyur, Buddha's direct teachings, by Lama Zopa Rinpoche at Kachoe Dechen Ling, Aptos, California, in July 2002. Scribed by Ven. Holly Ansetr and lightly edited with phonetics checked against the Tibetan by Ven. Constance Miller, FPMT Education Department, August 2002.

Mantra in Tibetan

ཏུསྒྲུ་ ཀར་ཀར་ ཀར་ཀར་ཀར་ བཤམ་པ། བཤམ་པམ་པ། མའམ་པ། མའམ་པ།
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 དང་དང། བཤམ་པ།

ལུ་ལུ་ལུ། ཀ་ཀ་ཀ། ཨ་མ་ཨ་མ་ཨ། བླ་ལྷེ། བླ་ལྷེ། བླ་ལྷེ། ཏུ་ལུ་ཏུ་ལུ་ཏུ་ལུ། ཏུ་ཏུ་
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 གྲོ་ཏྲི་གྲོ་ཏྲི། དང་ལ་ཀི་བད་ཐམས་ཅད་དང་ཏུ་ལི་བད་ལུ་ཏིག་སྒྲུ་མ་ཏུ་ལུ་མ་སྒྲུ་
 མ་ཏུ་སྒྲུ་ཏ། ཨ་ཏྲི་པ་ཏི་ལུ་སྒྲུ་ གྲོ་ཏྲི་སྒྲུ་ ཨུ་ལུ་ཨུ་ལུ། དང་ལ་བདེ་ལོག་མ་ལུ་ལུ་
 ཅིག། དཱི་གྲོ་ཏྲི་མ་ལི་ག་ཨ་ཨ་ཏྲི་པ་ཨ་ཏི་སྒྲུ་ཏ།

English Transliteration of Mantra

TADYATHA / DARADARA / DADARA DADARA / THARA THARA /
 THATHARA THATHARA / MARA MARA / MAMARA MAMARA / HU
 DHU HU / HA HA HA /SARA SARA SARA / CHU CHU CHU / BU BU
 BU / KIJI KIJI KIJI / SARVA BHUTA / ADHIPATI / DRADRADRA /
 BRA BRA BRA / KHU KHU KHU / KRA KRA KRA / YASA YASA YASA /
 PANDARE PANDARE PANDARE / HULU HULU HULU / HU HU HU /
 DAG LASUNG SHIG SUNG SHIG [MAY I BE PROTECTED] / CHILI CHILI
 CHILI / MILI MILI MILI / KSHO KSHO KSHO / GAURI GAURI
 GAURI / DAGGINA THAM CHA RABTU ZHIBARGYUR CHIG [MAY ALL
 MY SICKNESS BE COMPLETELY PACIFIED] SVAHA / MAHA SHVESHA
 SVAHA / MAHA BHUTA / ADHIPATAYE SVAHA / GAURYE SVAHA /
 UGRAYA SVAHA / DAG DE LEGSUGYUR CHIG [MAY I BECOME HAPPY
 AND GOOD] / DAM KSHATRI KARALA PINGALA AJINYA PAYATE
 SVAHA

This completes the exalted King Mantra of the Great Breath.



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The Exalted Mantra King of Great Breath

Arya vidya raja shvasa maha nama



I prostrate to all the buddhas and bodhisattvas.

Thus, the great lord of all the spirits of all the three continents called Grinning Teeth (*sekpa*) explained as follows to the Buddha, the destroyer qualified gone beyond one: “This is how I harm all the spirits living in the worlds – I harm by sending my breath out.”

“I send out my breath and that breath fills up the whole world and its four continents and destroys. I take away the magnificent form of human and non-human beings. As soon as the great breath touches sentient beings they contract various sicknesses (cancer and other diseases such as *tongney*).

Destroyer Qualified Gone Beyond One, wherever there is this mantra called the Exalted Mantra King of Great Breath, wherever it is practiced, sentient beings will not be harmed by my breath and spirits will not receive harm. Any son or daughter of the race,¹ anyone who – after having prostrated to the Buddha, Dharmā, and Sangha – then wears this mantra on their head or neck, or keeps this mantra on their body will not receive harm or sickness (*tongney*), nor harm from wind, bile, phlegm, etc., nor all of these together. I promise from the mental continuum, in the eyes of the fathagatas.



The Meditation of Loma Gyömma, the Yellow Leaf-wearing Female Solitary Ascetic

(Parnashavari)



Refuge and Bodhicitta

The ritual begins with the usual preliminaries of taking refuge and developing the altruistic thought of enlightenment.

I go for refuge until I am enlightened
To the Buddha, the Dharmā, and the Supreme Assembly.
By my merits from giving and other perfections,
May I become a buddha to benefit all sentient beings.

Visualization

Then follows recitation of the mantra to correct one's mental perception:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO
HAM

All phenomena are empty. Within the sphere of emptiness appears the syllable PAM on a lotus and moon disc. From this syllable PAM I arise as Parnashavari. I am the yellow color of molten gold, 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 axe, and in the third, an arrow. My first left hand is in the threatening mudra and 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 am seated on a moon disc, 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 Akshobhya. At my heart is the yellow seed syllable PAM.

Meditation

Visualize yourself as the deity. From the mantras at your heart, beams of light are emitted like beams of sunlight, purifying yourself and others of all spirit harms, negative karma, diseases, and obscurations. You can visualize sentient beings on the moon disc around the mantra at your heart. Concentrate that your mind and the mind of Guru Loma Gyömma are one-ness. Or, you can visualize Guru Loma Gyömma in front of you and meditate in the way described above. The practice of this deity is specifically for healing.

Essence Mantra

OM PISHACHHI PARNASHAVARI HRIH HAH HUM PHAT SVAHA

Action Mantra

OM PISHACHHI PARNASHAVARI SARVA JVARA PRASHAMANA YE SVAHA

Dedication Prayers

Then dedicate the merits:

May the supreme jewel bodhichitta
That has not arisen, arise and grow;
And may that which has arisen not diminish
But increase more and more.



So, like this, thirteen disharmonious things will be destroyed and you will achieve thirteen benefits. Beyond this life, you will be reborn in the Blissful World (Amitabha Buddha's Pure Realm) and you will achieve the result of no-returning.

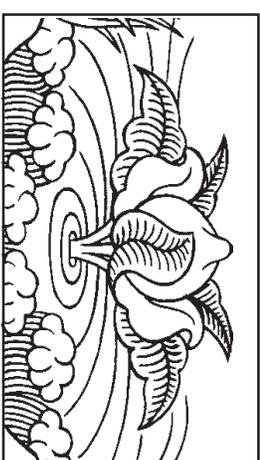
If you do not get these thirteen qualities then I, myself, (i.e. the Compassionate Buddha) would be cheating the Buddha Destroyed Qualified Gone Beyond One.”

Endnotes

¹In the original text, prostrations to these three Buddhas follows the explanation of the benefits of the mantra. However, according to Lama Zopa Rinpoche's advice, they should be recited here, before reciting the main mantra.

Colophon

Translated by Kyabe Zopa Rinpoche, Kachoe Dechen Ling, Aptos, October 2001. Scribes Venerables Sarah Thresher and Holly Anset. Lightly edited by Kendall Magnusson, FPMT Education Services, March 2003.



Benefits of Reciting this Mantra



Reciting this mantra has the power to destroy thirteen disharmonious things. What are these thirteen?

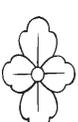
1. One does not get harmed by fire.
2. One does not get harmed by water (floods and so forth).
3. One does not fall down precipices.
4. Roofs do not fall down on oneself.
5. One does not get chased away by winds (hurricanes, tornadoes and so forth).
6. One does not get harmed by poisons.
7. One does not get harmed by things mixed with poisons (contaminated food and so forth).
8. One does not get harmed by the spirit *De* (epilepsy, fits).
9. One does not get harmed by black magic.
10. One does not get harmed by untimely death.
11. One does not get harmed by war.
12. One does not get very severe sicknesses (epidemics).
13. One does not experience being sentenced to death “by kings” (executed).

Other than that, one receives thirteen qualities. What are they?

1. One’s body, whether as a son or daughter of the race, will be beautiful.
2. One’s voice will be sweet, enchanting.
3. One will generate extraordinary concentration in the mental continuum.
4. One will be able to do unimaginable works for sentient beings.
5. One will have no resistance, obstacles to all activities.
6. All one’s ripening aspects, negative karma, will be purified (such as rebirth as a hell being, hungry ghost, animal).
7. One will have an unimaginable (huge) entourage.
8. One will have inexhaustible enjoyments.
9. One will have a long life.
10. One will not have resistance to all the scriptures.
11. One will make offerings to all the tathagatas.
12. One will become a child of all the buddhas (a bodhisattva)
13. All one’s hopes and wishes will be completed.

Through the merits of these virtuous actions
May I quickly attain the state of a guru-buddha
And lead all living things, without exception,
Into that enlightened state.

In all my rebirths, may I never be separated from perfect spiritual masters.
May I enjoy the magnificent Dharma, and by
Completing all qualities of the stages and paths,
May I quickly achieve the state of Vajradhara.



Colophon:

The practice of this deity, Logyonna, pacifies diseases. This text was compiled from the Dharma files of Lama Thubten Zopa Rinpoche. The opening and concluding prayers were subsequently added to the original instructions for ease of practice by those students of the FPMT who request this meditation. This work was assembled and edited by Ven. Constance Miller for the FPMT International Office Education Department. Revised and reformatted November 2002. All errors are the fault of the editor.

*May all beings find peace, comfort, and
happiness in their hearts.*

Meditation and Recitation of the Threefold Wrathful One,

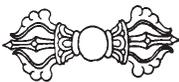
Vajrapani Hayagriva Garuda

(Ge wai she nyen kin la go sum gu pai chag gyi wo)

Namo Guru Vajrapani!

Going for Refuge

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



Generating the Mind of Enlightenment

For the welfare of [all] sentient beings I must attain buddhahood; for that purpose I will practise the meditation and recitation of the Owner of the Secret, the Threefold Wrathful One.

Transformation into Emptiness

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO
HAM

Everything transforms into emptiness.

Self-Generation

From emptiness arises a lotus and a sun; upon them is my mind [in the aspect of] a dark blue HUM. Rays are emitted from that HUM and perform the two welfare [of self and of others]. The rays are absorbed [back into the HUM]. The HUM transforms and I become Glorious Vajrapani: dark blue in color, with one face, two arms, the right hand brandishing a five-pointed golden vajra and the left raising a threatening finger (gesture) at the

I prostrate to the Buddha Limitless Illumination
OM AMI DHE VA HRH

I prostrate to the Buddha Detached Lotus One
OM BHRUM AYU HUM NI JAH

I prostrate to the Buddha Great Compassion
OM MANI PADME HUM¹

Prostrations to the destroyer qualified gone beyond, gone as it is, destroyer of the enemy, fully completed buddha, Victorious One Who Is the Play Aspect of a Lion.

Prostrations to the destroyer qualified gone beyond, gone as it is, destroyer of the enemy, fully completed buddha, Beam Always Superior, Glorified, Piled Victorious One.

Prostrations to the destroyer qualified gone beyond, gone as it is, destroyer of the enemy, fully completed buddha, Victorious Jewel Piled One Whose Qualities are Extremely Stabilized.

May my innate mantra be actualized!

OM BI PULA GARBHE MANI PRA BHE / TA THA GATA DHARI SHANI
/ MANI MANI SUPRABHE BIMALA SANGARA GAMBHIRA HUM HUM
JVALA JVALA / BUDDHA BILOKTE GUYHA / ADHISHTHITE
GARBHE SVAHA / PADMA DHARA AMOGAJAYATI CHURU CHURU
SVAHA

May I whose name is ... completely purify all the negative karmas and defilements collected from beginningless rebirth in samsara, the ripening aspect in the evil action, disturbing thoughts, delusions, sufferings and all the collections of negative imprints and may I quickly achieve the state of enlightenment.

Sons and daughters of the race and any other transmigratory beings, if one recites this mantra every day 128 times it will destroy all negative karmas and defilements.



The Mantra Destroying All Negative Karmas and Defilements



I prostrate to the Bodhisattva, the Great Sarva, the One who has Great Compassion, the superior Compassionate-Eye Looking One enriched with power.

This mantra destroying all the negative karma and defilements is taught by the Great Compassionate One from the twenty-seventh chapter of action from *Fifty-Eight Tantras Liberating from Samsara*:

Then, the destroyer qualified gone beyond Tathagata Limitless Light (Amitaha), overlord to Dakini Enriched in the Power of Dance (Khadroma Karyu Wangchuk), uttered these words:

“Beyond the numberless, innumerable worlds of the eastern direction, there is what is called World Unforgettable. The delusions of the sentient beings who are abiding in that world are so gross. They are so difficult to satisfy and so difficult to subdue. They engage in the ten non-virtues and they engage in the five uninterrupted negative karmas. They give up the three higher trainings and carelessly use the offerings to the Triple Gem (offerings made with devotion), which pollutes the mind. In order to benefit these sentient beings, you should memorize this mantra destroying all the negative karmas and defilements. Keep this and read this. Reveal it to the evil ones and cherish this:

heart. [My] hairs are brown and swirl upwards and amidst them is a green horse head, neighing three times. On its crown is the King of Garudas: white in color with three eyes; its beak, claws, vajra, and feathers are of swords; its horns are of turquoise, adorned with sparkling jewels; with its two hands it takes in its mouth the four types of serpentine naga beings, and it is adorned with the five lineages [of the buddhas].

[I], the Owner of the Secret, am adorned with five types of serpentine naga beings and with jewels. [I wear] a tiger-skin shantab skirt. With my right foot bent and left stretched, I stand amidst an extremely blazing fire of transcendent wisdom. On my crown is a white OM, at my throat is a red AH, and at my heart is a blue HUM.

Invocation of the Transcendent Wisdom Beings

Rays are emitted from the HUM at my heart, and they invite [up in the space before me] the transcendent wisdom beings similar to the one I have visualized.

- OM VAJRAPANI SAPARIVARA ARGHAM PRATICHHA HUM SVAHA
(water for mouth)
- OM VAJRAPANI SAPARIVARA PADYAM PRATICHHA HUM SVAHA
(water for feet)
- OM VAJRAPANI SAPARIVARA PUSHPE PRATICHHA HUM SVAHA
(flowers)
- OM VAJRAPANI SAPARIVARA DHUPE PRATICHHA HUM SVAHA
(incense)
- OM VAJRAPANI SAPARIVARA ALOKE PRATICHHA HUM SVAHA
(light)
- OM VAJRAPANI SAPARIVARA GANDHE PRATICHHA HUM SVAHA
(perfumes)
- OM VAJRAPANI SAPARIVARA NIUDHE PRATICHHA HUM SVAHA
(foods)
- OM VAJRAPANI SAPARIVARA SHABDA PRATICHHA HUM SVAHA
(music)

Praise and Requests

The enlightened body, speech, and mind of the victors of the ten directions have manifested into the one nature with you, O King of Garudas, Hayagriva, and Owner of the Secrets.

O chief of the wrathful ones, who when recalled eliminates the forces of interferers – I prostrate to you.

From now on until our enlightenment, please remove all adverse factors for our practice of the sublime Dharma, the adversaries of malicious beings, interferers, and diseases from above, below, and between (surface), and other adversaries.

And kindly bestow on us suitable factors and attainments as we wish.

JAH HUM BAM HO

[The transcendent wisdom being] becomes one with [myself], the commitment being.

At my heart on a lotus and a sun, is a HUM with mantra garland [OM VAJRAPANI HAYAGRIVA GARUDA HUM PHAT] around it. Rays are emitted from these syllables, purifying all diseases, malicious inflictions, negativities, and obscurations of myself and others. The blessing and inspirations of all the buddhas and bodhisattvas are gathered in the aspect of light rays, and the rays then absorb into the HUM and the mantra garland, increasing the lives, merits, and all qualities of understanding and practicing the teachings of myself and all other sentient beings.

OM VAJRAPANI HAYAGRIVA GARUDA HUM PHAT

Recite as many [as you can].

Purifying Faults of Omissions or Excesses

OM VAJRASATTVA SAMAYA MANUPALAYA VAJRASATTVA TVENO
PATSHITTHA DRIDHO ME BHAVASUTO KAYO ME BHAVA SUPO KAYO
ME BHAVA ANURAKTO ME BHAVA SARVA SIDDHI ME PRAYACHHA
SARVA KARMA SUCHA ME CHITTAM SHRYAM KURU HUM HA HA
HA HA HO BHAGAVAN SARVA TATHAGATHA VAJRA MAME
MUNCHA VAJRA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT

Dedication

By this merit may I quickly attain the state of Vajrapani Threefold Wrathful Ones, and may I lead all migrants to that state.



Colophon:

The Tibetan text of this English translation bears no colophonic dates. The text is a handwritten one belonging to the late Geshe Trinley, one of Lama Thubten Yeshe's brothers and a much-loved resident geshe at Chenrezig Institute in Queensland, Australia. The text may perhaps have been prepared and presented by RigGya Rinpoche, a very close friend of the late Geshe-la. Despite the lack of colophonic data the text seems to have been handwritten by a very well-versed scribe, both in understanding and style, perceivable from the lack of errors.

It was translated into English from the Tibetan by translator Dhawa Dhondup, at Chenrezig Institute, in September 1992, on the occasion of the empowerment and oral commentary to be kindly given on the practice by Lama Kirri Tsenzhab Rinpoche in Brisbane in September 1992. May all beings be happy.

This practice was retyped from Dhawa Dhondup's written transcripts in February 1992 by Carolyn Lawler, and reformatted by Murray Wright in June 1993. It has been lightly edited for distribution by Ven. Constance Miller, PMT Education Department, December 1998. Revised edition, July 2001.

May all beings find comfort and peace in their hearts.