

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.

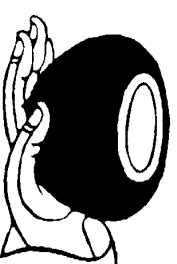
One of our principal objectives is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those authored or translated by Lama Zopa Rinpoche and Lama Thubten Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archive, Boston, Massachusetts,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

If we can be of service to you in any way, please contact us at:

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Healing Buddha

*A practice for the prevention and
healing of disease*



*Composed and translated
by Lama Thubten Zopa Rinpoche*



including The Prayer Liberating Sakya from Disease



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Education Services
Foundation for the Preservation of the Mahayana Tradition



Care of Dharma Books

Dharma books contain the teachings of the Buddha; they have the power to protect against lower rebirth and to point the way to liberation. Therefore, they should be treated with respect – kept off the floor and places where people sit or walk – and not stepped over. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects should not be placed on top of Dharma books and materials. Licking the fingers to turn pages is considered bad form as well as negative karma. If it is necessary to dispose of written Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, it is taught to first recite a prayer or mantra, such as OM, AH, HUM. Then, you can visualize the letters of the texts (to be burned) absorbing into the AH and the AH absorbing into you, transmitting their wisdom to your mindstream. After that, as you continue to recite OM, AH, HUM, you can burn the texts.

Lama Zopa Rinpoche has recommended that photos or images of holy beings, deities, or other holy objects not be burned. Instead, they should be placed with respect in a stupa, tree, or other high, clean place. It has been suggested to put them into a small structure like a bird house and then seal the house. In this way, the holy images do not end up on the ground.

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.



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-annulets, and so forth – had no effect, and the monastery was in danger of annihilation. At that time, the master Mahasiddha (Ihang 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 Tsiltrim (George Churimoff).

Sarvamangalam



The Vajra Speech of the Mahasiddha Thang Tong Gyälpo

The Prayer Liberating Sakya 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

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.



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 unmistaken 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.



Healing Buddha

A practice for the prevention and healing of disease

by Lama Thubten Zopa Rinpoche



The Actual Practice

Motivation

The purpose of my life is to free all living beings from all of their problems and from the causes of these problems, which are in their minds; also to bring them peace and happiness, especially the peerless happiness of full enlightenment, which they need. In order to accomplish this, I need a perfect, pure, healthy mind and body. For this reason, in order to benefit all living beings equaling the extent of space, I am going to do this healing meditation.

Meditation

At dawn or at another time, visualize your ordinary body. In the center of your chest is your heart, inverted, pointing upwards. Inside your heart is an eightpetalled white lotus. In the center of this is a moon disc, and on that is Medicine Buddha. His holy body, clear and in the nature of deep blue light, is in the aspect of supreme transformation. He is holding an arura plant in his right hand and a begging bowl in his left.

In front of Healing Buddha is the white medicinal goddess, Actualized Wisdom; to his right, the yellow medicinal goddess, Simultaneous Wealth; behind him, the red forest goddess, Neck of Peacock; to his left, the green tree goddess, Having Radiance. Each of these goddesses is in the nature of blissful radiant light and has one face and two arms. In her

body from problems – in other words, to heal your mind and body – is to purify the causes of problems that you have already created, which are in your mind. To do this, you need to seek out the many powerful purifying meditation practices.

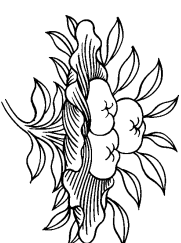
There are other powerful healing buddhas: with Vajrapani, you can purify with a similar recitation and meditation practice. Also, Logyöma, a female healing buddha in leaf-wearing aspect, is well known as an opponent to all epidemic diseases. I have much experience of people recovering completely from their diseases through the Vajrapani and Logyöma practices.

Another way to bring purity into your life is to make a commitment in front of a holy being such as Healing Buddha – or any other spiritual being of your choice. If you are not interested in making a commitment to enlightened beings and saints, make a commitment to all living beings. The commitment is not to harm others, because harming others also brings harm to you. Make the commitment to avoid the ten non-virtuous actions, or as many of them as you can.

These methods are the real solutions. Unless you transform your mind into a positive state through either actions (external medicine) or meditation (internal medicine), you are constantly taking poison and medicine at the same time.

I have added this advice because many people, especially in the West, have such incredibly miserable lives marked by repeated fluctuations from one extreme to another.

Lama Thubten Zopa Rinpoche





Line drawing by Andy Weber
Medicine Buddha

Healing the Mind and Body

There is another way to protect yourself from disease. Experience has shown that diseases such as cancer and AIDS occur when the mind is obsessed with sexual desire and so forth. Because of this attachment to worldly pleasure, mistaken actions are performed that harm oneself and others, and these cause guilt. Due to this, cancer, arthritis, and so forth manifest.

All of this comes from one's own mind, from an incorrect attitude. Since all of these various problems are due to an undisciplined mind and actions, one of the most important things is to live life in morality. Do not disturb yourself by considering this only a religious viewpoint – this is the real protection.

For example, if you let your mind go crazy, there is no protection for your life. Protecting your mind from becoming crazy is the way to protect your life. In the same way, more problems occur in a country without moral law. My suggestion is that one way to protect your own mind and



right hand, each goddess holds an arura plant, and in her left, a vase adorned with various ornaments. Each is seated cross-legged (not in the full vajra position) in an attitude of respecting Healing Buddha.

Now recite the short or long mantra of the Healing Buddha 7, 21, 108, or more times.

Short Healing Buddha mantra:

TADYATHA / OM BHEKHANDZYE BHEKHANDZYE MAHA
BHEKHANDZYE [BHEKHANDZYE] / RADZA SAMUDGATE SVAHA

ཏདའཏ་ཨོམ་བམེ་ཀྱང་འདེ་བམེ་ཀྱང་མཎྟཱ་སམུད་གཏེ་སའ་ཤཎྟཱ་།**།

Long Healing Buddha mantra:

OM NAMO BHAGAVATE BHEKHANDZYE / GURU BAIDURYA /
PRABHA RADZAYA / TATHAGATAYA / ARHATE SAMYAKSAM
BUDDHAYA / TADYATHA / OM BHEKHANDZYE BHEKHANDZYE
MAHA BHEKHANDZYE [BHEKHANDZYE]** / RADZA SAMUDGATE
SVAHA

**NOTE: The syllables in the mantras in brackets [] are optional. The Medicine Buddha mantra can be recited both with and without the optional syllables.

Then make this request:

You, the destroyer, the qualified one gone beyond (Medicine Buddha) and the four medicinal goddesses, please help me to avoid experiencing the various diseases and to pacify immediately those that I am already experiencing.

From the five deities in your heart, light beams are emitted in their respective colors. Your whole heart and body are filled with these blissful light beams, which completely purify all disease, spirit harms, negative actions, and their imprints. From all the pores of your body, five-colored light beams are emitted. Also, nectar flows down from the begging bowl and the vases held in the left hands of the five heart deities, completely filling your heart and body. Make a strong determination that all diseases have been completely pacified forever, that you can no longer experience any disease.

