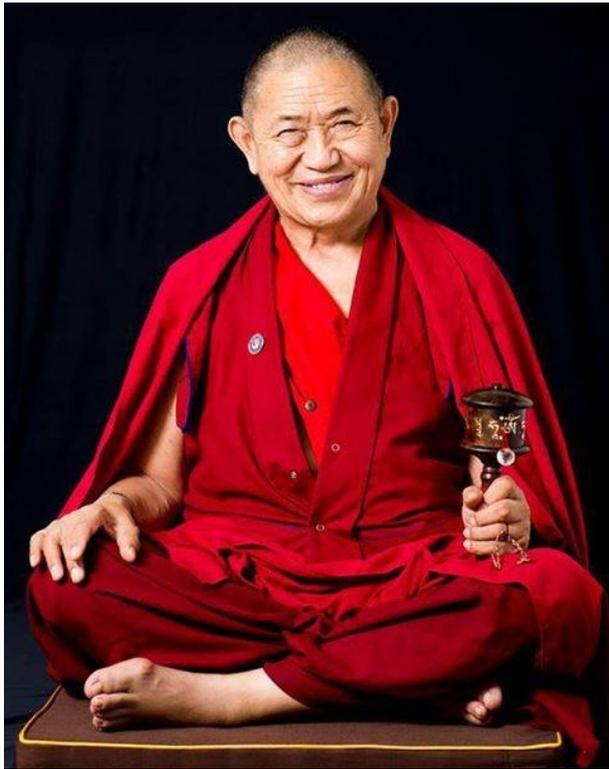


## His Eminence Garchen Rinpoche's heart advice in response to the Coronavirus



All my Dharma-friends from around the world: I love you.

Regarding this great epidemic that has now arisen in the world, Guru Rinpoche and the Buddha spoke about such evil arising at the time when the five degenerations will have spread. They said there will be an age of disease, an age of famine, and an age of weapons. He predicted that this would arise. Regarding the age of weapons, many nuclear weapons are being produced. Regarding the age of disease, diseases like this [coronavirus] appear, though not everyone is affected by it.

Those who have accumulated the karma for it, however, will be affected as their karma ripens. What kind of karma did they accumulate? With hatred and jealousy, one might have developed poisonous weapons to harm others, and so on. Such malicious thoughts against others will then ripen into a result. It is taught that if karma is not created, one will not encounter [a certain result]; therefore, a person who has not accumulated negative karma will not contract this disease.

Think that this disease has purified the karmic obscurations of those who have died. Their mind cannot die; they only discard their bodies temporarily. So think: “May they again take birth in a precious human body in this world. May they trust in karma, cause and effect. May they be endowed with love and compassion. And may they engage in activities that will bring about the benefit and happiness of all the countries in the world!”

Just as with this disease, there is not a single disease that does not arise from the three poisonous afflictions. The root, the basis, is the three poisonous afflictions. Then, as if fuming with poison from one's mouth, one then engages in negative activities, one's conduct is unwholesome, one consumes toxins or tobacco, one does things that harm beings. If one has a business, one tries to cheat others, tries to hurt others—such as by mixing contaminants with food. Such karma will ripen, so think: “The karma of all beings who possess such negative karma has been purified.”

Most importantly, you should not develop any fear, thinking: “I will get this disease.” Instead, you should think: “Everything follows karma. What is important is that I do not

accumulate negative karma. If I accumulate the karma for it, I will get ill. There is nothing I can do about it.” If you have not accumulated the karma for it, though, you will not get the disease.

So think in this way: “Those who have died have purified karma. Their negative karma has come to an end. May they again take birth in the human world.” This is how you should think.

Then with trust in cause and effect, supplicate single-pointedly: “I prostrate to the Medicine Buddha, the King of Lapis Lazuli Light!” Or, “I prostrate to the Tathāgata, Arhat, perfectly complete Buddha, the Medicine Buddha, the King of Lapis Lazuli Light!” And: “I prostrate to the Medicine Buddha, the King of Lapis Lazuli Light, who, like the sun, dispels the darkness of ignorance; who, like the moon, dispels the five poisonous afflictions; and who dispels the three poisons and disease!”

If you want to recite the mantra in Sanskrit: TAYATA BEKANZE BEKANZE MAHA BEKANZE BEKANZE RADZA SAMUDGATE SOHA. Recite this many times and listen to a recording of it. [Recording: [https://www.youtube.com/watch?v=xXo1w7xYn\\_A](https://www.youtube.com/watch?v=xXo1w7xYn_A) Image: <https://ppt.cc/f3Fcxx> ]

The Medicine Buddha’s form has the color of space, so, as you recite, think: “He is there, pervading space. Medicinal nectar falls down like rain and benefits the entire world.” Do not at all think: “I will get sick.” Also do not think only about your friends and only about your country. Think: “A rain of nectar falls down upon the entire world.”

Then, we visualize a large form of the Medicine Buddha and we recite the Medicine Buddha mantra for those beings in this world in whom such karma has not ripened. Those who know how to, should recite the Medicine Buddha sadhana. So you can perform the Medicine Buddha ritual, or you can invite spiritual teachers and ask them to perform the Medicine Buddha ritual, or you yourself can recite the Medicine Buddha mantra, the name mantra of the Medicine Buddha. Always visualize that the Medicine Buddha sends down blessings like rain falling down.

Also, use blessing pills and the blessing cream from the Gyanagma Dharma wheel. If you have blessing pills from your own tradition, don’t let them sit around: you have to eat them as much as you can.

You should also practice the smoke offering, so make a small smoke offering; there will be benefit from this, as is mentioned in the smoke offering. I always make prayers, perform the smoke offering, and recite dedications for all sentient beings in the world, whether they are Dharma friends or not. [Smoke offering and White Zambala practice video: [https://www.youtube.com/watch?v=RAlyVcupFzo&feature=emb\\_logo](https://www.youtube.com/watch?v=RAlyVcupFzo&feature=emb_logo) Sadhana: [https://drive.google.com/open?id=1rfe5T4oms9gTzXCQ-C2zRtnA8piYKh\\_6](https://drive.google.com/open?id=1rfe5T4oms9gTzXCQ-C2zRtnA8piYKh_6) ]

So, all my Dharma friends, practice on your own in this way, practice via the internet—it is all exactly the same.

Do not be distressed, most important, do not think: “What if I get this disease?” You must not think in this way at all. If such thoughts do arise, visualize Tara or your own yidam, and think: “May no one in this world be sick. May the entire world be benefited.” If you just hold on to the wish to benefit sentient beings, this itself can probably keep the disease away from you.

Many Tashi Delek!