



# SACRED CHANTS & MANTRAS

for healing & blessing

- 1 DILGO KHYENTSE GURU YOGA (5:24)
- 2 THE HEART SUTRA MANTRA (PRAJNAPARAMITA) (2:11)
- 3 COMPASSION MANTRA – OM MANI PADME HUM SHRI (7:01)
- 4 'THE WISH FULFILLING JEWEL' – THE VAJRA GURU MANTRA (9:54)
- 5 CHÖD (9:00)
- 6 MEDICINE BUDDHA (9:43)
- 7 VAJRASATTVA (16:33)

Total length = 55 minutes 46 seconds

Recorded and produced by Ian Hill

Special thanks to Jim Oliver for his contribution

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## SACRED CHANTS AND MANTRAS FOR HEALING AND BLESSING



*Khandro Tsering Chödrön*

These mantras and chants are offered with infinite love and gratitude to all the teachers masters and spiritual guides, and especially to honour Khandro Tsering Chödrön. Khandro (which means 'sky dancer') was a Tibetan Master renowned for her inspirational chanting. She was an emanation of Tara and Sarasvati and embodied the qualities of Dzogchen – simplicity, purity and naturalness. Consort to Jamyang Khyentse Chökyi Lödro one of the greatest Tibetan Masters of the last century, she spent many years after he passed tending to his shrine in Gangtok in Sikkim. One of the delights was to see Khandro doing cora around the stupa, and mindful of the spiritual wellbeing of her dog and pet sheep, she had trained them to do likewise to help them with their karma! When I visited the shrine with some other students, she presented each of us with a thangka of Green Tara which holds a very special place on my shrine. Khandro passed away in rainbow light on 26 May 2011 showing all the signs of attaining the final accomplishment of a great Dzogchen practitioner. I was so very fortunate to meet Khandro and learn some of these chants directly from her.

His Holiness the Dalai Lama has often spoken about the benefit of sharing the heart and wisdom of universal Buddhist truths more widely. So whether or not you are familiar with the practices of which these mantras form a part, or if you are someone who happens to have come across these mantras on your path – please use them as an aid to your meditation, or simply to relax, listen and absorb the energy. And I pray and trust that the blessings of the lineage will bring inspiration and healing to those who connect with these sacred chants.

In 1981 in Grasse, the South of France, at one of the first retreats I ever attended, Khandro Tsering Chodron was present. Jim Dvorak, my partner at the time, and I, were asked to do reveille on the misty terraces at dawn. We used to wake up the other retreatants by wandering past their tents playing chants on the saxophone and trumpet (in place of the traditional shaums!.) So, early in my connection with mantra practice was sewn the seed of integrating western sounds with traditional chants. In undertaking this recording I have sought to keep a balance between traditional simplicity and a more contemporary approach.

*May you enjoy them and find benefit!*

## ABOUT THE MANTRAS

Mantras contain the essence of a particular Buddha or enlightened master, practice or energy, the word mantra meaning 'that which protects the mind'. In the Tantric Buddhist traditions, people practise 'pure perception' seeing everything as the pure realms, where all beings are Buddhas, and all sounds are their mantras – where all is well. In such a state of mind, ultimately all sound is considered to be mantra, whose essence and vibration is a pure expression of our innate enlightened mind.

On a more dualistic level however, when we struggle with life, mantras connect us with specific energies which help to raise our vibration and bring healing and blessings. Traditionally, a mala of 108 beads is used to count when reciting mantras, although the mantras here have generally been recorded in shorter amounts such as 7 or 21 recitations. If you are a visual person there are also some simplified visualizations you may wish to do as you listen to or chant the mantras.

### I DILGO KHYENTSE RINPOCHE GURU YOGA – BLESSING MANTRA

This mantra is the heart of a particular Guru yoga practice by Dilgo Khyentse Rinpoche, my late teacher, and it contains the blessings of great Dzogchen masters. One of these is Khandro Tsering Chödrön, and another, Dudjom Rinpoche both of whom I had the great good fortune to meet.

A master of the Dzogchen teachings and a mountain of a man, Dilgo Khyentse Rinpoche spent many years of his life in retreat caves in Tibet. 'Khyentse' combines two Tibetan words: མཉེན་པོ་, khyen, meaning wisdom, and རྗེ་བུ་, tsé, meaning compassion, and he embodied all the attributes of enlightenment, with love radiating from his being. Dilgo Khyentse Rinpoche was noted for teaching effortlessly, flowing like a river, hardly pausing to take a breath. I first sang this chant in his presence at Prapoutie in France (1990) when he gave Dzogchen teachings and empowerments at a large gathering.

The word 'guru' ('one who dispels darkness') represents our inner truth and guidance, so invoking the guru connects us with our light and truth. This particular mantra carries the blessing of 5 realized masters: Manju Gosha Dharma Mati refers to Jamyang Khyentse Chokyi Lödro; Jnana Benza is Dudjom Rinpoche; Ayu is Khandro Tsering Chödrön; Dhīpam is Jamyang Khyentse Wangpo and Mangala refers to Khabje Dilgo Khyentse Rinpoche himself, who created this mantra. Since the ultimate goal of the spiritual path is to realise the enlightened mind, as you listen to the chant consider that your mind is becoming one with the enlightened nature of all the Buddhas and realised beings of light.

**OM AH HUM BENZA MAHA GURU MANJU GHOSHA DHARMA MATI JNANA BENZA AYU  
DHIPAM MANGALA SARVA SIDDHI HUM**



*Dilgo Khyentse Rinpoche*

## 2 PRAJÑĀPARAMITA

The PRAJÑĀPARAMITA MANTRA contains the essence of the Heart Sutra.

It proclaims the ending of suffering through the realization of Shunyata or 'emptiness'. Naturally arising from this open hearted space of emptiness is compassion. Contemporary science is just catching up with the ancient wisdom of these teachings which demonstrate that no thing – including human existence – has ultimate substantiality. In turn this means that no thing is permanent and no thing is totally independent of everything else. In other words, everything in this world is interconnected and in constant flux. When we have an experience of emptiness – a sense of oneness and union with all – it saves us from the suffering caused by our egos, our attachments, and our resistance to change and loss. Experiencing a taste of emptiness brings us to the realization of 'the awakened state' of compassion, the heart and mind of the Buddhas, bringing a profound state of peace, acceptance and 'as-it-isness'. My first experience of the Buddhist teachings was when I attended a talk entitled Meditation and Peace by Dudjom Rinpoche in 1979. When he spoke about the cessation of suffering of our busy mind, I had a heart opening experience and it was so profound that I couldn't stop crying for four hours afterwards – that moment of awakening will always be with me.

*Tedyata OM is omitted in this particular version of the chant*

**GATE GATE PARA GATE PARASAMGATE BODHI SVAHA**



## 3 COMPASSION MANTRA – OM MANI PADME HUM SHRI

Chenrezig (Tib.) otherwise known as Avalokiteshvara (Skt.) or the female Buddha Kuan-yin (Chinese.) is said to be the essence of the speech of all the buddhas and incarnation of their compassion. According to one legend, Chenrezig made a vow not to rest until he had liberated all beings from suffering. After working diligently at this task for a very long time, he looked out and realized the immense number of suffering beings still to be saved. He was so despondent he broke into a thousand pieces, but Buddha Amitabha, by the power of his grace and compassion, helped by putting him back together with a thousand arms so that he could work with myriads of beings and accomplish this task. The mantra helps us connect with the 'Four Immeasurables' – Loving kindness, Joy, Compassion and Equanimity'. Initially when we set out on the spiritual path we cultivate these, but when the sun of compassion arises naturally in our hearts, compassion flows effortlessly, like the rays of the sun shining out without bias.



**OM MANI PADME HUM SHRI**

#### 4 'THE WISH FULFILLING JEWEL' – THE VAJRA GURU MANTRA

Padmasambhava, miraculously born out of a lotus flower (Padma means lotus) is also known as Guru Rinpoche, the Buddha for this age. The beauty and purity of the lotus arises from the muddy swamps where it grows. This represents that our human nature, full of conflicting emotions can transform into the purity of our enlightened nature. Padmasambhava's mantra is also called the vajra guru mantra, vajra meaning the diamond like, indestructible quality of our enlightened nature.

Dilgo Khyentse Rinpoche used to say of the Vajra Guru mantra

*"this one practice is so rich it has everything in it – so consider that Guru Rinpoche embodies all, and then really, it is the all embodied jewel practice".*

The wish fulfilling jewel mantra is very powerful, fulfilling all possibilities for healing, removing obstacles, and showering us with benefit and blessings. Since enlightenment is prized above all other jewels, reciting the mantra of the lotus born Guru helps people arrive at the natural non dual state of consciousness, the 'true nature of mind'. The 'Looks like me' image of Padmasambhava also carries blessings, and looking at the image is another aid in bringing people to this state of realization.

#### OM AH HUM VAJRA GURU PADMA SIDDHI HUM

NB in the pronunciation of the mantra, we chant 'benza' (Tibetan) instead of 'vajra' (sanskrit)

5 CHÖD – Machig Labdrön was an 11th century woman tantric practitioner famous for her CHÖD practice. The word tantra means thread or continuity – in particular it is our sacred connection with our divine nature. This haunting chant is an offering practice which helps in cutting through negative attachments, unhelpful chondings, overcoming fear and ignorance and cutting through the ego. Chöd was sometimes known as the 'poor person's offering' since if you have no material offerings to give, you can offer up your ego to the Buddhas as a gift.



*This 'Looks Like me' image of Padmasambhava carries special blessings. Gazing into the eyes of this image reflects our divinity connecting us with the purity of our true nature*



*Machig Labdrön*

**6 MEDICINE BUDDHA** This chant helps not only in the healing of diseases but also in overcoming the major inner sickness of attachment, hatred, jealousy, desire, greed and ignorance. Imagine that you are imbued with the deep healing lapis lazuli light of the Medicine Buddha in and around your body as you listen to this chant. The Dzogchen Master Dudjom Rinpoche said of this practice:

*"Although all the Buddhas have the same nature, each has a particular power. When we recite the mantra, rays of light emanate from the heart of the Buddha, like a hundred rising suns, curing all the diseases and obscurations of the beings and even their causes. By the power of this practice may all suffering and problems of the beings be removed by the power of the Medicine Buddha."*



Medicine Buddha

**TEYYATTA OM BHEKHANZE BHEKHANZE MAHA BEKHANZE RADZA SAMUDGATE SOHA**

**7 VAJRASATTVA** is the Buddha for purification and healing of the body emotions and spirit, and the Buddha for the moment of death. When his Holiness The Dalai Lama gave an empowerment of the Vajrasattva practice in England a few years ago, he emphasised the universal application of the Vajrasattva principle, whatever our faith or particular spiritual connection. So Christians can perceive Vajrasattva as representing the healing energy of Christ, whereas Buddhists will see him as a healing Buddha and those who feel connected with spirituality but are not aligned with a specific religion may see Vajrasattva as representing universal healing energy. The 100-syllable mantra is the embodiment in sound of Vajrasattva, which cleanses and purifies all our energies. As you chant – or listen to the chant – consider that brilliant white light pours down through your crown chakra, through every cell of your body like a waterfall of light, cleansing and healing. The liquid light passes into the ground, continuing to heal all who receive it. This 100-syllable mantra is here chanted 21 times and is quoted in its entirety in case you wish to chant with it.



Vajrasattva

**OM VAJRASATTVA SAMAYA**

**MANUPALAYA VAJRASATTVA**

**TENOPA TISHTHA DRIDHO ME BHAWA**

**SUTOKHAYO ME BHAWA SUPOKHAYO ME BHAWA ANURAKTO ME BHAWA**

**SARWA SIDDHI ME PRAYACCHA SARWA KARMA SU TSA ME**

**TSITTAM SHREYANG KURU**

**HUNG : HA HA HA HA : HO :**

**BHAGAWAN SARWA TATHAGATA**

**VAJRA MA ME MUNCA VAJRI BHAWA**

**MAHA SAMAYASATTVA AH**

After the 21 chants of the 100-syllable mantra, then the abbreviated mantra **OM VAJRA (BENZA) SATTVA HUM** is chanted. At this stage, consider you are full of radiant white light, and as you sing, limitless rainbow light streams out from your heart bringing healing to all beings, to the environment and to all universes. And then at the end, dissolve the visualisation and rest in the space of simplicity and purity.

## SACRED IMAGES

The photos and images in these notes are sacred representations. Please respect them and be mindful of where you place them (i.e please don't put them on the floor or tread on them!) Thank you.

## RECORDING AND PRODUCTION

**Ian Hill** recorded these chants at his studio in Woodside Park London 2015, which are available in both CD format and as downloadable mp3's. Ian's creativity and help has been invaluable in setting up the tracks, selecting the sounds and producing the CD. The sounds used in the recording are specifically chosen for their natural healing properties, and include hand made crystal healing bowls and Tibetan gongs and cymbals.

### *Special Thanks*

I am very grateful to **Jim Oliver** from USA, who specializes in music meditations of transformational healing, who kindly donated the piano and keyboard tracks on No 5 CHÖD. For further information about Jim's work please see [www.JimOliverMusic](http://www.JimOliverMusic)

Many thanks to **Mike Pope** whose chanting on the 100-syllable Vajrasattva Mantra (track 7) adds greatly to its warmth, depth and resonance.

### **Ruthie Smith – chants, soprano and alto saxophones**

Ruthie was formerly Umze (chant leader) in an international Tibetan Buddhist organisation travelling in the UK, USA, India, Europe, and Nepal and chanting in the presence of many great Tibetan Lamas including His Holiness The Dalai Lama, His Holiness Dilgo Khyentse Rinpoche and many other Lamas.

A jazz musician and saxophonist, she also recorded with a South African Band, District Six, and with 'Toot Sweet', and the British band 'The Guest Stars', where she played at international Jazz Festivals, including the Blue Note Club in New York and at Ronnie Scott's in London. She currently works as a psychotherapist and energy therapist treating trauma at 'The Flame Centre' in London, and continues to sing and play jazz.

