

Medicine Song

Volume 1—Tibetan Chant CD Lyric Book

Ani Williams



New melodies for Tibetan healing mantras
Dedicated to His Holiness the 17th Karmapa

Songaia Sound Productions LLC



www.anwilliams.com ani@anwilliams.com

Introduction

*“Our task is to chant the world, chant the beauty.
The world is a reflection of our chanting.”*

Billy Yellow, Navajo Medicine Man

In the ancient Vedic texts of India, mantras and sacred sound are said to be the most direct path to liberation. The current popularity of chant and sound as a method of healing and liberation is indicative of the tremendous need of a world out of balance, a calling in the hearts of humans for harmony and coherence in a world of chaos. Indeed, harmonious sound can bring healing and clarity of vision at this time of change. During humanity’s current transition into a new era, sacred sound offers a great opportunity to transform the old limited paradigm and reach a new level of enlightenment.

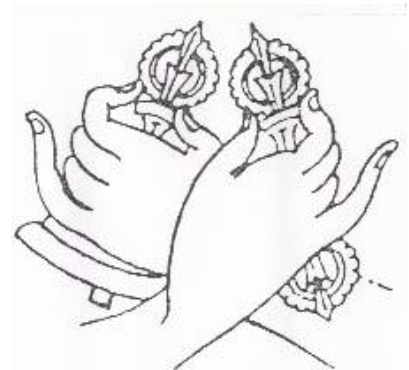
The ancient Lamas of Tibet predicted that in this time, Shambhala would be close at hand and that humanity would have a rare and extremely fortunate window of blessings to assist in awakening consciousness.

Mantras are made up of combinations of seed syllables (*Bija*) and because of their inherent benevolent nature, can never be used for harm. Chanting or recitation of mantras is done with a clear intention of benefiting not only one’s self, but offering the merit of the mantra for the good of all sentient beings. The combining of sacred sound with clear intention is the ancient alchemical formula for conscious creation.

In my years of practice with mantras and sound as medicine, I have had many extraordinary experiences and been witness to physical, emotional, mental and spiritual healings in myself and others. Chanting is a way to clear limiting patterns and conditions and a way to bring harmony, balance, clarity, and increased energy into one’s life and for others. All of nature, all dimensions respond to harmonious sound and come into harmony. When sacred sound is uttered it is said to never end, teaching out beyond the stars. That is the infinite nature of harmonics. Great Fortunate Blessings in your chanting to benefit our beautiful world.

Ani Karma Shiway Pemo

(Lotus Lady of Harmony, name given by Khenpo Khartar Rinpoche in Taking Refuge in the Dharma initiation)



1. OM AH RA PA TSA NA DHI

Mantra of Manjushri, Wisdom Buddha. It is said that this mantra is an expression of the wisdom experienced by all enlightened beings. Chanting this mantra helps to strengthen clarity and wisdom and clears and releases obstructions and obscurations.

Many centuries ago, while standing on a mountain top in China, Lord Manjushri prophetically saw that at a future time, this mantra would be recited more in the West than in the East. I'm sure he was seeing our current era and the rapid spreading of Buddhist principles in the outside of Tibet.

Similar to Archangel Michael, Manjushri wields a sword that serves to cut and clear that which does not serve our highest path.



OM AH HUM is chanted as a chorus and contains syllables of great power.

OM – The infinite, absolute, the very essence of existence.

AH – Maintains and preserves what OM creates.

HUM – Imbues what has been created with vital energy and destroys dualistic thought. The three syllables together serve to purify.

2. OM ZAMBHALA ZALEN DAYE SOHA

This Tibetan mantra enables the practitioner to financially meet all his or her spiritual goals. This is a more soul-centered intention and expands on the idea of prospering.



Swarma Matsya, two golden fish, represents the release from the misery of earthly existence. It is one of the eight auspicious signs of Astamangalas. Gold fish are also used in Chinese Feng Shui to symbolize prosperity.

UM TARE TUTARE TURE DZAMBEH MOHEH DANA METI SHRI SOHA

We offer here another mantra for prospering in the Dharma path, that comes from one of the twenty-one aspects of Tara. She is the Mother of Buddhas and an all compassionate healing goddess. (This mantra is not on the CD)

3. OM AH HUM VAJRA GURU PADME SIDDHI HUM

Simplified translation by Chogyam Trungpa Tulku of this purification mantra:

OM –The origin, the Dharmakaya.

AH –The inspiration, the Sambhogakaya.

HUM – The expression, the inner wisdom that instructs, central point of the mandala.

VAJRA – The union of these three.

GURU – The inner wisdom that instructs, central point of the mandate

PADMA – The fearless compassion.

SIDDHI – The Power of the Dharma Realm.

HUM – The oneness of these qualities in us.



Bardor Rinpoche of the Karma Kagyu lineage gave the following teaching on this mantra:

It has the power to dispel negativity, tendencies toward accidents, ill health and many other forms of suffering. If this mantra is written on the earth or sand, it blesses the region. If it is written over an entrance way, it blesses and protects the building and all who pass through the doorway. And if this mantra is recited in a place of power, a sacred place, the benefits to all sentient beings is magnified a thousand times.

Vajra—the thunderbolt or diamond tool that destroys obstacles:



Note: I received this mantra transmission from Bardor Rinpoche on the eve of guiding a pilgrimage to England and then shared the mantra and Rinpoche's teaching with the group. When we chanted and circumambulated the great stones of Stonehenge, many saw columns of light rising out of the stones.

4. OM TARE TUM SOHA



Red Tara Mantra:

Tara is the Mother of all Buddhas. She is a Bodhisatva (*one who is dedicated to serving humanity and all beings until suffering has ended*).

Born from a Lotus flower, Tara vowed always to take embodiment in a feminine form to bring balance to the masculine. She serves humanity with her endless compassion and healing gifts.

Tara has twenty-one aspects, each with its color frequency and mantra. This mantra carries the power of her red emanation, calling forth strong vitality and protection.

I have found that when chanting to Tara, she may appear spinning and dancing with her Dakinis, divine Devic helpers.

To right, **Red dancing Dakini**: “Traditionally, the term *dakini* has been used for outstanding female practitioners, consorts of great masters, and to denote the enlightened female principle of nonduality which transcends gender...She is a very sharp, brilliant wisdom mind that is uncompromising, honest, with a little bit of wrath.” Despite their gentleness and humor, I experience many of the female teachers as direct, intelligent, radical, and courageous.” Khandro Rinpoche



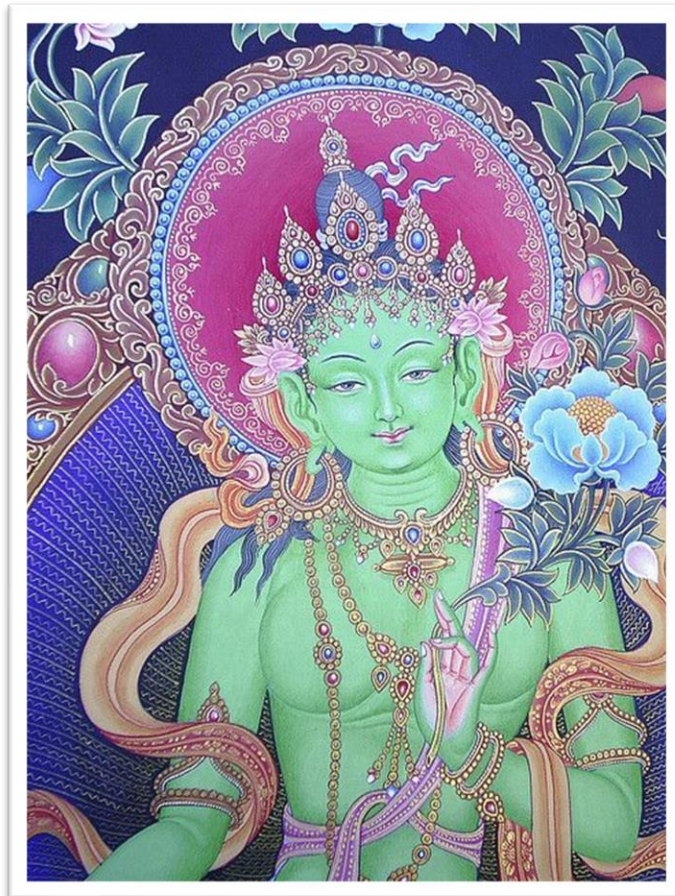
Red Tara Yantra—A yantra is the visual reflection of the mantra, similar to the science of *cymatics*, and how sound imprints matter.

5. OM TARE TUTARE TURE SOHA

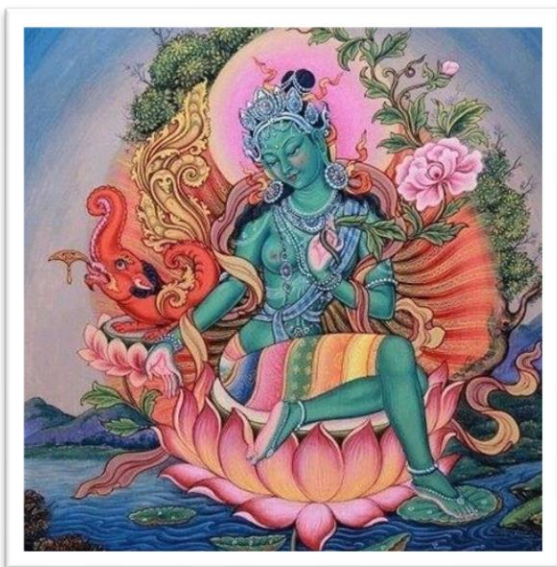
Green Tara is one of the twenty-one manifestations of Tara, and the source of the other twenty aspects.

(Please refer to the writing on Tara under the OM TARE TUM SOHA chant).

Tara represents healing and protection and can be called on for assistance in almost any situation. She is a Great Mother figure, similar to Kwan Yin and Mother Mary. Like her Red Tara aspect in the OM TARE TUM SOHA mantra, she is very responsive to calls for healing and can be experienced as a loving presence of great beauty and grace. She is said to exist within all good women and often acts as a rescuing angel in dangerous situations.



The Green Tara is an aspect of Avalokiteshvara, the Supremely Compassionate Bodhisattva, who bestows acts of kindness on all sentient beings alike.



*“Skilled in musical songs and gorgeous dances,
Holding white parasols, vinas, flutes,
Endless offering objects,
Hosts of goddesses,
Filling space,
Make offering-homage to You!”*

Extract from ‘Praise of Tara’ by Genun-dr’up, First Dalai Lama

6. GATE GATE PARA GATE PARA SAM GATE BODHI SWAHA

Buddhist mantra for the perfection of wisdom. It is found at the end of the Heart Sutra, one of the most well-known of Buddhist scriptures. This mantra is also known as the Heart-Calming Mantra and supports our entering the Perfect Heart of Wisdom. A basic translation of the meaning is:

Gone beyond, beyond the beyond (beyond limitations), beyond the farther shore, to the perfect heart of wisdom and the state of enlightenment.

BODHI is the key word and a feminine noun which means awakening.

GATE means gone.

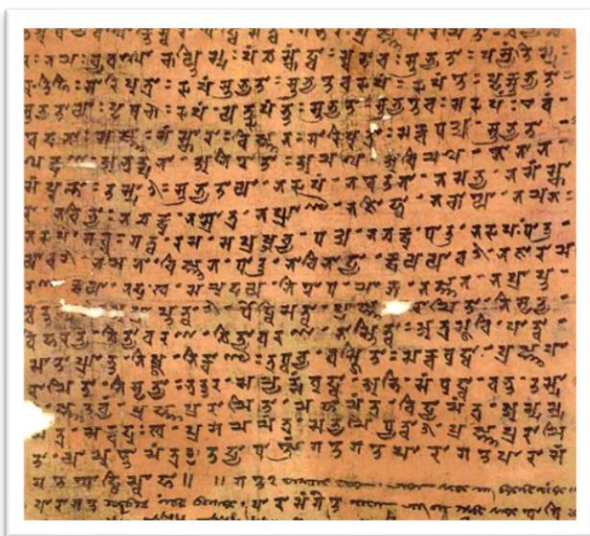
PARAGATE means gone to the further shore.

PARASAMGATE means completely gone to the further shore. (The prefix SAM is intensive in meaning: completely, thoroughly, altogether.)

SWAHA is used at the end of a recitation, similar to "So it is" or "amen".



Avalokitesvara, in Sanskrit written अवलोकितेश्वर, is a Bodhisattva who embodies the compassion of all Buddhas.



One of the early Heart Sutra
Bibliothèque Nationale de France

7. OM MANI PADME HUM

OM Symbolizes the origin, supreme source and the sum of all sounds in the universe.

MANI PADME is the jewel in the lotus, the goal of supreme wisdom, with compassion as the means.

HUM is the limitless reality embodied within the individual being.

This mantra called the Jewel in the Lotus, is often associated with healing and miracles. Scholar of eastern religion and author John Blofeld relates his experience with this mantra:



“I was enabled to recover in the space of one evening from an illness that beset me during a week-long ride through the mountains of north China...I recovered consciousness to discover a Mongolian lama seated by my bed, softly intoning OM MANI PADME HUM. I felt fatigue and illness fall away and the following morning set out feeling as fit as on the first day of my journey.”



Mani Stone engraved with this mantra

8. Green Tara Mantra II

OM TARE TUTARE TURE SOHA

(Variation melody. Please refer to the Green Tara mantra notes on track five)

Tara is known to rescue any who are floundering in the great river of life and she allays fears of all kinds. All one need do is call on her or chant Her name.

I have personally used this mantra extensively over the last decades, especially during the time of raising my daughter and grandchildren. A mother on any dimension senses when her children are in need or in danger. Each time this occurred I would begin chanting to Tara and saw my loved one surrounded in her boundless love and protection.

An early manuscript entitled *Twenty-One Hymns to the Rescuer Mother of Buddhas* is described as a hymn offering twenty-one prayers of homage to Tara's compassion.



Tibetan tradition is filled with examples of healing medicine, including combining astrology, oracles, herbs, and special mantras for curing physical as well as mental and emotional maladies.

Tibetan Medical Tanka
Rubin Museum of Art New York city.

9. OM BENZRA SATO HUM

The six syllable Vajrasattva purification mantra is based on the hundred syllable mantra, which is on the following track.

“Man’s true nature transcends the Highest conception of divinity ever formulated in this or other worlds. Within the compass of the skull whole galaxies revolve....but minds deluded by dualistic thought are blind to their true nature...therefore various skillful means have been devised to nourish clear perception.”

John Blofeld, ‘Mantras—Sacred Words of Power’



Vajrasattva, the Sixth Dhyani Buddha

10. 100 Syllable Vajrasattva Mantra

The 100 syllable purification mantra of Vajrasattva is a prayer to purify and wash away the entire mass of our unskillful actions, limitations, negligence, and transgressions.

**OM BENZRA SATO SAMAYA MANU PALAYA
BENZRA SATO TAYNO PATITRA DRIDHO MAY BHAWA
SUTO KAYO MAY BHAWA SUPO KAYO MAY BHAWA
ANU RAKTO MAY BHAWA SARWA SIDDHI MAY TRAYATSA
SARWA KARMA SU TSA MAY
TSITAM SHRIYA KURU HUM
HA HA HA HA HO BHAGAWAN SARWA TATHAGATA
BENZRA MA MAY MUN TSA BENZRI BHAWA MAHA SAMAYA
SATO AH**

Vajrasattva is the supreme embodiment of wisdom-compassion. If one visualizes Vajrasattva seated above one's head and recites the mantra, gleaming white nectar pours forth from the deity's heart into the adept's head, filling the entire body, and expelling all darkness. Then one may dedicate this practice with the following:

***Through virtue of this practice,
May I quickly realize Vajrasattva
And establish every sentient being
In this same enlightened state.***

Vajrasattva Dyanni Buddha of Purification



I was first introduced to the 100 syllable Vajrasattva mantra in 1991, on one of many journeys to England. My friend and I arrived late at night in Glastonbury after many hours of international travel. We were guided to our sleeping quarters situated at the base of the fabled Glastonbury Tor, heart of the legendary Avalon landscape. The Tor was said to be a portal to the other worlds and the hill forms an intricate labyrinth.

Neither one of us could sleep, and suddenly there appeared hundreds of shining lights in our dark room, zooming, diving and moving wildly. My friend began reciting this mantra and quickly all the lights began to move peacefully in a perfect circle. This was my first visual experience of how sound creates harmony and coherence out of chaos.

11. OM NAMAH SHIVAYA

This Hindu chant in the ancient Sanskrit language, honors Shiva as the destroyer of ignorance and illusion obscures our perfection. Shiva Mantra is considered most effective in acquisition of salvation and destruction of fear of death. Shiva Mantra has the power to turn negative thoughts in to positive.

Shiva literally means "**One who is eternally pure.**"

OM - Primordial sound of creation

NAMAH - To bow or honor

SHIVAH - Aspect of the divine which releases and purifies

Erma Pound, one of my teachers in Buddhism shared this knowledge in a teaching circle many years ago.

She said that the Sanskrit language is the oldest known language on Earth.



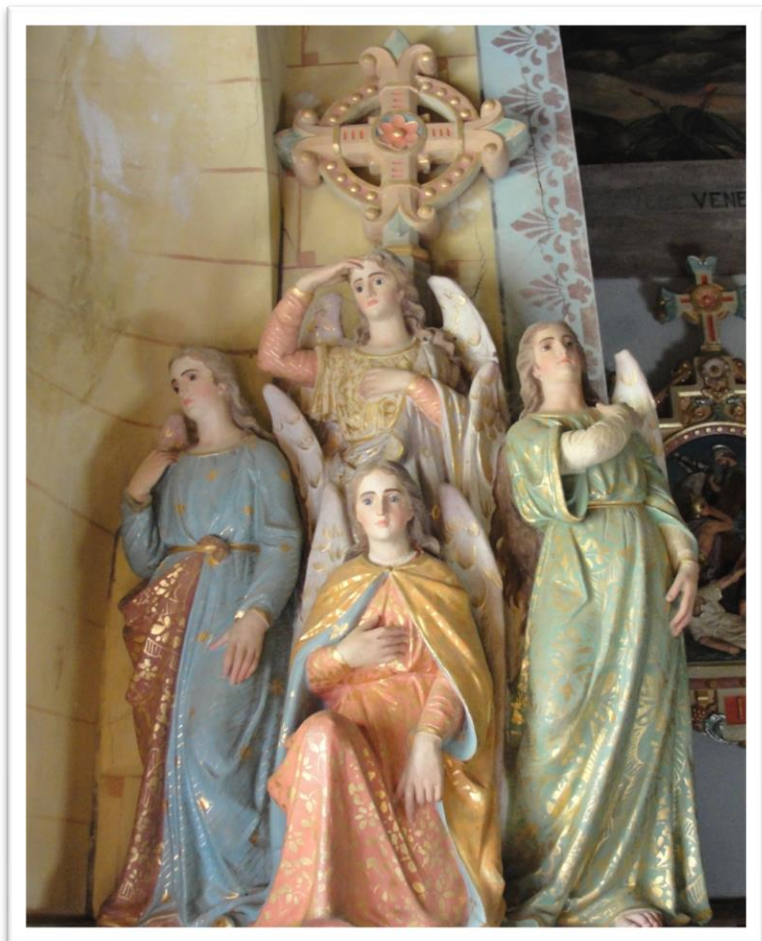
Lord Shiva

Erma explained that Sanskrit as it is known in ancient Vedic texts is a modified version of the original pure language.

In Sanskrit's original form, each syllable when uttered, instantaneously created the form corresponding to the sound. Every seed syllable resonates with a specific quality of creation. This knowledge of the creative power of sound is beginning to return to earth now, in the spiritual and scientific explorations of sound medicine.

12. Archangel Invocation

MICHAEL-RAPHAEL-URIEL-GABRIEL



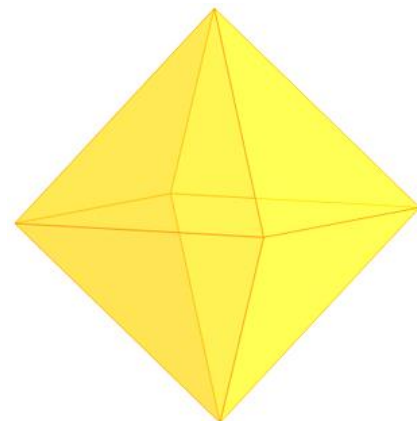
Archangels of the 4 directions and 4 elements—
Magdalene Chapel, Rennes-le-Chateau, France.

The Four Archangels guard the four corners of the world, North, South, East and West. These angels produce the Voices of Fire, Water, Earth and Air. According to the Zohar, the medieval mystical book of Judaism, there is no separation, no difference between thought, understanding, voice and creation. The Zohar teaches that the Garon (throat) is a vehicle for the mystic force, the spirit of life.

One may invoke these four Archangels to create sacred space around one's home, office or while traveling. Visualize one angel at each of the four corners of a 4-sided pyramid. You may also visualize a mirror image below pointing into the earth to create an octahedron as shown in the image below. This shape is one of the 5 Platonic solids and creates a coherent space—As above, so below.

I have used this technique for many years, chanting and invoking the four Archangels for healing and protection.

“This world was created by those you call the Archangels...with the fire energy of Archangel Michael who brings the light of the Central Sun; and by Archangel Raphael, the air, breath and life-giving oxygen; and by Archangel Uriel, the bringer of pure waters and hydrogen; and by Archangel Gabriel, who changes the carbon element from the earth to silicon, or crystal light energy.”



Medicine Song I CD Credits

All mantras are Tibetan, with the exception of OM NAMAH SHIVAYA, which is from the Vedic tradition, and the Archangel Invocation.

All arrangements and melodies are by Ani Williams, with the exception of OM TARE TUM SOHA melody by Lisa Thiel, with great thanks to Lisa for her pioneering work in chant as medicine.

Ani Williams—Harp, vocals, bells and clay pot rhythms

Aziz—Sitar, vocals and keyboards

Khabira—Tamboura and loving kindness

John Dumas—Didgeridu



All recording and mixing by Aziz at Dawn Star Studio, Sedona, Arizona, May-June, 2000. Heartful gratitude to Aziz and Khabira for your generosity and willingness to help birth this collection.

