

A few additional mantras that I've found to be useful

I've heard that any one mantra, if a person has an affinity to it, and practices well enough, can accomplish every purpose. That said, there are times when another mantra can have a particular beneficial effect for a person.

Revealing mantras in a book, generally, is 'not the done thing'. However, I'm not saying anything here that hasn't been taught elsewhere, and I thought, simply, that it might just be advantageous to some to mention these mantras, and their effect for the right person – a person with a karmic connection to their practice – at the right time.

It's best to learn these directly from a teacher, but, undeniably, because of the power of these mantras, benefit can certainly come for some people. So there's my motivation. Who am I to withhold anything that could be helpful to another?

As far as knowing if they would work for you, I would say, without a doubt, if you have a connection this any of these, you will know it right away, or almost right away. There will be some positive effect.

The mantra of Manjushri: OM AH RA PA TZA NA DHI

This is the mantra of the Bodhisattva of Wisdom, and it always has the effect, for me, of tangibly giving the emotional body a rest. It's useful when things are difficult, and tiring to deal with so much on a feeling level. It helps to see clearly. This, in itself can have a liberating function.

The White Tara mantras, as mentioned earlier in the White Tara Sadhana, are:

OM TARA TUTTARE TURE MAMA AYUH PUNEY JNANA PUSHTHIM KURU SOHA , and OM TARA TUTTARE TURE SOHA

This can have the wonderful effect of truly strengthening the constitution and the central nervous system. Among other qualities, I bring this quality of enlightened action to mind at times when doing the Medicine Buddha practice, and imagine that She is there in the retinue of the Healing Buddha, bestowing her blessings as well.

Then at times, when I feel I especially need this quality to be a stronger factor, I'll do the White Tara practice.

Tara is known for her 'swift action', which translates to: the benefits of Tara practices are relatively easy to connect with and receive in our lives.

A mantra that can be very helpful, quickly, especially when there are disharmonious or when there are jeopardous conditions of any kind is the Green Tara Mantra:

OM TARE TUTTARE TURE SOHA

This is another mantra and practice with amazing, really inconceivable benefits. Anyone with a connection with Tara I would consider to be very very fortunate indeed.

One variation of the Green Tara mantra that I found worked in a unique and helpful way comes from The Selected Works of the First Dalai Lama: it is:

OM TARE TUTTARE TURE SARVA JHAVAN BHAYAH SHANTIM KURU YE SOHA

This is given as 'the mantra for eliminating diseases'. For me, this I've found always helps with tangibly improving the breathing, and the circulation of good breath energy in the body.

The mantra of Avalokiteshvara, the Bodhisattva of Compassion is:

OM MANI PEME HUNG

This mantra has inconceivable benefits.

The mantra of Amitabha, the Buddha of Infinite Light:

OM AMITABA HRI, or, NAMO AMITABA SOHA

This mantra and practice is especially used in relation to death and dying, with prayers to purify the causes of unfortunate rebirths, and to be born in the Pure Land of the Buddha Amitabha. From there, spiritual progress is said to be unhindered, and advancement, purifying negativities and developing positive qualities can happen quickly.

The following is a mantra I have learned from the teachings of Lama Zopa Rinpoche, and used to good effect. It is referred to as The Mantra Eliminating Phlegm Disease. It is:

OM SHANTI SHANTI BITI SHANTI SARBA BITI MUL NYAK SVAHA

The Vajrapani mantra, the mantra of the Bodhisattva of Great Power is:

HUNG BENZRA PE, or OM VAJRAPANI SOHA

This can help to purify the blood, or if there are troubles with spirits, particularly those called 'nagas'.

The Vajrasattva mantra is used for purification. This is also called 'The Hundred Syllable Mantra:

OM BENZRA SATO SAMAYA MANU PALAYA BENZRA SATO TENOPA
TISHSTA DRI BO ME BHAWA SUTO KAYO ME BHAWA SUPO KAYO ME
BHAWA ANURAKTO ME BHAWA SARWA SIDDHI MEM PRAYATSA
SARWA KARMA SU TSA ME TSI TANG SHRI YA KU RU HUNG HA HA
HA HA HO BA GA WAN SARWA TA TA GA TA MENZRA MA ME MUN
TSA BENZRA BA WA MA HA SA MA YA SATO AH

The shorter form is:

OM BENZRA SATO HUNG

This is also used as a foundational practice, in order to make more subtle and profound practices have a solid basis, and a greater positive effect.

Vajrasattva purification practice is done with what are called the Four Powers, to maximize its effectiveness. These are: 1. regret for negative actions and the suffering they cause ourselves and others; 2., depending purely on our spiritual teachers and their advice (refuge), and aiming to help others out of selfless compassion, in the best possible ways (bodhicitta); 3., the actual practice, in this case of the mantra recitation, visualizing purifying light and nectar flowing through us, cleansing us, filling us with bliss, and the experience of the purification from our faults, and fundamental, original purity; and, 4., the determination not to repeat the negative action again, to whatever extent we are able.

There are detailed teachings available on each of these practices. If any of these resonate with you, please do follow up with more study and practice.

and

May all beings benefit.