

## Mahajrya Well-Being Service

This ceremony is guided by a Master(Acharya) / Initiator(Dikshaka) of the Mahajrya.

**INTRODUCTION:** We are gathered here today to attend the well-being service of (name of the person who needs the well-being service).

**PRAYERS:** The Master(Acharya) / Initiator(Dikshaka) guides these prayers, all those present ones, who want to participate in the Well-being Service and knows the prayers can join praying.

• **Dandapati:** The Dandapati is a protection chant that reminds us of the importance to “better” ourselves. As we act with virtue, we are protected with enhanced energy and the presence of the spiritual world.

• **Divine Mother TARA:** This prayer tunes our consciousness to TARA, the Buddhist representation of all that is in nature, the Divine Mother, the creative force and sustaining force of the universe.

Om Namas Tare Ture vire  
Tuttare bhaya-nashane  
Ture sarvartha-da tare  
Svaha-kare namo stute

Om Homage Oh Tare, Swift One Heroine  
Tuttare who eliminates fears  
Ture, the Saviouress granting all  
Sound of Svaha, worshipped and praised

• **Bhaishajye Guru:** This prayer invokes the presence of the Buddha of Medicine, also known as the Medicine King and Master of Medicine. It is a prayer to the completed awakened self and it is used to bring great power for the well-being service.

**KUNDALINI CROSS:** We draw the Kundalini Cross to summon Avalokiteshwara, Shiva, the Holy Ghost, to inhabit our meeting.

• Beginning at the top of the cross, strike down with the fingers or hand to draw the vertical line of the cross.

- Then draw a one and a quarter circle clockwise, to the left of the vertical line of the cross.
- Strike right, drawing a horizontal line across the vertical line.
- Then, draw two circles clockwise, ending at the bottom of the cross.
- Next, strike up to the middle of the cross where the vertical and horizontal lines meet.
- Then, redact the palm back a bit before moving forward to strike the middle of the form ... (and feel the activating of all the places to evolve in consciousness).

### **Explanation of the Five Precepts and the Three Jewels:**

#### **The Five Precepts:**

1. I vow to refrain from destroying living creatures. -Don't kill. This doesn't apply to eating animals unless it is a personal choice. For human death, it means don't kill for personal gain or as an expression of your emotions. It does not apply to self-defense. If you are required to kill as part of your responsibility to society, such as your job in the military or criminal justice system, you are just following the orders of another as part of a societal structure.
2. I vow to refrain from taking which is not given. -Don't steal. This refers not only to stealing from individuals, but also stealing from organizations, such as cheating on income taxes or insurance claims.
3. I vow to refrain from sexual misconduct. Do not cause suffering. Use your judgment regarding social mores.
4. I vow to refrain from incorrect speech. -Don't lie, but don't cause suffering.
5. I vow to refrain from intoxicating drinks and drugs which lead to carelessness. Don't get to the point that your personality or judgment is compromised.

#### **The Three Jewels, also known as the Three Refuges:**

- 1.- The Buddha - Sakyamuni Buddha, the founder of Buddhism.
- 2.- The Dharma - This means wisdom. Usually it refers to the written teachings of Buddha (sutras), but the broader meaning is any wisdom which guides one along the path to enlightenment, such as the teachings of Maha Vajra.
- 3.- The Sangha - our spiritual community, the teachers and students of Maha Vajra.

**Mantras:** The Master(Acharya) / Initiator(Dikshaka) leads all guests in reciting one mantra of each (if the Master or Initiator charged them) for the person who needs the well-being service. The Master(Acharya) / Initiator(Dikshaka) asks everyone present to put their attention on (name of person).

- Peace
- Compassion
- Three Suns
- Earth
- Fire
- Water
- Air
- Favorable
- Three living forces
- Bhaishajye Guru (one recitation only)

Note that we don't do the mantra of heaven. This mantra should be kept for yourself, and not for the well-being service of others.

**END OF SERVICE:** To honor the person who needs the well-being service, and also those responsible for the well-being service, the Master (Acharya) / Initiator (Dikshaka) puts his/her hands in prayer, giving thanks to everyone.

buddhist tradition