

# BUDDHA & BODHISATTVA GUIDE

**Medicine Buddha:** The practice of Medicine Buddha, the Supreme Healer, is not only a very powerful method for healing and increasing healing powers both for oneself and others, but also for overcoming the inner sickness of attachment, hatred, and ignorance, thus to meditate on the Medicine Buddha can help decrease physical and mental illness and suffering. The Medicine Buddha mantra is held to be extremely powerful for healing of physical illnesses and purification of negative karma

**Aksobhya Buddha:** Akshobhya is the embodiment of 'mirror knowledge' (Sanskrit: *ādarśa-jñāna*; refer Panchajanya)—a knowledge of what is real, and what is illusion, or a mere reflection of actual reality. The mirror is mind itself - clear like the sky, empty yet luminous. Holding all the images of space and time, yet untouched by them. He represents the eternal mind, and the Vajra family is connected with reason and intellect. Its brilliance illuminates the darkness of ignorance, its sharpness cuts through confusion. The “immovable” Buddha.

**Cundi Bodhisattva:** Cundi Bodhisattva is a being of great spiritual status. Being the mother of all the deities of the Lotus class, she is therefore known as the Mother of Seven Kotis of Buddhas and Bodhisattvas. She is all-powerful, and her Tantric epithet is the Most Victorious Vajra, or Subjugation Vajra. Cundi is attended by two dragon (naga) kings who stand guard by her lotus throne. These two dragon kings are Nanda and Upananda. Devotees pray to Maha Cundi Bodhisattva for protection from all kinds of harm. The articles which are held in her hands possess great power and have symbolic meanings.

**Manjusri Bodhisattva:** in Mahāyāna Buddhism, the bodhisattva (“Buddha-to-be”) personifying supreme wisdom. His name in Sanskrit means “gentle, or sweet, glory”; he is also known as Māñjuśrī (“Sweet Voice”) and Vāgīśvara (“Lord of Speech”). Although sutras were composed in his honor by at least AD 250, he does not seem to have been represented in Buddhist art before AD 400. He is most commonly shown wearing princely ornaments, his right hand holding aloft the sword of wisdom to cleave the clouds of ignorance and his left holding a palm-leaf manuscript of the *Prajñāpāramitā*. He is sometimes depicted seated on a lion or on a blue lotus; and in paintings his skin is usually yellow in color.

**Thousand Arm Guan Yin Bodhisattva:** Like Avalokitesvara, Guan Yin is also depicted with a thousand arms and varying numbers of eyes, hands and heads, sometimes with an eye in the palm of each hand, and is commonly called "the thousand-arms, thousand-eyes" Bodhisattva. In this form she represents the omnipresent mother, looking in all directions simultaneously, sensing the afflictions of humanity and extending her many arms to alleviate them with infinite expressions of her mercy, while the thousand eyes help her see anyone who may be in need.

**Akasagarbha Bodhisattva** has the secret name "Treasury Vajra." This great bodhisattva usually resides in the "World of Xiang Ji." The name "Akasagarbha" means that his wisdom is as deep and wide as infinite space. Akasagarbha's abode is the boundlessness of space. He knows the secret meaning of everything and saves all sentient beings with great compassion. Akasagarbha resides in the mandalas of both the Garbhadhatu (Womb World) and Vajradhatu (Diamond World). In the Vajradhatu, he is the Vajra Jewel Bodhisattva and is one of the 16 Deities of the Auspicious Aeon positioned in the outer court of the southern direction. Within the Garbhadhatu, he holds the primary position in the Akasagarbha court.