

A prayer wheel, or mani wheel, is a cylindrical wheel for Buddhist recitation. The wheel is installed on a spindle made from metal, wood, stone, leather, or coarse cotton. Prayer wheels are common in Tibet and areas where Tibetan culture is predominant. Traditionally, a mantra is written in Ranjana script or Tibetan script, on the outside of the wheel. The mantra Om mani padme hum is most commonly used, but other mantras can also be used. Prayer wheels sometimes depict dakinis and the eight auspicious symbols. At the core of the cylinder, as the axle of the wheel, is a "life tree" made of wood or metal with mantras written on or wrapped around it. According to the Tibetan Buddhist tradition, spinning such a wheel will have much the same meritorious effect as orally reciting the prayers. The Tibetan term is a contraction: "mani" itself is a contraction of Sanskrit cintamani; "chos" is Tibetan for dharma; and "'khor" or "'khorlo" means chakrano. The common term, "prayer wheel" is a double misnomer. A long strip of rolled-up paper bearing printed or inscribed mantras rather than prayers, per se, is inside the cylinder. The term "mantra mill", in contrast to "prayer wheel", is perhaps a better translation of the Tibetan 'khor-lo, since a "mill" refers to a turning process that generates a particular output, in this case generating merit. The first prayer wheels, which are driven by wind, have been used in Tibet and China since the fourth century. The concept of the prayer wheel is a physical manifestation of the phrase "turning the wheel of Dharma", which describes the way in which the Buddha taught. Historians, such as Ferdinand D. Lessing, have argued that the prayer wheels developed from Chinese revolving bookcases, popular among Buddhist monasteries. According to Tibetan tradition, the prayer wheel lineage traces back to the famous Indian master, Nagarjuna. Tibetan texts also say that the practice was taught by the Indian Buddhist masters Tilopa and Naropa as well as the Tibetan masters Marpa and Milarepa.^[3] Kawaguchi mentions in his book that the prayer wheel originated in the Mani Lhakhang where Je Tsongkhapa invented it. Another theory, which seems more plausible, is that rotating mantras relate to numerous yogic or Tantric practices whereby the Tantric practitioner visualizes the mantra revolving around his or her nadis and especially around the meridian chakras such as the heart and crown. The prayer wheels are a visual aid for developing the capacity for these types of Tantric visualizations.^[6] According to the lineage texts on prayer wheels, prayer wheels are used to accumulate wisdom and merit (good karma) and to purify negativities (bad karma). In Buddhism, Buddhas and Bodhisattvas have created a variety of skillful means (upaya) to help bring practitioners ever closer to realizing enlightenment. The idea of spinning mantras relates to numerous Tantric practices whereby the Tantric practitioner visualizes mantras revolving around the

nadis and especially around the meridian chakras such as the heart and crown. Therefore, prayer wheels are a visual aid for developing one's capacity for these types of Tantric visualizations. The spiritual method for those practicing with a prayer wheel is very specific (with slight variations according to different Buddhist sects). The practitioner most often spins the wheel clockwise, as the direction in which the mantras are written is that of the movement of the sun across the sky. On rare occasions, advanced Tantric practitioners such as those of Senge Dongma, the Lion-Faced Dakini, spin prayer wheels counterclockwise to manifest a more wrathful protective energy. As the practitioner turns the wheel, it is best to focus the mind and repeat the Om Mani Padme Hum mantra. Not only does this increase the merit earned by the wheel's use, but it is a mind-stabilization technique that trains the mind while the body is in motion. Intoning the mani mantra with mindfulness and the "Bodhicitta" motivation dramatically enhances the effects of the prayer wheel. However, it is said that even turning it while distracted has benefits and merits, and it is stated in the lineage text that even insects that cross a prayer wheel's shadow will get some benefit. Each revolution is as meritorious as reading the inscription aloud as many times as it is written on the scroll, and this means that the more Om Mani Padme Hum mantras that are inside a prayer wheel, the more powerful it is. It is best to turn the wheel with a gentle rhythm and not too fast or frantically. While turning smoothly, one keeps in mind the motivation and spirit of compassion and bodhichitta (the noble mind that aspires to full enlightenment for the benefit of all beings). The benefits attributed to the practice of turning the wheel are vast. Not only does it help wisdom, compassion and bodhichitta arise in the practitioner, it also enhances siddhis (spiritual powers such as clairvoyance, precognition, reading others thoughts, etc.). The practitioner can repeat the mantra as many times as possible during the turning of the wheel, stabilizing a calm, meditative mind. At the end of a practice session, there is a Tibetan Buddhist tradition of dedicating any accumulated merits that one may have gathered during practice to the benefit of all sentient beings. Then Om Ah Hum 3 times. This is customary with Tibetans upon completing any Buddhist practice, including the practice of the prayer wheel. Thubten Zopa Rinpoche has commented that installing a prayer wheel has the capacity to completely transform a place, which becomes "...peaceful, pleasant, and conducive to the mind." Simply touching a prayer wheel is said to bring great purification to negative karmas and obscurations. The handheld prayer wheel (mani lag 'khor) has a cylindrical, generally sheet-metal body (often beautifully embossed) mounted on a metal shaft or pin set into a wooden or metal handle that turns on a circular bearing commonly

made of Turbinella (conch) shell. The cylinder itself is affixed with a cord or chain terminating in a small weight allowing it to be spun by a slight rotation of the wrist. The weighted chain, known as a "governor" in Western technology, stabilizes the wheel and keeps it spinning with less input from the practitioner than would otherwise be the case. When the prayer wheel is spun in prayer, the mantras inside become potent with the person's intent, allowing the practitioner to accumulate wisdom and merit. Prayer wheels larger than human size are to be seen in separate rooms in Tibetan Buddhist temples and can be set in motion by pilgrims. With the help of a small bell the number of revolutions can be counted. The cylinders of fixed prayer wheels are often inscribed with the formula "Om mani padme hum" (meaning "jewel in the lotus") in ornamental Lantsa (Ranjana) letters. Many monasteries around Tibet have large, fixed, metal wheels set side by side in a row. Passersby can turn the entire row of wheels simply by sliding their hands over each one. They are set in motion by pilgrims who circumambulate the building in a clockwise direction. Water wheels is the type of prayer wheel that is turned by flowing water. The water that is touched by the wheel is said to become blessed and carries its purifying power into all life forms in the oceans and lakes that it feeds into. Fire wheel is turned by the heat of a candle or electric light. The light emitted from the prayer wheel then purifies the negative karmas of the living beings it touches. Wind wheel is turned by wind. The wind that touches the prayer wheel helps alleviate the negative karma of those it touches. Some prayer wheels are powered by electric motors. Thardo 'khorlo, as these electric wheels are sometimes known, contain one thousand copies of the mantra of Chenrezig and many copies of other mantras. The thardo 'khorlo can be accompanied by lights and music if one so chooses. Electricity can certainly be considered similar to the above sources of energy for PW (water, fire, wind). The merit generated by the PW is due to the power of the Dharma Texts and Mantras; not necessarily the "power" which rotates them. These PW turn all day, all night, all through the year. The Lamas and practitioners who build, maintain and pay for the electricity rightly help to generate and dedicate the merit. The prayer wheel should be turned clockwise with a single-pointed concentration of body, speech, and mind. It is easy and fast to turn the prayer wheel and it does not require great physical strength or many repetitions. The activity is easy to do, the meaning and or purpose is great, and the benefit is great. Turning the Buddhist prayer wheels does not require much physical strength and many repetitions. We offer different quality of best Buddhist Prayer Wheels with or without carving, small & large size prayer wheel, please email us if you are looking to buy Buddhist Prayer Wheels. There is no any exact

definition when it comes to when to use the prayer wheels still, one can turn the prayer wheel anytime during his/her daily meditation or mantra recitals or during when some spiritual practices are performed. The prayer wheel can also be spun while circumambulating a stupa and even when you are watching TV, listening to music or reading books along with all of your other daily works. But the Buddhist prayer shouldn't be spun while a Lama is delivering a speech or while he is teaching. One of the benefits of the prayer wheel is that it embodies all the actions of the Buddhas and bodhisattvas of the 10 directions. To benefit sentient beings, the buddhas and bodhisattvas manifest in the prayer wheel to purify all our negative karmas and obscurations, and to cause us to actualize the realizations of the path to enlightenment. It is believed that the prayer through the Buddhist prayer wheels grant everything a worshipper asks for. There is a heavy belief that turning the Buddhist prayer wheels with remorse and guilt will help you eliminate the four bad deeds, the five actions of immediate retribution, the eight of the wrong views and finally the ten non-virtues. Any person who turns the Buddhist prayer wheels in his life shall never again born with any anomalies in his/her life, never born with disorders like blindness, deafness, muteness or as a cripple.