

On the mantra, Om Mani Peme Hung

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Benefits of Reciting Om Mani Padme Hum, by Lama Zopa Rinpoche

The benefits of reciting OM MANI PADME HUM are like the infinite sky. Depending on how perfectly qualified one's mind is and on one's motivation, even reciting OM MANI PADME HUM one time can purify negative karma. For example, a fully ordained monk who has received all four defeats can completely purify that very heavy negative karma by reciting OM MANI PADME HUM one time. So it is very powerful.

Reciting One Thousand Mantras Each Day

In the teachings it is said the benefits of reciting OM MANI PADME HUM are so many that the explanation will never finish.

It is explained that if one recites OM MANI PADME HUM one thousand times every day, then one's children up to seven generations will not be reborn in the lower realms. So if, for example, parents recite one thousand mantras every day then their children, their children's children and so forth up to seven generations will never be reborn in the lower realms. So parents have quite a responsibility! This is one way that parents can benefit their children and grandchildren.

If one recites the OM MANI PADME HUM mantra one thousand times every day, then one's body becomes blessed. So when a person who recites one thousand OM MANI PADME HUM every day goes into water, into a river or ocean for example, that water becomes blessed. Whoever that water touches fish, tiny or big animals, or tiny insects, the negative karma of all

those sentient beings is purified and they do not get reborn in the lower realms.

If one recites one thousand OM MANI PADME HUM every day, then at the time of death, when the body is burnt, even the smoke that comes from it purifies the negative karma of whoever it touches or whoever smells it. The negative karma of those sentient beings to be reborn in the lower realms is purified.

Fifteen Major Benefits

There are fifteen major benefits, which are the same for both the long and the short mantra. Actually, there are so many benefits but if one can remember these fifteen, these are the most important, the integrated outlines.

1. In all lifetimes, one will meet with virtuous kings - religious kings like His Holiness the Dalai Lama and other virtuous leaders - and by being in such a place where there is a virtuous king one will have much opportunity to practice Dharma.

2. One will always be reborn in virtuous places where there is a lot of Dharma practice, where there are lots of temples, where one can make lots of offerings, where there a lot of holy objects, statues, stupas and so forth.

Being in a place where there are all these holy objects gives one the opportunity to practice Dharma, to create the cause of happiness, to

accumulate merit. And being in a place where there are many in the city doing practice inspires oneself to practice Dharma, the cause of happiness.

3. One will always meet with fortunate times and good conditions, which will help your Dharma practice. Having many good things happen it inspires you to practice Dharma, to receive teachings and to meditate.

4. One will always be able to meet with virtuous friends.

5. One will always receive a perfect human body.

6. One's mind will become familiar with the path, with virtue.

7. One will not allow one's vows, one's morality to degenerate.

8. People around you - family, Dharma students, people in the office, and so one - will be kind and harmonious with you.

9. You will always have wealth, the means of living.

10. You will always be protected and served by others.

11. Your wealth will not be stolen or taken away by others.

12. Whatever you wish will succeed.

13. You will always be protected by virtuous nagas and devas.

14. In all lifetimes, you will see Buddha and be able to hear the Dharma.

15. By listening to the pure Dharma, you will be able to actualize the meaning, emptiness.

It is said in the teachings that anybody who recites this mantra with compassion - devas or humans - will receive these virtues.

In addition, the mantra has the power to heal many diseases and to protect from any harms.

The Compassionate Buddha manifesting in the form of the mantra leads us to enlightenment.

In relation to the Holy Body of the Compassionate Buddha we make offerings, accumulate merit, purify and meditate. Then the Compassionate Buddha manifests in the form of the mantra OM MANI PADME HUM.

Reciting this mantra unifies our negative karma and causes us to actualize the whole path from guru devotion through renunciation, bodhicitta, and emptiness up to the two stages of tantra. Then we are able to bring all sentient beings to enlightenment. That is how the mantra benefits us.

It is the Compassionate Buddha's holy speech manifesting in an external way in order to benefit us.

The Benefits of Chanting OM MANI PADME HUM

by Lama Zopa Rinpoche

The benefits of reciting the Compassion Buddha mantra are infinite, like the limitless sky. Even if you don't have much intellectual understanding of Dharma, even if the only thing you know is om mani padme hum, still the happiest life is one lived with an attitude free of the eight worldly concerns. If you live your life with the pure attitude free of attachment clinging to this life and simply spend your life chanting om mani padme hum - this six-syllable mantra that is the essence of all Dharma - that's the purest Dharma.

It looks very simple, very easy to recite, but if you think of the benefits, it's not at all simple. Here, I'd to mention just the essence of its infinite benefits.

Reciting the Compassion Buddha mantra just once completely purifies the four defeats of breaking the four root vows of self-liberation and the five uninterrupted negative karmas.

It is also mentioned in the tantras that by reciting this mantra you achieve the four qualities of being born in the Amitabha Buddha Pureland and other Purelands; at the time of death, seeing Buddha and lights appearing in the sky; the devas making you offerings; and never being reborn in the hell, hungry ghost or animals realms. You will be reborn in the Pureland of Buddha or as a happy transmigratory being.

When one who recites ten malas a day goes swimming, whether in a river, an ocean or some other body of water, the water that touches that person's body gets blessed.

It is said that up to seven generations of that person's descendants won't get reborn in the lower realms. The reason for this is that due to the power of mantra, the body is blessed by the person reciting the mantra and visualizing their body in form of the holy body of Chenrezig. Therefore, the body becomes so powerful, so blessed that this affects the consciousness up to seven generations and has the effect that if one dies with a non-virtuous thought, one is not reborn in a lower realm.

Thus, when a person who has recited ten malas of OM MANI PADME HUM a day goes into a river or an ocean, the water that touches the person's body gets blessed, and this blessed water then purifies all the billions and billions of sentient beings in the water. So it's unbelievably beneficial; this person saves the animals in that water from the most unbelievable suffering of the lower realms.

When such a person walks down a road and the wind touches his or her body and then goes on to touch insects, their negative karma gets purified and causes them to have a good rebirth. Similarly, when such a person does massage or otherwise touches others' bodies, those people's negative karma also gets purified.

Such a person becomes meaningful to behold; being seen and touched becomes a means of liberating other sentient beings. This means that even the person's breath touching the bodies of other sentient beings purifies

their negative karma. Anybody who drinks the water in which such a person has swum gets purified.

We are unbelievably fortunate to have met the Dharma and to have the opportunity to do recitation and meditation on the Compassion Buddha. It is an easy way of purifying whatever negative karma we have collected, in not only this life but in many previous lives as well.

Because we have met the Buddhadharma, and especially this method - the practice of Compassion Buddha and recitation of his mantra - it is easy to purify negative karma and collect extensive merit and thus to achieve enlightenment.

We are unbelievably fortunate.

Therefore, there is nothing more foolish than not taking advantage of this great opportunity. Normally, we get continuously distracted and waste our lives. Not only that, but all the actions done with ego and with the three poisonous minds of anger, attachment and ignorance create negative karma, the cause of suffering. In all existence, there is nothing more foolish than using this perfect human body to create only suffering.

In places such as Tibet, Nepal, India and Ladakh, there's a well-established tradition of doing the Compassion Buddha retreat and reciting 100 million OM MANI PADME HUM mantras. The one held at Chenrezig Institute was the first such retreat held in the West and the first in the FPMT organization. This is to happen there once each year - only once each year!

If you're feeling guilt in your life, you can overcome this through the purification of attending this retreat.

The retreat is not just chanting mantras with sadhanas, but also includes taking the Eight Mahayana Precepts, if not every day, at least frequently. Whatever merit you collect that day increases 100,000 times. This becomes such an easy and quick way to purify, collect extensive merit, achieve enlightenment and liberate sentient beings from unimaginable suffering and bring them to enlightenment quickly.

Whoever attends a mani retreat is unbelievably fortunate. Even if you can't attend the whole retreat, you can participate for two months, one month or at least a few weeks. You can do even just one week.

I especially hope this retreat will also be established in Mongolia, since their main food is meat and so many animals are killed there every day. This practice helps purify that. After our temple in Mongolia has been built, I hope that thousands of people will attend mani retreats there.

Gradually too, I would like this retreat to be established in other parts of the West.

This retreat also blesses the country where it is held and brings so much peace, happiness and prosperity.

Even if you know the teachings on how to meditate on bodhicitta, you still need to receive the special blessings of the {the Bodhisattva-Divinity}, the

Compassion Buddha. You receive these by doing the meditation and recitation we practice in the mani retreat.

Therefore, recitation of OM MANI PADME HUM is one way to actualize bodhicitta - to transform your mind into bodhicitta and make your meditation on bodhicitta effective.

Generally, according to my experience, in my home of Solu Khumbu in the Himalayas of Nepal, there are people who live their lives chanting OM MANI PADME HUM but have no idea of the three principal aspects of the path - renunciation, bodhicitta and the right view of emptiness - not even the words.

Even though they can't read and don't even know the alphabet, they have great devotion to compassion and bodhicitta and live their lives reciting OM MANI PADME HUM. Such people are warm-hearted, very kind, very compassionate. This is proof from my experience that it has the effect of transforming the mind into a good heart and compassion.

Without bodhicitta, you cannot cause all the happiness for all sentient beings. You cannot do perfect work for all sentient beings, and you cannot achieve the complete qualities of the realizations and cessation, even for yourself.

Thus, everyone is most welcome to join the 100 million OM MANI PADME HUM mantra retreat.

An Explanation of the Mantra of Avalokiteshvara, by Geshe Ngawang Dhargyey

The mantra Om Mani Padme Hum is easy to say yet quite powerful, because it contains the essence of the entire teaching.

When you say the first syllable Om it is blessed to help you achieve perfection in the practice of generosity; Ma helps perfect the practice of pure ethics; and Ni helps achieve perfection in the practice of tolerance and patience; Pe, the fourth syllable, helps to achieve perfection of perseverance; Me helps achieve perfection in the practice of concentration; and the final sixth syllable, Hum, helps achieve perfection in the practice of wisdom.

So in this way recitation of the mantra helps achieve perfection in the six practices from generosity to wisdom.

The path of these six perfections is the path walked by all the Buddhas of the three times. What could then be more meaningful than to say the mantra and accomplish the six perfections?

The six perfections and the four ways of helping sentient beings are the tools employed by Bodhisattvas to achieve the state of enlightenment.

The Buddha himself is quite emphatic about the importance of practicing the six perfections when he says that the six perfections are the mother and the father, they are the two legs, and they are the protectors.

When you say the mantra it helps shut the door of rebirth in the six realms of existence and opens the door to be reborn in the Pureland of the Buddha Amitabha.

Om stops rebirth in the realm of the celestial gods which helps us overcome the suffering of the celestial gods' rebirths in the miserable realms of existence. Ma stops rebirth in the world of demigods which overcomes experience of demigods' suffering of constant strife and conflict with the world of celestial gods. Ni stops rebirth as humans precipitated by actions and delusions. This overcomes the suffering of poverty, the suffering of pain, and all kinds of human miseries.

Humans, like many sentient beings, face many hardships, including the suffering of being born, of sickness of aging and of death. Pe stops rebirth in the preta realm as constantly famished beings and helps overcome their sufferings of constant thirst and hunger. The pretas, or hungry ghosts, suffer excruciating pains of hunger, thirst and fatigue as they travel long distances in search of nourishment. Me helps put an end to rebirth in the world of animals and overcomes their suffering of being unintelligent in some ways, of being unable to express themselves, of being constantly devoured by each other and of being eaten and mercilessly exploited by humans.

One doesn't have to be reborn there to understand the magnitude of suffering in the hell and preta realms. We can well understand the sufferings of the larger life forms of the two lowest realms.

If we are born as animals we will live in constant fear and anxiety. At present we have the choice not to be reborn as animals, which are stupid in that they have no reasoning power to think about what is positive and what is not; about what is dharmic and what is not.

When you say Hum; the sixth syllable of the mantra, this stops rebirth in the hell realms and helps overcome their suffering of heat and cold.

So stopping this rebirth within the six realms of worldly existence finally helps those who recite the mantra Om Mani Pādme Hum to be reborn in the blissful pure lands.

Avalokiteshvara, the Celestial Buddha of compassion, who is the resident Divinity of The Blissful Pure Land has been requested by the presiding Buddha of The Amitabha Pureland; "Initially nurture sentient beings, fulfill their material needs and teach and mature them spiritually; finally bring them to me."

Such are the benefits of saying the easy to say mantra Om Mani Padme Hum.

When you say the mantra it gives you many kinds of spiritual boons of realization.

Om gives you the supreme boon of enlightenment. Ma helps you achieve common boons of extra sensory perception and eight kinds of boons. Ni gives you the power to pacify sickness and calm, conquer and tame spirits and so on. Pe gives you the spiritual boon of increasing one's longevity and

one's merit. Me gives you the boon of being able to have control over humans and over material possessions like food and so on. Hum gives you the boon of spiritual might to overcome enemies and hindrances.

On Monday night I was counting out the various kinds of delusions called the six root delusions. When you say Om it overcomes the root delusion of ignorance and so on. I won't be able to go into that deeply today.

The benefits of the mantra are explained in sutra.

The mantra was originally said by "The Red Buddha". Buddha said that for so long he was unable to find this mantra, and was delighted on hearing this mantra. When the mantra was said by the Buddha the earth shook six times in wonderment.

It is said no one will ever become a Buddha without the guidance given by Manjushri. In the sutra called The Luminous Ornament of Wisdom, Buddha says that all beings who achieve enlightenment must depend on Manjushri. We could say likewise with regard to Avalokiteshvara. That is because you can not be enlightened without wisdom and compassion.

Avalokiteshvara is in fact the collective compassion of all Buddhas, assuming a divine form. You can not be enlightened without developing compassion, therefore you must depend on Avalokiteshvara. Likewise with regard to the Buddha of wisdom; you can not be enlightened without correct wisdom understanding the ultimate nature of reality underlying all things that exist. Because of this Avalokiteshvara and Manjushri are in fact the divine forms of the path of wisdom and method.

On the meaning of: OM MANI PADME HUM

The jewel is in the lotus or praise to the jewel in the lotus

by His Holiness Tenzin Gyatso The Fourteenth Dalai Lama of Tibet

It is very good to recite the mantra OM MANI PADME HUM, but while you are doing it, you should be thinking on its meaning, for the meaning of the six syllables is great and vast.

The first, OM, is composed of three pure letters, A, U, and M. These symbolize the practitioner's impure body, speech, and mind; they also symbolize the pure exalted body, speech and mind of a Buddha.

Can impure body, speech and mind be transformed into pure body, speech and mind, or are they entirely separate?

All Buddhas are cases of beings who were like ourselves and then in dependence on the path became enlightened; Buddhism does not assert that there is anyone who from the beginning is free from faults and possesses all good qualities. The development of pure body, speech, and mind comes from gradually leaving the impure states and their being transformed into the pure.

How is this done?

The path is indicated by the next four syllables. MANI, meaning jewel, symbolises the factor of method - the altruistic intention to become enlightened, compassion, and love.

Just as a jewel is capable of removing poverty, so the altruistic mind of enlightenment is capable of removing the poverty, or difficulties, of cyclic existence and of solitary peace.

Similarly, just as a jewel fulfills the wishes of sentient beings, so the altruistic intention to become enlightened fulfills the wishes of sentient beings.

The two syllables, PADME, meaning lotus, symbolize wisdom. Just as a lotus grows forth from mud but is not sullied by the faults of mud, so wisdom is capable of putting you in a situation of non-contradiction where as there would be contradiction if you did not have wisdom.

There is wisdom realizing impermanence, wisdom realizing that persons are empty of self-sufficient or substantial existence, wisdom that realizes the emptiness of duality (that is to say, of difference of entity between subject and object), and wisdom that realizes the emptiness of inherent existence.

Though there are many different types of wisdom, the main of all these is the wisdom realizing emptiness.

Purity must be achieved by an indivisible unity of method and wisdom, symbolized by the final syllable, HUM, which indicates indivisibility.

According to the sutra system, this indivisibility of method and wisdom refers to one consciousness in which there is a full form of both wisdom affected by method and method affected by wisdom.

In the mantra, or tantra vehicle, it refers to one consciousness in which there is the full form of both wisdom and method as one undifferentiable entity.

In terms of the seed syllables of the five conqueror Buddhas, HUM is the seed syllable of Akshobhya - the immovable, the unfluctuating, that which cannot be disturbed by anything.

Thus the six syllables, OM MANI PADME HUM, mean that in dependence on the practice which is in indivisible union of method and wisdom, you can transform your impure body, speech and mind into the pure body, speech, and mind of a Buddha.

It is said that you should not seek for Buddhahood outside of yourself. The substances for the achievement of Buddhahood are within.

As Maitreya says in his Sublime Continuum of the Great Vehicle, the Uttara Tantra, all beings naturally have the Buddha nature in their own continuum.

We have within us the seed of purity, the essence of a One Gone Thus, the Tathagatagarbha, that is to be transformed and fully developed into Buddhahood.

- From a lecture given by His Holiness The Dalai Lama of Tibet at the Kalmuck Mongolian Buddhist Center, New Jersey.

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