

*The Significance  
and Benefits  
of Six-Syllable  
Mantra Recitation*



**His Eminence  
Drubwang Konchok Norbu Rinpoche**

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Not For Sale

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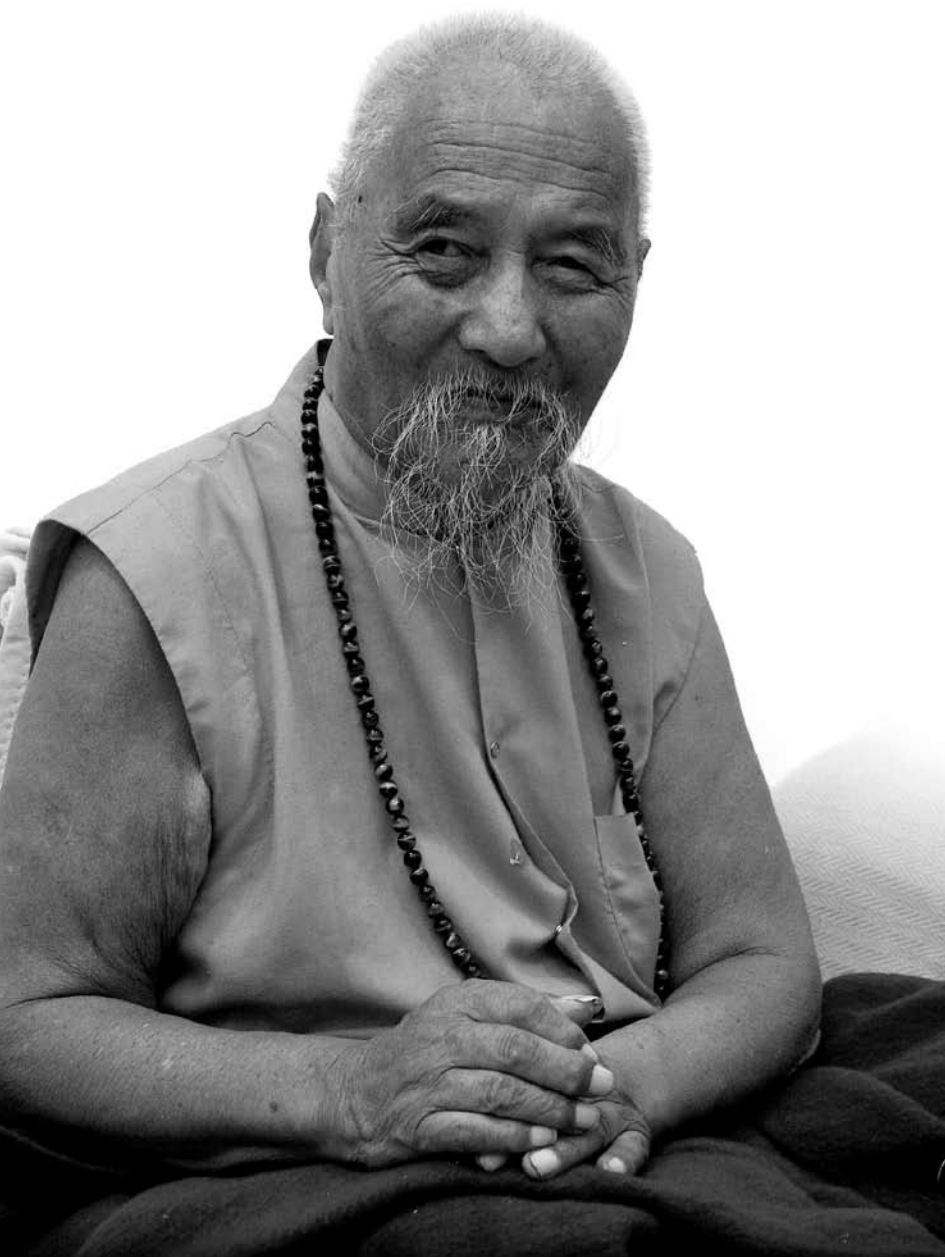
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*About*



**His Eminence  
Drubwang Konchok Norbu Rinpoche**

Praised by His Holiness the 14th Dalai Lama as a very powerful and accomplished practitioner, H.E. Drubwang Rinpoche has over 30 years of meditation retreat experiences. He is an accomplished practitioner with high realisation and a retreat master of Mahamudra. Especially appointed by H.H. the Dalai Lama to propagate the Guanyin Practice to the whole world for the benefit of all mother sentient beings, he has personally completed 12 rounds of 100 million times of the Six-Syllable Mantra. An exponent of the Mind Only school and the Madhyamika school philosophies, he has successfully led numerous 100 Million Mani recitation retreats in Nepal and India. In Singapore, he has led the completion of 100 Million Mani recitation at Kong Meng San Phor Kark See Monastery in 2001 and 2003 to 2005.



His Eminence Drubwang Konchok Norbu Rinpoche



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## THE ORIGIN OF THE SIX-SYLLABLE MANTRA

**OM MANI PADME HUM.** Then the Bhagavan was abiding in the palace monastery of Zetaishel grove, in Shravasti, in the pleasure grove of Anathapindika. He was together with twelve and a half hundred sanghas and many Bodhisattvas. Then to the Bhagavan the Bodhisattva Nivaranavishkambin spoke these words, “Bhagavan the great vidya mantra benefits all the six kinds of beings, removes samsara from the root, completely liberating hell beings, pretas and animals from the lower realms, making human beings experience the taste of Dharma. Since I seek an explanation of omniscient wisdom, how will I attain it? Bhagavan, to the one who tells me the Six-Syllable, filling the world (Jambudvipa) with the



seven precious things, I will offer them. Bhagavan, since I wish to write down the Six-Syllable even if there is no paper, birch bark, writing with pen and ink, using my blood for ink, flaying my skin, I will use it as paper, taking my bones I will use it as pen. Bhagavan for me there is no sadness and fatigue. As for that, it will be the root lama of our father and mother sentient beings.”

Then, the Bhagavan exhorted these words to the Bodhisattva Nivaranavishkambin, “Son of Noble family, for the sake of the vidya mantra of Six-Syllable, in former times, though I paid homage to centillion limitless Tathagatas, I did not hear from these Tathagatas. At that time the Tathagata, Arhat completely enlightened Red Buddha Amitabha, in front of Buddha, because of crying, tears arose in his eyes. From the face of the Tathagata, he exhorted, “Son of Noble family, why are you crying? With tears arising what is the fault?” He asked. “When centillion limitless of Tathagatas paid homage, the Six-Syllable that removes all the sufferings of beings was not given to them.

I ask the Sugata, Knower of the world, Tamer of beings, Steersman, Teacher of gods and humans, the Buddha Bhagavan to explain it,” so he requested. Then by the Buddha Amitabha to the great Bodhisattva Lord Avalokiteshvara, he said these words, “Son of Noble family, as for this vidya mantra of Six-Syllable, these are rare words, vajra words, words of unsurpassable wisdom, words of inexhaustible wisdom, words of the completely pure wisdom of the Tathagata. Son of Noble family this great vidya mantra of Six-Syllable, because it was blessed by me, therefore centillon limitless sentient beings will be completely liberated from samsara, quickly in unsurpassable true complete enlightenment. They will be completely enlightened. Say this vidya mantra of Six-Syllable.” Then to the Bodhisattva, the Noble One, Lord Avalokiteshvara, he taught this vidya mantra of Six-Syllable.

OM MANI PADME HUM.



Then the Buddha Amitabha exhorted the Bodhisattva Nivaranavishkambin, “This vidya mantra OM MANI PADME HUM if some hold it in their bodies, Son of Noble family, as for these bodies, they should be understood as vajra bodies. They should be understood as relic stupas. They should be understood as the wisdom of the Tathagata.

OM MANI PADME HUM. A son or daughter of Noble family if anyone recite this vidya mantra one time, their confidence will become inexhaustible. Their self-reliance wisdom, heap of wisdom will be completely pure. They will possess the great kindness and the Great Compassion. Every day the six perfections will be completely perfected. They will attain the power of a chakravartin. They will become irreversible Bodhisattvas. They will be enlightened with unsurpassable, true, complete enlightenment.

OM MANI PADME HUM, these Six-Syllable when by the hand they have been written on walls and rocks, by the hand when it has been touched and the view have been produced, by these men and

women, boys and girls by merely being seen they will become Bodhisattvas in their next life. Wild animals, birds, horses, cows and such sentient beings by which they are seen, all these will be Bodhisattvas in their next life. They will be without birth, old age, sickness and death, meeting with unpleasantness, free from pain and without suffering. Yoga siddhi will become inconceivable.

Son of Noble family, OM MANI PADME HUM, this vidya mantra of Six-Syllable is the true essence of the Bodhisattva Avalokiteshvara. Saying this vidya mantra of Six-Syllable, make an effort always to recite it. This Six-Syllable possesses merit. At the time of reciting this, Buddha Bhagavans ninety-nine times as many as the atoms of the sand of Ganges River will gather. Son of Noble family, in every one of his hair pores, Tathagatas are abiding there. Son of Noble family, by you getting such a wish-fulfilling gem, you will be attained. By you the seven kinds of shravaka families will be enlightened, that is good. Son of Noble family, that even the limitless creatures living in your belly, having become

irreversible Bodhisattvas, is excellent. Whatever is said they will be given.”

Then the Bhagavan said these words to the Bodhisattva Nivaranavishkambin, “Son of Noble family, as for this vidya mantra of Six-Syllable, OM MANI PADME HUM. It is this for example, though the number of atoms of the earth could be grasped, the merits of reciting this vidya mantra of Six-Syllable one time could not be grasped. Though every drop of the water of the ocean could be counted, the merits of reciting this vidya mantra of Six-Syllable one time could not be counted.

OM MANI PADME HUM, Son of Noble family, it is like this, for example, the house of some person is one hundred pagtse and its height is three hundred pagtse. It is completely filled with mustard seed or sesame grains. It is without even a hole the size of the eye of a needle and at its door a man who does not age and does not die is placed. If in every hundred eons a sesame grain is taken out by him, by the number of these it could go on until the foundation of the house is reached, until it is

exhausted and no more, but the measure of merits of reciting this vidya mantra of Six-Syllable one time could not be grasped.

OM MANI PADME HUM, Son of Noble family, it is like this, for example, by the sentient beings living in the four continents, the barley, wheat, rice, white Chinese beans, Nepalese beans and so forth and little beans and juniper, a plant with very small seeds and so forth, various kinds are planted. By the naga king from time to time, rain falls. After these grains ripen they are reaped and harvested. In the earthly world, having put these to one side, on wagons, people carrying loads, animal loads and basket loads having been brought in these containers, transported by oxen and donkeys, having been thrashed by sticks by people, though every grain of that heap of grain could be counted, the measure of merits of reciting this vidya mantra of Six-Syllable one time could not be grasped.

OM MANI PADME HUM, Son of Noble family, it is like this, for example, flowing in the earthly world are the great rivers Sita, Ganga,

Yamuna, Sindhu Pukcha, Shatadru, Tsendra-garva, Eyravati, Sumkata, Amakala, Kotari. Each river has five hundred tributaries; day and night they flow into the midst of the ocean. Son of Noble family, OM MANI PADME HUM, as for the merits of reciting this vidya mantra one time, they increase even more than that.

OM MANI PADME HUM, Son of Noble family, for example, it is like this. Those of the four-legged family, oxen, donkeys, buffaloes, horses, elephants, dogs, foxes, goats, these four-legged animals and likewise lions, tigers, zebras and so forth, deer, monkeys, rabbits, pigs, mice, these and so forth, every hair could be counted, but OM MANI PADME HUM, the merits of reciting this vidya mantra one time could not be counted.

OM MANI PADME HUM, Son of Noble family, for example it is like this, the king of mountains, the vajra iron mountains in height is one billion ten million fathoms (pagtse jatong). Every face of that mountain is also one billion ten million fathoms (pagtse jatong) and below it is one billion



twenty million fathoms (pagtse jedtri). If there is a person who does not grow old and die and this person, after an eon had passed by, if he wiped it every time with a kashika cloth, one day it would be exhausted, but OM MANI PADME HUM, the measure of merits of reciting this vidya mantra one time could not be counted.

OM MANI PADME HUM, Son of Noble family, it is like this, for example, the midst of the ocean has a depth of one billion sixteen million fathoms. In width to the horse head mountain. From the existing immeasurable, by me a hair tip hundredth part if it is scattered, though I could count every drop, OM MANI PADME HUM, the measure of merits of reciting this vidya mantra one time could not be counted. OM MANI PADME HUM, Son of Noble family, for example, it is like this. Every leaf of a sandalwood tree could be counted but OM MANI PADME HUM, the measure of merits of reciting this vidya mantra one time could not be counted.

OM MANI PADME HUM, Son of Noble family, for example, it is like this. Existing in the four continents the men, women, boys and girls, all these abiding on the seventh bhumi level of a Bodhisattva, the heap of merit of these Bodhisattvas could be counted, but OM MANI PADME HUM, the measure of merits of reciting this vidya mantra one time could not be counted.

OM MANI PADME HUM, Son of Noble family, for example, it is like this. Twelve months, a year, or twelve months with an extra lunar month a complete solar year, the rain falls day and night, every drop could be counted, but OM MANI PADME HUM, the measure of merits of reciting this vidya mantra one time could not be counted.

OM MANI PADME HUM, Son of Noble family, the number of merits and virtues though it need not be expressed, but if there exist centillion limitless Buddhas like me and these for an eon, requisites for life of divine clothing, food and medicines which are efficacious for sickness, the merit of paying them homage with these could

be counted but OM MANI PADME HUM, the measure of merits of reciting this vidya mantra one time could not be counted. That I alone in this world realm exist, what need is there to say that they are inexpressibly countless.”

*Extracted from the book titled MANI KABUM “SECTION 1 - CHAPTER 11, THE SOURCE OF THE SUTRA” translated by H.E Trizin Rinpoche*



## THE REPRESENTATION OF FOUR-ARM CHENREZIG

“As for one face, it is looking at sentient beings with compassion. The four arms performing benefit for sentient beings by the four immeasurables (loving-kindness, compassion, joy and equanimity). As for the two legs, in performing benefit for beings, upaaya and prajna abide in the equality of union. As for the form being white in colour, since he is not covered by the faults of samsara, he is spotlessly pure. As for the right hand holding a crystal mala, samsara is led to enlightenment. As for the left holding a lotus, though in samsara he performs benefits for sentient beings, he is not covered by the faults of samsara. Two hands clasped like a lotus bud at the heart symbolising emptiness and compassion in union and

are inseparable for the equal benefit of all sentient beings. Endowed with precious gems inseparable dharmata like ornament arose. As for his head there being a jewel ornament and on the crown of his head the Buddha Amitabha abiding, he is a holder of the lotus family possessing the good qualities of all the Buddhas. As for the sun and moon seat, by upaaya and prajna he impartially performs benefits for sentient beings.”

*Extracted from the book titled MANI KABUM “ SECTION 6 - CHAPTER 2, THE TRILOGY OF SADHANAS, THE WISH-FULFILLING GREAT COMPASSION” translated by HE Trizin Rinpoche*

“Moreover the white body colour is a symbol of spotless dharmakaya. The one face is a symbol of co-emergent wisdom which is non-dual with oneself. The two hands are a symbol of non-dual upaaya and prajna. The mala in the right hand is a symbol of guiding the six realm beings on the path to enlightenment. The lotus in the left hand symbolises that though he produces the goal of sentient beings, he is not covered by the faults of samsara. The two legs symbolise the non-duality of dharmadhatu and

wisdom. As for sitting on a sun, moon and lotus seat, it symbolizes that for sentient beings his compassion is without bias and partiality like the shining of the sun and moon, and that like a lotus he is not covered by the kleshas and discursive thoughts of samsara. As for the precious jewel ornaments, they symbolize that although he enjoys all desirable qualities, it is without attachment and accords with the style for the benefit of sentient beings”

*Extracted from the book titled MANI KABUM “SECTION 6 – CHAPTER 3, “GREAT COMPASSION WISH-FULFILLING GEM SADHANA PRACTICE, ONE CYCLE” translated by HE Trizin Rinpoche*

## EXPLANATION OF THE SIX-SYLLABLE MANTRA

Closing the doors to the six realms, this mantra frees sentient beings from sufferings to be reborn in Buddha's Pure Land.

**OM** closes the door to the suffering of being reborn in the gods' realm. The suffering of the gods arises from their ability to foresee one's fall from the gods' realm.

*This suffering comes from pride.*

**MA** closes the door to the suffering of being reborn in the warring gods (asuras) realm. The suffering of these asuras is constant fighting.

*This suffering comes from jealousy.*

**NI** closes the door to the suffering of being reborn in the human realm. Humans suffer from birth, sickness, old age, and death.

*This suffering comes from desire.*

**PAD** closes the door to the suffering of being reborn in the animal realm. The suffering of animals is stupidity, preying upon one another, being killed by men for meat, skin, etc. And being beasts of burden.

*This suffering comes from ignorance.*

**ME** closes the door to the suffering of being reborn in the hungry ghosts' realm. The suffering of hungry ghosts is hunger and thirst.

*This suffering comes from greed.*

**HUM** closes the door to the suffering of being reborn in the hell realm. The suffering of the hell is heat and cold.

*This suffering comes from anger or hatred.*





## PREFACE

These teachings were given by His Eminence Drubwang Konchok Norbu Rinpoche of the Drikung Kagyu Lineage, during a **100 Million Mani Recitation Retreat** conducted at Kong Meng San Phor Kark See Monastery over Christmas 2004 to the New Year of 2005.

They explain the benefits and importance of doing the Mani recitation for the benefit of all sentient beings and oneself, and the mental state in which the recitation is to be conducted.

By the virtue of the publication of this book, may the defilements and obscurations in the minds

of all mother sentient beings be purified. May all progress well on the path of the Dharma, and meet the Buddha within!

*May all sentient beings have happiness and its causes.*

*May all sentient beings be free from suffering and its causes.*

*May all sentient beings never be separated from sorrowless bliss.*

*May all sentient beings abide in equanimity free of bias, attachment and anger, and share with others compassion.*

*-Mindfulness is the Method, Compassion is the Expression, and  
Wisdom is the Essence-*

*Day 1*

## The Benefits of Reciting the Six-Syllable Mantra

Everyone has assembled here in order to recite the six-syllable mantra. It is indeed the best way to make our human lives meaningful. In this world, the six-syllable mantra is the most suitable practice for ordinary people like ourselves. Lord Buddha has taught many different kinds of Dharma teachings, and if all those teachings are summarised in a nutshell, it is the six-syllable mantra. There can be no Dharma practice more profound than this mantra. Reciting the six-syllable mantra is extremely beneficial and necessary at this point of time. We have taken countless births in samsara, and everytime we are born in samsara, we committed lots of negative karma and we have had many transgressions of precepts and vows. All these downfalls, transgressions and defilements can be purified through the recitation of this mantra.

Not only do we have this precious human life, we also possess the Buddha-nature, which is the potentiality or the seed for attaining complete

enlightenment. Generally speaking, all sentient beings are Buddhas. The only difference between a Buddha and a sentient being is that the Buddha is free from all defilements while the sentient being is not. The moment the defilements are removed from the Buddha-nature of a sentient being, the sentient being becomes a Buddha. It is important to know that all these defilements which have covered our mind are temporary. They can be removed and eliminated through skilful methods such as by reciting the six-syllable mantra. All these defilements that have covered our Buddha-nature have been accumulated from countless lives in samsara. And all these defilements fall into two categories – the defilement of afflictive emotions and the defilement that obstructs one from realising the absolute reality. Both these defilements can be purified and eliminated from its roots through the recitation of the six-syllable mantra.

Everyone of us here has formed this great opportunity to recite this mantra. We must appreciate that we have formed this great opportunity through our good karma and great aspirations in the past.

Each mantra that we are going to recite here will be more precious than all the wealth of the entire world, because at the end of our lives, none of that wealth can be taken with us to our next birth, but each of the mantra that we are going to recite here can be “taken” with us, even after this life. If we do not recite the six-syllable mantra, and we do not do any Dharma practice or any mental transformation, then at the end of this life, we have to go empty-handed.

I’m sure everyone of us who is here has come with devotion and faith in the Dharma. And through such devotion and faith, the power and benefit of the recitation will be extremely great. With this recitation, we can truly benefit from the teachings of the Buddha, and benefit all mother sentient beings. The six-syllable mantra actually represents our Buddha-nature. In other words, the six-syllable mantra is our own enlightened nature in the form of mantra. The six-syllable mantra also represents the three bodies or the three ‘kayas’ – *Dharmakaya*\*, *Sambhogakaya*\* and *Nirmanakaya*\*.

When we do the recitation, we should not miss any word of the mantra, we should pronounce each word very clearly and completely from OM to HUM in a pleasant melody. During the recitation, we should constantly feel that we are doing the recitation in order to purify the karmic defilements, the negative karmas and the afflictive emotions of all mother sentient beings. We should again and again make supplications within our mind and say: “May all mother sentient beings attain Enlightenment. May all mother sentient beings get the opportunity to meet the Buddha within themselves.”

During the recitation, we should also keep our body, speech and mind absolutely pure by getting rid of non-virtuous deeds that we usually commit. We should try to spend the few days in this retreat like a monk in a monastery. In this way, when we do the recitation with virtuous body, speech and mind, and pure aspiration for the benefit of all mother

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\* *Dharmakaya* : The Body of ultimate reality which is the absolute emptiness aspect of all Buddhas.

\* *Sambhogakaya* : The Bliss Body of a Buddha.

\* *Nirmanakaya* : The Manifestation Body of a Buddha.

sentient beings, then truly there will be no practice better than the recitation of this mantra. During this retreat, if we can, we should also at all times refrain from eating meat, consuming alcohol or smoking. We should try and maintain a pure body, speech and mind. And with that kind of body, speech and mind, whatever practice we do will be more powerful and meaningful. Thus, when we do the recitation, there is a great power to it which will bring happiness and peace to all sentient beings.

I personally have received some kind of a prediction or prophecy from the three 'kayas' to benefit sentient beings by expounding the powerful benefits of the six-syllable mantra. Because of that, I have been promoting the recitation of the six-syllable mantra everywhere. I would like to reiterate that all the defilements, all the negative karma that we have been accumulating, can be purified and dispelled from our mind because they are temporary. It is very important to know that the recitation of the six-syllable mantra is the antidote to these temporary defilements. The benefits of reciting the six-syllable mantra are so immense that they are immeasurable.



Hence during the recitation of the mantra, you should constantly supplicate within your mind: “May all the defilements in the minds of all sentient beings and myself be purified. May all of us get the opportunities to meet the Buddha within face to face. May all sentient beings and myself take birth in the land of bliss, in Western Paradise – the land of Amitabha Buddha, after death, and from there may all of us attain complete Enlightenment.” In this way, you can benefit yourself as well as others.

The six-syllable mantra which we called “mani” is the most suitable Dharma practice that ordinary people like ourselves can have. Through this skilful way of practice, we have the way to become enlightened, we have the way to purify our minds. If we don’t attempt to expel the defilements and negative karma from our minds and practise in this way, then we will always remain as ordinary sentient beings.

You should recite the mantra at all times, even when you are walking and sitting, and not just at the shrine. You should recite the mantra whenever

you can, and as often as you can. If you recite OM MANI PADME HUM, you will meet the Buddha within.

My health hasn't been good for the past few months. Even then, I have decided to come here to lead this retreat. Because I thought if I do not come and lead this retreat, it would be like giving up on sentient beings and if I do that, the Buddhas and Bodhisattvas will not be pleased. Thus, despite my poor health, I am here.

*Day 2*

## Creating the Cause for Our Liberation

Each person who participates in this retreat will have the benefit of having recited 100 million mani mantras. This means each participant achieves the merit and benefit of having recited the mantra for 100 million times. Therefore, everyone should try to attend all sessions, and not miss any of them. If you miss a session, you won't have the benefit and accomplish the merit of having accumulated the mantra for 100 million times. It is a great opportunity to accumulate such extensive merits because individually, it is almost impossible to recite the mantra 100 million times. We should understand this and try to have the courage and the perseverance to attend the sessions regularly.

Attending the sessions to do the recitation is beneficial to us not just in this lifetime but in all lifetimes to come. Reciting the mantra is beneficial for the liberation of all mother sentient beings from the lower realms of existences – animals, hungry ghosts, hells. Through such recitation, it is possible for us to attain liberation from samsara. It

is said in the text, whether one is liberated or not is completely dependent on oneself. It means if we want to attain liberation, we have to create the cause which brings about liberation, and the cause is, as just explained, reciting the mantra out of great intention, loving-kindness and compassion. If we truly realise the nature of our mind, then in itself, we see the Buddha. If we recite the mantra and free that Buddha-nature from the defilements, then that is called attaining Enlightenment.

The three 'kayas' are spontaneously accomplished when the defilements are removed from the mind because the three 'kayas' have primordially been the nature of our minds. During the recitation, we should try to keep our mind free from afflictive emotions like attachment, anger, ignorance, pride and jealousy, and the three poisonous thoughts of attachment, anger and ignorance. When we free our mind from these poisonous thoughts, our mind becomes absolutely pure. With that pure mind, we will also have pure speech and pure body, for we would abstain from the non-virtuous deeds from our speech and body. If we recite the mantra with

such discipline, the power of the recitation will be tremendous, and our precious human life becomes absolutely meaningful.

On the other hand, if the recitation is not done properly, it won't bring much benefit. During the recitation, all words of the mantra should be clearly enunciated. From time to time during the recitation, always make supplications silently, that all the negative karma, non-virtuous deeds and defilements we have committed so far are totally dispelled and purified. It is very important to know that our Buddha-nature is temporarily obscured by discursive thoughts and defilements. Hence, during the recitation, we should pray that these obscurations be removed from the mind. In brief, we have to continually make supplications during our recitation, so that all the obscurations we have accumulated since beginningless lives be purified.

During the recitation, we should regard all sentient beings as our own mother and recite the mantra out of the wish for their defilements to be purified and eradicated from the root. We should,

thus, dedicate the merits of our recitation in this way. Through the power of our dedication, those defilements can be purified and eliminated from the root. When the minds of sentient beings are free from defilements, they manifest as enlightened beings. Hence, if you have pure motivation and dedicate your practice for the benefit of all mother sentient beings, then that is a very extraordinary and perfect kind of practice.

The six-syllable mantra is the core essence of an entire range of Buddhadharma, and it's a practice very suitable for samsaric beings like ourselves. This practice can purify all karma and we can achieve the results at the moment of our death. If practised well, one can see the benefits even before death. However, to achieve that, one has to always recite the mantra with a very pure heart and dedicated mind – one that is always mindful and free from non-virtuous discursive thoughts.

## Dedication Crucial For the Benefit of All Beings

When you recite the six-syllable mantra, it is very important to have a very pure state of mind. During the recitation, your mind should not be disturbed by discursive thoughts. If you do your recitation when your mind is occupied by different kinds of thoughts, your recitation is not very meaningful. Therefore, you should always be mindful of your body, speech and mind when you do your recitation. You should keep it absolutely pure by getting rid of non-virtuous deeds.

When you do the recitation, you should repeatedly make supplications so that the obscurations, defilements, non-virtuous deeds and downfalls of yourself and others can be purified through the recitation.

Now, to have achieved such a precious human life gives us a rare opportunity to practise the Dharma. And this may be the only opportunity



in which we can make the attempt to meet the Buddha within ourselves face-to-face.

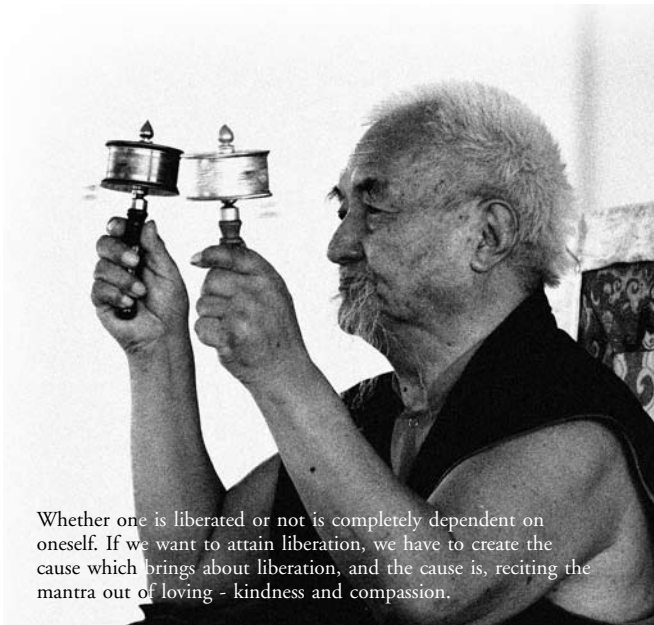
The six-syllable mantra should be viewed as the Buddha Himself in the form of mantra. Getting the opportunity to recite this mantra is extremely fortunate. If you do the recitation with pure motivation, great supplication and all-embracing love and affection for all sentient beings, then your effort can truly benefit the flourishing of the Buddha's teachings, all mother sentient beings, and yourself in this life and all the lives to come.

The six-syllable mantra is the essence of the entire teachings of the Buddha and its recitation is an extremely powerful antidote that can help us remove all the defilements in our mind.

When you do the recitation, you should dedicate the practice for the benefit of all mother sentient beings in the six realms. In other words, dedicate to all sentient beings in the infinity of space who have been our parents in our former lives. I always pray to the three 'kayas' and all the former great

victorious masters for your purification, that your practice of the mantra recitation can truly remove the obscurations from your mind.

If my prayer is supported by your effort, your great motivation and mindfulness, then truly this mantra recitation retreat will become very, very meaningful.



Whether one is liberated or not is completely dependent on oneself. If we want to attain liberation, we have to create the cause which brings about liberation, and the cause is, reciting the mantra out of loving - kindness and compassion.

*Day 3*

## Reciting the Mani Mantra to Realise the Three Kayas' Nature

The three 'kayas' are the various personifications of the Buddha. For instance, Amitabha Buddha is the *Dharmakaya*, Avalokiteshvara Bodhisattva is the *Sambhogakaya* and Guru Padmasambhava is the *Nirmanakaya*. And these three 'kayas' are not foreign to ourselves. In fact, the true nature of our mind has these three 'kayas' within it. We are reciting the six-syllable mantra to get rid of all the temporary defilements, so that we can realise the three kayas' nature of our mind. In order to do so, we need to keep our body, speech and mind absolutely pure by not performing non-virtuous deeds with our body, speech and mind. The mantra should also be recited clearly word for word, and you should make great aspirations when you do the recitation, so that you can purify your obscurations and defilements of yourself and other sentient beings and attain the state of three 'kayas'.

If you recite in this manner, then your efforts can truly benefit the Buddhadharma and all sentient

beings in achieving the true path in this life and in all lives to come, thereby attaining Enlightenment ultimately.

Non-virtuous deeds are meaningless and bring only suffering to one. Therefore, you should at all times avoid committing non-virtuous deeds. Try to make great aspirations during your recitation to purify your body, speech and mind.

## What Makes One a Buddhist

We are all followers of the Buddhadharma. That's why we are called Buddhists. What makes us Buddhist is our practice of taking refuge in the Buddha, Dharma and Sangha. On top of that, we also generate the awakened mind of *Bodhicitta*\*. When we take refuge in the Triple Gem and generate *Bodhicitta*, we are actually making a kind of resolution to get rid all non-virtuous deeds, and to pursue all virtuous ones. However, in order to do so, we need to first understand what are virtuous

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\* *Bodhicitta* : The aspiration to help all beings attain True Happiness by becoming Buddhas, by being Bodhisattvas.

deeds and what are non-virtuous deeds. We need to eradicate all non-virtuous deeds as they are the causes of all suffering and we need to pursue virtuous deeds as they are the causes of happiness.

All sentient beings, including the tiniest insects, have been our parents. And as our parents, there is no distinction between all sentient beings and our present father and mother. One should not have any doubt about that.

When you do the recitation, you should try to have devotion and a good intention. If you recite with this kind of devotion and motivation, you can truly attain Enlightenment. What have kept you as sentient being, stopping you from attaining Enlightenment is your negative karma and afflictive emotions. Therefore, to gain Enlightenment, you have to rid yourself of your afflictive emotions which cause all non-virtuous deeds. To eliminate afflictive emotions and bad karma, we need to rely on the teachings of the Buddha. And the core essence of the entire teachings of the Buddha is the six-syllable mantra. As practitioners of this precious Dharma, we

need to eradicate all non-virtuous deeds in general, particularly the consumption of meat, as it has the heaviest negative karma. This is because all the living beings that we eat are actually our own parents who have been very kind to us in many lifetimes. Eating meat is a non-virtuous act with such heavy misgivings that the Buddha Himself also mentioned that consuming the meat of other sentient beings who have been our parents one lifetime or another is the gravest and most heinous deed to commit.

Over the past few years, we have had the great opportunity to recite the six-syllable mantra in a retreat. You should realise that this opportunity has come to you as a result of your good karma in the past. You should consider yourself very fortunate to have this opportunity. Not only during a retreat, but at all times, you should make the best efforts to accumulate virtuous deeds and refrain from committing non-virtuous ones. And if you can refrain from eating meat at all, that is the most perfect way of not committing non-virtuous deeds. Even if you are not able to give up meat permanently, try to avoid meat consumption during special days

of the month, such as the full moon days on the 8<sup>th</sup> and 10<sup>th</sup> etc, according to the Tibetan calendar.

The human life is extremely precious and is only achieved once in a long while. Thus, it is extremely important that you do not waste this precious human life. Make it as meaningful as possible by following the Dharma and by not committing non-virtuous deeds. Once again, I would like to beseech you to avoid eating meat, as there can be no negative karma heavier than that, for the meat we eat comes from our parents. This is what the Buddha taught and this is what you should remember at all times.

You should also dedicate the merits of your practice for the benefit of all mother sentient beings, even to the tiniest insects, so that they can be freed from the obscurations in their minds and attain complete Enlightenment.



*Day 4*

## Reciting the Mani Mantra to Free All Mother Sentient Beings from Suffering

Everyone in the retreat should recite the mantra with a very pure and perfect motivation, which is generally to benefit the flourishing of the Buddha's teachings and all mother sentient beings. You can also recite the six-syllable mantra in order to free all mother sentient beings from suffering such as the suffering of sickness etc.

By making supplications to the three 'kayas' when you recite the six-syllable mantra, it can truly dispel all the obscurations in your mind, such as the obscurations of attachment, anger, ignorance, pride, jealousy etc. During the recitation, you can pray that the obscurations in the minds of all sentient beings be dispelled. However, just purifying your defilements and obscurations is not enough. They should be eliminated from the root. When the obscurations are totally removed from the mind, that very moment one becomes a Buddha, an Enlightened being.

It is very fortunate that you have such a great opportunity to recite the mantra to benefit other living beings, in this age of degeneration. When you have such a precious opportunity because of your good karma and great merits in the past, do not waste it. Try to utilise this opportunity for the benefit of others and yourself.

If you recite the mantra with a very pure state of mind, you can benefit even those sentient beings who have not encountered the Dharma and have no knowledge of the Dharma. Over and over again, you should pray that your efforts can bring tremendous benefits to the infinite number of mother sentient beings living in the six realms of samsara. You should pray for the total elimination of their obscurations and for their enlightenment. In short, it means to do the recitation with all-embracing loving-kindness and compassion for all sentient beings.

## The Mani Mantra is the Buddha in Mantra Form

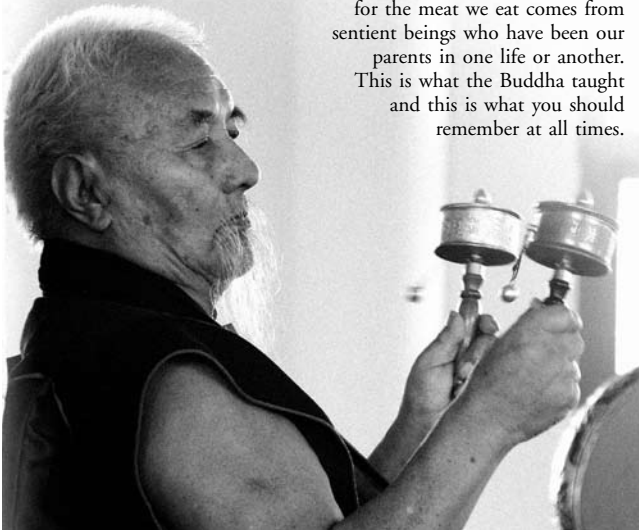
We are all followers of the great vehicle or the Mahayana vehicle and we must recognise that the mani mantra is the Buddha Himself in the form of mantra. Reciting the mantra in a retreat like this is extremely great as each participant receives the merits and benefits as if individually having recited the mantra 100 million times. If you were to recite the mantra alone at home for 100 million times, you will not finish even in one lifetime. Therefore, participating in a retreat like this truly makes your precious human life meaningful. How meaningful it is, you will realise at the time of your death. Mani is the true cause for attaining Enlightenment. Thus, when you have such a precious opportunity and you don't recite the mantra, you are wasting your life meaninglessly. Make sure you do not have many discursive thoughts during the recitation. Rather, make the effort to supplicate at all times for the purification of the defilements, negative karma and obscurations of all sentient beings in the six realms. Wish that all in these realms can be liberated, by

being born in the Western Pureland to finally attain perfect Enlightenment. This should be your constant prayer and motivation when doing the recitation.

Dedicating your merits to all sentient beings is a very powerful way of accumulating merits. It is very beneficial for all sentient beings, especially for the deceased. The benefits of doing dedication are immeasurable. A tsunami hit several countries and thousands of people lost their lives when the Mani retreat is still going on. There is a connection between these people and our practice. Therefore, it is extremely important for us to think of those who lost their lives and dedicate all our merits for their benefit. The consciousnesses of some who passed away are roaming around in this retreat hall. If we dedicate and pray for them, it will help guide them to their next birth. All those who passed away because of this disaster are our own parents. You should pray from your heart that they be born in the Western Pureland and ultimately attain Enlightenment. You should pray so that they can be liberated from the lower realms and from the samsaric states. Pray to Amitabha Buddha, Avalokiteshvara

Bodhisattva, Guru Padmasambhava and all the former enlightened beings, to support you in your dedication prayer to benefit all sentient beings headed by the people who passed away due to the tsunami. Everyone who is here to do such dedication has very good karma and aspirations in the past. Because of that, you are here to do dedication prayer for these people. Doing dedication for these people is extremely powerful in terms of accumulating merits.

Avoid eating meat, as there can be no negative karma heavier than that, for the meat we eat comes from sentient beings who have been our parents in one life or another. This is what the Buddha taught and this is what you should remember at all times.



*Day 5*

## Importance of Reciting the Mani Mantra with a Pure Motivation

Since we are followers of the Buddha, we take refuge in the Triple Gem and generate *Bodhicitta* before we start our Dharma practice. Without taking refuge and generating *Bodhicitta*, there is no way to do any Dharma practice. The mani mantra manifests the Buddha-nature in mantra form. All of us have found this mantra due to the great deeds and aspirations in the past. You should recite this mantra not just for yourself, but for all mother sentient beings living and suffering in the six realms of samsara. Think about the hell, hungry ghost and animal realms. There are countless sentient beings suffering in these realms and their suffering cannot be imagined. You should recite to benefit these sentient beings. And also, during the recitation, you should keep your mind free from attachment and aversion - the wish to defeat your enemies, or to take care of friends and family with attachment. For if you hold such thoughts during the recitation, your practice, instead of bringing you up, may take you down. But if you recite the mantra with a very pure motivation,



compassion and love, it can benefit and help all mother sentient beings rid the obscurations in their minds.

During the recitation, you can ponder the non-virtuous deeds that you have committed so far, such as killing, stealing, sexual misconduct and lying etc, and confess them within your mind. This is the time you can purify your non-virtuous deeds, and if you can't purify them in a retreat like this, where else can you purify them? Therefore, this is a great opportunity and you should be very cautious in your practice and confess all the wrongdoings you have had so far.

All human beings have a lot of negative karma. There isn't one who is absolutely free from negative karma. So of course, each and everyone of us has a lot to confess and purify. During the retreat, always remember to keep your body, speech and mind absolutely pure. And with perfect motivation, confess all your negative karma. In a nutshell, everyone of us should repent for the negative karma and afflictive emotions of not just oneself but all sentient beings.

If you can think in this way, then your efforts will be very beneficial to all.

We are all in samsara, which is like an ocean of suffering. We need to attain liberation from this ocean of suffering. That is the purpose of doing this recitation – to be free from this ocean of suffering. The root to attaining freedom from suffering is taming your mind. It is the main cause that can bring about liberation, and is the essence of the teachings of the Buddha. I said this repeatedly for three times because if you keep your mind wild and untamed, then no matter how much you try, you are not going to attain liberation. A mind that is untamed is always going to take rebirth in the lower realms, because it is the cause of all afflictions, which in turn is the cause of samsara. To attain liberation, you need the determination to be free from samsara, to renounce. If you don't have the sense of renunciation, then there is no way to attain liberation from samsara. Abandon all non-virtuous deeds of your mind like covetousness, harmful intentions and wrong views. Think about all mother sentient beings and recite for them, so that they can be reborn in Western

Pureland. Free your mind from all discursive thoughts and afflictive emotions, and recite out of loving-kindness, compassion and *Bodhicitta*. If your mind is not tamed, and still you try to practise the Dharma, then it is nothing more than pretending to be a practitioner. Therefore, tame your mind and generate loving-kindness and compassion for all sentient beings. Generate the strong aspiration to bring happiness to all mother sentient beings, to free them from suffering and all causes of suffering. Pray from your heart that all sentient beings attain liberation from the lower realms of samsara. Keep these words in your mind.

It is important to know that the three 'kayas' are one and the same in essence, though different in aspects. These three 'kayas' personify the true nature of your mind. They are not foreign to yourself but different expressions of your own mind, and are spontaneously accomplished primordially, as the nature of your mind. And it is very important to understand, because through the Dharma practice, what one has to realise is that one's mind is the Buddha itself, and the three 'kayas' are manifestations

of that mind. During the recitation, you should think only about the teachings of the Buddha and benefiting other sentient beings. Think about your own death which is waiting for you. If you do this, then you can tame your mind. If you feel very strongly in your mind due to afflictive emotions, and if your mind is very rigid, not tamed or malleable, it is not going to help or benefit you. With a tamed mind, recite the mantras of the three 'kayas' for one round of the mala each and every day.

Perhaps you are bored that I keep stressing the same teachings over and over again. But I truly believe that these teachings will benefit you a lot. I come all the way from Nepal to repeat the same things time and again on what to do and practise, because I'm very sure this will benefit you at the end of your life.

## Taking Refuge and Generating Bodhicitta Before Each Practice

With a very dedicated, perfect and pure motivation, you begin your Dharma practice by taking refuge in the Triple Gem, followed by generating *Bodhicitta* with the below verses:

*May all sentient beings have happiness and its causes.*

*May all sentient beings be free from suffering and its causes.*

*May all sentient beings never be separated from sorrowless bliss.*

*May all sentient beings abide in equanimity free of bias, attachment and anger, and share with others compassion.*

This should be done all the time, before you start your Dharma practice. Being free from bias and attachment means not to take sides. It means not to think in terms of ‘me’ versus ‘others’. If you think in this way, there is attachment to those near and dear to you, and aversion to those who

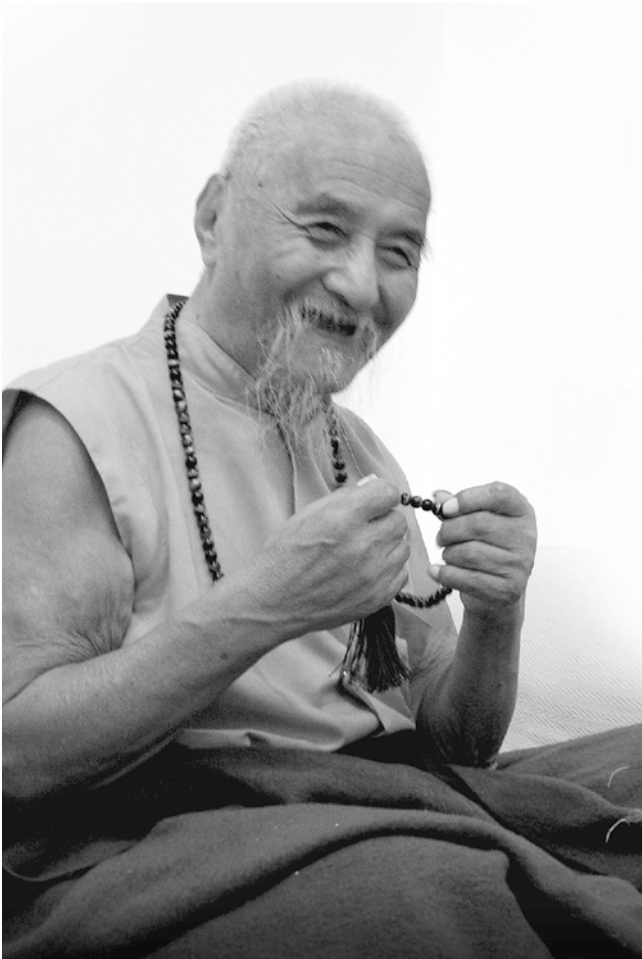
are not. If you such an attitude, you are going to commit non-virtuous deeds out of attachment and aversion, which will destroy the root of your merits. Thus, keep your mind in equanimity, with equal affection, love and consideration for all sentient beings. Because all have been our parents, there is no room for us to be attached or aversed to any. Having no attachment and aversion is the *samaya*\*. And if you don't have this *samaya*, then whatever effort you make is not going to benefit yourself or others. It will be wasted.

It seems to me that there is some sort of attachment and aversion going on, and that must be changed. It is extremely important to change this attitude. This is because everyone here should have the equal right to practise, and to receive blessings. Even for His Holiness the Dalai Lama, there is no distinction between disciples. All disciples can equally approach him and receive teachings and blessings from him.

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\* *Samaya* : The sacramental bond and commitment in the Vajrayana established between the master and the disciples on whom empowerment is conferred. The *samaya* bond also exists between the disciples of the same master and between disciples and their practice.

To attain Enlightenment, we are dependent on other sentient beings. Without helping other sentient beings to attain Enlightenment, there is no way for us as individuals to attain liberation. If we abide by the *samaya*, we will be assisted by the kindness of all former enlightened beings. Coupled with our own practice and aspiration, we can attain enlightenment. In your aspiration prayer, you should include all sentient beings of the six realms by considering them as your own parents. Making such prayers, and keeping the *samaya* is the method for you to purify your own defilements. Most importantly, you must have a pure *samaya*, because all of us who are here are like one family, doing the same practice and listening to the same teachings. So keep this in mind and try to have a very pure *samaya*.



When we take refuge in the Triple Gem and generate *Bodhicitta*, we are actually making a kind of resolution to get rid of all non-virtuous deeds.



*Day 6 @ 7*

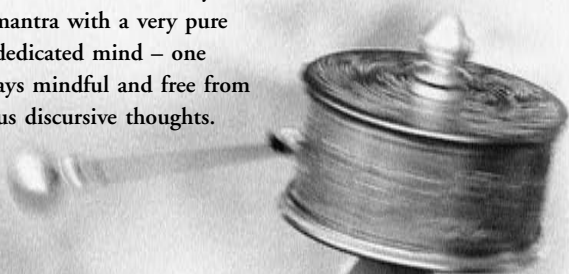
## Be Careful Not to Contaminate Your Recitation

If you recite the mantra with a very pure intention, it is most beneficial to all sentient beings. What you will achieve through the recitation is Buddhahood. Therefore, make the best effort during the retreat to do only virtuous deeds in your body, speech and mind and avoid non-virtuous ones. Your recitation is what you can “take” with you to your next life. Also, be careful and mindful of not allowing afflictive emotions like jealousy etc. from arising. Always maintain a calm and delightful state of mind. Rejoice that you have this great opportunity to recite this mantra. If you harbour negative thoughts when you are reciting, such thoughts can spoil your merits. Hence, keep a pure and perfect state of mind at all times.

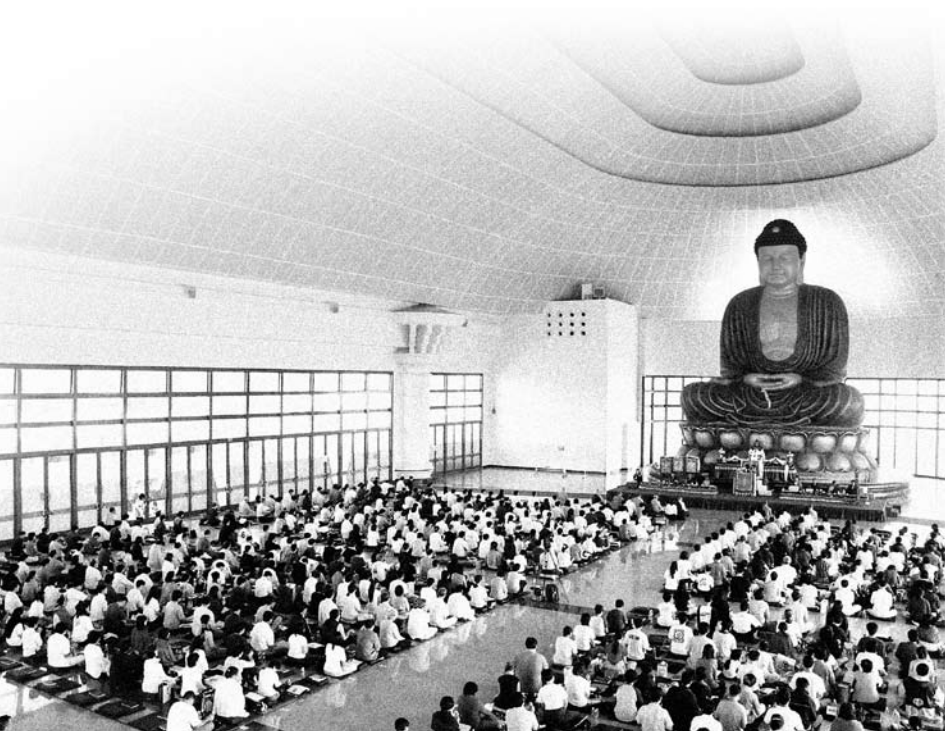
Feel the sense of tremendous joy from having have this great chance to recite the mantra. So recite with happiness and joy, and not with negative thoughts.

Being able to recite the mani mantra is the most difficult opportunity to obtain. Yet you have found such a rare opportunity. As a Buddhist with a precious human life, what you have to achieve ultimately is Buddhahood. The six-syllable mantra can close the doors to the six realms of samsara. If you recite the mani mantra, you can be reborn in the Western Pureland and attain enlightenment. Be careful not to contaminate your recitation.

When you recite the six-syllable mantra, it is very important to have a very pure state of mind. Always recite the mantra with a very pure heart and dedicated mind – one that is always mindful and free from non-virtuous discursive thoughts.



You should recite the mantra at all times,  
even when you are walking and sitting,  
and not just at the shrine. You should recite the mantra  
whenever you can, and as often as you can.  
If you recite OM MANI PADME HUM,  
you will meet the Buddha within.



*Day 8*

## Recite the Mani Mantra at All Times

Today is the last day of the retreat and we are going to complete 100 million of the mani mantra. During this retreat, we have purified our negative karma and made great supplications. And as a result of our efforts, it is raining today. This is an auspicious sign. The recitation should be done not for oneself but for the benefit of all mother sentient beings and the flourishing of the Buddha's teachings. If you do this, your recitation will benefit you in this life and the lives to come.

Recite the mani mantra at all times. Keep praying so that you may attain complete enlightenment. The great benefits and blessings of this retreat are symbolised by this rain, which will bring peace, harmony and happiness everywhere.

Avoid negative deeds and afflictive emotions at all times, and concentrate on the recitation of the mantra. Always clearly differentiate between what is virtuous and what is non-virtuous. Try to cultivate virtuous deeds as much as possible, as they are the

causes of attaining enlightenment. Committing negative deeds will only land you in the lower realms. There is a very strong bond of *samaya* between the people of Singapore and I. Also supplicate to Guru Rinpoche (Padmasambhava) to attain realisations. Everyone here is very fortunate to be blessed with great karma and past aspirations. You have attained the endowment of a precious human body and have very successfully, without any obstacles, almost come to the end of the retreat.

I have always prayed for the benefit of all sentient beings and the spreading of the teachings of the Buddha. I pray that everyone can attain complete enlightenment. Likewise, you should pray in a similar manner. And pray that all your negative karma committed since beginningless lives can be purified, so that you can attain enlightenment.

Remember, the three 'kayas' are one and the same in essence. They are the true nature of our mind. Thus, they are spontaneously and primordially accomplished in our own mind. To realise this, you need to practise the virtuous deeds well, such as the

practice of the six paramitas (or Perfections) – the perfection of generosity, the perfection of morality, the perfection of patience, the perfection of diligent effort, the perfection of meditative concentration, and the perfection of wisdom.

You should also always make the effort to avoid performing negative deeds. Make this effort till the end of your life. If you do so, you will gradually realise the three ‘kayas’ within yourself.

Recite the mantra out of very deep and strong loving-kindness for all sentient beings. Do not harbour negative thoughts of covetousness and the intention to harm others etc, otherwise your recitation will be tainted. If you do the recitation with loving-kindness, compassion and *Bodhicitta*, your recitation can lead you to the realisation of the three ‘kayas’. So bear in mind – recite with all-embracing compassion at all times.



## Regret Can Purify Your Non-Virtuous Deeds

It is an extremely auspicious moment as we have created the cause to attaining ultimate happiness. I'm very happy that so many of you are able to participate in this retreat and recite the mani mantra. Your efforts will definitely benefit all mother sentient beings in the six realms of samsara. All sentient beings are our parents. Therefore, you should always recite the mantra out of loving-kindness and compassion for all mother sentient beings. If you do so, the results of your practice will manifest at the time of your death. Think of all mother sentient beings with compassion and love all the time. And purify your non-virtuous deeds and afflictive emotions out of a sense of regret. If you regret your non-virtuous deeds, they can be purified. When you are doing your dedication prayer, think of all mother sentient beings and dedicate the merits of your practice to their benefit from your heart. I thank you all from the bottom of my heart for attending the retreat. 🙏



100 Million Mani recitation in Singapore at  
Kong Meng San Phor Kark See Monastery from 2001 to 2006.

