

Essential Instruction On The Six Syllable Mantra From The Mani Kabum

OM MANI PADME HUNG To the Great Compassionate One I prostrate. Those which are known as the six syllables are nirmanakaya emanation syllables. Therefore they accomplish and signify an array of meanings and since they are also syllables of enlightened speech, they are meant to be accomplished through recitation.

When *OM MANI PADME HUNG* is applied to the six kayas, *OM* is the dharmakaya. *MA* is the sambhogakaya. *NI* is the nirmanakaya. *PAD* is the svabhavikakaya. *ME* is the kaya of manifest awakening and *HUNG* is the unchanging vajrakaya. It is the six syllables which cause the spontaneously present six kayas to be achieved.

When *OM MANI PADME HUNG* is applied to the six families, *OM* is the Great Compassionate one in whom all families are subsumed. *MA* is Vairochana. *NI* is Vajrasattva. *PAD* is Ratnasambhava. *ME* is Amitabha and *HUNG* is Amoghasiddhi. By reciting the six syllables the six Buddha families are attained.

When *OM MANI PADME HUNG* is applied to the six families of female Buddhas, *OM* is the six syllable goddess in whom all families are subsumed. *MA* is Samantabhadri, the element of space. *NI* is Buddhalochana, the element of earth. *PAD* is Pandaravasini, the element of fire. *ME* is Mamaki, the element of water and *HUNG* is Samayatara, the element of wind. By reciting the six syllables one awakens to the five female Buddhas as the purified nature of the five elements.

When *OM MANI PADME HUNG* is applied to the dakinis, *OM* is Vajrayogini in whom all classes of dakinis are included. *MA* is Buddhadakini, the nature of flesh. *NI* is Vajradakini, the nature of mind. *PAD* is Ratnadakini, the nature of heat. *ME* is Lotusdakini the nature of blood and *HUNG* is Karmadakini the nature of breath. By reciting the six syllables the purified nature of the five inner elements come to be experienced as the blessings of the five dakinis.

When *OM MANI PADME HUNG* is applied to the six perfections, *OM* is the perfection of generosity. *MA* is the perfection of ethical discipline. *NI* is the perfection of patience. *PAD* is the perfection of diligence. *ME* is the perfection of meditative concentration and *HUNG* is the perfection of wisdom. By reciting the six syllables the six perfections are fully perfected.

When *OM MANI PADME HUNG* is applied to conquering the five poisons and six afflicted mind states, *OM* conquers mental darkness. *MA* conquers anger. *NI* conquers conceit. *PAD* conquers desire. *ME* conquers jealousy and *HUNG* conquers all the afflicted mind states altogether. By reciting the six syllables the six afflicted mind states and the five poisons are conquered.

When *OM MANI PADME HUNG* is applied to the five wisdoms, *OM* is the wisdom of the dharmadhatu. *MA* is mirror-like wisdom. *NI* is the wisdom of equanimity. *PAD* is discriminating wisdom. *ME* is the wisdom of persevering in action, and *HUNG* is self-arisen co-emergent wisdom. By reciting the six syllables the self-appearing display of the six wisdoms arises.

When *OM MANI PADME HUNG* is applied to the six immeasurables for benefiting beings, *OM* is immeasurable responsive grace, impartially accomplishing the unparalleled benefit of beings. *MA* is immeasurable love. *NI* is immeasurable compassion. *PAD* is immeasurable joy. *ME* is immeasurable equanimity and *HUNG* is the immeasurable true nature of phenomena. By reciting the six syllables, the benefit of beings is accomplished by way the six immeasurables.

When *OM MANI PADME HUNG* is applied to purifying the abodes of the six realms, *OM* purifies the god realms. *MA* purifies the demigod realms. *NI* purifies the human realms. *PAD* purifies the animal realms. *ME* purifies the hungry ghost realms and *HUNG* purifies the hell realms. By reciting the six syllables the six realms are purified.

When *OM MANI PADME HUNG* is applied to the specific sufferings experienced by beings of the six realms, *OM* purifies the suffering of change and falling to lower states of rebirth experienced by the gods. *MA* purifies the suffering of rivalry and fighting experienced by demigods. *NI* purifies the sufferings of death and transition experienced by humans. *PAD* purifies the suffering of stupidity and dullness experienced by animals. *ME* purifies the suffering of hunger and thirst experienced by hungry ghosts, and *HUNG* purifies the suffering of heat and cold experienced by hell beings. By reciting the six syllables the suffering experienced by beings of the six realms is purified.

When *OM MANI PADME HUNG* is applied to blocking the doors of rebirth to the six classes of beings, *OM* blocks the abyss leading to rebirth as a god. *MA* blocks the abyss leading to rebirth as a demigod. *NI* blocks the abyss leading to rebirth as a human. *PAD* blocks the abyss leading to rebirth as an animal. *ME* blocks the abyss leading to rebirth as a hungry ghost, and *HUNG* blocks the abyss leading to rebirth as a hell being. By reciting the six syllables the abysses leading to the six realms are blocked.

When *OM MANI PADME HUNG* is applied to benefiting beings of the six classes, *OM* clears away the sufferings of the six classes of beings. *MA* generates caring for the six classes of beings like one's own children. *NI* leads the six classes of beings out of samsara. *PE* leads the six classes of beings to states of happiness. *ME* purifies and burns away the karma and obscurations of the six classes of beings, and *HUNG* purifies the six classes of beings' five poisons. By reciting the six syllables the six classes of beings' obscurations are purified and their benefit is achieved.

When *OM MANI PADME HUNG* is applied to the purification of obscurations, *OM* purifies obscurations of body. *MA* purifies obscurations of speech. *NI* purifies obscurations of mind. *PAD* purifies obscurations of afflictive emotions. *ME* purifies obscurations of karmic imprints, and

HUNG purifies cognitive obscurations. By reciting the six syllables total purification of the six types of obscurations is achieved.

When *OM MANI PADME HUNG* is applied to supplication, *OM* supplicates enlightened form. *MA* supplicates enlightened speech. *NI* supplicates enlightened mind. *PAD* supplicates enlightened qualities. *ME* supplicates enlightened activities, and *HUNG* supplicates all five simultaneously—body, speech, mind, qualities, and activities. By reciting the six syllables one supplicates the body, speech, mind, qualities, and activities of the Bliss Gone Ones, and thereby receives their blessings.

When *OM MANI PADME HUNG* is applied to the blessings, *OM* blesses the body with enlightened form. *MA* blesses speech with enlightened speech. *NI* blesses mind with enlightened mind. With *PAD* one is blessed with enlightened qualities. With *ME* the blessings of enlightened activities bring whatever is desired, and with *HUNG* all the blessings are brought forth without hinderance. By reciting the six syllables all the blessings of body, speech, mind, qualities and activities are received.

When *OM MANI PADME HUNG* is applied to the commitments, *OM* protects the commitments of shravakas. *MA* protects the commitments of pratekyabuddhas. *NI* protects the commitments of bodhisattvas. *PAD* protects the commitments of lay practitioners. *ME* protects the temporary commitments, and *HUNG* protects the secret mantra commitments. By reciting the six syllables, one is able to protect all the commitments and prevent them from declining.

When *OM MANI PADME HUNG* is applied to the samayas, *OM* restores the samaya of body. *MA* restores the samaya of speech. *NI* restores the samaya of mind. *PAD* restores the root samayas. *ME* restores the branch samayas, and *HUNG* restores all samayas. By reciting the six syllables any samayas that may have deteriorated are restored.

When *OM MANI PADME HUNG* is applied to the empowerments, *OM* bestows the empowerment of the deity upon the body. *MA* bestows the empowerment of mantra upon speech. *NI* bestows the Dharma empowerment upon the mind. With *PAD* the vase empowerment brings full ripening to the body. With *ME* the speech empowerment brings full ripening to speech, and with *HUNG* the wisdom-awareness empowerment brings full ripening to the mind. In this way by reciting the six syllables the full ripening of body, speech, and mind through the empowerments occurs.

When *OM MANI PADME HUNG* is applied to refuge, with *OM* one takes refuge in the Buddha. With *MA* one takes refuge in the Dharma. With *NI* one takes refuge in the Sangha. With *PAD* one takes refuge in the Lama. With *ME* one takes refuge in the Yidam, and with *HUNG* one takes refuge in the Dakini. By reciting the six syllables protection from samsara and the three lower realms is brought about through the taking of refuge.

When *OM MANI PADME HUNG* is applied to generating bodhicitta, *OM* generates aspiration bodhicitta. *MA* generates application bodhicitta. *NI* generates non-dual bodhicitta. *PAD* generates bodhicitta of the innate nature. *ME* generates primordial awareness bodhicitta, and *HUNG* generates ultimate bodhicitta. By reciting the six syllables supreme bodhicitta is generated.

When *OM MANI PADME HUNG* is applied to the aspects of the true nature of phenomena, *OM* is the self-cognizant primordial awareness aspect of the true nature of phenomena. *MA* is the self-arisen essence aspect of the true nature of phenomena. *NI* is the self-reversing of samsara aspect of the true nature of phenomena. *PAD* is the non-duality of space and primordial awareness aspect of the true nature of phenomena. *ME* is the exhaustion of discursive thoughts and karmic imprints into the expanse aspect of the true nature of phenomena, and *HUNG* is the changeless enlightened mind aspect of the true nature of phenomena. By reciting the six syllables, the aspects of the true nature of phenomena are realized as they are.

When *OM MANI PADME HUNG* is applied to the crucial points, *OM* is the crucial point of the unelaborated ground. *MA* is the crucial point of not straying from the path. *NI* is the crucial point of reversing afflictions into primordial awareness. *PAD* is the crucial point of the true nature of phenomena as non-dual skillful means and wisdom. *ME* is the crucial point of self-arising primordial awareness burning away discursive thoughts, and *HUNG* is the crucial point of awareness being brought under one's power as the self-arising true nature of phenomena. By reciting the six syllables all crucial points of the true nature of phenomena are understood.

When *OM MANI PADME HUNG* is applied to the meaning of view and meditation, *OM* is the view of pure objects apprehended by the six collections of consciousness. *MA* is meditation as the pure uncontrived apprehending mind. *NI* is incongruous conduct becoming self-evident on its own. *PAD* is the non-dual fruition as self-arising dharmakaya. *ME* is the faultless samaya as the self-purification of karmic imprints. *HUNG* is everything, self-arising and dissolving back into intrinsic awareness. The view, meditation, conduct, and fruition all come about through recitation of the six syllables.

When *OM MANI PADME HUNG* is applied to view and meditation, *OM* is the syllable of self-arising awareness; cutting the root of the five poisons with the five wisdoms, it is inscribed within great emptiness, the fundamental space of phenomena. *MA* is the syllable of the unceasing display, it is the source of all phenomena. *NI* is the syllable of self-reversing primordial awareness, it reverses samsara into nirvana. *PAD* is the syllable of non-dual primordial awareness, the expanse of method and wisdom, which cuts through all concepts of dualistic appearances. *ME* is the syllable of intrinsic awareness becoming clear on its own, clearing away all imprints of mental dullness, and burning up all conceptualization. *HUNG* is the syllable that overpowers all, causing conceptual thoughts to be overpowered by non-conceptual primordial wisdom. Reciting the six syllables causes the meaning of all phenomena to become clear.

When *OM MANI PADME HUNG* is applied to the true nature of phenomena's innate mode of being, *OM* is endowed with the five kayas and the five wisdoms. *MA* is all-pervading compassion. *NI* is the uncontrived true nature of phenomena. *PAD* is awareness unstained by any faults. *ME* is the empty clarity of the true nature of phenomena, and *HUNG* is the changeless true nature of phenomena magnetizing the three realms.

When *OM MANI PADME HUNG* is applied to the ways in which the true nature of phenomena manifests, *OM* is the five kayas manifesting from the expanse. *MA* is compassion manifesting with equality. *NI* is primordial awareness manifesting in its own clarity. *PAD* is compassion manifesting as emanations. *ME* is compassion manifesting in its own clarity, and *HUNG* is the manifestation of self-arising primordial awareness and compassion. By reciting the six syllables all aspects of the true nature of phenomena are accomplished.

When *OM MANI PADME HUNG* is applied to the crucial points of the true nature of phenomena, *OM* is the crucial point of self-arising primordial awareness shining forth on its own. *MA* is the crucial point of the basic space of phenomena pervading everywhere. *NI* is the crucial point of the true nature of phenomena being unborn. *PAD* is the crucial point of the true nature of phenomena's complete purity. *ME* is the crucial point of thoroughly burning away obscurations, and *HUNG* is the crucial point of stabilizing the changeless vajra body. By reciting the six syllables all the crucial points of awareness become clear.

When *OM MANI PADME HUNG* is applied to the outer elements, *OM* gathers the five vibrant energies of the elements. *MA* opens the doorway of space. *NI* activates the collectedness and stability of earth. *PAD* activates the augmentation and burning of fire. *ME* activates the wetness and cohesion of water, and *HUNG* activates the lightness and motion of wind.

When *OM MANI PADME HUNG* is applied to the inner elements, *OM* is the vibrant energy of all five elements of the earth combined. *MA* opens the doorway of space-[like] mind. *NI* activates the development and growth of flesh and bones. *PAD* activates, heat, warmth, and burning. *ME* causes the blood to become clear and aqueous. *HUNG* causes equilibrium in the breath and supports the physical body.

When *OM MANI PADME HUNG* is applied to the secret elements, *OM* is the self-luminosity of mind's true nature arising as the total perfection of everything. *MA* is space, luminosity endowed with vivid clarity. *NI* is earth, awareness without concepts. *PAD* is the fire of self-arising mindfulness. *ME* is water, bliss-filled and joyful affection, and *HUNG* is wind, self-arising dynamism and movement.

When *OM MANI PADME HUNG* is applied to the ultimate true nature of phenomena, *OM* is the true nature of phenomena free from fabrication. *MA* is the true nature of phenomena arising on its own. *NI* is the self-luminosity of the true nature of phenomena. *PAD* is the luminous immaculacy of the true nature of phenomena. *ME* is the emptiness and clarity of the true nature of phenomena, and *HUNG* is the original purity of the true nature of phenomena.

When *OM MANI PADME HUNG* is applied to the signs which demonstrate that the true nature of mind is free from elaboration. *OM* is the true nature of mind without fabrication. *MA* is the self-arising of the true nature of mind. *NI* is the self-luminosity of the true nature of mind. *PAD* is the luminous immaculacy of the true nature of mind. *ME* is the emptiness and clarity of the true nature of mind, and *HUNG* is the original purity of the true nature of mind.

When *OM MANI PADME HUNG* is applied to the symbolic examples, *OM* is a jewel of all wants and needs. *MA* is a mother giving birth. *NI* is reversing ignorance by turning away from [mistaken] paths. *PE* is the action of cutting—cutting through the five poisons. *ME* is the action of burning—burning away all traces of discursive thought, and *HUNG* subdues negativity with the nature of wrath.

When *OM MANI PADME HUNG* is applied to protection, *OM* withstands the harmful forces of gods. *MA* withstands the harmful forces of fire. *NI* withstands the harmful forces of gyalgong spirits. *PAD* withstands the harmful forces of earth lords. *ME* withstands the harmful forces of maras and the Lord of Death. *HUNG* withstands the harmful forces of planets and yakshas. Reciting the six syllables is the best protection against powerful gods and demons and all who are cruel and vicious.

When *OM MANI PADME HUNG* is applied to expelling illness, *OM* expels combination disorder illnesses. *MA* expels heat related illnesses. *NI* expels wind related illnesses. *PAD* expels phlegm related illnesses. *ME* expels cold related illnesses, and *HUNG* expels bile related illnesses. By reciting the six syllables all illnesses are cleared away.

The innermost heart essence of the the Great Compassionate One, the six syllables *OM MANI PADME HUNG* are vajra sound. Six by six equals thirty-six points of essential instruction which are suitable to apply in any situation. They are syllables of nirmanakaya emanation that radiate peerless qualities. When extended out they can be elaborated into six by six equaling thirty-six. When condensed they can be subsumed into the six syllables of self-manifesting compassion.

The Dharma King Songsten Gampo, an emanation of the Great Compassionate One himself, composed this in Tibet after having seen a vision of the Great Compassionate One face to face.

Translated into English by Virginia Blum © 2017.