Om mani padme hum

The mantra in Tibetan with the six syllables colored

<table>
<thead>
<tr>
<th>Chinese name</th>
<th>Chinese</th>
<th>善嘛呢叭咪吽</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transcriptions</td>
<td></td>
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</tr>
<tr>
<td>Standard Mandarin</td>
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<tr>
<td>Hanyu Pinyin</td>
<td>Ǎn máṇi bāmī hōng</td>
<td></td>
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Karandavyuha Sutra name

<table>
<thead>
<tr>
<th>Chinese name</th>
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</tr>
<tr>
<td>Pinyin</td>
<td>hōng</td>
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</tbody>
</table>

Tibetan name

<table>
<thead>
<tr>
<th>Tibetan name</th>
<th>ཨ་མ་蕤་པེ་ཱྃ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transcriptions</td>
<td></td>
</tr>
<tr>
<td>Wylie</td>
<td>oM ma Ni pa d+me hU-M</td>
</tr>
</tbody>
</table>

Vietnamese name

<table>
<thead>
<tr>
<th>Vietnamese name</th>
<th>Um ma ni bát ni hóng</th>
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<tbody>
<tr>
<td>An ma ni bát mê hōng</td>
<td></td>
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</tbody>
</table>

Thai name

<table>
<thead>
<tr>
<th>Thai</th>
<th>โอม แม่นิ ปทฺเม หูม</th>
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</thead>
</table>

Korean name

| Hangul                        | 옴 마니 반메 홀  
|                               | 옴 마니 파드메 홀 |

Transliterations

In English, the mantra is variously transliterated, depending on the schools of Buddhism as well as individual teachers.

Most authorities consider matipadme to be one compound word rather than two simple words.\(^4\) Sanskrit writing does not have capital letters and this means that capitalisation of transliterated mantras varies from all caps, to initial caps, to no caps. The all-caps rendering is typical of older scholarly works, and Tibetan Sadhana texts.
Mantras may be interpreted by practitioners in many ways, or even as mere sequences of sound whose effects lie beyond strict meaning.

The middle part of the mantra, *matipadme*, is often interpreted as "jewel in the lotus," Sanskrit *mati* "jewel, gem, cintamani" and the locative of *padma* "lotus," but according to Donald Lopez it is much more likely that *matipadme* is in fact a vocative, not a locative, addressing a bodhisattva called *matipadma*, "Jewel-Lotus" - an alternate epithet of the bodhisattva Avalokitesvara. It is preceded by the *om* syllable and followed by the *hūṃ* syllable, both interjections without linguistic meaning.

Lopez also notes that the majority of Tibetan Buddhist texts have regarded the translation of the mantra as secondary, focusing instead on the correspondence of the six syllables of the mantra to various other groupings of six in the Buddhist tradition. For example, in the Chenrezig Sadhana, Tsangsar Tulku Rinpoche expands upon the mantra's meaning, taking its six syllables to represent the purification of the six realms of existence.
The largest mantra inscription in the world is located on Dogee Mountain in Kyzyl, Russia[^9].

The diagram shows "om mani padme hūṃ hṛīḥḥ".

<table>
<thead>
<tr>
<th>Syllable</th>
<th>Six Pāramitās</th>
<th>Purifies</th>
<th>Samsaric realm</th>
<th>Colors</th>
<th>Symbol of the Deity</th>
<th>(Wish them) To be born in</th>
</tr>
</thead>
<tbody>
<tr>
<td>Om</td>
<td>Generosity</td>
<td>Pride / Ego</td>
<td>Devas</td>
<td>White</td>
<td>Wisdom</td>
<td>Perfect Realm of Potala</td>
</tr>
<tr>
<td>Ma</td>
<td>Ethics</td>
<td>Jealousy / Lust for</td>
<td>Asuras</td>
<td>Green</td>
<td>Compassion</td>
<td>Perfect Realm of Potala</td>
</tr>
<tr>
<td>Ni</td>
<td>Patience</td>
<td>Passion / desire</td>
<td>Humans</td>
<td>Yellow</td>
<td>Body, speech, mind quality and activity</td>
<td>Dewachen</td>
</tr>
<tr>
<td>Pad</td>
<td>Diligence</td>
<td>Ignorance / prejudice</td>
<td>Animals</td>
<td>Blue</td>
<td>Equanimity</td>
<td>the presence of Protector (Chenrezig)</td>
</tr>
<tr>
<td>Me</td>
<td>Renunciation</td>
<td>Greed / possessiveness</td>
<td>Pretas</td>
<td>Red</td>
<td>Bliss</td>
<td>Perfect Realm of Potala</td>
</tr>
<tr>
<td>Hum</td>
<td>Wisdom</td>
<td>Aggression / hatred</td>
<td>Naraka</td>
<td>Black</td>
<td>Quality of Compassion</td>
<td>the presence of the Lotus Throne (of Chenrezig)</td>
</tr>
</tbody>
</table>
The first known description of the mantra appears in the Karandavyuha Sutra (Chinese: 佛 說 大 乘 莊 嚴 寶 王 經 [Taisho Tripitaka 1050];[9] English: Buddha speaks Mahayana Sublime Treasure King Sutra), which is part of certain Mahayana canons such as the Tibetan. In this sutra, Shakyamuni Buddha states, "This is the most beneficial mantra. Even I made this aspiration to all the million Buddhas and subsequently received this teaching from Buddha Amitabha."[10]

The Karandavyuha Sutra was published in the 11th century, where it appears in the Chinese Buddhist canon.[9] Some Buddhist scholars, however, argue that the mantra as practiced in Tibetan Buddhism was based on the Sadhanamala, a collection of sadhana published in the 12th century.[11]

The 14th Dalai Lama says

"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 [...] symbolizes the practitioner's impure body, speech, and mind; it also symbolizes the pure exalted body, speech, and mind of a Buddha[...]

"The path is indicated by the next four syllables. Mani, meaning jewel, symbolizes the factors of method: (the) altruistic intention to become enlightened, compassion, and love.[...]

"The two syllables, padme, meaning lotus, symbolize wisdom[...]

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

"Thus the six syllables, om mani padme hum, mean that in dependence on the practice of a path which is an indivisible union of method and wisdom, you can transform your impure body, speech, and mind into the pure exalted body, speech, and mind of a Buddha[...]

—H.H. Tenzin Gyatso, 14th Dalai Lama, "On the meaning of: OM MANI PADME HUM"[12]

Dilgo Khyentse Rinpoche says

"The mantra Om Mani Pādme 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. Pā, 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?"
Variation

As Bucknell et al. (1986, p. 15.) say, the complete Avalokiteshvara Mantra includes a final hrīḥ (Sanskrit हृ, IPA: [ɦɽiːh]), which is iconographically depicted in the central space of the syllabic mandala as seen in the ceiling decoration of the Potala Palace. The full mantra in Tibetan is thus: བཱ་མཱ་ཧི་པེ་ཱློ་ིོ The hrīḥ is not always vocalized audibly and may be resonated "internally" or "secretly" through intentionality.

Bibliography


See also

- Ye Dharma Hetu
- Ashtamangala
- Great Compassion Mantra– Expanded Compassion of Om Mani Padma Hum
- Heart sutra
- Samsara
- Samsara (2011 film)
- Shurangama Mantra– Expanded Protective Power of Om Mani Padma Hum
- Desire realm

Footnotes

1. Pronunciation of the mantra as chanted by a Tibetan Wave Format (http://www.dharma-haven.org/tibetan/om-nani-padme-hung.wav) and Real Audio Format(http://www.dharma-haven.org/tibetan/om-nani-padme-hung.ra)
4. Lopez, 131.
6. Lopez, 331; the vocative would have to be feminine
7. Lopez, 130
8. Tsangsar Tulku Rinpoche, Chenrezig sadhana
Further reading

- Rodger Kamenetz *The Jew in the Lotus (PLUS)* with an afterword by the author (HarperOne, 2007) non-fiction. Table of Contents

External links

- Dharma Haven: Om Mani Padme Hum
- Khandro.net: Mantra
- Om Mani Padme Hum: a Sufi interpretation
- Andrew West, An article on Om Mani Padme Hum in different scripts
- Buddha speaks Mahayana Sublime Treasure King Sutra English translation of Karandavyuha Sutra


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peace
saameye / shanti

Explanation:
saameye / shanti

Reference: http://www.freelang.net/expressions/peace.html

thank you very much.

https://www.proz.com/kudoz/english-to-sinhala-sinhalese/education-pedagogy/724648-peace.html#1819967

Say PEACE in all languages!
www.columbia.edu/~fdc/pace/

ne, Nepali, Nepal, শান্তি (shanti). ng, Ndonga, Angola, Namibia, neaded! ... si, Sinhalese, Sri Lanka, সময় (samaya). sio, Lakota (Dakota), North America ...

http://www.columbia.edu/~fdc/pace/