



The importance of Six-Syllabled Mantra Om Maṇi Padme Hūṃ in Tibetan Buddhism

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Abstract

As the aim of Kāraṇḍavyūha Sūtra is the glorification of the Bodhisattva Avalokiteśvara, it also glorifies six syllable mantra in order to please or grant a favour of great Bodhisattva Avalokiteśvara. In Tibetan Buddhist culture, Om Maṇi Padme Hūṃ is the most important mantra associated with the bodhisattva Avalokiteśvara, the Buddhist equivalent of the patron deity of Tibet. The six-syllable mantra Om Maṇi Padme Hūṃ 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.

Key Words : Mantra, *Kāraṇḍavyūha* , Om Maṇi Padme Hūṃ, Avataṃśaka, Mahāyāna ,Buddha Amitabha

Introduction

The Kāraṇḍavyūha's principal content is the introduction of the Om Maṇi Padme Hūṃ mantra^[1] and the descriptions of its inconceivable benefits. These are also the most quoted sections of the sūtra. In this sutra, Shakyamuni Buddha says, "This is the most beneficial mantra. Even I made this aspiration to all the million Buddhas and subsequently received this teaching from Buddha Amitabha."^[2]

The simple recitation of Om Maṇi Padme Hūṃ, usually accompanied, by the counting of prayer beads, is also the most popular religious practice of the Tibetan Buddhist system. The formula, constitutes an essential part of the texture of Tibetan life. Its sound can be heard at any time of the day and in any kind of situation. The Tibetan world is constantly humming with the subtle vibration of Avalokitesvara's six-syllable mantra.

Historical Importance of Mantra in Tibet

Among the historians in Tibet Sum pa mkhan po ye shes dpal 'byor(1704 -1788 A.D.),

the author of Dpag bsam ljon bzang mentions that the Om Mani Padme Hūm mantra was accepted by the Tibetans and was advocated by the Tibetan ruler Srong btsan sgam po (died 650 A. D.).^[3] The mantra, according to the historian, was the core of Buddhism in Tibet and since then it is said to have brought prosperity to Tibet. The text reads thus.

De' i tshe bka' chems ka khol du rgya gar gyi slob dpon ku
sar dang bram ze shang kar, dang bal po'i slob dpon thil
man dzu dang rgya nag gi hwa shan maha ya na de ba
che ba sogs byon zer te de dag la brten nas thon mi sogs kyis mod
dge bcu dpang skong za ma tog dkon mchog sprin sogs chos
mang po bsgyur ba ni bod du dam chos bsgyur ba'i thog ma 'o ||

(Dpag bsam ljon bzang. P. No. 169.1 - 4)

This means "The Royal will (ka khol ma) of the period mentions that several scholars including Ācārya Kushara, Brahman Śaṅkara, Nepalese Ācārya Shīla - Mañju and Chinese Hwa Shan, a monk of Mahāyāna went to Tibet. In their association Thon mi Sam bhona translated ten sacred texts which contained the Kāraṇḍavyūya Sūtra (za ma tog bkod pa'i mdo)" .^[4] The above Royal will may appear historically to be a statement of exaggeration. But Sum pa mkhan po ye shes dpal ' byor was probably reasonable to insert that writing as a Tibetan historian .

When Buddhism arrived in Tibet, according to Sum pa mkhan po ye shes dpal ' byor, there had been a confederate estate at Yar klungs^[5] (presently identified in the north - east of Lhasa on the northern bank of the Gtsang po river, the Tibetan name of Brahmaputra). Gtsang po means 'sacred ' .^[6] The history of the Yar rlung dynasty is narrated by Harrah in detail. Sum pa mkhan po also narrates about the six early tribes who had been in Tibet. Those were Se, Rmu, Ldong, Stong, Gra, Bru.^[7] 18 Moreover, the Indians, the Chinese and the Hor peoples also assembled there. According to a Tibetan legend Gnya' khri btsan po is the first king of Tibet. Gnya' khri btsan po means a powerful one who was carried by shoulders.^[8] The legend shows that the primitive idea of kingship was based on the divine theory of the early formation of a consolidated jurisdiction for administration control. The man chosen by the heaven was regarded as a ruler.

The ruler Srong btsan sgam po' s father Gnyam btsan,^[9] was the first to be able to control the local tribes and gained pristine jurisdiction in Central Tibet (dbus gtsang). His worthy son expanded^[10] his paternal estate and conquered Central Asia in the north of his kingdom, some portion of north - west China in the east and Nepal in the

south. According to the then prevalent custom, two princesses of the defeated rulers became queens of Srong btsan sgam po. Those queens requested the king to spread Buddhism in Tibet.^[11] In between Gnya 'khri btsan po (c. 5th Century A. D.) and Srong btsan sgam po (c. 7th Century A. D.) a ruler named Lha tho tho ri gnyan btsan (c. 6th Century A. D.) is said to have received some Buddhist texts.

Those three texts were:^[12] Za ma tog gi sting po yig drug lung ; Spang bkong phyag rgya ma ; Mtha' pa'i skon phon. It is also believed that some portions of the Vinaya texts were in his possession but he could not make out the meaning. Srong btsan sgam po is believed to be the incarnation of Avalokiteśvara (sryan ras gziqs) and among his two queens, Chinese princess was called blue Tārā (Sgrl ma sngon po) and Nepali princess was called white Tārā (Sgrol ma dkaro). The king had a dream and was advised to translate the Ārya Kāraṇḍavyūha in Tibetan as the Bu ston Rin chen grub (1290 - 1364 A. D.) recorded.

The word Oṃ Maṇi Padme Hūṃ is the mantra in propitiation of Avalokiteśvara and is mentioned in the Kāraṇḍavyūha. It is evident that the introduction of Buddhism with Oṃ Maṇi Padme Hūṃ opened a new horizon in the Tibetan culture. The six - syllabled mantra Oṃ Maṇi Padme Hūṃ is found generally in Tibetan monasteries ; like Nyingma (rnying ma) pa,^[13] Kagyu (bka ' brgyud) pa,^[14] Sakya (sa skya) pa,^[15] or Gelu (dge lugs) pa.^[16] Many Maṇi - walls,^[17] Maṇi - wheels^[18] (Mani 'khor lo), are found as soon as one enters an Indo - Tibetan (Bhotia) locality in the Himalayas, such as in Bhutan, Sikkim, Arunachal Pradesh, Bhotia - Mahal in Uttar Pradesh, Lahul, Spiti in Himachal Pradesh, Ladakh in Jammu Kashmir and Baltistan (now in Pakistan occupied Kashmir). It makes us more inquisitive about the six - syllabled symbolic mantra.

Significance of the Mantra

The Amṛta - kaṇika^[19] commentary of Mañjuśrī- nāma Saṅgīti^[20] refers to the six letters as a symbolic expression. The six worlds of the Buddhists sentient beings in the universe (bhava - cakra, Tib. Srid pa' i 'khor lo) are :

1. The animal world including the sentient beings other than the human ones. Sanskrit (S.) Tiryak - loka, Tibetan (T.) ' dud ' gro ba' i srid pa.
2. The human world (S) manuṣya - loka, (T) mi' i srid pa.
3. The super human or divine beings (S) deva - loka, (T) lha' i srid pa.
4. The demons with excessive power to control the supernatural world i. e. (S) asura - loka, (T) mi lha' i srid pa.
5. The departed ones from the human, animal and the titans' world i. e. (S) preta - loka, (T) yi duags kyi srid pa.

6. The beings in the world under constant suffering in the hells according to the degree of the bad deeds already performed i. e. (S) naraka - loka, (T) dmyal ba' i srid pa.

Anagarika Govinda in his work 'Foundation of Tibetan Mysticism'^[21] sums them up in three groups according to the Buddhist pantheon :

1. Inhabitants of higher planes of existence (deva) who, though superior to man in certain ways, yet are subject to the laws of the worlds.
2. Earth - bound spirits, demons and genii of certain places or elements ; (the humans are included among the earth bound beings).
3. Mind - created forms or forces, like Dhyanī - Buddhas etc.

The KVS elaborately describes how Avalokiteśvara moves in these six worlds with his compassionate mind. Avalokiteśvara, the great compassionate, delivered all beings of the six worlds by the merits of this mantra Om Maṇi Padme Hūm. The Buddhists in Tibet therefore hold deep faith in the six lettered mantra Om Maṇi Padme Hūm.

Again the six letters play an important role in order to purify the six plexuses in the body of a person who mutters it ; namely : Crown of the head, 2. eye brows, 3. throat, 4. heart, 5. navel, and 6. the sacral plexus. These correspond to the Ṣaṭcakra of the esoteric Tantra Yogatantra practiced by Buddhists and non - Buddhists.^[22] It is accepted that the six lotuses within the human body are related to the five primary elements ; namely - the earth, air, fire, water and the sky symbolic to the Śūnyatā (essencelessness) . Anagarika Govinda has elaborately discussed the symbolic elucidation of the six syllabled mantra Om Maṇi Padme Hūm in his 'Foundations of Tibetan Mysticism.' In elucidating the relevance of the mantra and the three bodies Anagarika Govinda said thus : "We have become acquainted with the experience of universality in the sacred syllable Om, with the luminosity of the immortal mind in the 'Maṇi' , its unfoldment in the lotus - centres of consciousness 'Padme' and its integration and realization in the seed - syllable Hūm.

The way towards the realization of Om is the way of universality, the way of the great vehicle, the Mahāyāna. The way leading from the Om to the Hūm is that of relating the universal and the individual. It is the way of the Vajrayāna or the inner (mystic) path of Vajrasattva, who accomplishes the transformation of our earthly, material, world into the deeper, invisible reality from which the visible springs, the reality of the inaudible that pervades thought transcending, awareness that pervades and motivates thought."^[23] In other words Om Maṇi Padme Hūm is a part of integration of the cosmic universe to the individual in the creative vision. In this regard the Vedic explanation of Om is as follows :

The origin of the universe (Viśwam) and its universal character are manifested in the sacred syllable *Om*.^[24] The importance which was attached to the word in ancient India, may be followed from the following quotation :

"The essence of all beings is earth,

The essence of earth is water,

The essence of water are the plants,

The essence of plants is man,

The essence of man is speech,

The essence of speech is the Ṛgveda.

The essence of Ṛgveda is Sāmaveda,

The essence of Sāmaveda is the Udgīta (which is *Om*) .

That Udgīta is the best of all essences, the highest, deserving the highest place, the eighth."^[25]

The Chāndogya Upaniṣad has been cited by Lama Anagarika Govinda in connection with the origin and the universal character of the Sacred syllable *Om*. Lama Anagarika Govinda adds in this regard : "Thus we discern in the figure of the Buddha three 'bodies' or principles. That in which all enlightened ones are the same : the experience of completeness, of universality, of the deepest super individual reality of the Dharma that is Dharmakāya. Also the primordial law and cause of all things, from which emanates the physical or ideal character of a Buddha, the creative expression or formulation of this universal principle in the realm of inner vision : that is the Sambhogakāya, the 'Body of Bliss', (rapture or spiritual enjoyment), from which all true inspiration is born. "

That in which this inspiration is transformed into visible form and becomes actions : the Nirmāṇakāya : the body of transformation, the human embodiment or individuality of an enlightened one. In the Dharmakāya, the universal principle of all consciousness, the totality of 'becoming' and being is potentially contained.

Yet we can neither say that space is identical with the things, nor that it is different from them. As little as we can become conscious of space without its opposite pole, i. e. form, so the Dharmakāya cannot become reality for us without descending into forms.^[26]

***Om* Maṇi Padme Hūṃ Mantra**

"*Om Maṇi Padme Hūm*" is one of the most recited mantra among all faith traditions combined. every where in the world this mantra is found to be repeated. In Tibet there are adept monks to be found who chant it during all their waking hours as long as they live. The vibrational effect it produce when in a large hall of a buddhist monastery all the monk chant this mantra together is both tremendous and beautiful. Chanting of a mantra is the perfect way of awakening the consciousness within and can demonstrate a therapeutic effec on the body . *Om Maṇi Padme Hūm*, out loud or silently, invokes the powerful benevolent attention and blessings of Chenrezig, the embodiment of compassion. Many layers of meanings

The book 'Foundations of Tibetan Mysticism' by Lama Anagarika Govinda, is a classic example of how a mantra like *Om Maṇi padme Hūm* can contain many levels of symbolic meaning.

Donald Lopez gives a good discussion of this mantra and its various interpretations in his book 'Prisoners of Shangri-LA: Tibetan Buddhism and the West' . Lopez is an authoritative writer and challenges the stereotypical analysis of the mantra as meaning "The Jewel in the Lotus", an interpretation that is not supported by either a linguistic analysis, nor by Tibetan tradition, and is symptomatic of the Western Orientalist approach to the 'exotic' East.

The middle part of the mantra, *maṇipadme*, is often interpreted as "jewel in the lotus," Sanskrit *maṇi* "jewel, gem, cintamani" and the locative of *padma* "lotus", but Donald Lopez things that it is much more likely that *maṇipadme* is in fact a vocative, not a locative, addressing a bodhisattva called *maṇipadma*, "Jewel-Lotus"- an alternate epithet of the bodhisattva *Avalokiteśvara*.^[27] It is preceded by the *om* syllable and followed by the *hūm* syllable, both interjections without linguistic meaning.

Lopez also states 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.^[28] In the *Chenrezig Sādhana*, Tsangsar Tulku Rinpoche expands upon the mantra's meaning, taking its six syllables to represent the purification of the six realms of existence:^[29]

"*Maṇi*" means jewel, diamond or precious and "*Padme*" means lotus flower - a popular symbol in eastern tradition. *Om* is salutation (as well as the primordial vibration / sound), *Hūm* externally means 'to be in'. The literal translation of "*Om maṇi padme hūm* " based on the individual syllable is 'Behold the Jewel in the Lotus' / 'Praise the Jewel in the Lotus'.

Six-Syllable Mantra "*Om Maṇi Padme Hūm* " which will stop the rebirth and sufferings of the beings of the six realms. Each of the syllabuses will eliminate the cause and condition to be reborn in one of the respective six realms. " *Om* " will

eliminate the cause and condition to be borne in the gods' realm. " Ma " will eliminate the cause and condition to be borne in the demi-gods realm. " Ni " will eliminate the cause and condition to be borne in the human realm. " Pad " will eliminate the cause and condition to be borne in the animal realm, " Me " will eliminate the cause and condition to be borne in the hungry ghost realm. " Hūm " will eliminate the cause and condition to be borne in the hell realm. You must engage, keep, recite and absorb this. This will empty the six realms. "

Buddhist teachings claim that by chanting the OM syllable, an impure body, speech and mind can be transformed into pure ones of a Buddha, who was once impure and later by removing negative attributes, achieved enlightenment on his path^[30]. His Holiness The 14th Dalai Lama states that just by chanting the Om Maṇi Padme Hūm mantra would not help, but chanting each syllable with precision of note and frequency would definitely show a meaningful effect.

The Teachings of the Six-Syllable Mantra by Shakyamuni Buddha

On one occasion, Shakyamuni Buddha was dwelling at the monastery of Anāthapiṇḍika, in Jeta Grove, near Shravasti with his entourage of disciples. He introduced this remarkable bodhisattva and the Six-Syllable Mantra to the assembly. A Bodhisattva by the name of Sarvanivaranaviṣkambhin made a request to the Exalted One. The Bodhisattva paid homage and cried, " For the benefits of the beings in the six realms, please advice me how I may obtain this Great Mantra that is the wisdom of all the Buddhas, which will cut the roots of the samsara. May Buddha please bestow me this teaching. I offer the whole universe as Mandala. To whoever who wishes to write this Six-syllable Mantra, I offer my blood as ink, my bones as pen and skin as paper. Please, Lord Buddha, grant me this teaching of the Six-syllable mantra."

Shakyamuni Buddha then gave the teaching, " This is the most beneficial mantra. Even I made this aspiration to all the million Buddhas and subsequently received this teaching from Amitabha Buddha."

The benefits of the Six-Syllable Mantra

The merits of the Six-Syllable Mantra are immeasurable and cannot be fully described even by the Buddhas of the three times. Some of these benefits are:

1. Whoever keeps this mantra, his body will transform into the vajra body, his bones will transform into the relics of the Buddha and his ordinary mind will transform into the wisdom of the Buddhas.
2. Whoever recites the mantra for even one time will obtain immeasurable wisdom. He will be born as a universal monarch. He will achieve the irreversible stage of the Bodhisattva and finally attain Enlightenment.

3. If this mantra is carved onto rocks and mountains, and human or non human beings comes into contact and sees the mantra, he will develop the cause to be a bodhisattva in the next life, thereby relieving his sufferings.

It is said that the sand of the Ganges and the drops of water in the ocean can be counted but not the merits from the recitation of this Six-Syllable Mantra.

Therefore, we should respectfully bring Avalokiteśvara to mind, and sincerely and clearly recite the Six-Syllable-Mantra. All our worldly and beyond worldly needs will be fulfilled.

Conclusion

In the context of Tibetan culture *Om Maṇi Padme Hūm* plays a unique role in the spiritual aspect. The spiritual implication may be restricted to the esoteric practitioner ; but in the material life, the mantra holds a greater impact. The Tibetans got a new impetus to make them heroic and strugglesome. The Tibetans had been divided into several ethnic groups up to the seventh century A. D. They got a new spirit of integration like the six letters in propitiation of Avalokiteśvara who visualizes the universe as the whole. The Tibetans then advanced not only in the military power but also in social solidarity and material prospects. Comparatively, the Tang rulers in China developed by that time. The six - lettered mantra therefore made the Tibetans a distinct and historically renowned through centuries. So a Tibetan Buddhist whether Nying - mapa, Kagyupa, Sakyapa, or Gelupa accepted the mantra unhesitatingly. It is quite usual to meet a Tibetan, in course of his personal practice, repeating the mantra while holding a small Maṇi 'khor lo (maṇi wheel) which is inscribed with the words *Om Maṇi Padme Hūm*.

Notes and References

1. A mantra is a powerful word or phrase that may or may not have meaning in the same way as a sentence. Compare spells, incantations and prayer formulas in other spiritual traditions. The term is a Sanskrit word mantram that combines the root manas (mind) with tram (protection) so the literal meaning is mind-protection.

The Indian metaphysical tradition explains that the body is composed of the combination of five elements (Skt. pancha mahabhuta). They are: ether, air, fire, water and earth. These contribute to the tanmatras or subtle properties: shabda (sound), sparsha (touch), rupa (form or seeing), rasa (taste), and gandha (smell). Mantra is a characteristic element of the complex of Indian religions known today as Hinduism (Sanatana Dharma,) which uses Sanskrit as its holy language. Buddhism as we know it emerged from the Indian context and mantra is a characteristic, even an essential, part of it, too.

2. Khandro.net : Mantras

3. Tibet and its History : Hugh E. Richardson. Shambhala, Boston and London, 1984 , 2 nd editionpp. 28 -42 .
 4. The life of the Buddha and the early history of his order. (Derived from Tibetan works in the **Bkah 'gyur and Bstan 'gyur**) , Tr. by W. Woodville Rockhill, Asian Education Services, New Delhi, 1992.
 5. The yar lung dynasty in Tibet - Harrah(William).
 6. Gtsang po : any river, but usually a large one ; esp. the great river of Tibet flowing through the heart of Tibet from west to east and called the yeru Tsang po. This river entered Assam as the Dihong where it presently joins the Brahmaputra just below Sadiya. "Rising from the eastern range of Kailas (gngs te se) and receiving the waters of the streams coming from Byang, Nags, Tshangs, it flows eastward past lhar - tse and phun tsho Ling and then being joined by several tributaries such as Skyid chu, Myang chu and others on Chokha yar lung, Kongbu etc., it enters the mountain gorges in a southernly direction" (Dsam).
- A Tibetan English Dictionary by Rai (Bahadur) Sarat Chandra Das, Book Faith India, Delhi, Reprint, 1995.
7. Deb ther sngon po (The Blue Annals). (Part I and II) George N. Roerich, Motilal Banarsidass, Delhi, Second ed. 1976.
 8. The yar lung dynasty in Tibet - Harrah. William. Gos lo tsa ba Gzon nu dpal (1392 - 1481 A. D.) refers to the first king who was **khri btsan po ' od lde**.
 9. A comparative chronology of the Btsn rulers in Tibet from Gzon nu dpal's Deb ther snong po (The Blue Annals).

Chinese Source	Tibetan Source	Mongolian Source
The Chou dynasty had thirty - six emperors, who ruled for one hundred years. In the time of the fourth Chou emperor Chao wang (T. ci 'udhang) the Buddha appeared in the world. Tshing - hri hwang and his son (207 B. C.) Han kao dzung (202 B. C.) Angmang (minister) (9A. D.) Gle 'u gong bu (23 A.	It is correct to state that the kings of Tibet belonged to the Liceharī race . The first king was Khri btsan po' od lde. Mu Khri btsan po. Ding khri btsan po. So khri btsan po. Mer khri btsan po. Gdags khri btsan po. Sribts khri btsan po. These are the seven Gnam gyi khri. The son of the last named king Gri gum btsan po. Spu de Gung rgyal. E só legs. De só legs. The	Thirty - six emperors of the Chou dynasty. First Sbor ta che. Ba da chi gan. Tham chat. Chi Ji mer gan. La 'u jang bhe re 'ol. Pas ka ni dun. Sems dza 'oji. Kha ju. Du ban mer gam Bo don char mu gan . Ga' i chi. Sbi khir.

<p>D.) Hing ti (58 - 75 A. D.) In his time a pandita called Dzu ha lo who had attained the stages of Truth and perception, arrived in China and brought with himself the doctrine of the Hinayāna. He created the temple and translated religious texts.</p>	<p>so leds. Guru legs. ' Brong zi leds. L- so legs. Za nam zi lde. Lde 'phrul nam gzung btsan. Se rnol nam lde. Se rnol po lde. Lde rnol nam. Lde rnol po. Lde rgyal po. Lde sprin btsan. Rgyal to ri long btsan. Khri btsan or khri sgra dpungs btsan. Khri thog. Rje thog btsan. Lha tho tho ri. Gñam btsan. Khri gñan gzungs btsan. 'Bro gnam lde' u. Stag ri gnam gzigs. Gnam ri srong btsan. Srong btsan sgam po.</p>	<p>Ma nan tho don. Ga' i thu gan. Ba' i śing . Khor thog śing .</p>
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10. Deb ther sngon po (The Blue Annals). (Part 1) George N. Roerich. Motilal Banarsidass, Delhi, Second Edition 1976 . pp. IX - XI.

12. Gjhon nu dpal omits, phags pa za bkod pa mdo. He reads Tsinta ma ni' i gzungs and Spang bkong phyag rgya ma (Kānjur, mdo, sde No. 267).

13. Nying ma (rnying ma) pa : Literally means belonging to the Old tantra. Padma Sambhava (Padma 'byung gnas) went to Tibet in the eight century during the rule of Khri srong lde btsan. He initiated the Bsam Yas monastery in 750 A. D. After him the old tantra flourished and a separate lineage developed in Tibet in which esoteric meditation was primarily achieved.

14. Kagyu (bka 'brgyud) Pa : Kagyu pa followed the interpretation of the Buddha's teachings in the line of Naro pa (9th cent. A. D.), the famous Siddhāchārya of India.

Marpa locha - ba used to visit his eminent teacher and in due course a new school in Tibet was formed and it was known as bka 'brgyud pa which literally means lineage (bka 'brgyud) of commandments.

15. Sakya (sa skya) pa : Sakya is the name of a place in Tibet. A separate lineage developed among a section of the Buddhist monks in Tibet who follow the Buddha's teaching the mārga phala i. e. lam 'bras the basic interpretation of the Buddhist text by Biru - pa (10 th cent A. D.). The Sakya teachers became prominent for two reasons ;

(i) Chinese Mongol emperor Kublai Khan praised Sakya Pandit as his spiritual teacher for his scholarship. Thereby the Sakya monastery was then empowered to collect revenue of a certain portion in Tibet.

(ii) Buddhism spread in Mongolia by 'Phags pa lama, a nephew of Sakya Pandita kundga, mgyal mtshan (12th cent. A. D.).

16. Gelu (dge lugs) pa : Atisa Dipankara went to Tibet (c. 1042 A. D.) and devoted his life to spread Buddhism. A lineage was established named Kadam - pa (the advice of the Commandment). Later on, the Kadam teachers strictly followed a new perspective of monastic discipline. Tsong kha pa (1357 - 1419 A. D.) reformed the Kadam approaches in Tibetan Buddhism and established a separate lineage in Tibetan Buddhism named Gelu - pa in which monastic life is the primary concern.

In spite of diverse approaches in Tibetan Buddhism from the eighth century to the fifteenth century, the mantra ritual of six - lettered *Oṃ Maṇi Padme Hūṃ* was of primary importance.

17. Maṇi Walls : A Wall is generally constructed at the entrance of the village or monastery on which the six - syllabled mantra *Oṃ Maṇi Padme Hūṃ* is inscribed.

18. Maṇi Wheels (Maṇi 'khor lo) : The Tibetan Buddhists hold that whirling of the maṇi wheel has some eco - spiritual effect. They are usually constructed of wood and are inscribed with the mantra *Oṃ Maṇi Padme Hūṃ*. Surely every Buddhist monastery holds several Maṇi Wheels at the instance. A devout visitor is habituated to move them by uttering the mantra. Sometimes a small wheel inscribed with *Oṃ Maṇi Padme Hūṃ* is moved by the Buddhist during leisure time by uttering the mantra.

19. Amṛta - Kaṇikā Commentary of Mañjuśrī - nāma Sangīti refers to the six letters as a symbolic expression. The six worlds of the Buddhists sentient beings in the universe (bhava - cakra, Tib. **Srid pa'i 'khor lo**) are : 1. The animal world including the sentient beings other than the human ones. Sanskrit (S) Tiryak - loka, Tibetan (T) **'dud 'gro ba'i srid Pa**. 2. The human world (S) manusya - loka, (T) **mi'i srid pa**). 3. The super human or divine beings (S) deva - loka, (T) **lha'i srid pa** . 4. The demons with excessive power to control the super natural world i. e. (S) asura - loka, (T) **mi lha'i srid pa** . 5. The departed ones from the human, animal and the titans world i. e. (S) preta - loka, (T) **yi dvags kyi srid pa** . 6. The beings in the world under constant suffering in the hells according to the degree of the bad deeds already performed i. e. (S) naraka - loka, (T) **dmyal ba'i srid pa**. Amṛtakaṇikā commentary, Ed. Banarasi Lal, Sarnath, 1996 , pp. 215.

20. A complete catalogue of the Tibetan Buddhist canons, Tanjur Tohoku catalogue No. 1395 - 'phags pa mtshan yang dag par brjod pa'i mdor bshad bdud rtsi' i thigs pa shes bya ba (pha - 36a5 - 96b1). Amṛtakaṇikā nāma - āryanāmasaṃ giṭī - ṭippanī.

21. Early Monastic Buddhism, Part - I, N. Dutta. 1948 , Calcutta, reads : "The only place of abode of all the three types of beings is the Rūpadhātu and the Arūpadhātu.

The beings of the Kāmadhātu and the Rūpadhātu possess all the five constituents (Khandhas). The former depends for their origin on gross material food and sexual propensities, both of which produce the desire (kāma) for worldly pleasures. Ili the Kāmadhātu live all hellish beings, spirits, human beings, animals, birds, insects etc. and six hinds of heavenly beings."

22. Lama Anagarika Govinda refers to the six cakras in details namely, mūlādhāra - cakra, svādhīsthāna - cakra, maṇipura - cakra or nābhipadma - cakra, anāhata - cakra, vishuddha - cakra and ājñā - cakra, Foundation of Tibetan Mysticism, Rider and Co., London 1960 , pp. 140 - 141.

23. In Dhamma - cakka - pavattana - Sutta inner effulgence spread as soon as one attains insight. The text reads., tam kho punidam dukkham ariysaccam time. bhikkhve pubbe annussutesu dhmmesu ckkhum udpadi, jñanam updpadi paññā udpadi vijjā upādi, āloko udpadi (pp. 13 - 14).

24. Brhadāranyaka Upaniṣad (5/1/1) reads : Om ṛtam Brahma "Om signifies Brāhmaṇ that abyss of void space, the sky ṛta is Brahma". In Māṇḍukyaupaniṣad therefore confers omityetadaksaramidam saruam "Om as such : this Akṣara or non - decaying is Om which is this all. "

25. Foundation of Tibetan Mysticism, Lama Anagarika Govinda, Rider and Company., London 1960, pp. 21.

26. Foundation of Tibetan Mysticism, Lama Anagarika Govinda, Rider and Company., London 1960, pp. 213 - 214.

27. Lopez, 331; the vocative would have to be feminine.

28. Lopez, 130.

29. Tsangsar Tulku Rinpoche, Chenrezig sadhana.

30. Lopez DS Jr. Prisoners of Shangri-la : Tibetan Buddhism and the West. Chicago University Press, USA. 2012; ISBN 022619048X, 9780226190488.