

**Nāgārjuna's six-syllable *mantra om maṇi padme hūṃ*
in the *bsTan 'gyur*: A Text and A Translation
of the *Āryāvalokiteśvaraṣaḍakṣarasādhana*
(*'Phags pa 'jig rten dbang phyug yi ge drug pa'i sgrub thabs*)¹**

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An Introduction: a note on the dissemination of the six-syllable *mantra om maṇi padme hūṃ*

Om maṇi padme hūṃ is the quintessential name-*mantra* of the Bodhisattva Avalokiteśvara. Its origin, meaning, and textual sources have been variously discussed by scholars.² In this brief introductory section, I will note possible sources of the *mantra* concerning its dissemination throughout Tibet.

The *Maṇi bka' 'bum* is a well-known *gter-ma* text of the Cycle of the Tibetan king Srong-btsan-sgam-po and the Bodhisattva Avalokiteśvara, in which the Bodhisattva's six-syllabled *mantra* is repeated throughout the text. The *Maṇi bka' 'bum* attributes the origin of the *mantra* exclusively to the *Kāraṇḍavyūhasūtra* (*za ma tog bkod pa'i mdo*), which is a text dedicated to the Bodhisattva Avalokiteśvara, who strives ceaselessly for saving the six classes of beings, and in which Avalokiteśvara's *mantra*, *om maṇi padme hūṃ*, is revealed.³ In chapter twenty-three of the *Lo rgyus chen mo* of the *Maṇi bka' 'bum*, a Brahmin youth, who is an incarnation of Avalokiteśvara, introduces the *Kāraṇḍavyūhasūtra* to the demoness (*srin mo*), and teaches them the *mantra om maṇi padme hūṃ*.⁴ Besides the *Kāraṇḍavyūhasūtra*, there are other sources that contain the six-syllabled *mantra om maṇi padme hūṃ*. Imaeda points out the presence of the *mantra* in the text titled

¹ This paper derives from my paper presented at the 11th Seminar of the International Association for Tibetan Studies at Bonn in 2006; I am very grateful to Ācārya Karma dGe-'dun for reading the text to me and giving me an outline (*sa bcad*) of the text. Also, I would like to thank rGan Mi-'gyur rDo-rje for clarifying my understanding of the text.

² Imaeda, 1979; Kyabje, 1982; Lalou, 1938; Lopez, 1998; Martin, 1987; Studholme, 2002; Verhagen, 1990, 1993.

³ See Studholme, 2002.

⁴ See *Maṇi bka' 'bum*, Punakha edition, (E) fol. 64a3–64b6 pp. 127.3–128.6; His Eminence Trinzin Tsering Rinpoche, 2007: 115-116.

Āryaśaḍaḡṣarīsādhana (Q 4839) composed by Atiśa.⁵ Also, Imaeda and Martin found it again in the *Zangs gling ma*, revealed by Nyan-ral Nyi-ma-'od-zer (1124/1136-1192/1204),⁶ in chapters thirty-seven and thirty-eight, Padmasabhava teaches the Tibetan King Mu-tig-btsan-po the *mantra om maṇi padme hūṃ*, and the meanings of each of its syllable to the Tibetan King Mu-tig-bstan-po.⁷ In his *Chos byung me tog snying po sbrang rtsi'i bcud*, too, Nyang-ral Nyi-ma-'od-zer tells of Padmasambhava imparting the same teaching to the King Mu-tig-btsan-po and his Tibetan subjects.⁸ Martin notes a story telling

⁵ Imaeda, 1979: 75. The '*Phags pa yi ge drug pa'i sgrub thabs* (composed by Slob-dpon chen-po Pūjāvajra and translated by Dīpaṃkaraśrījñāna and Śākya Blo-gros) as found in the sDe-dge edition of the *bsTan 'gyur* (D, 2853) is almost identical with the text of the Peking edition (Q, 4839), all differences being towards the end. See D (Nyingma), 2853, *rgyud, nu*, p.37.2; also see '*Phags pa yi ge drug pa'i sgrub thabs* in *gZungs sngags yi ge drug ma'i gnad don phyogs bsdu*, ed. Chhosphel, 2008: 162–163.

⁶ Imaeda, 1979: 75–76n20; Martin, 1987: 23n15.

⁷ Kunsang, 1993: 190-197.

⁸ Nyan-ral Nyi-ma-'od-zer, *Chos 'byung me tog snying po sbrang rtsi'i bcud*, 378.11-379.10: *de nas slob dpon pad ma 'byung gnas kyi bod kyi rgyal po mu tig btsan po dang bod 'bangs rnam la bka' stsal pa| thugs rje chen po 'phags pa spyan ras gzigs dbang phyug 'dis| 'gro ba rigs drug la thugs rjes rgyun mi 'chad par gzigs pa yin pas| thugs ni snying rje yin la sems can la dmigs pa'i snying rje ni 'gro ba rigs drug la mas bu gcig pa la brte ba ltar| thugs rjes 'gro ba rigs drug gi sems can sdug bsngal gyis gdungs pa la bzad pa med par gzigs so| chos la dmigs pa'i snying rje ni| om ma ni pad me hūṃ zhes yig 'bru drug po ni| om gyis lha lung ba'i sdug bsngal zhi bar byas nas bde ba thob| (ma yis lha ma yin gyi sdug bsngal zhi bar byan nas bde ba thob) nis mi skye 'chi'i sdug bsngal zhi bar byas nas bde ba thob| pad kyi dud 'gro glen lkugs kyi sdug bsngal zhi bar byas nas bde ba thob| mes yi dwags bkres skom gyi sdug bsngal zhi bar byas nas bde ba thob| hūṃ gyis dmyal ba tsha grang gi sdug bsngal zhi bar byas nas bde ba thob| de yang nga rgyal btsor byas dge bcu spyad nas lhar skyes kyang sdug bsngal las ma 'das| lha tshe 'phos dus su lung ba'i sdug bsngal byung ste| lus la dri mi zhim pa lang| lus kyi 'od shor| lha mo rnam dang rtsed 'jo ba rnam gyis bor| gzhag yas khang gi 'od shor| ma rmos pa'i lo tog skam| khru kyi rdzeng bu skam| dpag bsam gyi shing gi lo ma bog| 'dod 'jo ba mo dang| cang shes kyi rta stor| mngon par shes pa lha'i bsod nams zad pas na ngang song du lung ba mthong bas| sdug bsngal la bzod thabs med pa yod pa las| thugs rje chen po'i spyan gyis gzigs so||* Then, Ācārya Padmasambhava spoke to the Tibetan king Mu-tig-btsan-po and Tibetan people. “This Great Compassionate One Ārya Avalokiteśvara has uninterruptedly looked upon the six classes of beings with compassion; therefore, [his] mind is compassion. Concerning his compassion, which is focused on sentient beings just as a mother loves [her] only son, with compassion [he] cannot, in his compassion, bear to see sentient beings of the six classes being tormented by sufferings. His compassion, when focused on the *dharmā*, is the six-syllabled [*mantra*] *om ma ni pad me hūṃ*: After [the syllable] *om* relieved the [gods'] suffering from having fallen from being gods, [the gods] attained happiness. (After the suffering of the demi-gods was relieved by [the syllable] *ma*, [the demi-gods] have attained happiness.) After the suffering of human beings was relieved from birth and death by [the syllable] *ni*, [human beings] attained happiness. After the suffering of animals from the stupidity and dumbness was relieved by [the syllable] *pad*, [animals] attained happiness. After [the syllable] *me* relieved the suffering of hungri ghosts from hunger and thirst, [hungry ghosts] attained happiness. After *hūṃ* relieved the suffering of the hell [beings] from heat and cold, [hell beings] attained happiness. Furthermore, even though [one] is born as a god from having practised the ten forms of virtuous conduct, concentrating particularly on taking pride, [one] has not gone beyond sufferings. For the gods, the suffering of falling happens at the time of death in such a way that foul odours arise within [their] body; the light of [their] body fades away; the goddesses and their playmates leave [them] behind; the light of the celestial palace dims; maizes dry up; the bathing pool dries up; the leaves of the wish-granting tree fall off; the wishing-fulfilling cow and the all-knowing horse go missing; when the merits of the gods is exhausted, they see themselves with their clairvoyance falling into bad transmigrations, so that there is no way [for them] to endure [their] suffering. [It is] then that [Ārya

of a Nāga king bestowing the *om maṇi padme hūṃ* upon Nāgārjuna, from whom the lineage of the practice of the *mantra* continued down to Karma Pakshi (1206–1283).⁹

I now come to the text titled *Āryāvalokiteśvaraśaḍakṣarasādhana* (Q, 3556; D, 2736), a visualization text of Avalokiteśvara, which contains the six-syllabled *mantra om maṇi padme hūṃ*. It is ascribed to Nāgārjuna¹⁰ and was translated into Tibetan by Padma and rGyal-ba-mchog-dbyangs. It is very likely that this translator Padma is Padmasambhava and rGyal-ba-mchog-dbyangs is one of the latter’s twenty-five disciples. The *bsTan ’gyur* catalogue compiled by Bu-ston (1290–1364) has an entry for a text named *Thugs rje chen po’i sgrub thabs yid bzhin nor bu*, composed by Nāgārjuna, and translated by Padma and bTsun-pa rGyal-ba-mchog-dbyangs—all in line with the colophon of our text,¹¹—and classified as a *kriyā-tantra*.¹² In addition, the texts titled *Śrīlokanāthaśaḍakṣarasādhana* (Q, 3568; D, 2747), by an unknown author, and the *Āryāvalokiteśvarasya śaḍakṣarasādhana* (Q, 4153; D, 3332) composed by lHan-cig skyes-pa’i-rol-pa, and translated by Amogavajra and Khams-pa Lo-tṣā-ba dGe-slong Ba-ri, have *om maṇi padme hūṃ* in them.¹³ Thus, there are ample textual sources on the *mantra* of other than the *Kāraṇḍavyūhasūtra* that could have served to disseminate it in Tibet. In the following sections, I provide the text and a translation of the *Āryāvalokiteśvaraśaḍakṣarasādhana* attributed to Nāgārjuna in which a practitioner meditates on emptiness while visualizing the deity Avalokiteśvara and reciting the *mantra om maṇi padme hūṃ*.

Avalokiteśvara] sees [these beings] with eyes of great compassion.”

⁹ Martin, 1987: 18–19; Epstein also notes that Karma Pakshi was “sniffed” as a mere *maṇi-pa* by ’Phags-pa Blo-gros-rgyal-mtshan (1235–1280) at the Mongol court. See Epstein, 1982: 29.

¹⁰ As for Tantric Nāgārjuna, for example see Dowman, 1985:112-121; I-ching (635-713) mentions a Nāgārjuna who was a holder of Vidhyādhara-piṭaka (I-Ching, 1986:65f); Chou, 1945: 314; according to Matshunaga, there is a Nāgārjuna associated with the *Vajrasāekhara-cycle*, see Matsunaga 2001: 124; Nāgārjuna being the author of the *Pañcakrama*, see Mimami and Tomabechi, 1994.

¹¹ Nāgārjuna, *Āryalokeśvaraśaḍakṣarasādhana*, Q, 139b5: *thugs rje chen po’i sgrub thabs yid bzhin nor bu zhes bya ba* |.

¹² Bu-ston, *the Collected Works of Bu-ston*, part 28 (sa), 463.2-3: *thugs rje chen po’i sgrub thabs yid bzhin gyi nor bu zhes bya ba klu sgrub kyis mdzad pa| slob dpon padma’i zhal snga nas bsun pa rgyal ba mchog dbyangs kyis bsgyur ba*].

¹³ *Śrīlokanāthaśaḍakṣarasādhana*, Q, 3568, fol. 147b5; N, fol. 184b6, pp. 368.6; *Āryalokeśvarasya śaḍakṣarasādhana*, Q, 4153, fol. 31b5.

A Text¹⁴

[§ mtshan byang]¹⁵

{P 138a4} {G 479} ◀ 'jig rten dbang phyug yi ge drug pa'i sgrub thabs bzhugs||¹⁶

{C 122a7} {D 1695.1} {N 348.7} {G 480.1} rgya gar skad du| āryā¹⁷ ba lo ke te shwa ra ṣa tā¹⁸ kṣa ra sā
dha nam| bod skad du| {C 122b1} {Q 128a5} 'phags pa 'jig rten dbang phyug¹⁹ yi ge drug pa'i
sgrub thabs|

[§ 'gyur phyag]

sangs rgyas dang byang chub {D 1695.2} sems dpa' thams cad la phyag {G 480.2} {N 349.1} 'tshal
lo||

[§ mchod brjod]

{D 1695.2} gang zhig don dam thugs chud²⁰ snying rje'i dbang gis ye shes skur||²¹ gnas {Q
138a6} mdzad 'gro la bu bzhin mnyam gzigs nas|| sdug bsngal {C 122b2} rgya²² mtsho'i 'jigs
las sgröl mdzad pa'i|| skyob pa'i dbang po {N 349.2} 'jig rten {G 480.3} mgon la rab btud de||

[§ brtsam par dam bca' ba]

{D 1695.3} ye nas rnam dag sems nyid ma rig pa'i|| glo bur {Q 138a7} dri mas bsgribs²³ pa'i 'gro

¹⁴ I have consulted the Peking, sNar-thang, Co-ne, Golden Manuscripts, sDe-dge (rNying-ma), and dPe-bsdur-ma editions. As for Chhosphel's edition based on the Karmapa version of the sDe-dge edition, I refer to it only when differences from the Karmapa version of the sDe-dge edition occur. The dPe-bsdur-ma edition was not available for me.

¹⁵ The outline given in brackets produced by Ācārya Karma dGe-'dun.

¹⁶ 'phags pa 'jig rten dbang phyug yi ge drug pa'i sgrub thabs|| B, 'jig rten dbang phyug gi yi ge drug pa'i sgrub thabs bzhugs|| N G, 'jig rten dbang phyug yi ge drug pa'i sgrub thabs bzhugs|| Q, *om.* C D.

¹⁷ āryā] B C D G N, a rya Q.

¹⁸ tā] B C D, tā G N Q.

¹⁹ *om.* gyi] B C D Q, inserts. gi G N.

²⁰ chud] C D G N Q, chung B.

²¹ ||] B C Q, | D G N.

²² rgya] B D N G Q, *om.* rgya C.

²³ bsgribs] B C D N G, spags Q.

la phan don du|| bstan pa rgya mtsho'i nang nas theg mchog rdo rje'i lam|| sgrub pa myur
sel bdud ^{C 122b3} rtsi lta bu bri bar bya||

[§ sngon du 'gro ba'i cha lag dang skyab 'gro sems bskyed pa'i yan lag]

{N 349.3} bla ^{G 480.4} ma dkon mchog gsum²⁴ gus shing||
snying rje byang chub sems sbyangs te||
{Q 138a8} dbang ^{D 1695.4} thob dam tshig ldan pa yi||
sgrub la brtson pa'i rnal 'byor gyis||
bkra shis 'yid 'ong byin chags pa'i²⁵||
dben pa'i gnas su phyin nas ni²⁶||
{G 480.5} {N 349.4} mchod sbyin la sogs ^{C 122b4} sngon song bas²⁷||
rten dang mchod pa ^{Q 138b1} rim bzhin bshams²⁸|| (1)

de nas 'tshe dogs kun spangs nas||
khrus byas bde ^{D 1965.5} ba'i stan 'dug ste||
rang nyid snying gar²⁹ hrīḥ bltas la||
'od kyis 'phags pa spyang drangs³⁰ ^{G 480.6} {N 349.5} zhing||
phyag 'tshal mchod 'bul la sogs ^{Q 138b2} pas³¹||
bsod nams tshogs ni ^{C 122b5} bsags par bya||
'gro la snying rje chen po dang||
byang chub sems kyang bsgom par bya|| (2)

[§ lHa bsgom pa'i yan lag]

om ma hā ^{D 1695.6} sū nya tā dznyā na badzra swa bhā ba 'ā tma ko nyham³²||

²⁴ gsum] B C D G N, la Q.

²⁵ yid 'ong byin chags pa'i] B C D G N, byin chags yid 'ong pa'i Q.

²⁶ ni] B C D N Q, na G.

²⁷ nas] B Q, bas C D G N, nas Q.

²⁸ bshams] B C D, bsham G N Q.

²⁹ gar] B C D G N, khar Q.

³⁰ drangs] D G N, drang B C Q.

³¹ pas] B C D G N, om. pas Q.

³² ā tma ko nyham] C D, B, ātma kony ham, ātma ko ham G, ā tma ko ham N, ād ma ko ham Q.

dngos ^{N 349.6} rnams thams cad rab sbyangs te||
 stong pa nyid ^{Q 138b3} kyi ngang nyid las||
 rlung dang bdud rtsi³³ ri rab ste||
 bhrūm³⁴ las rin chen gzhal yas khang||
^{C 122b6} gru bzhi ba³⁵ la sgo bzhi ba³⁶ ||
 rta babs la sogs rnam ^{G 481.2} par mdzes||
 pho brang chu skyes 'dab ^{N 349.7} drug ^{D 1696.7} la||
 sku gsung thugs kyi ^{Q 138b4} dkyil 'khor bsgom|| (3)

de dbus padma zla ba'i steng||
 hrīḥ las 'od 'phros don byas nas||
 slar 'dus yongs su gyur ba³⁷ las||
 'jig rten dbang phyug skur bskyed ^{C 122b7} ^{G 481.3} de|| (4)

zhal gcig pa la ^{N 350.1} phyag bzhi ba³⁸||
 dang po ^{Q138b5} thugs kar³⁹ thal mo sbyar||
 g.yas ^{D1696.1} na mu tig phreng ba 'dzin||
 g.yon pa padma dkar po bsname|| (5)

sku mdog dung dang 'kun da 'am' ⁴⁰||
 kha ba'i ri ltar dkar ba la||
 thugs rjes ^{G 481.4} yid tsam dmar ba'i spyang||
 zhal ^{Q 138b6} ^{N 350.2} ni 'dzum pa'i ^{C 123a1} mdangs dang ldan|| (6)

sku ni mi 'gyur drang po ste||
 zhabs gnyis mnyam pa'i skyil ^{D 1696.2} krung bzhugs|| (7)

³³ rtsi] B C D Q, rtsi'i N G.

³⁴ bhrūm] B C D, bhrum G N Q.

³⁵ ba] C G, pa B D N Q.

³⁶ ba] C G, pa B D N Q.

³⁷ pa] B N Q, ba C D G.

³⁸ ba] C D G Q, pa B N.

³⁹ kar] B C D G N, khar Q.

⁴⁰ kun da 'am] C D G N, B kun da 'am, ku dha 'am Q.

dbu skra mthon mthing⁴¹ lchang lor⁴² 'khyil||
a mi tā bhas⁴³ spyi gtsug {G 481.5} brgyan|| (8)
mtshan bzang sum cu rtsa {Q138b7} gnyis dang||
dpe byad {N 350.3} bzang po brgyad cu ldan||
rin chen sna {C 123a2} tshogs rgyan gyis spras||
le brgan⁴⁴ dar gyi na bza' 'phyang⁴⁵|| (9)

'jig rten gsum gyi mgon po ni||
{D1696.3} yum dang {G 481.6} sras bcas bskyed par bya|| (10)

de nas {Q 138b8} gnas gsum byin brlabs⁴⁶ te⁴⁷||
spyi bo mgrin pa {N 350.4} thugs ka⁴⁸ ru||
rdo rje gsum mchog snying po 'di||
kha dog gsum ldan yi {C 123a3} ge dgod|| (11)

phyogs bcu'i bde gshegs {G 482.1} spyan drangs nas||
mchod de gsol ba btab {Q139a1} pa yis||
ye shes {D 1696.4} bdud rtsi'i chu rgyun gyis||
dbang bskur rigs {N 350.5} kyi bdag pos brgyan|| (12)

de nas thugs ka'i⁴⁹ sa bon las||
'od zer spros te 'og min nas||
ye shes {G 482.2} sems dpa' {C 123a4} spyan drangs la||
{Q139a2} mchod cing gnyis med bsre bar bya|| (13)

rang sems nam dag lhar gsal ba||
snang ba⁵⁰ rang bzhin {N 350.6} med pa {D 1696.5} yi||

⁴¹ mthing] B C D G, 'thing Q.

⁴² lor] G N Q, lo B C D.

⁴³ a mi tā bhas] B C D, a mi de bas G N Q.

⁴⁴ brgan] B C D N Q, ba rgan G

⁴⁵ 'phyang] G N Q, 'chang B C D.

⁴⁶ brlabs] B C D, brlab G N Q.

⁴⁷ te] B C D, ste G N Q.

⁴⁸ ka] B C D N G, kha Q.

⁴⁹ ka'i] B C D N G, kha'i Q.

chu zla me⁵¹ long gzugs brnyan nam||
nam mkha' yi ni 'ja' tshon ltar|| (14)
mtha' {G 482.3} gnyis las grol 'lha yi' ⁵² {Q 139a3} sku||
sku bcas sku ni med pa yi⁵³||
zung 'jug {C 123a5} sgyu ma lta bur ni||
rnal 'byor pa⁵⁴ yis rtag tu bsgom|| (15)

[§ sngag bzlag pa'i yan lag]

de ltar {N 350.7} gsal bar gyur pa⁵⁵ dang||
dus gsum bde⁵⁶ gshegs {D 1696.6} thams cad kyis||
byin gyis {G 482.4} brlabs pa'i {Q 139a4} gsang sngags 'di||
rgyun mi 'chad du bzlas par bya|| (16)

om ma ñi padme hūṃ||

'di ni mtshan gyi rgyal po ste||
{C 123a6} mi mthun dri ma spong⁵⁷ byed {N 351.1} cing||
'dod pa'i 'bras bu kun ster bas||
yid bzhin nor bu lta bu'o|| (17)

[§ sems stong par sgom pa'i yan lag]

de nas {Q 139a5} thugs {G 482.5} ka'i⁵⁸ 'od zer gyis||
{D 1696.7} snod bcud sbyangs te sku la bsdu||
sku yang gsung yig rim gyis ni||
thig le mi dmigs gzugs {N 351.2} su bsdu|| (18)

⁵⁰ ba] B C D, la G N Q.
⁵¹ me] B C D N Q, med G.
⁵² lha yi] C D N G, lha'i Q.
⁵³ yi] B C D N G, yis Q.
⁵⁴ pa] B N Q, ba C D G.
⁵⁵ pa] B D N, ba C G Q.
⁵⁶ bde] B C D N G, bder Q.
⁵⁷ spong] G N Q, spang B C D.
⁵⁸ ka'i] B C D N G, kha'i Q.

mtshan ma'i rtog pa rab zhi ba||
{C 123a7} chos dbyings dag pa'i ngo bo nyid||
rang {Q 139a6} bzhin kun tu 'od gsal {G 482.6} ba'i||
de bzhin nyid kyi ngang du gzha|| (19)

[§ rjes thob]

de las cung zad lha yi skur||
{D 1697.1} langs te spyod lam rnam bzhi ru||
ma yengs chu bo'i rgyun ltar {N 351.3} sgom||
snang grag⁵⁹ sku gsung thugs su khyer|| (20)

[§ bsod nams tshogs bsag]

gzhan yang {Q 139a7} bsod nams {C 123b1} tshogs bsags phyir||
{G 483.1} mdun gyi maṅḍal dbus nyid du||
rten las dam tshig dkyil 'khor bskyed|| (21)

ye shes dkyil 'khor dbyings nas ni||
{D 1697.2} spyang drangs {N 351.3} khros gsol bstim bzhugs shing||
phyag {Q 139a8} 'tshal mchod cing bstod bya ste||
{G 483.2} thugs nyi⁶⁰ padma'i dkyil 'khor du||
gsang sngags {C 123b2} dmigs shing bzlas par bya|| (22)

de nas bzod gsol ye shes gshegs||
dam tshig dkyil 'khor {N 351.6} rang la bsdu|| (23)

[§ mnyam gzha]

rang {Q 139b1} yang mi dmigs {D 1697.3} rgyas btab ste|| (24)

⁵⁹ grag] B C D, grags G N Q.

⁶⁰ nyi] B C D N G, gnyis Q.

[§ rjes thob]

lha yi rnam par lang^{G 483.3} te gnas||
thun bzhi la sogs thun bar du||
chos kyi spyod pa rgya cher bya|| (25)

[§ bsngo ba]

de las byung ba'i bsod nams kyang||
^{C 123b3} 'gro don byang chub 'chen por'⁶¹ bsngo|| (26)

[§ phan yon dang 'brel ba'i smon tshig]

^{Q 139b2} zla drug^{N 351.6} bsgom pas 'grub 'gyur gyi||
mtshan bzang mthong⁶² na don chen brnyes||
^{G 483.4} sum^{D 1967.4} bye⁶³ drug 'bum thon nas ni||
sna tshogs las kyi rim par sbyar|| (27)

Inga brgya'i tha mar 'jig rten du||
thub pa'i bstan pa rgyas 'gyur⁶⁴ ^{Q 139b3} te||
'jig rten dbang^{N 351.7} phyug rnal^{C 123b4} 'byor gyi⁶⁵||
myur du bdag gzhan don 'grub 'gyur|| (28)

[§ klu grub nyid kyi smon lam]

thugs^{G 483.5} rje padmo rgyas pa'i ge sar⁶⁶ las byung ba'i||
rgyas^{D 1967.5} byed bcud ldan sbrang rtsi cung zad bdag gis btung⁶⁷||

⁶¹ chen por] B C Q, chen pos D N, sems pos G.

⁶² mthong] C G N Q Chhosphe, na thong D.

⁶³ bye] N Q, byed B C D G.

⁶⁴ 'gyur] B C D N G, gyur Q.

⁶⁵ gyi] B C D G N, gyis Q.

⁶⁶ sar] B C D G Q, ser N.

⁶⁷ btung] *em.* 'thungs B C D G Q N.

'di⁶⁸ ni gzhan phan bsam pas man ngag zur tsam bkod||
 {N 352.2} nyes gyur thugs rje'i ngang⁶⁹ du bzod par⁷⁰ mdzad par rigs||
 'dab {C 123b5} {G 483.6} chags rgyal pos chu las 'o ma blangs pa ltar||
 grub pa'i rgyud las snying po 'di bsdus dge {Q 139b5} ba {D 1967.6} yis⁷¹ ||
 mu mtha' yas pa'i sems can ma lus thams cad kun||
 rnam dag padmo'i zhing du rgyal {N 352.2} ba'i zhal mthong shog||

[§ mjug byang]

thugs rje {G 484.1} chen po'i sgrub thabs yid bzhin nor bu zhes bya {C 123b6} ba⁷² slob
 dpon 'phags {Q 139b6} pa klu grub kyis mdzad pa rdzogs so|| ||

[§ 'gyur byang]

rgya gar gyi mkhan po slob {D 1697.7} dpon padma'i zhal snga nas dang⁷³ {G 484.2} | bod kyi lo
 tsa ba bstun pa rgyal ba {N 352.3} mchog dbyangs kyis bsgyur ba'o||

A Translation

[§ Title]

Herein lies the *Means of Practice of the Six-syllable [mantra] of the Lord of the World.*

In the Indian language, “*Āryāvalokiteśvaraśaḍakṣarasādhana.*” In the Tibetan language, “*'Phags pa 'jig rten dbang phyug gi yi ge drug pa'i sgrub thabs.*”

⁶⁸ di] B C D G N, 'dir Q.

⁶⁹ ngang] B C D N Q, dang G.

⁷⁰ par] Q, pa B C D G N.

⁷¹ yis] B C D Q, yi G N.

⁷² om.] B C D G N, | Q.

⁷³ dang] B C D Q, om. dang G N.

[§ Translators' homage]

Homage to all the Buddhas and the Bodhisattvas.⁷⁴

[§ Homage]

I bow to the world-protector of the world [*i.e.*, Avalokiteśvara], the lord of protectors, who has realized the ultimate, who, by the power of his compassion [is able to] abides in a wisdom-body, who, having looked upon beings as equivalent to sons, liberates [them] from the fears of the ocean of sufferings.

[§ Pledge to compose the work]

For the benefit of beings, the nature of whose mind has been very pure since the beginning, but [whose mind itself] has been obscured by adventitious stains of ignorance, I will write of the path of the supreme Vajrayāna from among the ocean of doctrines, [for it is] like the ambrosia that quickly removes obscurations.

[§ Necessary things for the preliminaries, the link of the taking refuge, and *bodhicitta*]

Having paid respect to the Guru and the Three Jewels,
And having practised compassion and *bodhicitta*,
A practitioner who has given a pledge and received empowerment,
[And] who strives for practice,
Having gone to a solitary place—
One auspicious, pleasant and magnificent—
[And there,] by being preceded by [the procedure of] offering gifts and so forth,
Prepares the supports [*i.e.* the objects of worship] and offerings one after the other. (1)

Thereafter, having abandoned all fears of harms,
[The practitioner] performed his or her ablutions, is seated on a comfortable seat, and then

⁷⁴ In accordance with the *Tripitaka*, the text belongs to the *sūtra-piṭaka*.

The Ārya [Avalokiteśvara] is invited by means of light
On the visualized *hrīḥ* in [the practitioner's] own heart.
And then [the practitioner] should accumulate merit
By paying homage and making offerings;
Should cultivate
[Both] great compassion towards beings and *bodhicitta*. (2)

[§ The part of meditation on the deities]

oṃ mahāsūnyatā-jñāna-vajra-svabhāvātmake 'ham.

Oṃ. I have the nature of the *vajra*-like wisdom of great emptiness.

All things have been totally purified [in the state of emptiness].

Visualize [as follows:]

From that very state of emptiness

[Rises a foundation ring of] air, [on top of which are] ambrosia and Mt. Meru, [all of which are represented by]

[The syllable] *bhrūṃ*. [From *bhrūṃ* iappears] a bejewelled celestial palace,

Which is four-sided [lit. 'four-cornered'] and with four portals,

Very beautiful with arches and the like [on it].

[Visualize the] palace in the form of a six-petalled lotus

[In which there are] the *maṇḍalas* of the Body, Speech, [and] Mind. (3)

In the middle [of the *maṇḍalas* of the Body, Speech, and Mind], [there is] a lotus, [on top of which is] the Moon-disc,

[On the Moon-disc there is] *hrīḥ*.

Lights emanated [from *hrīḥ*], and having benefited [sentient beings], returned back [to *hrīḥ*], [and everything] has entirely been transformed.

From [that transformation] Avaokiteśvara's Body is generated in the way that (4)

[He is] one-faced and four-armed.

The first [pair of arms] are joined [with] palms together over the heart.

In his right [hand], [he] holds a garland of pearls.

In his left [hand], [he] has grasped a white lotus. (5)

His body's colour is white, like conch shells, jasmine flowers,
Or snow-capped mountains, and
[His] eyes are slightly red with compassion.
[His] face has a slight smiling. (6)

[His] body is unchanging and straight;
[His] two legs stay evenly cross-legged. (7)

[His] hair is dark blue-coloured, coiled in the form of long braided hair.
The crown of his head is ornamented with [the Buddha] Amitābha. (8)

[He] is endowed with the auspicious thirty-two marks, and
Eighty excellent signs,
[And] adorned with ornaments of various kinds of jewels;
A garment of red silk is hanging [from his body]. (9)

[One] should generate [this image of] the protector of the three worlds
Together with the mother and [her] spiritual sons. (10)

Then, three places [of the body, speech, mind of the practitioner] are blessed in the way
that
On the head [i.e., representing the body], the throat [i.e., representing the speech], and the
heart [i.e., representing the mind],
The essence of the supreme three *vajras* [of the Body, Speech, and Mind], which is
[The three] syllables [*om*, *āḥ*, and *hūṃ*] in the three colours [white, red, and blue,
respectively] should be placed. (11)

After the *tathāgatas* of the ten directions have been invited,
[They] have been offered [by the eight offering goddesses]; [the practitioner] made
supplication [to them], whence,

[Lustrated] with the ambrosia of the gnosis,
[The practitioner receives] empowerment, [and] adorned by the lord of the family [i.e.,
Amitābha]. (12)

Then, from the seed-syllable [i.e., *hrīḥ*] which is on *the* heart,
Lights radiate from the Akaniṣṭha heaven,
[The practitioner] invites the wisdom-deity, and
And having worshipped [it], should merge [with it] in non-duality. (13)

[The practitioner] visualizes his or her own mind as pure as the deity.
Phenomena lack inherent existences,
Like the Moon in water, reflections of a mirror,
Or rainbows in the sky. (14)

The Body of the deity is liberated from the two extremes.
The illusion-like unity [in the way that it]
Of [both] having a Body and not having a Body.
Is what the practitioner should always meditate on. (15)

[§ The part concerned with *mantra* recitation]

In that way, [after all this] has been visualized,
[The practitioner] should continuously recite
The following *mantra*, which has been blessed
By all *tathāgatas* of the three times: (16)

oṃ maṇi padme hūṃ

This is the king of the name-[*mantras* (*mtshan sngags*)];
[It] causes stains which are not in accord [with the abiding mode] to be abandoned, and
Bestows all results which [the practitioner] wishes;
Therefore [it] is like a wish-fulfilling-jewel. (17)

[§ The part concerned with meditation on the mind's emptiness]

Then, after the lights [from the syllables, with *hrīḥ* at the centre encircled by *oṃ ma ṇi pad me hūṃ*] which is on the heart [of one's own self as Avalokiteśvara,]

Have purified the worlds and the [six categories of] beings, [the lights] dissolved into the Body [of Avalokiteśvara as into oneself].

The Body in turn [is to be dissolved into] the syllables of the [six-syllabled] *mantra* [, and for their part, into *hrīḥ*] one by one; the spot (*thig le*) is to be dissolved into an inapprehensible form. (18)

[One's own mind] is kept in the state of suchness as it is, [that is to say,]

The nature being entirely illuminated,

Dharmadhātu, the very essence of purity,

[And] thoughts that distinguish [objects] are totally pacified. (19)

[§ Post-meditation]

From that [state], [the practitioner] has risen up as [within the Body of] the deity [i.e., *Avalokiteśvara*] for a short time;

[And] cultivates the fourfold paths of conduct,⁷⁵

Like the flow of a river, without being distracted.

Bearing all appearances as the Body, all sounds as the [six-syllable *mantra* of the] Speech, [and all memories] as the Mind. (20)

[§ Accumulation of merit]

Moreover, in order to accumulate merits,

A pledge-*maṇḍala* from a support [such as a *stūpas* or an image of Avalokiteśvara] is generated

In the centre of a *maṇḍala* in front. (21)

⁷⁵ The four paths of conduct are 1) going (*'gro ba*), 2) sitting (*'dug pa*), 3) lying (*nyal ba*), 4) walking (*'chag pa*).

[Then the wisdom-deity of] the wisdom-*maṇḍala* is invited from the sphere.

A cleansing ceremony performed, and [the wisdom-*maṇḍala*] dissolved and seated [in the pledge-*maṇḍala*].

Homage is to be paid, offerings made, and [the deity] praised;

On the *maṇḍala*—[containing *hrīḥ* at the centre and encircled by the six-syllable *mantra*]—on top of the lotus at the heart in the form of the sun.

[The practitioner] should visualize [the mantra *oṃ maṇi padme hūṃ*] while reciting it. (22)

Then [another prayer is recited for] requesting forgiveness, [followed by] a farewell prayer to the wisdom-deity.

The pledge-*maṇḍala* is [then] dissolved into oneself. (23)

[§ Meditative equipoise]

One then seals non-apprehension. (24)

[§ Post-meditation]

Having risen up as an aspect of the deity [i.e., Avalokiteśvara], [the practitioner] should remain [in this state].

Between four time intervals or the like.⁷⁶

[The practitioner] should extend the practice of conduct in accord with the *dharma*. (25)

[§ Dedication]

As for the merits arisen from this,

[The practitioner] should dedicate it to the benefit of beings—to their great enlightenment!

(26)

⁷⁶ The four time intervals are: 1) the time when the *tho-rang* star is in the sky in the early morning (*tho-rang*), 2) morning proper (*snga dro*) 3) noon (*nyin dgung*) 4) evening (*srod*).

[§ Prayer relating to benefits]

If [the practitioner] sees good signs (*rtags mtshan*) of accomplishing

By the six months of practice, great benefit can be achieved.

Having completed thirty millions and six hundred thousand [repetitions of *om mani padme hūṃ*],

[One] can apply oneself to a series of various activities. (27)

At the end of five hundred [years], in the world,

The doctrines of the Sage will increase in the world;

There will be rapid benefit for oneself and others

Through the *yoga* of the Lord of the World. (28)

[§ The aspiration prayer of Nāgārjuna]

I had a little of the nutritious honey that makes [the lotuses] bloom—

Originating in the anthers of the blossoming lotus of Compassion.

[I] partially write this pith-instruction with altruistic thoughts.

It should be all right to forgive [any of my] shortcomings [committed] in a state of Compassion.

[I] collected this essence of the *tantras* of attainment

The same way the king of birds [i.e., the *haṃsa*] separated milk from water.

May all the boundless sentient beings in their entirety

Visualize the Victorious One in the pure land of the lotuses with virtues!

[§ Colophon]

The *Wishfulfilling-jewel: the means of practice of the Great Compassion* composed by Nāgārjuna is finished.

[§ Translators' colophon]

The Indian scholar [and] venerable ācārya Padma[sambhava] [and] the Tibetan translator-monk rGyal-ba-mchog-dbyangs translated [it].

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