

སློང་པོ་རྣམ་གསུམ།

The Three Heart Mantras (Nyingpo Namsum)

བོན་སློང་སློང་པོ།

1. Nine clarity syllables of Truth body

ཨ་ཨོྫྱ་འུ། ཨ་ཨ་དཀར་སའེ་འོད་ཨ་ཡང་ཨོྫྱ་འདུ།

A-OM-HUNG, AH A-KAR SA-LE WOD A YANG OM DU

This mantra represents the Dharmakaya aspect, the formless aspect of the Buddha's mind. Sometimes the “A OM HUNG” is not recited, leaving only the final nine syllables. The meaning of each of the nine syllables is as follows: AH represents the primordial Buddha, the unchanging Essence, the Void. The second short A stands for unceasing clarity. KAR means the purification of negative emotions, the two obscurations and all karma. SA-LE means beyond all limitations of words and concepts. WOD literally means light but its meaning here means beyond the conceptual obscurations and understanding of the mind. A represents the Buddha-mind, the omni-consciousness that perceives everything instantly. YANG normally represents the element of air, but in this case it is associated with wisdom prana – which activates wisdom within oneself and removes obscurations. OM represents the Five Families of the Buddha, the Five Wisdoms and the Five Attainments. DU essentializes everything into unity, the tigag nagchig, or single sphere. Although the meaning can be broken down syllable by syllable, it must be understood that the ultimate meaning of the mantra is the essence of the mind itself. The particular benefit of the mantra is to remove obstacles to meditation and to develop clarity of vision. It is known as the dharmakaya mantra or Samantabhadra, or the mantra that develops vision. It is the essence of the royal deity Samantabhadra, as you chant it you become more closely identified with this deity and all its perfected qualities. When you recite the mantra, visualize that you transform into Samantabhadra, Kuzang Gyalwa Dupa or Shenla Odkar, which are all manifestations of the pure mind of the Buddha. You should visualize that you are the umdze, or chant master, leading all sentient beings to recite this mantra, thereby benefiting not only yourself but all beings.

ཚོགས་སློང་སློང་པོ།

2. Mantra of complete body

ཨོྫྱ་མ་ཉི་སུ་ཡེ་སའེ་འདུ།

OM MA-TRI MU-YE SA-LE DU

OM is for Tonpa Shenrab, which represents method and compassion. MA is for Sherab Chamma, who represents wisdom and vast space. TRI is for Mucho Demdrug who transforms anger and hate through love and sympathy thus purifying the hell realm. MU is for Sang wa Ngang Ring, which transforms greed and desire through total generosity, thus purifying the realms of pretas (hungry ghosts). YE is for Tisang Rangzhi who transforms ignorance and confusion into total knowledge and wisdom, thus purifying the animal kingdom. SA is for Sangwa Duspa who transforms envy and envy through total expansion thus purifying the human realm. LE is for Chegyal Parti who transforms pride and arrogance

through total tranquillity, thus purifying the realms of the Asuras from the Titans (demigods). DU is for Yeshe Tsugphud who transforms indolence and self-absorption into diligence and vigour, thus purifying the kingdom of God. Meaning Seen in this light and understanding these meanings, reciting this mantra is a way to help all beings in the six realms of existence. Reciting this mantra invokes the guiding Buddhas of the six realms and their sources, Tonpa Shenrab and Sherab Chamma. Through its enlightened power, our negative emotions are dissolved and all positive, pure and virtuous qualities of love, generosity, wisdom, openness, peace and compassion are invoked in us. Reciting this mantra helps us connect and reinforce these qualities within ourselves. It is not necessary to know all the legends of the various kingdoms to benefit from this great mantra,

ལྷུལ་སྐྱུའི་སྣོང་པོ།

3. Mantra for of emanation body

ཨ་དཀར་ཨ་མེ་དུ་ཏི་སུ་ནག་པོ་ཞི་ཞི་མལ་མལ་སོ་ཧ།

AH-KAR A-ME DU-TRI-SU NAG-PO ZHI-ZHI MAL-MAL SO HA

AKAR represents the pure state of mind. An ME represents the wisdom of the mind. DU TRI SU represents the three negative emotions: ignorance, hatred and attachment. NAG PO represents negativity. ZHI ZHI means purify. MAL MAL means to get a happy state of mind. SO HA means remove all negativities and lack of understanding. Significance This mantra is associated with the Nirmanakaya, or physically manifest body of the Buddha, and is known as the purification mantra, or the mantra that offers protection from negative energies. The mantra can be divided into four groups of seed syllables: If you are repeating this mantra quickly, you can recite SO HA every hundredth repetition, but there are many variations depending on the situation. If you are using the mantra for purification, it is not necessary to recite SO