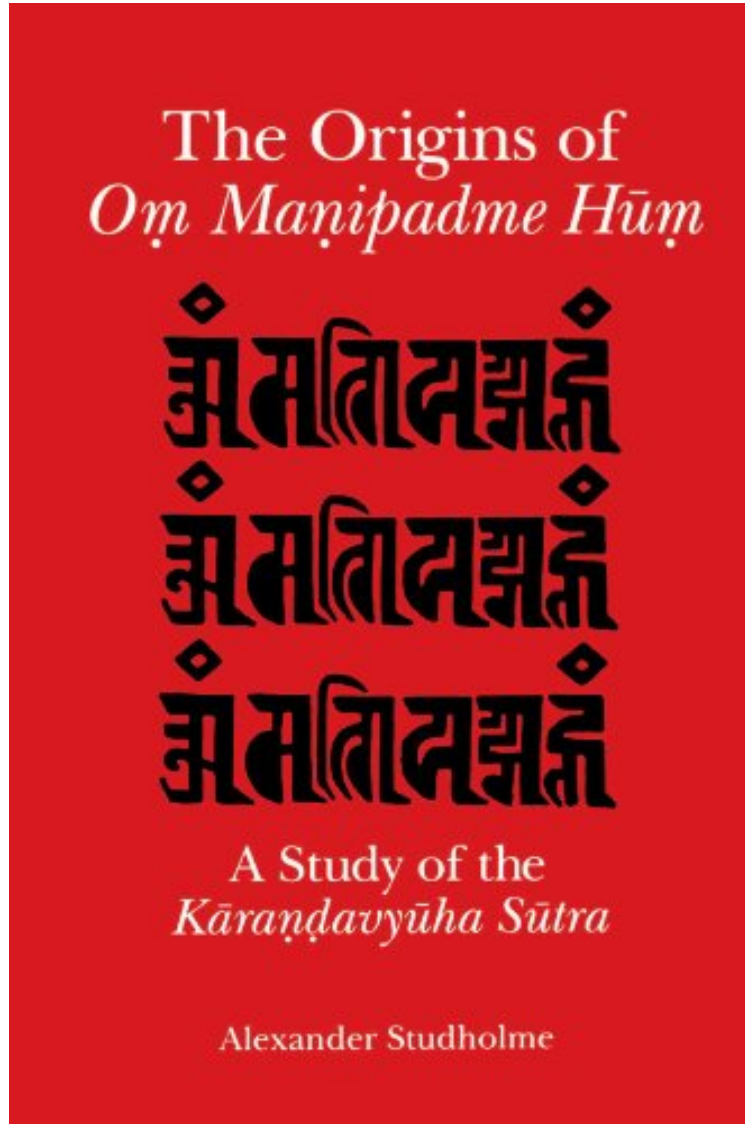


(Read and download) The Origins of Om Manipadme Hum: A Study of the Karandavyuha Sutra

The Origins of Om Manipadme Hum: A Study of the Karandavyuha Sutra

Alexander Studholme

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Alexander Studholme : The Origins of Om Manipadme Hum: A Study of the Karandavyuha Sutra before purchasing it in order to gage whether or not it would be worth my time, and all praised The Origins of Om Manipadme Hum: A Study of the Karandavyuha Sutra:

6 of 6 people found the following review helpful. Great Addition to Our Understanding of MantraBy Bryan PhillipsThe Origins of Om Manipadme Hum makes several significant contributions to our understanding of the

historical circumstances and narrative developments that engendered the present-day omnipresence of the mani mantra throughout the Himalayan Buddhist world. While it relies principally on an Indian text, the Karandavyuha Sutra, Origins nonetheless points forward, as well, toward the emergent cult of Avalokitesvara that was to become the lynchpin of the Tibetan theocratic state and a core ethical teaching for Mahayana Buddhist social cohesion across the Himalayan range. The author makes the trenchant observation that the "literal" meaning of the mantra IS indeed important; by rendering the Sanskrit compound manipadme as a locative, Studholme makes the convincing argument that the principal translation of the mantra ought to be "[May I take rebirth] within the jeweled lotus!" a classic reference to the means of rebirth into Amitabha Buddha's Pure Land of Sukhavati/Dewachen. Thus we can understand the Tibetan practice of the mani mantra and the widespread cult of Avalokitesvara as an indigenous variant of similar, contemporaneous Pure Land Buddhist movements in China and Japan. This is a critical book for anyone with an interest in Indo-Tibetan tantric history, Pure Land forms of Buddhism, or mantra toning practices. You can find my complete review for the Journal of the International Association of Tibetan Studies at its online home, the Tibetan Himalayan Library. 18 of 18 people found the following review helpful. Where did the most popular Buddhist Mantra come from? By Dave Benn This book researches the development area of the popular Buddhist mantra "Om Mani Padma Hum". It is a study into a Buddhist Sutra called the Karandavyuha Sutra; this means the casket containing the magnificent array of the manifestation and works of Avalokitesvara. The book starts with an introduction into the little known world of Hindu Puranas and its relationship to Mahayana Buddhism. We have to remember that there are no writings in existence today from India two thousand years ago, so historic research can only develop through interpretation of the myths for an insight into the social/religious world at that time. Starting by reading Puranas of the Hindu God Shiva, Studholme embarks on a journey of fascinating investigation through an area of comparative study. He leads us on an endeavour that proves well worth reading. He then concentrates on comparisons between the famous ancient Hindu mantra of Shiva "Namah Shiva" and "Om Mani Padme Hum" which is without doubt the most famous Buddhist mantra. Still following the theme of Buddhist/Hindu comparison he then investigates the development of Mahayana Buddhism in relation to the "Mani" mantra. In speaking about the meaning of the Mantra "Om Mani Padme Hum" Studholme starts by engaging us with the notion of the difficulty of understanding the meaning of a mantra. He says on page 105: "Thus the srotum, or "ear", is the instrument of hearing and jnatram, or intellect, is the instrument of knowing Mantra, similarly, is an instrument (tra) of the mind (Man-), being derived from the same root as manas-, denoting "mind" in the very broadest sense, encompassing the activity, not only of thought, but also of the emotions, the imagination, and the spiritual faculty of a human being. What is really important, therefore, about phenomena such as "Om Mani Padme Hum" is not their meaning but their function". Studholme then concludes his book with a chapter which is an overview of the themes in the Karandavyuha Sutra. All in all this book is a fascinating study into the origins and the meaning of Avalokitesvara the Bodhisattva of compassion. It is also a book that is quite lucid for a lay reader to read. It's a door into the intricate world of Mahayana Buddhism that though reading like a mystery plot is easy to follow. Dave Benn

Sets out a history of the famous Buddhist mantra, Om Manipadme Hum, and offers new insights on its meaning. Om Manipadme Hum, perhaps the most well-known of all Buddhist mantras, lies at the heart of the Tibetan system and is cherished by both layman and lama alike. This book documents the origins of the mantra, and presents a new interpretation of the meaning of Om Manipadme Hum, and includes a detailed, annotated precis of the Karandavyuha Sutra, opening up this important Mahayana Buddhist work to a wider audience. The Karandavyuha the earliest textual source for Om Manipadme Hum which describes both the compassionate activity of Avalokitesvara, the bodhisattva whose power the mantra invokes, and the mythical tale of the search for and discovery of the mantra. Through a detailed analysis of this sutra, Studholme explores the historical and doctrinal forces behind the appearance of Om Manipadme Hum in India at around the middle of the first millennium C.E. He argues that the Karandavyuha has close affinities to non-Buddhist puranic literature, and that the conception of Avalokitesvara and his six-syllable mantra is informed by the conception of the Hindu deity Siva and his five-syllable mantra Namah Shivaya. The sutra reflects an historical situation in which the Buddhist monastic establishment was coming into contact with Buddhist tantric practitioners, themselves influenced by Saivite practitioners. This compact volume will be immediately accessible, and of great benefit, to both Tibetologists and Tibetophiles alike. Journal of the International Association of Tibetan Studies This book provides a very good example of the phenomenon of religious integration, and clearly shows how Buddhism managed to integrate ideas and practices from another spiritual tradition. Francis Brassard, author of The Concept of Bodhicitta in Santideva's Bodhicaryavatara It was fascinating to read the author's brilliant insights into the syncretic construction of early tantric Mahayana Buddhist materials like the Karandavyuha. John J. Makransky, author of Buddhahood Embodied: Sources of Controversy in India and Tibet

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From the Back Cover
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About the Author
Alexander Studholme received a Ph.D. from the Centre for Buddhist Studies, Bristol University, England.