

## **“OM YEDHARMA” Mantra Explanation**

*OM YEDHARMA HETU PRABHAWA HETUNTEKHAN TATHAGATO HYAWADATA  
TEDHANTSA YO NIRODA EWAMWADI MAHASRAMANAYE SWAHA*

*All phenomena in samsara arise from a cause. The cause is explained by the Tathagata, Mahasramana, who taught how to attain the cessation of the cause.*

Mahasramana means great practitioner, the most successful practitioner. The Buddha, the highest practitioner, explained all the causes and conditions, every one. Nothing arises without a cause. He first said to understand suffering, and then to avoid the cause of suffering. This is a very important teaching on interdependence.

We should understand all the details about suffering because there is a way to be free from suffering. If there were no way to be free of suffering, there would be no use in learning about it. But since there is a way to get out of suffering, then we must understand it in detail – not just on the surface, but completely uproot what suffering really is.

Is suffering always painful? Not necessarily. Take the suffering of change. Even samsaric pleasure is also suffering because it is the suffering of change; it won't last long. Therefore, we shouldn't be attached to samsaric enjoyment and happiness. On the other hand, when we experience actual suffering, there is no need to fight it.

It is most effective to work with the cause of suffering, so the Buddha explained all the different types of cause – physical action, mental action, all the nonvirtuous deeds – that have to be purified. The Buddha taught us how to free ourselves from the cause of suffering, how to attain cessation of the cause. Instead of fighting suffering, the result, work with the cause. That is the only solution. When we stop the cause, the result (suffering) ceases by itself without effort. But if we keep creating the cause of suffering, no matter how much we deny it, suffering will come without choice.

Before he met the Buddha, Shariputra came upon Arya Katayana, one of the most highly trained of the Buddha's disciples. Arya Katayana was waling on the road in a very peaceful, calm, and gentle way. Shariputra was himself a spiritual leader with many hundreds of disciples, so as soon as he saw Arya Katayana he recognized that this person must have some special understanding. He inquired as to his name and so forth, and asked, “What kind of teachings are you practicing?” Arya Katayana replied with this mantra. Shariputra instantly realized its meaning. His heart was fully opened, and his face radiated peace.

Maudgalyayana was Shariputra's best friend. After some time, he noticed how Shariputra had changed and asked him what kind of teaching he had received. Shariputra repeated the mantra and Maudgalyayana immediately realized the nature of interdependence.

They went together to ask Arya Katayana to be their teacher. He declined, saying, “No, you should go to see the Buddha. He is my teacher.” They did so and quickly became monks. Afterward, they went back to their own disciples and told them, “We have become Buddhists, don't rely on us any more. Go whatever way you wish.” The disciples said that they would go wherever Shariputra and Maudgalyayana went, so the hundreds of them became monks and followed the Buddha. This story shows how effective these teachings are.

*Excerpt from a teaching by Khenchen Konchog Gyaltsen Rinpoche  
at TMC, date unknown.*

*Transcription and editing by Khenmo Trinlay.*