

The Four Dharmakaya Relic Mantras and Their Benefits

By Lama Zopa Rinpoche

FPMT



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Practice Series

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The *Lama Zopa Rinpoche Practice Series* is a special collection of practice materials that serves to present and preserve Rinpoche's lineage of practice, oral instructions, and translations.

Introduction

The four dharmakaya relic mantras are a sacred relic. They are the highest relics of Buddha, relics of the dharmakaya. Other relics, the ones that we normally see, such as relics of the robes or parts of Buddha's holy body, are secondary relics. These four mantras are the highest relic. After I learned about the unbelievable benefits of each of these mantras, I had them written down and we printed many. These are normally what we should put inside stupas, statues, and so on. These very special mantras give unbelievable power.

If you have put these mantras inside a statue, the devas will come to worship that holy object three times a day. By putting these mantras inside a stupa, even a bell that is offered to the stupa brings unimaginable benefit. For example, the negative karma of all sentient beings who hear the sound of that bell is purified. They are liberated from the lower realms. Their negative karma is purified and they receive a good rebirth. In that way, there is unbelievable benefit. It makes it so easy for sentient beings to purify negative karma and reach enlightenment.

Also, if you circumambulate a stupa that has these mantras inside even one time, it purifies the negative karma that causes you to be reborn in all the eight hot hells. The negative karma that causes you to be born in all the eight hot hells—from the lightest down to the heaviest, most unbearable suffering hell realm—is completely purified by going around a stupa with these mantras inside just once.

ཚོས་སྐུ་རིང་བསྐལ་བཞི།།

The Four Dharmakaya Relic Mantras

1. ལྷོ། །གཙུག་ཏོར་བྱི་མེད་ཀྱི་ཙ་ལྷགས།།

Root Mantra of Stainless Pinnacle

བ་མེས་མཛུ་ཏ་སྐུ་ག་ཏུ་འོ། མོ་མཛུ་ཙི་ལྷ་མཆི་ལྷ་ལ་འ། སྐུ་ག་ཏ་གཞུག་ཏེ།
 ལྷ་གཙུག་ལ། ལྷ་གཙུག་ལ། ལྷ་ཡུ་ལྷ་ཏ། ལྷ་ཡུ་ལྷ་ཏ། སྐུ་ཏ་སྐུ་ཏ། ལྷ་ཏ་
 ལྷ་ཏ། ལྷི་ཏི་ལྷི་ཏི། ལྷི་ཏི་ལྷི་ཏི། སམ་ཏུ་སྐུ་ག་ཏ་མཛུ་ས་མ་ལ། ཏི་ལྷོ་ཏི་ལྷོ།
 མཛུ་བྱུ་བ་འ། སྐུ་ག་ཏ། སི་ཤོ་ལྷ་ལ། ལྷོ་སམ་སཏྲི་ལྷ། ལྷ་ག་ཏ་ཏི། སམ་
 སྐུ་མི་མི་མ་ལ། ར་ལ་ལ་ལ། ར་ལ་ལ་ལ། ལྷ་ཏ་ལྷ་ཏ། ལྷོ་ཏ་ལ་ལྷོ་ཏ་ལ།
 མི་ག་ཏ་ལྷ་བ་ཏ་ཏི། ལྷ་ལ་ཏ་ཏ་ཏི། ལྷོ་ལྷོ་ལྷོ། ལྷོ་ཏུ་དམ་ལྷ་ཏེ། ལྷ་ལྷ་ལ་ལྷ་
 ཏེ། ལྷོ་ལྷོ་ཏུ་བྱུ་བ་ལོ་གི་ཏེ། ས་མཙུ་ལྷ་ཏེ། ས་མཙུ་བྱུ་བ་ལོ་གི་ཏེ། མཛུ་
 ལྷ་ལོ། མཛུ་སྐུ་ཤ་ལྷ་ཏེ། ལྷ་ལོ་ལྷ་མི་མ་ལོ། ལྷ་གཙུག་ལ། ལྷ་གཙུག་ལ། ལྷ་
 གཙུག་ལ། ལྷ་གཙུག་ལ། ལྷ་ཏ་ལྷ་ཏ། སི་ལྷ་ཏ་སི་ལྷ་ཏ། ལྷོ་ལྷོ་ལ་མི་ཤོ་ལྷོ་ལི།
 ལྷོ་ཏི་ཏ་ལྷོ་ཏེ། མཛུ་ལྷ་ཏུ་མི་ལོ་གི་ཏེ། ར་ལ་ལ་ལ། སི་ལྷོ་སི་ལྷོ། ལྷོ་ལྷོ་
 ཤོ་ལྷོ་ཤོ་ལྷོ། སི་ཤོ་ལྷོ་སི་ཤོ་ལྷོ། ཤོ་ལྷོ་ཤོ་ལྷོ། ཤོ་ལྷོ་ཤོ་ལྷོ། སི་ཤོ་ལྷོ་
 སི་ཤོ་ལྷོ། མི་ཤོ་ལྷོ་མི་ཤོ་ལྷོ། ཏ་ཏ་ཏ་ཏ། མ་མ་སམ་སྐུ་མི། སམ་
 ཏ་སྐུ་ག་ཏུ་ལྷ་ལ་ལྷོ་ཏེ། ས་མ་ལ་ཏི་ལྷོ། ལྷ་ས་ཏ་ཏུ་མ་མ་ལྷོ། མི་བ་ལྷོ་

नमो सर्वतथैगथै नमो / ओम् मह्यं चिन्तमणि
 ज्वलाना / सैगारा गम्भिरै / अकरश्या / अकरश्या /
 अयुन्धारा / अयुन्धारा / सन्धारा सन्धारा /
 कशाना कशाना / कशिनि कशिनि / कशुनु कशुनु /
 सारवा तैथैगता मह्यं समया / तिष्ठथा तिष्ठथा /
 मह्यं भुवना / सैगारा / समशोधया / मम सारवा
 सत्वमशचा / भगवति / सारवा पपाम वमला /
 जया जया / जया लब्धे / स्पुता स्पुता / स्पुता
 स्पुता / विगतावैवाराणि / भयाहारानि / हुम हुम
 हुम / मरित्यु दान्दा धारे / अभयाप्रादे / उशनिशा
 वयावलोकिते / समान्ता मुशे / समान्ता वयावलोकिते /
 मह्यं मये / मह्यं पशधारे / अमोग्हावमाले /
 अकरश्या / अकरश्या / अकध्या / अकध्या /
 भारा भारा / सम्भारा सम्भारा / इन्द्रिया
 विशोधनानि / भुशितभुजे / मह्यं मुद्रविलोकिते /
 जया जया / सिद्धे सिद्धे / बुद्धा बुद्धा / बोधनानि
 बोधनानि / सम्बोधनानि सम्बोधनानि / शोधनानि
 शोधनानि / समशोधनानि समशोधनानि /

NAMAḤ SARVA TATHĀGATHĀ NAM / OM MAHĀ CHINTAMAṆI
 JVALANA / SĀGARA GAMBHIRE / ĀKARṢHAYA / ĀKARṢHAYA /
 ĀYUNDHARA / ĀYUNDHARA / SANDHARA SANDHARA /
 KṢHAṆA KṢHAṆA / KṢHIṆI KṢHIṆI / KṢHUṆU KṢHUṆU /
 SARVA TĀTHĀGATA MAHĀ SAMAYA / TIṢṬHA TIṢṬHA /
 MAHĀ BHUVANA / SĀGARA / SAṢSHODHAYA / MĀM SARVA
 SATVĀMṢHCHA / BHAGAVATI / SARVA PĀPAM VIMALA /
 JAYA JAYA / JAYA LABDHE / SPHUṬA SPHUṬA / SPHOṬAYA
 SPHOṬAYA / VIGATAVĀVARAṆI / BHAYAHARAṆI / HŪM HŪM
 HŪM / MRITYU DAṆḌA DHARE / ABHAYAPRADE / UṢHṆIṢHA
 VYAVALOKITE / SAMANTA MUṢHE / SAMANTA VYAVALOKITE /
 MAHĀ MĀYE / MAHĀ PĀŚHADHARE / AMOGHAVIMALE /
 ĀKARṢHAYA / ĀKARṢHAYA / ĀKAḌḌHAYA / ĀKAḌḌHAYA /
 BHARA BHARA / SAṢBHARA SAṢBHARA / INDRIYA
 VIŚHODHANI / BHŪSHITABHŪJE / MAHĀ MUDRĀVILOKITE /
 JAYA JAYA / SIDDHE SIDDHE / BUDDHA BUDDHA / BODHANI
 BODHANI / SAṢBODHANI SAṢBODHANI / ŚHODHANI
 ŚHODHANI / SAṢSHODHANI SAṢSHODHANI /

VIŚHODHANI VIŚHODHANI / HARA HARA / MAMA SARVA
 PĀPAṂ / SARVA TATHĀGATĀ KULABHUJE / SAMAYATIṢṬHE /
 PRASARATU MAMA VUṆYE / VINAŚHYANTU PĀPAṂ / SARVA
 KILVIṢHA HARE / MAṆI VIŚHUDDHE / ŚHODHAYA VIMALE /
 VIKĀSITAPADME / GAVACHITABHUJE / ŚHAṬPĀRAMITĀ
 PARIPŪRAṆI / SARVA TATHĀGATOŚHṆĪṢHA VILOKITE SVĀHĀ /
 SARVA TATHĀGATA GUHYA ADHIṢṬHĀNA ADHIṢṬHITE
 SVĀHĀ / ĀYUR DHADE SVĀHĀ / PUNYA DHADE SVĀHĀ /
 PUNYA VILOKITE SVĀHĀ / PUNYA AVALOKITE SVĀHĀ /
 MṚITYUDAṆḌE SVĀHĀ / YAMADAṆḌE SVĀHĀ /
 YAMADHŪTE SVĀHĀ / SAṂHARAṆI SVĀHĀ /
 SAṂBHAHARAṆI SVĀHĀ / SANDHĀRAṆI SVĀHĀ /
 PRATISARAṆI SVĀHĀ / OJOVATI SVĀHĀ / TEJOVATI SVĀHĀ /
 JAYA VATI SVĀHĀ / SARVA TATHĀGATA MUDRĀ
 ADHIṢṬHĀNA ADHIṢṬHITE SVĀHĀ

། བཞུག་ཏོར་ཐི་མེད་གྱི་སྒྲིབ་པོ།

Heart Mantra of Stainless Pinnacle

ཨོ་ན་མ་སྒྲིལ་ཡི་རྒྱུ་ཀུ་རྒྱུ། སཐ་ཏ་སྐ་ག་ཏ་ཨི་ད་ཡ་གཞེ་རྩེ་ལ་རྩེ་ལ། རྣམ་རྣེ་
 ཏུ་གཞེ། སྐྱུ་ར་མ་མ་ལྷ་ཡུཾ་མི་ཤོ་རྣ་ཡ་མ་མ་སཐ་སྐ་ལི། སཐ་ཏ་སྐ་ག་
 ཏ་ས་མ་རྣེ་ལྷོ་ཤ་ཤི་མ་ལེ་ཤི་ཤུ་རྣེ་རྩེ་རྩེ་རྩེ་རྩེ། ཨོ་མི་མི་རི་སྐྱུ་ལ།

OM NAMAS TRAIYA DHVIKĀNĀṂ / SARVA TATHĀGATA
 HRĪDAYA GARBHE JVALA JVALA / DHARMA DHĀTU GARBHE /
 SAṂBHARA MAMA ĀYUḤ SAṂŚHODHAYA MAMA SARVA
 PĀPAṂ / SARVA TATHĀGATA SAMANTOŚHṆĪṢHA VIMALE
 VIŚHUDDHE HŪṂ HŪṂ HŪṂ HŪṂ / AṂ VAṂ SAṂ JAṂ SVĀHĀ

2. འོང་ཟེང་འི་མེད་ཀྱི་ཚ་ལྷགས།།

Root Mantra of Stainless Light

འ་མེས་སུ་རྒྱལ། སུ་སྤྲི་བུ་རྒྱལ། ཀོ་སྤྱི་རྒྱལ། བ་རི་ཤུ་རྗེ་མ་ན་སི། ཨ་སྤྱ་རྗེ་
 ཉ་སྤ་རྗེ་རྒྱ་རྒྱལ། འ་མོ་རྣ་གཞུ་ཉེ། ཨམི་རྒྱ་ལྷ་ལུ་ཤ་སྤ། ཉ་སྤ་ག་ཉ་སྤ།
 ལྡོ་སྤ་ཉ་སྤ་ག་རྒྱ་རྗེ། ལྷ་ལྷུ་ར་མི་ཤོ་རྣ་ནི། སི་ཉ་ར། སི་ཉ་ར། སྤ་
 ཉ་སྤ་ག་རྒྱ་རྗེ་བ་ལེན་ལའི་སི་ཉ་ར། ལྷ་ལྷུ་སྤ་ར་སྤ་ར། སྤ་ཉ་སྤ་ག་རྒྱ་
 ས་མ་ལ། རྗེ་རྗེ་བོ་རྗེ། འུ་རྒྱ་འུ་རྒྱ། བོ་རྣ་ལ། བོ་རྣ་ལ། མ་མ་སྤ་བ་མི་ལྷ་
 བ་ར་ཉ་མི་ཤུ་རྗེ། མི་ག་ཉ་མ་ལོ། ཚ་ར་སྤ་འུ་རྗེ་འུ་རྗེ་འུ་རྗེ་འུ་རྗེ་སྤ་རྒྱ། །

NAMAḤ SAPTĀNĀN / SAMYAKSAMBUDDHA KOṬĪNĀN /
 PARIŚHUDDHE MANASI / ABHYĀRCHITA PRATEŠṬHITĀNĀN /
 NAMO BHAGAVATE / AMṚITĀ ĀYUṢHASYA / TATHĀGATASYA /
 OṂ SARVA TATHĀGATĀ ŚHUDDHE / ĀYUR VIŚHODHANI /
 SAṂHARA / SAṂHARA / SARVA TATHĀGATĀ VĪRYAVALEN
 PRATI SAṂHARA / ĀYUḤ SĀRA SĀRA / SARVA TATHĀGATĀ
 SAMAYA /BHODHI BODHI / BUDDHYA BUDDHYA / BODHYA /
 BODHAYA / MAMA SARVA PAPAṂ ĀVARAṆA VIŚHUDDHE /
 VIGATAMALAṂ / CHHARASU BUDDHE BUDDHE HURU HURU
 SVĀHĀ

༄ འོང་ཟེང་འི་མེད་ཀྱི་སྣོད་པོ།།

Heart Mantra of Stainless Light

ལྡོ་སྤ་ཉ་སྤ་ག་ཉ་མ་ལ་མི་ཤོ་རྣ་ནི་རྒྱ་ བོ་ལ་སྤ་ཉི་སི་ག་ར། ཉ་སྤ་ག་
 རྒྱ། རྒྱ་འུ་རྣ་རེ། སི་རྣ་ར་སི་རྣ་ར། སྤ་ཉ་སྤ་ག་ཉ་ཨ་རྗེ་རྒྱ་ལ་རྗེ་རྗེ་རྗེ་
 སྤ་རྒྱ། །

OM SARVA TATHĀGATA MALA VIŚHODHAṆI RUDDHA /
VOLA PRATI SAṂKARA / TATHĀGATĀ / DHATU DHARE /
SAMDHARA SAMDHARA / SARVA TATHĀGATA ADHIṢṬHĀNA
ADHIṢṬHITE SVĀHĀ

3. ཨོཾ། །གསང་བ་རིང་བསྐལ་གྱི་ཙྰ་སྲགས།།

Root Mantra of Secret Relic

ན་མ་སྐྱི་ཡ་རྒྱི་གུརྟཱ། སམ་ཏ་སྲ་ག་ཏུ་རྟཱ། ཨོྱ་བི་ཟླ་ལྷ་བ་རེ་བ་ཙ་ལོ།
ཙྰ་ལྷ་ཙྰ་ལྷ། རྩ་ར་རྩ་ར། སམ་ཏ་སྲ་ག་ཏུ། རྩ་ཏུ་རྩ་རེ། པརྩ་ག་རྩ། རོ་ཡ་བ་
རེ། ཨ་ཙ་ལེ། སྲ་ར་ཏ་སྲ་ག་ཏུ། རྩ་སྲ་ཙ་ག། བ་བརྩ་བ། བརྩ་བོ་རྩི་མརྩ་ཨ་
ཡི་གུར། ཨ་ཡི་གི་ཏེ། སམ་ཏ་སྲ་ག་ཏུ། ཨ་རྩི་ཏེ་ཏེ། བོ་རྩ་ཡ་བོ་རྩ་ཡ། བོ་
རྩ་ལི་བོ་རྩ་ལི། བུ་རྩ་ཡ་བུ་རྩ་ཡ། སི་བོ་རྩ་ལི་སི་བོ་རྩ་ཡ། ཙ་ཡ་ཙ་ཡ། ཙ་
ཡི་ཏུ་སམ་ཨུ་བ་ར་ཏུ་བ། སམ་སྲ་ཡི་བི་ག་ཏེ། ཏུ་ཏུ་ཏུ་ཏུ། སམ་ལོ་ག་བི་
ག་ཏེ། སམ་ཏ་སྲ་ག་ཏུ་མི་ད་ཡ། བརྩི་ལི། སི་རྩ་བ་སི་རྩ་བ། སམ་ཏ་སྲ་ག་
ཏུ་གུ་མེ། རྩ་ར་ཏི་ལུ་ལེ། བུ་རྩ། ལུ་བུ་རྩ། སམ་ཏ་སྲ་ག་ཏུ་ཨ་རྩི་ཏེ་ཏེ། རྩ་ཏུ་
ག་རྩི་སྲུ། ས་མ་ཡ་ཨ་རྩི་ཏེ་ཏེ་སྲུ། སམ་ཏ་སྲ་ག་ཏུ་མི་ད་ཡ། རྩ་ཏུ་ལུ་ལི་
སྲུ། ལུ་མ་ཏི་ཏེ་ཏེ། ལུ་ལེ་ཏ་སྲ་ག་ཏུ་ཨ་རྩི་ཏེ་ཏེ། རྩི་རྩི་སྲུ། །

NAMAS TRAIYA DHĪKĀNĀM / SARVA TATHĀGATĀ NĀM / OM
BHUVIBHAVĀN VARE VACHAṬAU / CHULU CHULU / DHARA
DHARA / SARVA TATHĀGATĀ / DHĀTU DHARE / PADMA
GARBHE / JAYA VARE / ACHALE / SMARA TATHĀGATĀ /
DHARMMA CHAKRA / PRAVARTTANA / VAJRA BODHI
MAṆḌHA ALAṂKĀRA / ALAṂKṚITE / SARVA TATHĀGATĀ /

ADHIṢṬṬHITE / BODHAYA BODHAYA / BODHANI BODHANI /
 BUDDHAYA BUDDHAYA / SAṂBODHANI SAṂBODHAYA /
 CHALA CHALA / CHALAṂTU SARVA ĀVARAṆĀNA / SARVA
 PĀPAṂ VIGATE / HURU HURU / SARVA ŚHOKAVIKATE /
 SARVA TATHĀGATĀ HṚIDAYA / VAJRINI / SAṂBHAVA
 SAṂBHAVA / SARVA TATHĀGATĀ GUHYE / DHĀRAṆI MUDRE /
 BUDDHE / SUBUDDHE / SARVA TATHĀGATĀ ADHIṢṬṬHITE /
 DHĀTU GARBHE SVĀHĀ / SAMAYA ADHIṢṬṬHITE SVĀHĀ /
 SARVA TATHĀGATĀ HṚIDAYA / DHĀTU MUDRE SVĀHĀ /
 SUPRATIṢṬṬHITA / STUPE TATHĀGATĀ ADHIṢṬṬHITE / HŪṂ
 HŪṂ SVĀHĀ

ॐ णसदं वं र्दं वस्रेयं श्रिः श्रुं दं र्शं ॥

Heart Mantra of Secret Relic

ॐ सक् णं स्रं गं णं षुं ह्रिं पं क्लं तुं सुं वृं णिं । सक् णं स्रं गं तुं क्लं क्लं तुं विं वृं
 णिं णिं । अं क्लिं ह्रिं णिं तुं वृं वृं वृं । ह्रुं ह्रुं वृं वृं ।

OM SARVA TATHĀGATA UṢHṆĪṢHA DHĀTU MUDRĀṆI / SARVA
 TATHĀGATĀ DHARMA DHĀTU VIBHŪṢHITE / ADHIṢṬṬHITE
 HURU HURU / HŪṂ HŪṂ SVĀHĀ

4. ॐ ॥ वृदं कुवं क्लुवं अमुक् श्रिः कं श्रुणसा ॥

Root Mantra of 100,000 Ornaments of Enlightenment

ॐ वं खं क्लं गं वं णिं विं सुं यं वं दं वं ग्लुं वं णं णिं णिं । वं वृं सं गं तुं सुं क्लं
 वे । णं स्रं गं णं यं । अं क्लं णिं । स्रुं वृं वृं यं । वं खं क्लं गं वं णिं वृं वृं वृं

བ་ཡེ། ཏ་སྐ་ག་ཏུ་ཡ། ཨཱ་ཏེ། སུལྷི་བུལྷི་ཡ། ཏུ་སྐ། བོ་རྗེ་བོ་རྗེ། བོ་
 རྗེ་བོ་རྗེ། སཱ་ཏ་སྐ་ག་ཏ་ལོ་ཅ་ཏེ། རྗེ་པ་རྗེ་པ། ཏ་པ་ཏ་པ། སྐ་ཏ་པ་
 སྐ་ཏ་པ། བཏུ་བོ་རྗེ་ཅི་རྗེ་རྗེ་ཏེ། རྗེ་ལུ་རྗེ་ལུ། འ་ཏ་པ་སྐེ་སུལྷི་ཏེ། སཱ་
 ཏ་སྐ་ག་ཏུ་བི་ཤི་རྗེ། སྐུ་ཤི་སྐུ་ཏ་པ་ཏེ། སཱ་བུལྷི་སྐུ་ཏ་པ་སྐུ་ལེ། མི་མི་མི་
 ལི། ག་ག་བ་ཏ་ལེ། སཱ་ཏ་སྐ་ག་ཏུ་རྗེ་རྗེ་ཏེ། བ་རྗེ་སྐུ་ལེ། འ་མེ་འ་མེ། སྐ་
 འ་མེ་སྐ་འ་མེ། སཱ་ཏ་སྐ་ག་ཏ་སཱ་སྐ་མི་སྐ་འ་མེ། སཱ་སྐ་མི་བི་ལོ་
 རྗེ། ཏུ་ལུ་ཏུ་ལུ། བཏུ་བོ་རྗེ་སྐུ་ལེ་མི་སྐུ་ཏེ་རྗེ་ཏེ། སཱ་ཏ་སྐ་ག་ཏ་སྐུ་སྐ་
 ཏེ་རྗེ་ཏེ་འུ་རྗེ་སྐུ་ལེ། །

OM NAMO BHAGAVATE PIPULA VADANA KĀÑCHANOTA
 KṢHIPTA / PRABHĀ SAKETU MURDHANE / TATHĀGATAYA /
 ARHATE / SAMYAKSAM̐BUDHĀYA / NAMO BHAGAVATE
 ŚHAKYAMUNAYE / TATHĀGATĀYA / ARHATE /
 SAMYAKSAM̐BUDHĀYA / TADYATHĀ / BODHI BODHI /
 BODHANI BODHANI / SARVA TATHĀGATA GOCHARI /
 DHARA DHARA / HARA HARA / PRAHARA PRAHARA / MAHĀ
 BODHICHITTA DHĀRE / CHULU CHULU / ŚHATARASMI
 SAÑCHODITE / SARVA TATHĀGATĀ VIŚHIKTE / GUṆI
 GUṆAVATE / SARVA BUDHA GUṆĀVABHĀSE / MILI MILI /
 GAGANA TALE / SARVA TATHĀGATĀDHĪṢṬHĪTE /
 NABHASTALE / ŚHAME ŚHAME / PRAŚHAME PRAŚHAME /
 SARVA TATHĀGATA SARVA PĀPAṀ PRAŚHA MANE / SARVA
 PĀPAṀ VIŚHODHANE / HULU HULU / MAHĀ BODHI MĀRGA
 SAṀ PRATEṢṬHĪTE / SARVA TATHĀGATA SUPRATIṢṬHĪTE
 ŚHUDDHE SVĀHĀ

ॐ འུར་ཚུབ་རྒྱན་འབྲུམ་གྱི་སྒྲིང་པོ།།

Heart Mantra of 100,000 Ornaments of Enlightenment

ཨོྃ་སཐ་ཏ་ཐུ་ག་ཏ་བྲ་ཐ་ལོ་གེ་ཏེ་སྐྱུ་ཏྲ། ར་ཡ་ར་ཡ་སྐྱུ་ཏྲ། ཨོྃ་ཏུ་བུ་ཏུ་བུ་
ར་ཡ་ཐུ་ཤེ་སྐྱུ་ཏྲ། །

OM SARVA TATHĀGATA VYĀVALOKITE SVĀHĀ / JAYA JAYA
SVĀHĀ / OM HURU HURU JAYA MUṢHE SVĀHĀ

ཉེ་སྒྲིང་།།

Close Heart Mantra

ཨོྃ་བརྗོ་ཡུ་ཤེ་སྐྱུ་ཏྲ། །

OM VAJRA ĀYUŚHE SVĀHĀ

Colophon:

These mantras were sourced from Lama Zopa Rinpoche's personal notes, typed by Ven. Lobsang Sherab, 2019. Transliterated by Ven. Tenzin Tsomo and Joona Repo, FPMT Education Services, November 2019.

The Very Essence of the Extensive Benefits of the Four Dharmakaya Relic Mantras

Stainless Pinnacle Deity Mantra (Tsugtor Drime)

As explained by the Buddha in the Kangyur, there are skies of benefits for making even just one prostration to, circumambulation around, or offering to a holy object containing the mantra of the *Stainless Pinnacle Deity*:

- It purifies completely the karmic obstacles of the five negative karmas without break.¹
- One will be completely liberated from the hell, hungry ghost, and animal realms and from the evil-gone realm of the yama world.
- One will have a long life.
- Like a snake changing its skin, when leaving the body, one will have the fortune to go to the Blissful Realm.²
- One will never be stained by the smell of the womb.
- All one's wishes will be completely and exactly fulfilled.

If you put this mantra inside a stupa, you will never be reborn in the lower realms and will have a pure life until you achieve enlightenment. You will have good rebirths up until enlightenment is achieved.

This is most amazing. We have so many human problems that we can't bear, so how could we bear the sufferings of the lower realms, such as being born as an insect, much less being born a hell being, animal, or preta? When human beings have problems, they can communicate. They can try many ways to resolve problems. But animals and pretas can't do this and their sufferings are so much greater. They have unbelievable problems, so there is no

question about the hell beings whose suffering is unimaginably heavier.

So it is unbelievably precious that we can be freed forever from these sufferings, just by putting the Stainless Pinnacle Deity's mantra inside stupas.³ From now on, we will have pure lives and higher rebirths up until enlightenment is achieved.

So there are incredible benefits from building stupas and putting these four dharmakaya relic mantras inside. It is so easy to purify all the heavy negative karmas from beginningless rebirths. Anyone who has the opportunity to put this mantra inside a stupa is therefore the most fortunate being in the world. They create the cause for long life as well as to be reborn in a pure land. Of course, this brings a lot of merit, but that didn't happen without cause and effect and conditions, meaning we created a lot of good karma in the past.

*Zung of the Completely Pure Stainless Light (Ozer Drime)*⁴

There are many *Zung of the Exalted Completely Pure Stainless Light* mantras and they are all contained within the four dharmakaya relic mantras. These mantras have unbelievable, mind-blowing skies of benefits. As explained by the Buddha in the Kangyur, there are skies of benefit in making even just one prostration to, circumambulation around, or offering to a holy object containing the *Zung of the Completely Pure Stainless Light*:

- If one offers even a bell to a stupa containing this mantra, all the sentient beings in that area, animals or humans, by hearing the sound of that bell will be completely purified of the five uninterrupted negative karmas. Normally, committing the five heavy negative karmas without break causes one to be reborn in the lowest hot hell, which is extremely heavy suffering, but having this mantra inside a stupa purifies it all. This shows how unbelievably powerful this mantra is.

- Since even hearing the sound of a bell offered to such a stupa has incredible power to purify, there is no question that any insect or other being who sees or touches the stupa is purified of negative karmas. Even just thinking about the stupa purifies the five heavy negative karmas without break. That is amazing! It is so powerful! It is like a small flame that eventually grows into a fire that burns many thousands of miles of forest or entire cities.
- Even water, rain, or dust that just touches the stupa is so blessed that it purifies all the negative karmas of the insects on the ground who come into contact with it. And the wind that touches such a stupa purifies the negative karmas of people or animals that it contacts and brings a good rebirth.
- Even if the shadow of the stupa touches people and insects, their heavy negative karmas are purified.

In the Kangyur, it is said that if this mantra is put inside a stupa then any being, including evil transmigratory beings, who sees the stupa, hears of the stupa, touches the stupa, or who is touched by dust or wind that comes from this stupa, will be free from all negative karmas. They will be born in the realms of happy transmigratory beings and they won't be reborn in the lower realms.

Everything that touches the land the stupa is on becomes meaningful, including the rain that touches the stupa and then flows to the ground and touches worms. The worms' negative karmas are purified and they will receive a higher rebirth.

If there is a stupa containing this mantra in the center of a road or above a road and cars can pass under it or go around it, this is unbelievable purification. It doesn't only purify the negative karmas of this life, it purifies the negative karmas of many past lives and plants the seed of enlightenment.

The Destroyer Qualified Gone Beyond [Shakyamuni Buddha] advised the bodhisattva mahasattvas, *Eliminating All Obscurations*⁵

and Owner of the Secrecy⁶ [a.k.a., Vajra in the Hand];⁷ the four guardians; the deva Unforgettable Owner [Brahma]; and the deva of Tsari, Mahadeva,⁸ and so forth: “You, the capable holy beings, I hand over this heart of the king of the secret mantra. Always keep it; put it in a jeweled *zamatog*⁹ [container]. Then proclaim it to all places. Continually reveal it to sentient beings. If you make sentient beings hear and see this mantra, their five heavy negative karmas without break will be purified.”

Secret Relic Mantra (Sangwa Rigsel)

Also, as explained by the Buddha in the Kangyur, if you have this mantra inside a holy object, then all the buddhas will abide in that holy object. Therefore, there are skies of benefits for making even just one prostration to, circumambulation around, or offering to a holy object containing the *Secret Relic Mantra*:

- One purifies the negative karma of the ten nonvirtuous actions and so forth, and will be completely liberated from the eight hot hells, including the unbearable hell (Avici). One also purifies the five heavy negative karmas without break.
- One will never turn back from peerless enlightenment. (That is, one will never go down; one’s life will always be directed toward enlightenment. This is irreversible; one will never go in the opposite direction.)
- One will always attain higher rebirth.
- By printing the *Secret Relic Mantra* just once, you collect the same amount of merit as making offerings to 100,000 x 10 million x 100 billion buddhas. This was told to Vajrapani.
- Having made offerings to as many buddhas as there are seeds in ninety-nine sesame pods—that is how much merit you create and you are always guided by that many buddhas.

This is just a drop from the unimaginable benefits of this mantra.

100,000 Ornaments of Enlightenment (*Jangchub Gyenbum*)

Finally, as explained by the Buddha in the Kangyur, there are skies of benefits for making even just one prostration to, circumambulation around, or offering to a holy object containing the mantra of the *100,000 Ornaments of Enlightenment*:

- By putting even just one mantra of the *Ornaments of Enlightenment* inside a stupa, it brings the same merit as having built 100,000 stupas—whether the stupa is gigantic like Bodhgaya or tiny like the size of a finger. Then, if you dedicate this merit for sentient beings, for their happiness up to full enlightenment, they receive unbelievable benefits and you receive unbelievable merit.
- One collects the merit of having made offerings to all the buddhas, to all the Dharma, and to all the Sangha. Why? Because when you make offerings to a stupa containing the *100,000 Ornaments of Enlightenment Mantra*, you are not only making an offering to a stupa. It becomes an offering to all the buddhas and the Three Rare Sublime Ones—all the buddhas, Dharma, and Sangha—that exist in the ten directions, in any universe.

After a person has died, chant that person's name during the exact moment you put the mantra inside the stupa.¹⁰ Then you make offerings to the stupa—either actual offerings, or visualized, as in the seven-limb prayer. If you visualize offerings, visualize all the flowers inside and outside, all the food offerings, all the water offerings, all the light offerings, everything! You can use all the offerings at my houses in California and Washington as well as all the offerings at all the FPMT centers.

Buddha said to Ananda: “I explained this sutra for those beings who have very little merit and no devotion, for those who are overcome by doubt and cannot believe in the Dharma.

For those sentient beings, I explained the *100,000 Ornaments of Enlightenment Mantra*.” That means Buddha explained this mantra for us.

Buddha also told Ananda: “In future times, if ordained ones don’t read this sutra that contains the benefits of this mantra and don’t make offerings to this mantra—which makes it so unbelievably easy to purify the negative karma that causes one to be reborn in the lower realms and to accumulate the merit to achieve enlightenment and then offer extensive benefit to sentient beings—those ordained ones will suffer in the same way as householders. But if one listens to this teaching and then makes even one stupa with this mantra inside, one makes offerings to all the 84,000 teachings of the Buddha.” This means that this mantra is an antidote to the 84,000 delusions and one creates inconceivable heaps of merit. This is the same as reading the sutra called *Dongpo Gyenpe Do (Sutra of the Ornamented Trunk)*.¹¹

When you put these four dharmakaya relic mantras inside a stupa, even mentioning the name of a person or animal that has died and praying for them brings them a good rebirth, such as birth in a pure land. That person will definitely be liberated from the lower realms. It is very powerful. You can also do the same for very sick people, making dedications for them to be healthy. As you put the mantras inside the stupa (or holy object), you should do the seven-limb practice and make dedications for that person. This is a very powerful method for healing.

Holy objects such as these liberate sentient beings continuously twenty-four hours a day, every day. They purify the causes of the lower realms and bring sentient beings to the higher realms where they can meet the Dharma and then reach liberation and enlightenment.

Creating holy objects with these special mantras inside and making them available to others brings constant, unbelievable

benefit to sentient beings. As soon as stupas and statues of the Buddha are made, they have the power to cause sentient beings to do actions such as circumambulating, prostrating, offering, and so forth, which then become virtuous actions creating the cause of enlightenment, even if those actions are done with the eight worldly dharmas and nonvirtuous thoughts. These holy objects make it possible for sentient beings to create the cause to meet the Dharma and actualize the path. So even though we who are making these holy objects do not have realizations such as bodhichitta or emptiness, nor have we reached any of the bodhisattva *bhumis*, the holy objects we make still have the power to liberate sentient beings from the oceans of samsaric suffering, to actualize all the realizations of the path—guru devotion, the three principles of the path, and the two stages—and then to achieve enlightenment.

These are illustrations of the activity of the Buddha's unbelievable compassion toward us sentient beings and are but a few drops of Buddha's unbelievable methods to liberate sentient beings quickly from the sufferings of samsara.

Colophon:

This teaching is a compilation of advice from three different occasions: 1) dictated by Lama Zopa Rinpoche to Ven. Holly Ansett, Kachoe Dechen Ling, Aptos, California, November 2002. This section of the benefits is from the Kangyur, which is the essence of all the Buddha's teachings. 2) Additional benefits for the *Stainless Beam Mantra* extracted from *Zung of the Completely Pure Exalted Beam Stainless Light*, translated by Lama Zopa Rinpoche and dictated to Ven. Matthew Tenzin, Kachoe Dechen Ling, February, 2005. Lightly edited by Ven. Holly Ansett and Kendall Magnussen, May, 2005. 3) Additional teachings on the benefits of these mantras are from a teaching given by Lama Zopa Rinpoche at Kachoe Dechen Ling on November 26, 2006. Transcribed by Ven. Lobsang Yangchen, checked and arranged by Ven. Holly Ansett, and edited by Ven. Gyalten Mindrol, FPMT Education Services, May 2007. All teachings compiled in this form by Ven. Gyalten Mindrol, FPMT Education Services, May 2007. This has been edited to accord with the *FPMT Education Services' Editorial Style Guide*, April 2020.

Notes

- 1 The five heavy negative karmas without break (Tib. *mtshams med nga*) are: killing one's father, killing one's mother, killing an arhat, causing disunity among the sangha, and causing a buddha to bleed. They are "without break" because they cause one to be reborn, immediately after one dies, without the "break" of another life, in the Inexhaustible Hell Realm, which has the heaviest suffering for the longest period of time.
- 2 The pure land of Amitabha Buddha, Sukhavati.
- 3 One hundred thousand (100,000) copies of this mantra should be put into stupas.
- 4 Lama Zopa Rinpoche explained *zung* (Tib. *gzungs*) as "the unforgettable remembrance special wisdom, functioning to stop nonvirtue and create virtue."
- 5 Tib. *sgrib pa rnam sel*, Skt. Sarvanivaraṇaviṣkambhin.
- 6 Tib. *gsang ba'i bdag*, Skt. Guhyapati, i.e., Vajrapāni.
- 7 Tib. *phyag na rdo rje*, Skt. Vajrapāni.
- 8 The Hindu god, Skt. Maheśvara.
- 9 Tib. *za ma tog*.
- 10 Before placing the mantra inside the stupa, it should be rolled correctly and covered in yellow cloth.
- 11 Tib. *sdong pos brgyan pa'i mdo*, Skt. *Gaṇḍavyūha Sūtra*.



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