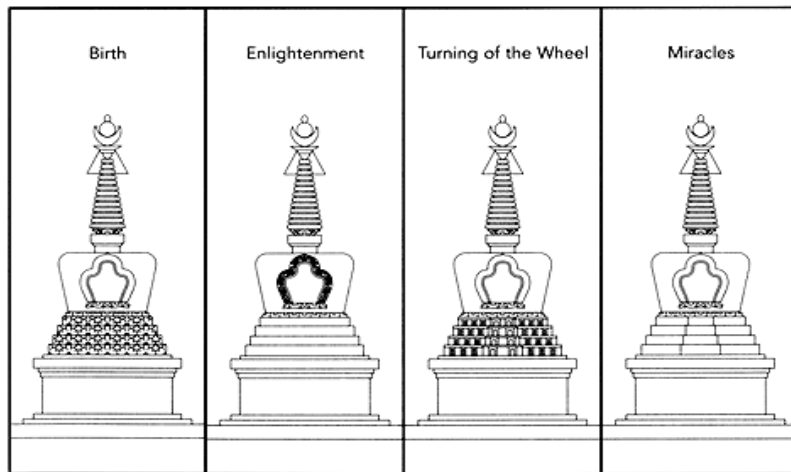


Essential Mantras **For Holy Objects** (statues, stupas, and tsa-tsas)



Lama Zopa Rinpoche



Essence of the Advice

All statues and stupas should contain the **Four Dharmakaya Relic mantras** and the separate **Zung of the Exalted Completely Pure Stainless Light mantra**.

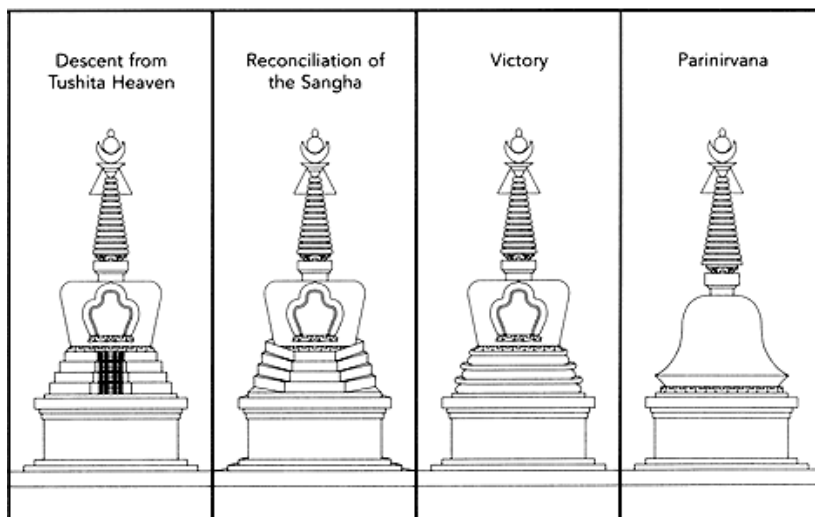
The Four Dharmakaya Relic mantras are what give power to stupas. Their benefits are inconceivable.

Bigger stupas should contain 100,000 copies of the Stainless Pinnacle Deity mantra (one of the Four Dharmakaya Relic mantras). Smaller stupas should contain as many of these as possible.

All stupas should contain the **Namgyälma mantra**

Clay and powder for making tsa-tsas and the building materials for stupas should be blessed with the mantra of Vairochana and the **Great Wisdom mantra**.

The Great Wisdom mantra blesses any object and makes it a holy object. A holy object is not properly consecrated until the Great Wisdom mantra has been recited.



Essential Mantras for Holy Objects

By Lama Zopa Rinpoche

The Four Dharmakaya Relic Mantras

Every time a stupa is built, it is very important that it has the Four Dharmakaya Relic mantras inside. I keep finding more and more benefits of these mantras, and it seems there are still new discoveries to be made! The most powerful one is the mantra of the Stainless Pinnacle Deity. Putting this mantra inside a stupa is like a fire blazing – everything develops so fast and it brings all inner and outer success. If you build a stupa and put this mantra inside it, you will never take rebirth in the lower realms. Instead, you will take pure rebirth in every life until enlightenment is achieved. If you circumambulate a stupa that contains this mantra while reciting the mantra 100 times, all past negative karma or future rebirth in the lower realms is purified. It is such an unbelievable thing that these mantras exist to benefit oneself and all sentient beings.

People who make stupas filled with these mantras are so fortunate! Of course, you have to understand the suffering of the lower realms to really appreciate this. If you don't feel upset when thinking of the lower realms, then you don't really appreciate pure rebirth. You don't see how important and precious it is.

Bigger stupas should have 100,000 copies of the Stainless Pinnacle Deity mantra, and smaller stupas should have as many as possible. There are two Stainless Pinnacle Deity mantras, the root mantra and heart mantra. The heart mantra is shorter, so you have a choice – put a few of the root mantra inside the stupa and then the rest can be 100,000 copies of the heart mantra. It would be good to put these mantras on microfiche so we can also put 100,000 of them inside smaller stupas, such as stupa tsa-tsas.

It is important that the syllables of the mantras are not so small that you can't read them. They need to be readable. Also, before we use microfiche, I really need to know how long these last and if the weather and different conditions affect it. This is also relevant for prayer wheels. I always wonder if the mantras fade and eventually disappear. I think it's important we know for sure. Maybe a prayer wheel should be opened and the mantras checked. The prayer wheel at Land of Medicine Buddha has had microfiche inside for more than ten years. I think we need to check for ourselves. Otherwise, we start using microfiche and then later, we will find out that the mantras

have faded or even disappeared. If the mantras are not there, but you believe they are there, you still accumulate merit by turning the prayer wheel.

Four Dharmakaya Relic mantras are available for free download from the FPMT website at:

http://www.fpmt.org/teachers/zopa/advice/pdf/four_dharmakaya_relic_mantras_strips_a4.pdf

Namgyälma Mantra

If you put Namgyälma mantras into a stupa, when the shadow of that stupa touches sentient beings, it frees them from heavy suffering and negative karma, and liberates them from rebirth in the hell realms, or as hungry ghosts, animals, or yamas. One also receives predictions from buddhas and one never turns away from the path to enlightenment. Therefore, we should put many Namgyälma mantras inside stupas.

Namgyälma mantra is available for free download from the FPMT website at:

http://www.lamayeshe.com/gallery2/main.php?g2_itemId=3456

Zung of the Exalted Completely Pure Stainless Light

Stupas should contain 100 copies of the Zung of the Completely Pure Stainless Light [this is a different Zung of the Completely Pure Stainless Light than the mantra contained in the Four Dharmakaya Relic mantras]. It is also available for free download from the FPMT website at:

http://www.fpmt.org/teachers/zopa/advice/pdf/zecpsl_strips_for_rolling_a4.pdf

The Great Wisdom Mantra (Vimala Ushnisha)

When you make tsa-tsas or a stupa, you need to bless the building materials (or clay powder) with this mantra. Reciting this mantra purifies all the negative karma accumulated over unimaginable eons. You purify even the stains of negative karma and the defilements. Because of reciting this mantra, you will be reborn as an extremely high, wealthy lord, and you will achieve the bhumi of a non-returner. This means you will never go down; you only go up. If you use this mantra to bless the powder for making tsa-tsas, or the stones or wood that you will use to make the stupa, then without doubt you will be reborn like that and you will achieve the ten bhumis. This mantra can also be recited after the tsa-tsas are made and are in the process of curing.

Anyone who memorizes this Great Wisdom mantra, who keeps this mantra, who writes this mantra, who reads this mantra, who listens to this mantra, purifies all past negative karma. The ten non-virtuous actions and even the five uninterrupted negative karmas are completely purified.

This Great Wisdom mantra (Vimala Ushnisha) is:

OM TADYATHA/ SARVA TATHAAGATA/ HRIDAYA GARBE/ ZOLA
DHARMA DHATU GARBE/ SAMHARANA AYUR SENSHODHAYA/ PAPAM
SARVA TATHAAGATA/ SAMANTA USHA NISHA/ VIMALE BISHUDDE
SVAHA (X 21)

Reciting this mantra makes an object a holy object. For example, while you are crossing the road, if there is a mountain and you chant this man tra, it makes the mountain into a holy object. If there is a tree or log that people go around, and you bless it by chanting this mantra, it becomes a holy object, like a stupa. Recite this mantra whenever you want to bless something. Then people can circumambulate for merit.

There is similar mantra that you can use for blessing water, and there is another slightly different mantra for blessing the sky, so they become like holy objects. So there are different mantras, but the Great Wisdom man tra is the basic one.

The minute you recite this Great Wisdom mantra, the whole world transforms into the nature of a stupa. If you write the Great Wisdom man tra on the bark of a tree, or on cloth which you then hang from the roof or put on top of a banner, then all human beings [who see it] become holy objects. Even the devas prostrate and make offerings to these humans, because they are now objects of respect. If you wear this mantra, all human beings and non-human beings will look at you with respect, as if you are Buddha. Wherever you go – to a park or an isolated place, to the moun tains – if you recite this mantra, ever ything you see becomes blessed, like a stupa.

Anyone who reads this mantra, or writes it, memorizes it, or keeps it on the body, becomes like a stupa, which is the holy body of the Buddha. This person will perform perfect works for themselves and all sentient beings.

A stupa is not consecrated if this mantra has not been recited. This means after you make a holy object, you need to recite this mantra. This is mentioned in the main scriptures of the Buddha himself.

If you make just one stupa and recite this mantra, you collect the merit of having made ten million stupas. This mantra purifies all negative karma, no matter how much there is, including the five uninterrupted negative karmas. It purifies all the huge piles of negative karma that are like mountains, and which make you circle in samsara for an unbelievable length of time. Everything is purified and you will have long life and all your wishes will succeed perfectly.

In all your lifetimes you will have a sublime holy rebirth, be extremely glorified, and have supreme enjoyments; you will be reborn as a wheel- turning king. It is not possible to have two wheel-turning kings in the world; there can only be one. The

wheel-turning king has no comparison to other kings. When the wheel-turning king comes to the world, he causes everybody to engage in the ten virtues.

If you recite this mantra, you will be able to remember all your past and future lives, and you will never be separated from Triple Gem. You won't receive harm from the harm-givers or interferers, and all your wishes will be completed up to ultimate enlightenment.

Here the Great Wisdom mantra (Vimala Ushnisha) is completed.



Model of the 100,000 Stupa Project being built at Land of Medicine Buddha, Soquel, California, USA. (photo by Bob Cayton)

Colophon:

Advice given by Lama Zopa Rinpoche and scribed by Ven. Holly Ansett, Kachoe Dechen Ling, March 2007. Great Wisdom Mantra teaching from a teaching given by Lama Zopa Rinpoche at Kachoe Dechen Ling on November 26, 2006. Transcribed by Ven. Lobsang Yangchen, and checked by Ven. Holly Ansett. Both teachings compiled in this form and edited by Ven. Gyaltan Mindrol, FPMT Education Department, May 2007. All errors are Mindrol's responsibility.

The Four Dharmakaya Relic Mantras and Their Benefits

By Lama Zopa Rinpoche

The four dharmakaya relic mantras (Stainless Pinnacle Deity, Secret Relic, Zung of the Exalted Completely Pure Stainless Light and 100,000 Ornaments of Enlightenment) 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.

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.

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

The benefits of circumambulating and so forth are extensively explained, including the benefits from the tantric side, in the sutra called *Arya Compassionate Eye Looking One* and in the sutra called *Compassionate White Lotus*.

1. 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, circumambulation, or offering to a holy object containing the mantra of the Stainless Pinnacle Deity.

It purifies completely the karmic obstacles of the five uninterrupted negative karmas (killing one's father or mother, killing an arhat, causing blood to flow from a buddha, and causing a schism in the Sangha).

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 (i.e., a pure land).

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 the problems. But animals and pretas cannot do this, and their suffering is 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 (100,000 copies of this mantra should be put into stupas). 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 rebirth. 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.

2. 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, circumambulation, or offering to a holy object containing the Secret Relic mantra.

One purifies the negative karma of the ten non-virtuous actions and so forth, and will be completely liberated from the eight hot hells, including the unbearable hell (Avici). One also purifies the five uninterrupted negative karmas.

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 in ninety-nine sesame seed 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.

3. Zung of the Completely Pure Stainless Light (Özer Drime)

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, mindblowing skies of benefit. As explained by the Buddha in the *Kangyur* there are skies of benefit in making even just one prostration, circumambulation, 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 uninterrupted negative karmas 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 karma. Even just thinking about the stupa purifies the five uninterrupted negative karmas. 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 karma is purified. From the *Kangyur* 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 karma is 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 karma of this life, it purifies the negative karma of many past lives and plants the seed of enlightenment.

The Destroyer Qualified Gone Beyond [Shakyamuni Buddha] advised the Bodhisattva Great Sattva: Eliminating All Obscurations, Owner of the Secrecy, Vajra in the Hand [Vajrapani], the four guardians, the deva Unforgettable Owner [Brahma], and the devas of Tsangri, the Maha Deva, [the Hindu God Mahashora], 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 *samato* [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 uninterrupted negative karmas will be purified."

4. 100,000 Ornaments of Enlightenment (Jangchub Gyänbum)

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

By putting even just one mantra of the Ornament 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 offering to a stupa. It becomes an offering to all the buddhas, the Three Rare Sublime Ones – all the Buddha, 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 (before placing it inside the stupa, the mantra should be rolled correctly and covered in yellow cloth). 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 offering 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 offering 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 *(Sutra of the Ornamented)*

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 the dedication 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 non-virtuous 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 bodhicitta or emptiness, nor have we reached any of the bodhisattva bhūmis, 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 of the drops of Buddha's unbelievable methods to liberate sentient beings quickly from the sufferings of samsara.



*The Great Stupa of Dharmakaya Which Liberates Upon Seeing,
Shambhala Mountain Center in Colorado, USA.*

Colophon:

This teaching is a compilation of advice from three different occasions: dictated by Lama Zopa Rinpoche to Ven. Holly Ansett, Kachoe Dechen Ling, Aptos, November 2002. Section of the benefits is from the *Kangyur*, which is the essence of all the Buddha’s teachings. 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 Holly Ansett and Kendall Magnussen, May, 2005. Additional teachings on the benefits of these mantras 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 Department, May 2007. All teachings compiled in this form by Ven. Gyalten Mindrol, FPMT Education Department, May 2007.



The first line (Door mantra): OM PADMOSNISA VIMALE HUM PHAT

The second line (Seeing mantra): OM HANU PHASA BHARA HEYE SWAHA

Nyingpo (heart mantra)

༄༅། གཙུག་ཏོར་དྲི་མེད་སྟིང་པོ། །ཞི་ན་མ་སྟེ་ཡུལ་གྱི་གུན། མཚན་ཏ་སྤྲུག་ཏ་ཉི་
ད་ཡ་གཟེ་ལྡོ་ལྡོ་ལ། རྣམ་རྣུ་ཏུ་གཟེ་སི་རྩ་ར་མ་མ་ལུ་ཡུལ། སི་ཤོ་རྩ་ཡ། སི་
ཤོ་རྩ་ཡ། མ་མ་མཚན་པོ། མཚན་ཏ་སྤྲུག་ཏ་ས་མཚོ་རྩི་ཏེ་པེ་མ་ལ་པེ་བྱུ་རྩི། རྩི་རྩི་རྩི།
ཞི་པོ་སི་རྩི་སྤྲུ།

2. Secret Relic Mantra (Sangwa Rigsel)

༄༅། གསང་བ་རིང་བསྐུལ།
།ན་མ་སྟེ་ཡུལ་གྱི་གུན། མཚན་ཏ་སྤྲུག་ཏ་རྩི། ཞི་རྩུ་པེ་བྱ་སྤྲུག་བ་པེ་བ་ཅ་ལོ། ཅུ་ཡུ་ཅུ་
ཡུ་རྩ་རྩ་རྩ་མཚན་ཏ་སྤྲུག་ཏ་རྩི་ཏུ་རྩ་པེ། པམ་གཟེ། རྩ་ཡ་བ་པེ། ལ་ཅ་ལེ།
སྤྲུ་ར་ཏ་སྤྲུག་ཏ་རྩི་ཅུ་གྲ། ད་བརྟུ་བ། པམ་པོ་རྩི་མཚན་ལ་ལི་གྲུ་མ། ལ་ལི་གྲི་ཏེ།
མཚན་ཏ་སྤྲུག་ཏ་ལ་རྩི་རྩི་ཏེ། པོ་རྩ་ཡ་པོ་རྩ་ཡ། པོ་རྩ་ལི་པོ་རྩ་ལི། ཡུ་རྩ་ཡ་ཡུ་རྩ་ཡ།
སི་པོ་རྩ་ལི་སི་པོ་རྩ་ཡ། ཅ་ལ་ཅ་ལ། ཅ་ལི་ཏུ་མཚན་ལུ་བ་ར་ཏ་བ། མཚན་པོ་པེ་ལི་ག་
ཏེ། ཏུ་ཅུ་ཏུ་སྤྲ། མཚན་པོ་ག་པེ་ག་ཏེ། མཚན་ཏ་སྤྲུག་ཏ་ཉི་ད་ཡ། པམི་ལི། སི་རྩ་བ་
སི་རྩ་བ། མཚན་ཏ་སྤྲུག་ཏ་སྤྲུ་ཅེ། རྩ་ར་ཏི་ལུ་ཏེ། ཡུ་རྩི། སྤྲུ་ཡུ་རྩི། མཚན་ཏ་སྤྲུག་ཏ་
ལ་རྩི་རྩི་ཏེ། རྩི་ཏུ་གཟེ་སྤྲུ། མ་མ་ལ་ལ་རྩི་རྩི་ཏེ་སྤྲུ། མཚན་ཏ་སྤྲུག་ཏ་ཉི་ད་ཡ།
རྩི་ཏུ་སྤྲུ་སྤྲུ། སྤྲུ་ཏེ་རྩི་ཏེ། སྤྲུ་པེ་ཏ་སྤྲུག་ཏ་ལ་རྩི་རྩི་ཏེ། རྩི་རྩི་སྤྲུ། ཞི་མཚན་ཏ་
སྤྲུག་ཏ་ལ་རྩི་རྩི་ཏེ་རྩི་ཏུ་སྤྲུ་ཏི། མཚན་ཏ་སྤྲུག་ཏ་རྣམ་རྣུ་ཏུ་པེ་སྤྲུ་ཏི་ཏེ་ལ་རྩི་རྩི་ཏེ་ཏུ་ཅུ་
སྤྲ། རྩི་རྩི་སྤྲུ།

3. Zung of the Completely Pure Stainless Light (Özer Drime)

Tsa Ngag (root mantra)

༄༅། །འོད་ཟེར་དྲི་མེད་རྩ་སྤྲུག་ས།
།ན་མ་སྟེ་སྤྲུ་བྱུ། མཚན་ཏ་སྤྲུ་ཏེ་ལི་བྱུ། པ་པེ་བྱུ་རྩི་མ་བ་སི། ལ་རྩི་རྩི་ཏ་སྤྲུ
ཏི་རྩི་ཏུ་བྱུ། བ་མོ་རྩ་ག་མ་ཏེ། ལ་མི་ཏུ་ལུ་ཡུ་ཏེ་སྤྲུ། ཏ་སྤྲུག་ཏ་སྤྲུ། ཞི་མཚན་ཏ་
སྤྲུག་ཏ་བྱུ་ལུ་ཡུ་པེ་ཤོ་རྩ་ལི། སི་ཏ་པ། སི་ཏ་པ། མཚན་ཏ་སྤྲུག་ཏ་བྱུ་བ་
ལེ་བ་པེ་ལི་ཏ་པ། ལུ་ཡུ་སྤྲུ་ར་སྤྲུ་པ། མཚན་ཏ་སྤྲུག་ཏ་ས་མ་ལ། རྩི་རྩི་པོ་རྩི།
ཡུ་རྩི་ཡུ་རྩི། པོ་རྩ་ཡ། པོ་རྩ་ཡ། མ་མ་མཚན་པེ་ལུ་བ་ར་ཏ་པེ་བྱུ་ལི། པེ་ག་ཏ་
མ་ལི། ཚ་ར་སྤྲུ་ཡུ་རྩི་ཏུ་ཅུ་ཏུ་སྤྲུ།

Nyingpo (heart mantra)

༄། །འོད་ཟེར་དྲི་མེད་སྐྱིད་པོ།

།ཞོ་སམ་ཏ་ཐུ་ག་ཏ། མ་ལ་བི་ཤོ་རྩ་ལེ། རྩ་བ་ལ་ཤུ་ཉི་མེ་སྐྱུ་ལ། ཏ་ཐུ་ག་ཏ་རྩ་
ཏུ་རྩ་ལེ། རྩ་ར་རྩ་ལ། སྐྱུ་ར་སྐྱུ་ལ། སམ་ཏ་ཐུ་ག་ཏ་ཨ་རྩི་རྩུ་ལ་ཨ་རྩི་རྩུ་ཏེ་
སྐྱུ་ལ།

4. 100,000 Ornaments of Enlightenment Mantra (Jangchub Gyänbum)

Zung (dharani)

༄། །བྱང་ཆུབ་གྱི་སྐྱིད་པོའི་རྒྱལ་འབྲམ་གྱི་གཟུངས།

།ཞོ་ལ་མོ་རྩ་ག་བ་ཏེ་བི་ཤུ་ལ་བ་ད་བ་ཀུ་རྩུ་ལོ་ཏ་ལྷི་རྩ། བ་རྩ་ས་གོ་ཏུ་སྐྱུ་ལེ།
ཏ་ཐུ་ག་ཏ་ཨ། ཨ་རྩ་ཏེ། སྐྱུ་རྩི་བྱུ་ལ། བ་མོ་རྩ་ག་བ་ཏེ་བུ་གྱུ་ཐུ་བ་ཨེ། ཏ་
ཐུ་ག་ཏ་ཨ། ཨ་རྩ་ཏེ། སྐྱུ་རྩི་བྱུ་ལ། ཏུ་ཐུ། བོ་རྩི་བོ་རྩི། བོ་རྩི་ལེ་བོ་རྩི་ལེ།
སམ་ཏ་ཐུ་ག་ཏ་གོ་ཅ་ལེ། རྩ་ར་རྩ་ལ། ཏ་ར་ཏ་ལ། བ་ཏ་ར་བ་ཏ་ལ། མུ་བོ་རྩི་
ཙུ་རྩི་ལེ། ཙུ་ལུ་ཙུ་ལུ། བ་ཏ་ར་སྐྱི་སུ་ལོ་ཏེ། སམ་ཏ་ཐུ་ག་ཏ་བི་ཤི་ཏེ། ལུ་ཙུ་
ལུ་ཙུ་བ་ཏེ། སམ་བྱུ་ལུ་རྩ་བ་རྩ་སེ། མི་ལི་མི་ལི། ག་ག་བ་ཏ་ལེ། སམ་ཏ་ཐུ་
ག་ཏུ་རྩི་ཏེ། བ་རྩ་སྐྱུ་ལེ། བ་མེ་བ་མེ། བ་མེ་བ་མེ། བ་མེ་བ་མེ། སམ་ཏ་ཐུ་ག་ཏ་
སམ་ཏ་ཐུ་མི་བ་མེ་ལེ། སམ་ཏ་ཐུ་མི་བི་ཤོ་རྩ་ལེ། ཏུ་ལུ་ཏུ་ལུ། མུ་བོ་རྩི་སྐྱུ་སྐྱུ་མི་བ་
ཏེ་རྩི་ཏེ། སམ་ཏ་ཐུ་ག་ཏ་སྐྱུ་ལེ་ཏེ་ཏེ་ཏེ་ཏེ་ཏེ་སྐྱུ་ལ།

Tsa Ngag (root mantra)

ཙུ་སྐྱུ་གས།

།ཞོ་སམ་ཏ་ཐུ་ག་ཏ་ཐུ་བ་ལོ་གི་ཏེ། ར་ལ་ར་ལ་སྐྱུ་ལ།

Nyingpo (heart mantra)

སྐྱིད་པོའོ།

།ཞོ་ཏུ་ལུ་ཏུ་ལུ། ར་ལ་སྐྱུ་ལེ་སྐྱུ་ལ། ཉེ་བའི་སྐྱིད་པོའོ། །ཞོ་བཟླ་ལུ་ལུ་ཏེ་སྐྱུ་ལ།

5. Namgyälma Mantra

༄། །ཞོ་རྩི་སྐྱུ་ལ། ཞོ་ཨ་མི་ཏ་ལུ་ལུ་རི་སྐྱུ་ལ། །

6. The separate Zung of the Exalted Completely Pure Stainless Light

ཨྲ། །ན་མེ བ་བ་ན་བ་ཉི་ནི། ཏ་སྤྱ་ག་ཏ་གི་གྲ་ནི་དྲི་བྲ་
 ལུ་གྲ་ནི་མ། ཀོ་ལི་ནི་ཡུ་ཏ་ག་ཏ་ས་ཏ་སྤྱ་ནི། ཇོ་བོ་བོ་དེ།
 ཅ་དེ་ཉི་ཅ་དེ། མོ་དེ་གོ་དེ་ཅ་ལ་བ་དེ་སྤྱ་དུ། །

This mantra is also available for free download from the FPMT website at:
http://www.fpmt.org/teachers/zopa/advice/pdf/zecpsl_strips_for_rolling_a4.pdf

Colophon:

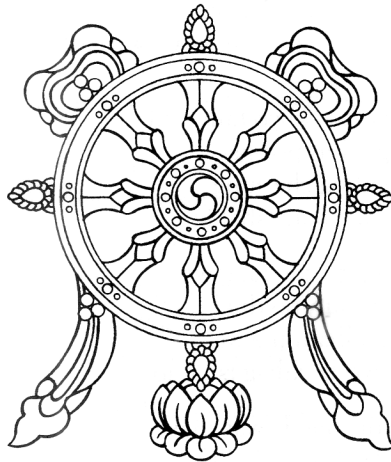
This version of the Four Dharmakaya Relic mantras was corrected and prepared by Lama Zopa Rinpoche, relying on many texts, including the Kangyur. Where there were discrepancies between texts, Rinpoche used “mo” or divination techniques to choose which syllables were most correct to use. Tibetan text copied and input by Ven. Tsen-la. Missing syllables added from handwritten notes and consultation with Ven. Tsen-la by Ven. Gyalten Mindrol, FPMT Education Department January 2007.

Source:

<http://www.fpmt.org/teachers/zopa/advice/pdf/essentialmantrasholyobjectsbkltjune07a4.pdf>



FPMT Education Department



The aim of the Education Department at FPMT International Office is to serve the needs of Dharma centers and individuals in the area of Tibetan Buddhist educational and spiritual materials. This includes prayers and practice texts retreat sadhanas and other practice materials, a variety of study texts and translations, deity images for meditation, and curricular materials for study programs in FPMT Dharma centers.

One of our principal objectives is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those authored or translated by Lama Zopa Rinpoche and Lama Thubten Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archive, Boston, Massachusetts, which serves as a repository for the commentaries and transcripts of teachings by Lama Zopa Rinpoche and Lama Yeshe.

If we can be of service to you in any way, please contact us at:

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