

《蓮師心咒的功德與釋詞》

應化身噶瑪林巴 取藏

頂禮上師、本尊與空行！

女子依喜措嘉，以外、內、密曼達之供養，請示蓮花生大士：「大阿闍黎蓮花生大士，您對我們雪域的眾生，就今生與來世而言，有著非常廣大的利益。我們非常感恩於如此廣大而且從來沒有過、未來也再不會有的恩德。您的儀軌心要，賜給我的教言，於我是毫無懷疑的。然而未來的眾生內心的想法紛芸、愚癡深重，對於正法心存邪見，特別是對於無上的密咒教法，會產生批評。在那個時候眾生的疾病、苦難、兵燹和武器之災越來越多，也越來越廣。尤其是在漢、藏、蒙這三個地方，就像破裂的螞蟻窩一樣，正是雪域痛苦的時期。而要改變它的方法蓮師您已開示了很多，但是，因為我們沒有時間修持，或者有的人只興趣微少地修持，值此末法惡世，依此要消除災難是非常困難的。在這樣的時期，若依靠蓮師心咒修法的話，其功德如何呢？為了智慧低下的眾生，請蓮師開示修行此法的功德」。

蓮花生大士開示道：「具信女子，妳所告訴我的非常地正確。未來這樣的時期，此對於眾生暫時與究竟有絕對的利益，無量的要訣、方便法，伏藏在山、水、虛空等等之中，然而惡世的眾生要具足修持這些妙法的因緣是很困難的，這些都是眾生福報衰損的徵兆。這樣的時期蓮師心咒在大聖地、大寺廟、大高山、大河流附近，或者天龍八部和惡魔非常多、非常強大及地方鬼神盤據的等等地方，若有沒有違犯三昧耶戒的瑜伽士、沒有破戒的僧眾、具有信心的居士、具足相好莊嚴的女子等行者發起廣大的菩提心，念誦百千萬億

等咒數的話，其功德和力量是不可思議的。所處之地的一切疾病、苦災、兵災、武器之災、戰爭、凶年、惡兆全部消除，風調雨順，帶來吉祥與殊勝，而此生、來世和中陰這三個階段，最勝者會親見蓮師，中等的會於靜定中見到蓮師，再次等的會於夢中持續見到蓮師，道諦會一步一步地圓滿，以後到達我蓮花生的拂塵洲與持明、佛父、佛母同處，這是無庸置疑的」。

「平時念誦心咒最少百遍的話，能令人見之歡喜、食物、財物、受用等，不勞辛苦，自然而得；念誦千遍或萬遍等的話，可以調伏他人，加持和力量迅速到來；念誦十萬遍或百萬遍等數的話，能夠勾召三界並調伏三界、天魔，使之如僕人一般自動前來協助，四種事業迅速成就，對於利益所有眾生的心願具足無邊的力量；念誦三千萬或七千萬遍等數的話，能與三世諸佛不會分開，與我蓮花生無二無別，可以調伏天龍八部為我護法，可以教導他們，指使他們作諸事業；最上等者，可以成就虹光身；次等者，臨終能見到母子光明會；再次等者，中陰時面見我蓮花生顯現‘現相自解脫’到達拂塵洲，利益無邊的眾生」。

依喜措嘉佛母對曰：「大阿闍黎，是的，這樣無量的功德和力量，由您如此廣大地講述，我非常感恩。為了未來的眾生們，祈請上師解釋此咒語的功德和無邊的力量，賜與簡短的開示」。

大阿闍黎蓮花生大士教言：「好的，具相女子，「班則格熱」這個咒語不單是我一個人的精華，為什麼呢？因為四續部本尊及九乘教法、八萬四千法門之命脈；上師、本尊、空行、護法等等的精華都融合在這咒語之中。其具足的原因如何呢？諦聽並牢記在心裏以念誦，書寫以弘揚給未來的眾生們」。

嗡啊吽是身口意最殊勝的精華

班則是金剛部最殊勝的精華
格熱是寶生部最殊勝的精華
巴瑪是蓮花部最殊勝的精華
色德是事業部最殊勝的精華
吽是佛部最殊勝的精華

嗡是五方佛報身圓滿
阿是法身不變圓滿
吽是化身蓮師尊圓滿
班則是嘿嚕嘎本尊壇城圓滿
格熱是上師持明本尊壇城圓滿
巴瑪是空行本尊壇城圓滿
色德是所有財神及伏藏取者的命脈
吽是所有護法的命脈

嗡啊吽是三傳承命脈
班則是經律二藏的命脈
格熱是論藏和事續部的命脈
巴瑪是行續部和瑜伽續部的命脈
色德是瑪哈瑜伽的命脈
吽是阿努瑜伽和阿底瑜伽的命脈

嗡啊吽可以消除三世一切的罪障
班則可以消除瞋恨心所造的一切罪障
格熱可以消除傲慢心所造的一切罪障
巴瑪可以消除貪心所造的一切罪障
色德可以消除嫉妒所造的一切罪障
吽可以消除煩惱所造的一切罪障

唵啊吽可以獲得法報化三身
班則可獲得大圓鏡智
格熱可獲得平等性智
巴瑪可獲妙觀察智
色德可得成所作智
吽可獲得五種本智任運成就

唵啊吽可以勾召天、魔、人
班則可以去除食香及火神的障礙
格熱可以以去除閻魔及羅刹的障礙
巴瑪可以去除水神及風主的障礙
色德可以去除夜叉及自在天神的障礙
吽可去除羅喉星耀及地主的障礙

唵啊吽可以成辦六度波羅密
班則可以成辦一切息災的事業
格熱可以成辦一切增益的事業
巴瑪可以成辦一切懷愛的事業
色德可以成辦所有的事業
吽可以成辦一切誅伏的事業

唵啊吽可以去除外道的詛咒
班則可以去除本智天神的詛咒
格熱可以去除天龍八部的詛咒
巴瑪可以去除世間天的詛咒
色德可以去除龍和地主的詛咒
吽可以去除天、人、魔的詛咒

唵啊吽可以摧滅五毒魔軍

班則可以摧滅瞋恨的魔軍
格熱可以摧滅傲慢的魔軍
巴瑪可以摧滅貪的魔軍
色德可以摧滅嫉妒的魔軍
吽可以摧滅天、人、魔三種魔軍

嗡啊吽可獲得身、口、意的成就
班則可以獲得本尊寂忿的成就
格熱可以獲得持明無上的成就
巴瑪可以獲得空行的成就
色德可以獲得共與不共的成就
吽可以獲得如願的成就

嗡啊吽可以到達普賢王如來本初淨土
班則可以到達東方不動佛妙喜世界淨土
格熱可以到達南方寶生佛眾寶莊嚴淨土
巴瑪可到達西方阿彌陀佛極樂世界淨土
色德可到達北方不空成就佛無上妙行成就淨土
吽可以到達中央毗盧遮那佛密嚴淨土

嗡啊吽可以獲得三身持明果位
班則可以獲得登地持明果位
格熱可以獲得異熟持明果位
巴瑪可以獲壽自在持明果位
色德可以獲得大印持明果位
吽可以獲得任運持明果位

這個咒語念一次的功德，若為有形狀的實體話，可以裝滿整個南瞻部洲；能夠聽到、看到或思惟這個咒語的所有眾生，都可以和持明佛父佛母同處。

「班則格熱」咒語是永不捨棄的真實語。依前面所言，若所求之願無法實現，我「蓮花生」豈不是捨棄眾生嗎？我是絕對不會捨棄的，所以你們應當依教修持。萬一無法念誦的話，可將咒懸掛起來，被風吹過的眾生都無疑地可以獲得解脫。或者寫在土、木、石上，開光後置於路邊，一旦見到，疾病及魔障和業障全部消除，鬼王、羅刹進入此地的路即斷。於深藍色的紙上以黃金書寫咒語帶於身上，邪惡的魔障、夜叉等無法加害；往後，身體若沒有離開此咒而火化時，會出現彩虹環繞，絕對可以到達極樂淨土。書寫和念誦的話，其功德無邊。

為利益未來的眾生而伏藏，願具足善德之子能逢此法！
三昧耶慎！慎！慎！對具邪見的就保密慎！慎！慎！
對具足三昧耶戒的則施與慎！慎！慎！

噶瑪林巴取藏並有由伏藏黃紙書，吉祥，善哉！善哉！

The Benefits of the Vajra Guru Mantra And an Explanation of its Syllables

A Treasure Text Revealed by Tulku Karma Lingpa

I prostrate to the Guru, the Yidam and the Ḍākinī.

I, the lowly woman Yeshe Tsogyal, made a great outer, inner and secret maṇḍala offering and humbly asked:

“O, Master Lotus Born, the work you have done for the welfare of all sentient beings here in Tibet, in this and in future lives, is vast. No one of such extreme

kindness has ever come before, nor shall any come again. The practices you have given us are like essential nectar; though I am a lowly woman, of this I have no doubt. However, sentient beings in the future will have profuse thoughts and tremendous aggression; they will have wrong views towards the Holy Dharma, and in particular they will blaspheme the supreme teachings of the Secret Mantra. At that time, plague, famine and war will be widespread amongst sentient beings, and in particular, China, Tibet and Mongolia will be destroyed like ants' nests, and a time of terrible suffering will befall the Tibetans.

“You have spoken of many ways to remedy these afflictions, but beings in the future will have no time to practice. Those who do have a slight inclination towards practice will be beset by powerful obstacles. Beings will not get along with one other; supplies and materials will be insufficient. Such terrible times as these will be extremely difficult to avert. In such times, Guru, what are the benefits of relying solely upon the practice of the Vajra Guru mantra? For the benefit of people of weak intellect in the future, I humbly entreat you to tell us.”

The Master Lotus Born spoke thus:

“O, Lady of Faith, what you say is absolutely true. In such future times, that practice will definitely be of short and long term benefit for sentient beings. Although I have concealed many earth treasures, water treasures, rock treasures, sky treasures and so on which contain unfathomable pith instructions and methods of practice, in the degenerate times it will be terribly difficult for fortunate beings to find the conditions and circumstances to meet with the teachings; this is a sign that beings' merit is running out.

“However, in such times as those, this essential Vajra Guru mantra—if recited with vast bodhicitta aspiration in great sacred places, in monasteries, on the peaks of high mountains and the shores of vast rivers, in places inhabited by gods, demons and evil spirits, at the heads of valleys, geophysical junctions and so on—by ngakpas with unbroken samaya, vow-holding monastics, faithful men, women of fine qualities, and the like, however many times—one hundred, one thousand, ten thousand, one hundred thousand, ten million, one hundred million, etc.—will bring inconceivable benefits and powers. Countries everywhere will be protected from all plague, famine, warfare, armed violence, poor harvests, bad omens and evil spells. Rain will fall on time, harvests and livestock will be excellent, and lands will prosper. In this life, future lives, and on the pathways of the bardo, fortunate practitioners will meet me again and again—at best in actuality, or else in visions, and at the very least in dreams. Having gradually

perfected the levels and paths, there is no doubt that they will join the ranks of male and female Awareness Holders in Ngayab Ling.

“Even one hundred recitations per day without interruption will make you attractive to others, and food, wealth and enjoyments will appear effortlessly. If you recite the mantra one thousand, ten thousand, or more times per day, you will bring others under your influence with your brilliance, and blessings and powers will be continuously and unobstructedly obtained. If you perform one hundred thousand, ten million or more recitations, the three worlds will come under your power, the three levels of existence will fall under your glorious sway, gods and spirits will be at your bidding, the four modes of enlightened activity will be accomplished without hindrance, and you will be able to bring immeasurable benefit to all sentient beings in whatever ways are needed. If you can do thirty million, seventy million or more recitations, you will never be separate from the Buddhas of the three times nor ever apart from me; thus, the eight classes of gods and spirits will obey your orders, praise your words, and accomplish whatever tasks you entrust to them.

“At best, practitioners will attain the rainbow body; failing that, at the time of death, mother and child luminosities will meet; and at the very least, they will see me in the bardo and all their perceptions having been liberated into their essential nature, they will be reborn in Ngayab Ling and accomplish immeasurable benefit for sentient beings.”

Thus he spoke.

“Great Master, thank you for telling us about such infinite benefits and powers. You have been immensely kind. Although the explanation of the benefits and powers of the syllables of Guru Padma’s mantra is unfathomable, for the sake of sentient beings in the future, I humbly ask you to give us a brief description,” she asked.

Then the Great Master spoke thus:

“O, Noble Daughter, the Vajra Guru mantra is not only my essential mantra, it is the life-essence of the deities of the four classes of tantra, the nine vehicles, the 84,000 aspects of the Dharma, and so on. The heart essence of all the Buddhas of the three times, the lamas, deities, ḍākinīs, Dharma protectors, and the like is encompassed by this mantra. The reason for this is as follows. Listen well and

hold this in your heart. Recite the mantra. Write it. Tell it to sentient beings in the future.

OM ĀḤ HŪḤ VAJRA GURU PADMA SIDDHI HŪḤ

OM ĀḤ HŪḤ is the supreme essence of enlightened body, speech and mind.
VAJRA is the supreme essence of the Vajra Family.
GURU is the supreme essence of the Ratna Family.
PADMA is the supreme essence of the Padma Family.
SIDDHI is the supreme essence of the Karma Family.
HŪḤ is the supreme essence of the Buddha Family.

OM ĀḤ HŪḤ VAJRA GURU PADMA SIDDHI HŪḤ

OM is the complete Sambhogakāya of the Five Buddha Families.
ĀḤ is the complete unchanging Dharmakāya.
HŪḤ is the complete Nirmāṇakāya—Guru Rinpoche.
VAJRA is the complete assembly of Heruka deities.
GURU is the complete assembly of Lama Awareness Holder deities.
PADMA is the complete assembly of Ḍākinīs and powerful female deities.
SIDDHI is the heart of all the wealth deities and protectors of hidden treasures.
HŪḤ is the heart of each and every Dharma protector.

OM ĀḤ HŪḤ VAJRA GURU PADMA SIDDHI HŪḤ

OM ĀḤ HŪḤ is the heart of the three classes of tantra.
VAJRA is the heart of the Vinaya and Sūtra.
GURU is the heart of the Abhidharma and the Kriyā Yoga.
PADMA is the heart of the Upā and Yoga Tantras.
SIDDHI is the heart of the Mahā and Anu Yogas.
HŪḤ is the heart of the Dzogchen Ati Yoga.

OM ĀḤ HŪḤ VAJRA GURU PADMA SIDDHI HŪḤ

OM ĀḤ HŪḤ purifies obscurations of the three mental poisons.
VAJRA purifies obscurations of hatred and aversion.
GURU purifies obscurations of pride.
PADMA purifies obscurations of craving and attachment.
SIDDHI purifies obscurations of jealousy.
HŪḤ purifies obscurations of delusion and disturbing emotions.

OM ĀḤ HŪḤ VAJRA GURU PADMA SIDDHI HŪḤ

OM ĀḤ HŪḤ grants the attainment of the three kāyas.
VAJRA grants the attainment of mirror-like wisdom.
GURU grants the attainment of the wisdom of equanimity.
PADMA grants the attainment of the wisdom of discernment.
SIDDHI grants the attainment of all-accomplishing wisdom.
HŪḤ grants the attainment of all that stems from primordial wisdom.

OM ĀḤ HŪḤ VAJRA GURU PADMA SIDDHI HŪḤ

OM ĀḤ HŪḤ subdues gods, spirits, and human beings.
VAJRA conquers the gandharvas and fire spirits.
GURU conquers the lord of death and demonic spirits.
PADMA conquers the harmful water gods and spirits who reign over the mind.
SIDDHI conquers the powerful demons who haunt mountain ranges and passes.
HŪḤ conquers the planetary demons and gods of localities.

OM ĀḤ HŪḤ VAJRA GURU PADMA SIDDHI HŪḤ

By OM ĀḤ HŪḤ, the six transcendent perfections are accomplished.
By VAJRA, all peaceful activities are accomplished.
By GURU, all enriching activities are accomplished.
By PADMA, all magnetizing activities are accomplished.
By SIDDHI, all enlightened activities are accomplished.
By HŪḤ, all wrathful activities are accomplished.

OM ĀḤ HŪḤ VAJRA GURU PADMA SIDDHI HŪḤ

OM ĀḤ HŪḤ averts the dagger sorcery of Buddhists and Bönpos.
VAJRA averts the harmful powers of the wisdom deities.
GURU averts the harmful powers of the eight classes of gods and demons.
PADMA averts the harmful powers of the worldly gods and spirits.
SIDDHI averts the harmful powers of nāgas and gods of localities.
HŪḤ averts the harmful powers of all three: gods, demons and human beings.

OM ĀḤ HŪḤ VAJRA GURU PADMA SIDDHI HŪḤ

OM ĀḤ HŪḤ crushes the forces of the five poisons.

VAJRA crushes the forces of hatred and aversion.
GURU crushes the forces of pride.
PADMA crushes the forces of craving and attachment.
SIDDHI crushes the forces of jealousy.
HŪṂ crushes the forces of gods, demons and humans.

OM ĀḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

By OM ĀḤ HŪṂ, the accomplishments of enlightened body, speech and mind are attained.

By VAJRA, the accomplishments of the peaceful and wrathful deities are attained.

By GURU, the accomplishments of the Awareness-Holder Lamas are attained.

By PADMA, the accomplishments of the ḍākinīs and Dharma protectors are attained.

By SIDDHI, the supreme and common accomplishments are attained.

By HŪṂ, whatever accomplishment you wish for is attained.

OM ĀḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

OM ĀḤ HŪṂ transfers one to the primordial pure realm.

VAJRA transfers one to the Eastern Buddhafield of Manifest Joy.

GURU transfers one to the Southern Buddhafield of Glory.

PADMA transfers one to the Western Buddhafield of Bliss.

SIDDHI transfers one to the Northern Buddhafield of All-Accomplishing Action.

HŪṂ transfers one to the Central Buddhafield of Immutability.

OM ĀḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

By OM ĀḤ HŪṂ, the level of the Three-Kāyas Awareness Holder is attained.

By VAJRA, the level of Level-Dwelling Awareness Holder is attained.

By GURU, the level of Immortal-Life Awareness Holder is attained.

By PADMA, the level of the Great-Seal Awareness Holder is attained.

By SIDDHI, the level of the Spontaneous-Presence Awareness Holder is attained.

By HŪṂ, the level of Fully-Ripened Awareness Holder is attained.

OM ĀḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

One recitation of the Vajra Guru mantra will grant a physical body and entry into this world. Any sentient being who sees, hears, or thinks of the mantra will definitely be established among the ranks of the male and female Awareness Holders. The infallible Vajra Guru mantra is the word of truth; if what you wish for does not happen as I have promised, I, Padma, have deceived sentient beings—absurd! I have not deceived you—it will happen just as I've promised.

If you are unable to recite the mantra, use it to adorn the tops of victory banners and prayer flags; there is no doubt that sentient beings touched by the same wind will be liberated. Otherwise, carve it on hillsides, trees, and stones; after they are consecrated, anyone who merely passes by and sees them will be purified of illness, spirit possession, and obscurations. Spirits and demons dwelling in the area will offer wealth and riches. Write it in gold on pieces of indigo paper and hang them up; demons, obstacle-makers, and evil spirits will be unable to harm you. If you place the mantra upon a corpse immediately upon death and do not remove it, during cremation rainbow colors will flash out and the consciousness will definitely be transferred to the Blissful Realm of Amitābha. The benefits of writing, reading and reciting the Vajra Guru mantra are immeasurable. For the benefit of sentient beings in the future, write this down and conceal it. May it meet with those of fortune and merit. Samaya Gya Gya Gya

From those with wrong views, this is sealed to secrecy. Gya Gya Gya
It is entrusted to those with pure samaya. Gya Gya Gya

Tulku Karma Lingpa brought forth this treasure and copied it down from a golden scroll.

I Translated by Heidi Nevin in Darjeeling, India on August 9, 2002.
<https://www.lotsawahouse.org/tibetan-masters/karma-lingpa/benefits-vajra-guru-mantra>