



ଅ|| ଶୁଣିବିଷତ୍ସାମୁଦ୍ରିଷ୍ଟିଷ୍ଵାନି||

# *The Exceedingly Concise Sadhana of Peaceful Guru [Padmasambhava]*



*Guru Rinpoche*

## **Supplication to the Lineage of Padma Lingpa's [Terma, the Sadhana of] Peaceful Guru [Rinpoche]**

པདි· ཤ්වේත් තීරුණ් ස්වේත් මාසුන් යනා | ස්වේත් ස්වේත් ස්වේත් දායද් මැංකු මුදුන් පෙනා |

ହୀମ-ପକ୍ଷ-କୁପ-ଳୁ-ତୁମ-ପକ୍ଷ-ମନ୍ଦ୍ୟ-ଶାଶ୍ୟ- ଏନ୍ତିର-କେ-ବଦ୍ଧ-ଶିଦ୍ଧ-ଶୂନ୍ୟ-ବ୍ରତ-କେ-ରାଜୀପ-ନ୍ୟେ-।

de den zhing gi gön po nang tha ye / chen re zig wang pema jung ne zhab /  
jo mo tso gyal lha cham pema sal / ter chen pe ling drub thob tse phel zang

[Amitābha,] Boundless Light, Protector of the Blissful Land, Avalokiteśvara,  
venerated Padmasambhava, noble lady [Yeshe] Tsogyal, Princess Pema Sal,  
Great Tertön Padma Lingpa, Siddha Tsepel Zang,

ଶୁଣ୍ଡବନ୍ଦଶକ୍ତିଶାକ୍ଷରଶୁଣ୍ଡବନ୍ଦଶାକ୍ଷର

କେତେ ଶୁଣାଯିବା ପାଇଁ କେବୁ ମୁହଁରା ପାଇଁ କେବୁ ମୁହଁରା ପାଇଁ

gyal wang nam chag chö gyal phün tsog dang / chö kyi drag pa pen chen  
lhün drub che / trin le zang po dön kün drub pe pal

Gyalwang Namchag, Chögyal Phüntsog, Chökyi Dragpa,  
Penchen Lhündrub, Trinlé Zangpo, Dönkün Drubpé Pal,

ପାଶୁକ-ଦିନ-ରତ୍ନ-ଦୟା-ପ୍ରକୃତ୍ୟେକ-କଣ୍ଠ-ଶ୍ରୀ-କୁମାର-  
କଣ୍ଠ-ଶ୍ରୀ-ନିମା-ଦବ୍ଲୁ-ରତ୍ନ-ପାହାନ୍ତର-ଦିନ।

କେତେ ଶ୍ରୀ ଶ୍ରୀ ମହାଦେଵ ମାତ୍ରାମନ୍ତ୍ରୀ ମହାଦେଵ । ଏଥିରୁ ଧରି ମହିଷାମରି କଷା ତ୍ରିଦ୍ଵିତୀ କେତେ ସୁନ୍ଦର ।

ten dzin dro dül lho trül chö kyi gyal / chö kyi nyi ma peme gyal tsen dang /  
chö kyi gyal tsen ma ha manjü tsen / ten pe dze gyen chö nyi nor bu dang

Tenzin Drodül, Lhotrül Chökyi Gyal, Chökyi Nyima, Pema Gyaltsen,  
Chökyi Gyaltzen, Mahāmañju, Tenpé Dzegyen, Chönyi Norbu.

ਦ੍ਰਿੰਚੈਨ ਤਸਾ ਵੇ ਲਾ ਮਾ ਯਾਬ ਸੇ ਲਾ / ਨਿੰਗ ਨੇ ਸੋਲ ਦੇਬ ਗਲ ਕ੍ਯੇਨ ਬਾਰ ਚੇ ਸੇਲ /  
ਚੋਗ ਥੁਨ ਨਗੋ ਦ੍ਰੂਬ ਤਸੋਲ ਵਾਰ ਜਿਨ ਗ੍ਯੀ ਲੋਬ

kind root lama, master and disciples, I supplicate you from the depths of  
my heart, please dispel adversities and hindrances. Please bestow  
your blessings to attain common and supreme accomplishments.

ਏਸਾਮਾਦ੍ਰਿੰਚੈਨ ਕੱਖਾ ਏਵਿਨ ਏਸਾਮਾਸਾਮੈਦਾ ਏਸਾਦ੍ਰਿੰਚੈਨ ਕੱਖਾ ਏਕੁਆਸਾਸਾਵਿਨਾਹੈ।  
ਏਕੁਆਸਾਵਿਨਾਹੈ ਏਸਾਵਿਨ ਏਕੁਆਸਾਮੈਦਾ। ਏਦੇਕੈਨਾਵਿਨ ਕੰਦਾ ਏਸਾਵਿਨ ਏਕੁਆਸਾਵਿਨਾਹੈ।

sam dön chö zhin geg me drub gyur ne / nge dön chö kü gyal sa rab zin te /  
chi mar kye wa zhen gyi bar ma chö / de chen dag pe zhing chog drö par shog

Having accomplished without hindrance all objectives that accord with  
the dharma, may I seize the royal seat of the dharmakāya,  
the definitive truth, and may I then progress to the Supreme Pure Land of  
Great Bliss without taking a samsaric birth again.

ਉਸਾਮਾਦ੍ਰਿੰਚੈਨ ਏਸਾਵਿਨ ਏਕੁਆਸਾਮੈਦਾ ਏਸਾਵਿਨ ਏਕੁਆਸਾਮੈਦਾ।  
ਏਕੁਆਸਾਮੈਦਾ ਏਸਾਮਾਦ੍ਰਿੰਚੈਨ ਏਸਾਵਿਨ ਏਕੁਆਸਾਮੈਦਾ।

*At the urging of Nagshö Gelong Kōnchog Phende, this [lineage supplication]  
was written down by Driben Sūrya. May it be meaningful.*



ଶୁଦ୍ଧିକାରୀଙ୍କର ପଦମନାବାଙ୍ଗାରାଜାଙ୍କର ପଦମନାବାଙ୍ଗାରାଜାଙ୍କର

# *The Exceedingly Concise Sadhana of Peaceful Guru [Padmasambhava]*

শ'ম'ন্দ'ক'ন'শ'ন্ম'ব'ন্ধ'ন'ক'ন'প'

## **la ma dang tsa wa sum la chag tsal lo**

## Homage to the lama and the three roots!

*Although they aspire to and practice the early translations of the Vajrayāna, some may not exhibit most superb intelligence. Others [may be endowed with intelligence,] yet their knowledge [resembles] a lotus flower withered in the frost. They are all incapable of comprehending the various empowerments and sadhanas of peaceful and wrathful Guru [Rinpoches] deriving from various termas. In order to reverse these flaws, the way of practicing the sadhana of the peaceful guru is here presented in an exceedingly concise manner.*

*In an isolated place, to the right and left of a peaceful torma adorned with [Padmasambhava's] image, [arrange] amṛta and rakta. In front arrange offerings and prepare a damaru, a vajra, a bell, an activity vase, and so forth. Seated on a comfortable cushion, take refuge;*

କ୍ରମୀଶବ୍ଦ ପରିଷାରରେ ହୁଏ ଅନୁଭବ ହୁଏ ତଥା କ୍ରମୀଶବ୍ଦ ପରିଷାରରେ ହୁଏ ଅନୁଭବ ହୁଏ

**na mo la ma de sheg dü pe ku / kön chog sum gyi rang zhin la /  
dag dang dro drug sem chen nam / jang chub bar du kyab su chi**

Namo! To the guru, who embodies [all] sugatas and has the nature of the Three Jewels, I and all sentient beings of the six realms take refuge until enlightenment [is reached.] *[Recite three times]*

## ਸ਼ੈਮਸਾਵਿਸ਼੍ਵਦਾਗੰਧੀ

*Arousing the mind [set on enlightenment]:*

ਸ਼ੈਮਸਾਵਿਸ਼੍ਵਦਾਗੰਧੀ ਪਾਹੁਕਾਂਦਰਾ ਨਾ ਪਾਹੁਕਾਂਦਰਾ ਸਾਹੁਕਾਂਦਰਾ  
ਪਾਹੁਕਾਂਦਰਾ ਪਾਹੁਕਾਂਦਰਾ ਪਾਹੁਕਾਂਦਰਾ ਪਾਹੁਕਾਂਦਰਾ ਪਾਹੁਕਾਂਦਰਾ  
sem kye dro wa kün dön du / la ma sang gye drub ne ni /  
gang la gang dül thrin le kyi / dro drug dral war dam cha-o

Having given rise to bodhichitta and accomplished the awakened lama  
for the sake of all beings, I vow to free all beings of the six realms  
by [performing] activities to fulfill beings' needs. *[Recite] three times.*

## ਚੁਕਤਿਸਾਹੀ

*The Seven Pure Actions:*

ਲਾ ਮਾ ਯਿ ਦਮ ਲਹਾ ਤਸਗ ਸ਼ੇਗ / ਨੀ ਦਾ ਪੇਮੇ ਦੇਨ ਲਾ ਜੁਗ /  
ਲੁ ਨਗ ਧਿ ਸਮੁ ਮਾ ਸੁ ਸਾ ਪ੍ਰਸਾ ਰਕਚਾ / ਛੀ ਵੰ ਸਾ ਸਦ ਸਾ ਸੁ ਮਾ ਰਕਚਾ ਦ ਰਸਾ  
la ma yi dam lha tsog sheg / nyi da peme den la zhug /  
lu ngag yi sum gü chag tsal / chi nang sang sum chö pa bül

Guru yidam and [your] assembly of deities, please come [here] and  
be seated on this throne of lotus, sun, and moon. I humbly bow with  
body, speech, and mind, and render outer, inner, and secret offerings.

ਭੁਮਸਾ ਕਹਾ ਸ਼੍ਰੀ ਵਾ ਮਿਨ ਪਾ ਕਿਂ ਪਾ ਪਾ ਸਾ / ਸਾ ਸਦ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ  
ਛੀ ਵੰ ਸਾ ਸਦ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ / ਪ੍ਰਸਾ ਦ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ  
nyam chag dig drib thöl zhing shag / sang ngag drub la je yi rang /  
min dröl sang ngag chö khor kor / nya ngen mi da zhen dön zhug

All impaired and broken vows, evil deeds, and obscurations, I lay bare  
and openly confess. I rejoice in the accomplishment of Secret Mantra.  
Please turn the wheel of Secret Mantra Dharma that ripens and releases,  
and do not pass into nirvāṇa but continue to remain for others' aims.

ჰუნდა-სიმართლ-ძრუ-ჭრ-ეჭვა ყდ-ზა ჰუნდა-ჩრ-ძრ ჰუნდა-ჭრ

**nying po sem chen dön chir ngo / yang dag dor je dön tog shog**

I dedicate the essence for the sake of sentient beings;  
may they realize the sublime adamantine truth.

ଯଶେଶାମର୍ତ୍ତିଃ-ପାତ୍ର-ବସ-ନ୍ତି । ଅଁ-ଖୁଃ-ଦୀକ୍ଷା-କୁର୍ମ-ଚ-କୁଂ-ଶିଶ-ବନ୍ଦସ୍ତା

ଓঁ শুভ্রা সুক্ষ্মসূত্র ক্ষমাঃ শুভ্রা সুক্ষ্মসূত্র তিৰ্থীশ শুদ্ধসা

*Sprinkle water on the hindrance torma. Cleanse with om āḥ bighnan takṛi ta hūṁ and purify with om svabhāva shuddhaḥ sarva dharmah svabhāva shuddho ham*

tong pe ngang le om le jung we rin po che nö yang shing gya che we  
nang du om ā hung / zhu wa le jung we tor ma dang shing thog pa me pa zag  
pa me pe de wa khye par chen kye nü pa nam khe tha dang nyam par gyur

From within the state of emptiness [arises] Om, which becomes a vast and extensive jeweled vessel. Within it Om Ā Hūm dissolve and an immaculate unhindered torma, endowed with the energy to bring forth extraordinary bliss, [emerges,] becoming as vast as the reaches of space.

ଜୀବନକୁ ଜୀବନକୁ ମୁଖ୍ୟମିତ୍ର ହେଲାଣ୍ଡର୍ କୁହାର୍ ଏବଂ ପାଞ୍ଚମିତ୍ର ହେଲାଣ୍ଡର୍ ଏବଂ ପାଞ୍ଚମିତ୍ର ହେଲାଣ୍ଡର୍

**om̄ ā hūm̄ / om̄ a kā ro mu khaṁ sarva dharma nām̄ ā dyanu tpanan tvā ta  
om̄ ā hūm̄ phat svā hā** *Recite three times.*



ཆ· ຕ· ອ· ດ· ຕ· ດ· ດ· ດ· ດ· ດ·  
 ཆ· ຕ· ອ· ດ· ຕ· ດ· ດ· ດ· ດ· ດ·  
 ཆ· ຕ· ອ· ດ· ຕ· ດ· ດ· ດ· ດ· ດ·  
 ཆ· ຕ· ອ· ດ· ຕ· ດ· ດ· ດ· ດ· ດ·  
 ཆ· ຕ· ອ· ດ· ຕ· ດ· ດ· ດ· ດ· ດ·

de zhin sheg pa rin chen mang la chag tsal lo / de zhin sheg pa zug dze  
 dam pa la chag tsal lo / de zhin sheg pa ku jam le la chag tsal lo /  
 de zhin sheg pa jig pa tham che dang yong su dral wa la chag tsal lo

Homage to the Tathāgata Rinchen-mang!<sup>1</sup>

Homage to the Tathāgata Sugdze-dampa!<sup>2</sup>

Homage to the Tathāgata Kujamle!<sup>3</sup>

Homage to the Tathāgata Jigpa-thamche-dang-yong-su-dralwa!<sup>4</sup>

ཁྱී ཆ· ຕ· ອ· ດ· ຕ· ດ· ດ· ດ· ດ· ດ·  
 ཁྱී ཆ· ຕ· ອ· ດ· ຕ· ດ· ດ· ດ· ດ· ດ·

ཁྱී ཆ· ຕ· ອ· ດ· ຕ· ດ· ດ· ດ· ດ· ດ·  
 ཁྱී ཆ· ຕ· ອ· ດ· ຕ· ດ· ດ· ດ· ດ· ດ·

hung / tsa wa sum gyi kyil khor du / ngö drub bar chö je pe geg  
 chö jin tor ma di zhe la / ne dir ma dug zhen du deng

Hūm. All hindrances, obstructing the siddhis in the maṇḍala of  
 the three roots, take this offering-and-giving torma  
 and do not stay here but go to another place!

ཁྱී ཁྱී ཁྱී ཁྱී ཁྱී ཁྱී ཁྱී ཁྱී  
 ཁྱී ཁྱී ཁྱී ཁྱී ཁྱී ཁྱී ཁྱී

ཁྱී ཁྱී ཁྱී ཁྱී ཁྱී ཁྱී ཁྱී  
 ཁྱී ཁྱී ཁྱී ཁྱී ཁྱී ཁྱී

ཁྱී ཁྱී ཁྱී ཁྱී ཁྱී  
 ཁྱී ཁྱී ཁྱී ཁྱී

om sumbha ni sumbha ni hūm hūm phaṭ /  
 om gri hanā gri hanā hūm hūm phaṭ /  
 gri hanā pa ya gri hanā pa ya hūm hūm phaṭ /  
 om ā na ya hoḥ bha ga vān / vidyā rā ja ya hūm hūm phaṭ

ਮਕਲਸਾਸਤੰਦਰੀ।

*Establishing the boundaries:*

ਨੂੰ ਨਵੀਂ ਘੇਰਣਾ ਦੁਖੀਂ ਨਾ ਮਕਲਸਾਸਤੰਦਰੀ ਵਿਚ ਸਾਰਮਾਸਦ ਸਾਡਾ।  
 ਅਸੀਧਾ ਦ੍ਰਵਾਤ੍ਰੀ ਮੰਦੀ ਰੰਗ ਮਕਲਸਾਵਾ | ਸੁਧਾਦ ਦ੍ਰਵਾਵਾ ਪ੍ਰੇਦੰਤੀ  
 ਜੰਵਕ ਮਨੂੰ ਹੈ ਰਸਾਈ ਨੂੰ।

hung / nga ni ye ne ngang gi thro / tsam chö thro wö nam kha gang /  
 geg dül thro mö röl tsam le / su yang da war ma je chig /  
 om vajra ma ha kro dha raksha bhrum hung

Hūm. I am the Ferocious [Lord] of the primordial continuous nature.  
 The boundaries [are set] by the male Wrathful Ones filling the sky  
 and the play of the female Wrathful Ones who subdue hindrances.

No one shall transcend the boundaries!  
 Om Vajra Mahā Krodha Rakṣa Bhrūm Hūm



ਮਕਲਦਰੀ

*The Offerings:*

ਰੰਧੀਨੀ | ਬੀਜਾ ਵਾਦ ਕੁਝਾ

*Cleanse and purify with ram yam kham*

ਜੰਵਕ ਅਗ੍ਰਾਹੁੰਨ੍ਹੀ | ਜੰਵਕ ਸੂਰੀਅੰਨ੍ਹੀ | ਜੰਵਕ ਸੁਭੀਅੰਨ੍ਹੀ | ਜੰਵਕ ਕੁਧੀਅੰਨ੍ਹੀ |  
 ਜੰਵਕ ਖੂਵੰਗੀ ਅੰਨ੍ਹੀ | ਜੰਵਕ ਮਾਛੀਅੰਨ੍ਹੀ | ਜੰਵਕ ਰੀਬੀਅੰਨ੍ਹੀ | ਜੰਵਕ ਮਹੀਅੰਨ੍ਹੀ |

om vajra argham āh hūm / om vajra pādyam āh hūm / om vajra puṣpe āh hūm /  
 om vajra dhūpe āh hūm / om vajra āloke āh hūm / om vajra gandhe āh hūm /  
 om vajra nevidyam āh hūm / om vajra shapda āh hūm

唵~阿~吽~：~奴~：~薩~：~波~：~密~：~訥~：~尼~：~嚩~：~唵~阿~吽~：~奴~：~密~：~訥~：~尼~：~嚩~：

唵~阿~吽~：~奴~：~密~：~訥~：~尼~：~嚩~：~唵~阿~吽~：~密~：~訥~：~尼~：~嚩~：~

om āḥ hūṁ sarva pañca amṛta hūṁ hrī ṭhāḥ / om āḥ hūṁ mahā rakta jva la  
maṇḍala hūṁ hrī ṭhāḥ / om āḥ hūṁ mahā balingta hūṁ hrī ṭhāḥ

*Reciting each [mantra] three times, bless the torma with amṛta and rakta.*

唵~：~南~：~無~：~薩~：~波~：~密~：~訥~：~尼~：~嚩~：~

*For the shower of blessings burn incense, play instruments,  
[and chant the following] in ritual melody.*

唵~：~南~：~無~：~薩~：~波~：~密~：~訥~：~尼~：~嚩~：~

瑪~：~南~：~無~：~薩~：~波~：~密~：~訥~：~尼~：~嚩~：~

hung / chö ying ngang le du mar trül / rang tsal la ma yi dam dang /  
khan dro dam chen gya tsö tsog / thug dam tser gong jin chen phob

Hūṁ, emanating myriad [forms] from the continuous dharmadhātu nature,  
naturally appear the lama, yidam, dākinīs, and an ocean of oath-bound ones.  
Kindly consider your spiritual pledges and send down great resplendence!

唵~：~南~：~無~：~薩~：~波~：~密~：~訥~：~尼~：~嚩~：~

om vajra guru deva dākinī samaya jā na āveshaya a āḥ

*Thus [cause blessings] to descend.*



རྒྱྱ ཤ ନ ତ ି ନ ି ଶ ନ ା ଶ ନ ା ମ ନ ା ର ନ ା ଦ ନ ା ର ନ ା ଶ ନ ା ର ନ ା

The main body [of the practice including] the three samādhis  
and the visualization of the arising stages is as follows:

ଶୁଣ୍ଣି କେନ୍ଦ୍ରିତ ପରିମାଣିତ ପରିମାଣିତ ପରିମାଣିତ ପରିମାଣିତ  
ଶୁଣ୍ଣି ପରିମାଣିତ ପରିମାଣିତ ପରିମାଣିତ ପରିମାଣିତ ପରିମାଣିତ

hung hung / chö nam mig me tong pe ngang / dro la jam dang nying tse gom /  
gyu yi yi ge hri le ni / e Yam ram Bam lam sum le / nam kha lung me chu se teng

Hūm Hūm, within the continuous nature in which all phenomena are void  
and without reference point, I bring forth kindness, compassion,  
and love for [all] wayfaring beings. From the causal syllable Hrīḥ [arise]  
E, Yam, Ram, Bam, Lam, and Sum, [which respectively transform into]  
space, wind, fire, water, earth,

ରିନ୍ କେନ୍ଦ୍ରି ପରିମାଣିତ ପରିମାଣିତ ପରିମାଣିତ ପରିମାଣିତ  
ରିନ୍ କେନ୍ଦ୍ରି ପରିମାଣିତ ପରିମାଣିତ ପରିମାଣିତ ପରିମାଣିତ

rin chen le drub ri rab kyi / te war na tsog peme ü / na tsog dor je te wa ru /  
bhrum le rin chen zhal ye khang / tsen nyi kün den ö zer bar

and the supreme mountain made of precious jewels. At its core is  
a multihued lotus, in the center of which is a crossed vajra. At the hub  
[of the vajra] is a Bhrūm, [which transforms] into a precious immeasurable  
palace. Endowed with all characteristics, light rays flare forth from it.

ଏହି ପରିମାଣିତ ପରିମାଣିତ ପରିମାଣିତ ପରିମାଣିତ  
ଏହି ପରିମାଣିତ ପରିମାଣିତ ପରିମାଣିତ ପରିମାଣିତ

sung we khor lö kor we nang / na tsog pema nyi de teng / rang rig gyu yi hri yig  
ni / yong gyur dag nyi pema jung / kar mar ji pe lang tso chen

Within the surrounding protection sphere, upon a multicolored lotus, sun,  
and moon, is my own awareness [in the form of] the causal syllable Hrīḥ.

It transforms into myself [appearing] as the Lotus-Born,  
white [with a tinge of] red, possessing the youthful splendor of a boy.

ਤ੍ਰਿਮਾ'ਸਾਧਿ'ਦੁਹੈ'ਸ਼ਸਾ'ਗੁ'ਸਾਹੈ' | ਏਂਡ'ਵ'ਪ੍ਰੇ'ਦੰਸਾ'ਮਨਮ'ਵਾਣਾ'ਛੈ' | ਕੁਦਾਕੈ'ਸਕੁਦ' |  
ਚੌਥਾ'ਸਾਦ'ਵ'ਸ਼ੁਸਾ'ਮਾਨਾ | ਨ੍ਵ'ਵ'ਅਦ'ਕੁਝੈ'ਦੁਖੈ' | ਨ੍ਵ'ਕੁ'ਪੈ'ਏਦ'ਤੰਦ'ਵੰਦ'ਰੱਤੈ' |

chag ye dor je thug kar tö / yön pa te og nyam zhag teng / dung chen dü  
tsi gang wa nam / u la pe zhu gö dro dang / dar na me long ö zer thro

My right hand holds a vajra at the heart. The left one, placed in equipoise below the navel, holds a skull cup<sup>5</sup> filled with nectar.

My head [is adorned with] a lotus hat, a vulture's feather,  
silken strips, and a mirror emanating rays of light.

ਵ'ਦੰਸਾ'ਵੰਦ'ਦੰਦ'ਦੰਸਾ'ਗੁ' | ਛੋਟਾ'ਤੰਸਾ'ਏਦ'ਕੈ'ਸਵੰਦ'ਸਾ'ਮਨਵਾ' |  
ਕੁਦ'ਦੰਦ'ਕੁਸਾ'ਵਵਾ'ਮਨੁ'ਏਕੈ'ਨ੍ਵਾ' | ਸਾਕੀ'ਨ੍ਵ'ਕੁਵ'ਕ'ਕੁ'ਛੋਟਾ'ਮਦੰਸਾ' |

za og ber dang dar mar gyi / chö gö phö chen thing ga nab /  
nyen dang chag zhab gül ke sog / ser gyi gyen cha na tsog dze

I am robed in a brocade cloak, red silken dharma robes, and a blue gown.  
Various golden ornaments adorn my ears, hands, feet, neck, and waist.

ਦੂਹੈ'ਕੁਲੀ'ਏਗੁਦ'ਕੁਲੀ'ਏਗੁਸਾ' | ਮਕੁ'ਗੁਦ'ਗਿੰਦ'ਕੁ'ਏਗੁਸਾ'ਵਕੁਲੀ' |  
ਏਗੁ'ਕੁ'ਵੰਦ'ਵੰਦ'ਵੰਦ'ਸਾ' | ਮਕੁ'ਵਕੁਦ'ਵਕੁਦ'ਸਾ'ਵਕੁ'ਵਕੁ' |

dor je kyil trung gying tsül zhug / chen khung yön du tse sum dreng /  
khor du thö threng rig zhi dang / tsen gye pa wo khan dro dang

I am majestically poised in the vajra position, with a trident held in the crook  
of my left arm. [I am surrounded by] a host of Thötreng [Tsal's] four classes,  
the eight manifestations [of Guru Rinpoche,] spiritual heroes, sky-dancers,



དිද්‌දි-චාර-සු-දී-ග්‍රැ-චා-චා-  
 දි-සු-චා-චා-ය-චි-සු-ක්‍රම-නා-හි-  
 සු-ග-සු-ඩ-සු-චා-ය-ස-දි-චු-චා-චා-  
 ඇ-සු-චා-ය-ස-දී-ම-ක්-ග-චා-චා-  
 ging dang ka sung dred pa che / char trin trig pa ta bur sal /  
 de tar sal we lha nam kyi / ku sung thug le ö thrö pe /  
 lho nub nga yab ling chog ne / tsa sum la ma chen drang tim

servants, dharma guardians, and haughty spirits, gathering like rain clouds  
 [in the sky.] From the body, speech, and mind of the deities visualized in this  
 way, light shines forth and invites the lama, [who is the embodiment of]  
 the three roots, to come from the supreme continent of Cāmara in  
 the southwest. [The lama then] dissolves [into me.]



### ශ්‍රී-ද්‍රා-චා-ව්‍යා- Invitation:

ණ්‍රී ඇ-සු-චා-ය-හි-චා-චා-ය-ස-දී-ම-ක්-ග-  
 ප-නු-ඡ-ස-ර-ස-ස-දී-ස-ස-ය-  
 ම-ක්-ග-ය-ස-ර-ස-ය-  
 ප-නු-ඡ-ස-ර-ස-ය-  
 නු-ඡ-ස-ර-ස-ය-  
 Hung / or gyen yül gyi nub jang tsam / pema ge sar dong po la / yam tsen chog  
 gi ngö drub nye / pema jung ne zhe su drag / khor du pa wo khan drö kor /  
 khye kyi je su dag lob chir / jin gyi lab chir sheg su söl / vajra sa ma ja

Hūm, in the northwest border of Oddiyana, in the pollen heart of a lotus,  
 you attained the marvelous most excellent accomplishment.  
 Renowned as the Lotus-Born, you are surrounded by a retinue of male and  
 female sky dancers. As I practice, following in your footsteps,  
 I pray you will come here to bestow your blessings. Vajra Samāja.

བྱଲୁଷା ଶୁଣା ଶର୍ପା ବିନ୍ଦୁମା ସର୍ପା ସର୍ବୀ

*Request to remain and paying homage:*

ଶୁଣ୍ଟି ଶର୍ପା ଯନ୍ତ୍ରା ଯକ୍ଷିଦ୍ୱାରା ପରିଦେଶରେ ଦେଶରେ ଦେଶରେ ଦେଶରେ ଦେଶରେ

ଦେଶରେ ତଥା ଶକ୍ତିଶର୍ମା ଦେଶରେ ତଥା ଶକ୍ତିଶର୍ମା

hung / zhal ye ji den dze pe ü / gye pe den la zhug su söl /  
dag chag go sum dang wa yi / dül nye lü trül chag gyi-o

Hūm, please remain on this delightful seat in the center of this resplendent and wondrous palace. Emanating bodies equal to the number of atoms in the world, we pay homage with faithful body, speech, and mind.

ସାମାୟନ୍ତିଷ୍ଠିତକା | ଅନ୍ତିମୁହଁଃ ଶନ୍ତିକୁଳିତଃ

samaya tiṣṭha lhan / ati pū hoḥ / pratīccha hoḥ

ଶ୍ରୀବିନ୍ଦନାନାନ୍ଦିର୍ବର୍ଣ୍ଣଦିଵହନିତିରୀ

*Outer, inner, secret, and suchness offerings:*

ଶୁଣ୍ଟି ମହାପଞ୍ଚକା ବ୍ୟବହାରା ପରିଦେଶରେ ଦେଶରେ ଦେଶରେ

ଦେଶରେ ତଥା ମହାପଞ୍ଚକା ଦେଶରେ ଦେଶରେ

hung / chö yön zhab sil me tog pö /  
mar me dri dang zhal ze dang / nga dung röl mö chö pa bül

Hūm, I offer water to drink, water to bathe the feet, flowers, incense, oil lamps, scented water, food, and music such as that of drums and conch shells.

କ୍ଷାପକ୍ଷାନ୍ତିଷ୍ଠିତକା ଶୁଣ୍ଟିମହାପଞ୍ଚକା |

ଦେଶରେ ତଥା ମହାପଞ୍ଚକା ଦେଶରେ ଦେଶରେ

tsa gye tong jar men gyi chog / gyu kyen jar we rakta dang /  
ba ling gyen den chö pa bül

I offer supreme medicine of the eight root and a thousand subsidiary ingredients, rakta formed of causes and conditions, and an embellished torma.

ཡਾਬ'ਯੁਮ'ਸ਼੍ਵਰ'ਸ਼੍ਵਰ'ਦਕੁਣਾ'ਦਨਾਰ'ਵਦੀਦੈ'ਮਹੱਕਗ ਦੇਸਾ'ਦੰਤ'ਵਦੀ'ਸ਼੍ਵਰ'ਦਲੁਵ'ਤੇਸਾ'ਸ਼੍ਵਰਾ।  
ਮਦ'ਸ਼੍ਵਰ'ਸ਼੍ਵਰ'ਦਲੁਵ'ਤੇਸਾ'ਸ਼੍ਵਰ'ਸ਼੍ਵਰਾ।

yab yum nyom jug ga de chog / nge dön de tong lhen chig kye /  
me jung chö pa zhe su söl

The Yab-Yum union is the greatest bliss, [symbolizing] the absolute truth—innate bliss and emptiness. Please accept this wondrous offering!

ਅਛੰਡੀ ਸ਼੍ਵੰਦੀ ਬੜੀ ਛੁੰਧੀ ਆਵੰਗੀ ਸ਼੍ਵੰਡੀ ਕੈਂਬੰਡੀ ਏਵਾਂਘੁੰਡੀ ਏਵਾਂਘੁੰਡੀ ਏਵਾਂਘੁੰਡੀ।

ਸ਼੍ਵੰਦੀ ਏਵਾਂਘੁੰਡੀ ਅਚੁੰਦੀ ਸ਼੍ਵੰਦੀ ਏਵਾਂਘੁੰਡੀ ਏਵਾਂਘੁੰਡੀ।

argham / pādyam / puṣpe / dhūpe / āloke / gandhe / nevidya /  
shapda pūja hoḥ / pañca amṛita mahā rakta mahā balingta khā hiḥ /  
anurāgaya mi mahāmuḍra pūja hoḥ Thus offer.

ਏਵਾਂਘੁੰਡੀ।

Praise:

ਅੰਦੀ ਸ਼੍ਵੰਦੀ ਏਵਾਂਘੁੰਡੀ ਏਵਾਂਘੁੰਡੀ। ਏਵਾਂਘੁੰਡੀ ਏਵਾਂਘੁੰਡੀ।

ਅੰਦੀ ਏਵਾਂਘੁੰਡੀ ਏਵਾਂਘੁੰਡੀ। ਏਵਾਂਘੁੰਡੀ ਏਵਾਂਘੁੰਡੀ।

om / nang zhing tong la tong zhing nang / la me ku la chag tsal tö /  
ah / drag ching tong la tong zhing drag / la me sung la chag tsal tö

Om, homage and praise to the guru's body, appearing yet void,  
void yet appearing! Ah, homage and praise to the guru's speech,  
heard yet void, void yet heard!



ਹੁੰਦੀ ਝੂਦ੍ਵਿਦਾ ਸਨਾਵਾ ਧਾਸਨਾ ਬਿਦਾ ਝੂਦ੍ਵਿਦਾ। ਲਾਮ੍ਡੇ ਬੁਸਨਾ ਧਾਤੁਸਾ ਧਕਾਵਾ ਵਾਫ਼ਿਦਾ।  
 ਪੱਤਰਾ ਹਵਾ ਮਥਰਾ ਧਨਾ ਮਥਰਾ ਵਾਤ੍ਰਿਦਾ। ਪ੍ਰਿਤਾ ਧਨਾ ਦ੍ਰਿਤਾ ਧਾਤੁਸਾ ਵਾਤ੍ਰਿਦਾ। ਤੇਖਾ ਵਾਤ੍ਰਿਦਾ।

hung / tong zhing sal la sal zhing tong / la me thug la chag tsal tö /  
 yön ten tha ye nga wa khyö / thrin le dro wa dül la tö

Hūm, homage and praise to the guru's mind, void yet clear, clear yet void!  
 Praise to you, who is endowed with infinite attributes and trains beings  
 with enlightened deeds! *Thus praise.*

ਗੁਰਾ ਸਨ੍ਤੁਸ਼ਟਾ ਸਾਚੀ।

*Exhortation of the Magic Sentence:*

ਹੁੰਦੀ ਹੁੰਦੀ ਹੁੰਦੀ। ਝੂਦ੍ਵਿਦਾ ਧਨਾ ਮਥਰਾ ਜਾਨ੍ਨਾ। ਧਾਤ੍ਰਿਦਾ ਵਾਤ੍ਰਿਦਾ। ਸਨ੍ਤੁਸ਼ਟਾ ਦ੍ਰਿਤਾ ਵਾਤ੍ਰਿਦਾ।

hung hung hung / nang wa tham che la me ku / dö ne drub pa a la la /  
 drag pa tham che la me sung / lung ngag yer me na de yang

Hūm Hūm Hūm, all appearances are the guru's form, primordially  
 existing; how incredible! All sounds are the guru's speech;  
 indivisible wind and mantra is the sound of nāda.

ਤੇਖਾ ਵਾਤ੍ਰਿਦਾ ਸਨ੍ਤੁਸ਼ਟਾ ਧਨਾ ਮਥਰਾ ਜਾਨ੍ਨਾ। ਪ੍ਰਿਤਾ ਵਾਤ੍ਰਿਦਾ ਧਾਤ੍ਰਿਦਾ। ਸਨ੍ਤੁਸ਼ਟਾ ਵਾਤ੍ਰਿਦਾ। ਧਾਤ੍ਰਿਦਾ।

dren tog tham che la me thug / ye ne chö kur ka ne dag /  
 tong sum dzab kyi rang dra drog / trö pe dro we dön je shing /  
 dü ne yum gyi kha la khyil

All thoughts are the guru's mind, originally pure within primordial dharmakāya. The billion-fold universe proclaims the natural sound of the mantra.<sup>6</sup> By sending out [rays of light,] the purpose of transient beings is accomplished; by gathering it back, it merges with the space of the mother.

ਮा·ਸਾ·ਵ·ਦ·ਨ·ਵ·ਕ्षु·ਤ·ਿ·ਵ·ਕ्ष·ਮ। ਮ·ਗ·ਵ·ਦ·ਨ·ਵ·ਹ·ਨ·ਦ।

ma sal bar du kye ching gom / ma drub bar du mi tang ngo

Visualize and practice until clarity is achieved. Do not stop until accomplishment is attained.

ॐ अह हुम् वज्रा गुरु पद्मा सिद्धि हुम् । त्रोऽन्द्रेंग त्साल औ ह्रीमा मंत्रा ॥

om ah hum vajra guru padma siddhi hum

Thus [recite the mantra] and, if you wish, also recite the  
Thröthreng Tsal and Hrīma [mantras.]

Thröthreng Tsal Mantra

om ah hum vajra guru padma thrö threng tsal vajra  
samaya ja siddhi phala hum ah

Hrīma Mantra

om ah hum vajra guru padma thrö threng tsal vajra  
samaya ja siddhi phala hum ah  
hrīma hari nisa raja hrīya citta hring hring ja jah

ॐ अह हुम् वज्रा गुरु पद्मा सिद्धि हुम् । त्रोऽन्द्रेंग त्साल औ ह्रीमा मंत्रा ॥  
क्षुद्रसा। अङ्गुःसूः द्वयः र्हिः । द्वयः द्वयः मध्येत्क्षुद्रसा विन्द्रेत्क्षुद्रसा ॥

hung / rang nyi lha yi thug ka ne / ram yam kham thrö tsog dze jang /  
om ah hum dang ha ho hri / kar mar thing trö dü tsir gyur

Sprinkle amrita and rakta on the feast substances. Hūm, I arise as the deity.  
From my heart, Ram, Yam, and Kham emerge and purify the feast substances.  
White, red, and blue Om, Āh, Hūm, and Ha, Hoh, Hrīh issue forth  
and transform the substances into nectar.

ॐ अह हुम् हो ह्रीह । एवं शुभम् वद्दु।

om ah hum ha ho hrīh Recite three times.

རྒྱ མ ཁ ད ས ཉ

*First, the offering [of the select feast offering]:*

କୁଃ ଶାମ୍ପିନ୍ମାମରାତ୍ରିଯା ରତ୍ନାଞ୍ଜଳିକ୍ଷେତ୍ରାଶ୍ରୀମହଦ୍ଵାରା  
ଶ୍ରୀରତ୍ନଶଶଦର୍ମମହଦ୍ଵାରା ରତ୍ନଶଶଦର୍ମମହଦ୍ଵାରା  
ଶାନ୍ତରତ୍ନଶଶଦର୍ମମହଦ୍ଵାରା

ଶାନ୍ତରତ୍ନଶଶଦର୍ମମହଦ୍ଵାରା

hri / la ma yi dam khan dro la / dö yön tsog kyi chö pa bül /  
chi nang sang wechö pa bül / gye par zhe la ngö drub tsöl /  
ga na chakra pu ja kha hi

Hrīḥ, to the lama, yidam, and dākinī I make offerings of all  
that is desirable. I make outer, inner, and secret offerings.  
Please accept them with delight and bestow siddhis upon me.

Gaṇacakra Pūja Khāhi

ଶାନ୍ତରତ୍ନଶଶଦର୍ମମହଦ୍ଵାରା

*Second, serving [the liberation feast]:*

ହୁଁ ଏତଶାତଶାମହିନ୍ଦ୍ରିଯାର୍ଥିର୍ଦ୍ଧିର୍ଦ୍ଧିର୍ଦ୍ଧିର୍ଦ୍ଧି ଶର୍ଵଦ୍ଵାରେନ୍ଦ୍ରିଯାର୍ଥିର୍ଦ୍ଧିର୍ଦ୍ଧିର୍ଦ୍ଧିର୍ଦ୍ଧି  
ଶ୍ରୀରତ୍ନଶଶଦର୍ମମହଦ୍ଵାରା ଶାନ୍ତରତ୍ନଶଶଦର୍ମମହଦ୍ଵାରା

hung / dag chag chog drub nal jor la / nö pe dra geg dir khug chig /  
nying je dral we sha thrag rü / tum chen trül pe tsog la bül

Hūṁ, all enemies and obstructers causing harm to us supreme yogic  
practitioners, draw them in! Delivering them through compassion,  
we offer their flesh, blood, and bones to the emanated gathering  
of Great Ferocious Ones.

ମାହା ମାମ୍ବା ରାକ୍ତା ଗୈରିରିଟି ସାନ୍ତା ଶାନ୍ତରତ୍ନା ତେଜିଲାମାର୍ଦ୍ଧିର୍ଦ୍ଧି

mahā maṁ sa / rakta / kem ni ri ti / ba su ta /  
go ro ca na / citta la kha ram khā hi

শঙ্গমাদ্যবঙ্গদ্যবণস্তৰী

*Third, the Amendment-Confession:*

হ্ৰি ৰ্দ্বয়েছৰক্ষণদ্বৰ্ষৈৰদ্বণণদা শুভ্রাশুভ্রৈমক্ষদ্বৰ্ষমদ্বৰ্ষণা  
ত্বণণমাল্যবদ্ধৈশুণণদ্বণণদা ভৱণণবণণক্ষণবদ্ধৈন্দ্বণণমাল্য

hri / dö yön tsog dang chi nang sang / jor dröl chö pa me jung we /  
tsa sum la me thug dam kang / nyam shag tsang pe ngö drub tsöл

Hrī, may these marvelous offerings of desired attributes,  
outer, inner, and secret offerings, and the unifying-liberating  
offering mend the samayas with the guru, [who embodies]  
the three roots. I confess all breaches and beseech you  
to bestow pure siddhis [upon me.]

ঝিণ'বন্ধু'বহু' ক্ষণণ'ব'বেদণ'বন্ধু' খুণ'ম'বন্ধুণ'ব'বন্ধু' মণ'

*Recite the one hundred-syllable [mantra], partake of the feast,  
gather the remainders, and sprinkle them with amrita and rakta.*

হুঁ শুদ্ধদ্বক্ষণদ্বল্লগ্নমদ্বণণদা ত্বণণমাল্যক্ষদ্বল্লম'ঝ'ৰ'ক্ষণণা  
ত্বণণমক্ষদ্বণণবদ্ধৈবেদণ'বন্ধু'বদ্ধী' খুণ'মদ্বণণব'ক্ষণণ'ব'বন্ধু' মণ'  
শু'ক্ষেত্র'ব'বিহু'বন্ধী' বেণ'বন্ধু' মণ'

hung / phü dang tsog dang lhag mar che / tsa sum che cham pho nya nam /  
nyer chö ö pe long chö di / lhag mar wang wa nam la bül /  
u chita ba lingta kha hi

Hūm, the finest selected portion, the feast, and its remainders are  
offered to the three roots, my dharma brothers and sisters,  
and the messenger envoys [respectively.] Those deserving  
of remainders are offered these suitable enjoyments.

Ucciṭa Balingta Khāhi *Thus offer.*



ସମ୍ବନ୍ଧଶାନ୍ତିମୂଳପରିବ୍ରାଣୀ।

*Then, the invoking of the samaya:*

ହୁଁ ॥ କେନ୍ଦ୍ରପ୍ରିଦ୍ସାଦଦ୍ୟନ୍ତରାପରିବ୍ରାଣୀପରି ॥ ଶାମ୍ପିନମମରଦ୍ଵର୍ଷପତନା  
ଶ୍ରମଶାନ୍ତିମୂଳପରିବ୍ରାଣୀପରିମର୍ଦ୍ଦା ॥ ଯଦକଦ୍ଵାରାପରିଦର୍ଶନଶୁଦ୍ଧିପରି ॥  
ଜୀବୁଃରୁଦ୍ଧିପରିଶୁଦ୍ଧିଭାବିନ୍ଦ୍ରିୟମର୍ଦ୍ଦା ॥

hung / chö ying ngang le rab zheng pe / la ma yi dam khan dro che /  
thug dam kül lo thrin le dzö / bar che söl la ngö drub tsöl  
om ah hum vajra gu ru de wa dakini sarva siddhi pha la hung

Hūṁ, lama, yidam, and dākinī, who manifest from the continuous nature of dharmadhātu, I invoke your samaya; please enact enlightened activities, dispel hindrances, and bestow accomplishments.

Om Āḥ Hūṁ Vajra Guru Deva Dākinī Sarva Siddhi Phala Hūṁ.

କନ୍ଦମର୍ଦ୍ଦଶର୍ତ୍ତପରିଦ୍ଵାରାପରି ॥ ହୁଁ ॥ ଶ୍ରମଶାନ୍ତରଦ୍ଵାରାପରି ॥  
ମିଶରମର୍ଦ୍ଦପରିଶୁଦ୍ଧିପରି ॥ ପରିଶୁଦ୍ଧିପରିଶୁଦ୍ଧିପରି ॥ ପରିଶୁଦ୍ଧିପରିଶୁଦ୍ଧିପରି ॥  
ଅନ୍ତରୁଦ୍ଧିପରିଶୁଦ୍ଧିପରି ॥ ଅନ୍ତରୁଦ୍ଧିପରିଶୁଦ୍ଧିପରି ॥ ଅନ୍ତରୁଦ୍ଧିପରିଶୁଦ୍ଧିପରି ॥

hung / ngön dang bar dang tha me tse / rig dzin gyü pe chen nga ru /  
khe lang dam che sung me tsog / chö tor zhe la thrin le dzö /  
om dharma pa la sa pa ri wa ra amri ta ba lingta kha hi

*Sprinkle amrita and rakta on the small covenant torma.*

Hūṁ, host of protectors, who have given your word in the beginning, in the middle, and in the end before the eyes of the vidyādhara-lineage, accept this offering-torma and carry out enlightened deeds!

Om Dharmapāla Saparivāra Amṛita Balingta Khāhi.

*Thus offer the torma.*

ଶର୍ତ୍ତିନୀକାର୍ତ୍ତିନୀକାର୍ତ୍ତିନୀକାର୍ତ୍ତିନୀ  
 ଶର୍ତ୍ତିନୀ ଶର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ  
 କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ  
 କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ  
 କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ

hung / tso chen bar we ka gó pe / bö kham kyong wa ten me tsog /  
 dir sheg dü tsi bar wa zhe / thrin le nam zhi drub par dzö /  
 om dakini titha sa pa ri wa ra amri ta pu ja kha hi

*Clean the torma plate and attend the Tenma goddesses, offering them amrita and grains.*  
 Hūm, assembly of Tenma goddesses, protectors of Tibet who are bound by  
 the command of the Great Blazing Master, please come here, enjoy this  
 fiery ambrosia, and accomplish the four enlightened activities.

Om Dākinī Tiṣṭha Saparivāra Amṛita Pūja Khāhi. Thus offer.

ଶର୍ତ୍ତିନୀକାର୍ତ୍ତିନୀକାର୍ତ୍ତିନୀକାର୍ତ୍ତିନୀ  
 ଶର୍ତ୍ତିନୀ ଶର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ  
 କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ  
 କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ  
 om nen / āḥ nen / hung nen / tambha rakṣha ku ru nen

Place the torma plate face down.

Then fill the plate with amrita and grains.

ଶର୍ତ୍ତିନୀ ଶର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ  
 ଶର୍ତ୍ତିନୀ ଶର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ  
 କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ  
 କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ କାର୍ତ୍ତିନୀ  
 hung / theg chog ngag kyi gor zhug kyang / che lhag nong pe dri ma dag /  
 she dang she min gang jung wa / lha tsog nam la zö par söl

Hūm, having entered the gates of the supreme mantra vehicle, [in order to]  
 purify stains of omissions, additions, and mistakes, I beseech you, divine  
 assembly, to forbear all errors I am aware of and all those I do not recall.

Recite the hundred-syllable mantra.

ਕੁੰਡੁ ਸਦਾ ਬੈਨੀਰ ਮੇਦਾ ਧਾ ਪ੍ਰਭੁ ਦ ਸ਼ਵਦ ਪਾ। ਸ਼੍ਰੂਮਾ ਪ੍ਰਭੁ ਸੁਵੰਦ ਗੁਰੀ ਧਾ ਪ੍ਰਸਾ ਪ੍ਰਭੁ।  
ਕੱਖਾ ਦ ਪ੍ਰੰਤ ਸਦਾ ਬੈਨੀਰ ਧਾ ਕਣ ਜੁ ਪ੍ਰਸਾ। ਏਵੰਦ ਮੇਦਾ ਪ੍ਰਭੁ ਧਾ ਧਮ ਧਾ ਧਾ ਧਾ। ਬੈਨੀਰ ਜੁ

hung / rang zhin me pa lhar nang wa / gyu ma ta bü kyil khor lha /  
chö ying rang zhin ne su du / zö me lhug nyam a la la

Hūm, the illusory deities of the manḍala, divine appearances lacking any real existence, gather back into the natural abode of dharmadhātu. How wondrous is this overwhelming unbound ease! *Thus gather back.*

ਕੁੰਡੁ ਗੁਰੀ ਧਾ ਬੈਨੀਰ ਮੇਦਾ ਧਾ ਪ੍ਰਸਾ। ਪ੍ਰੰਤ ਧਾ ਸ਼ਵਦ ਗੁਰੀ ਧਾ ਪ੍ਰਸਾ।  
ਚਿੰਦਮ ਕੁਣਾ ਧਾ ਬੈਨੀਰ ਮੇਦਾ ਧਾ ਪ੍ਰਸਾ। ਦੰਨ ਧਾ ਸ਼ਵਦ ਗੁਰੀ ਧਾ ਪ੍ਰਸਾ।

ho / kün zang ne zung tsa gyü kyi / jin lab la me tra shi shog /  
yi dam gyal wa zhi thrö tsog / ngö drub nam nyi tra shi shog

Hoh, may the auspiciousness of the blessings of the root and lineage lamas all the way back to Samantabhadra prevail! May the auspiciousness of the twofold siddhis of the assembly of peaceful and wrathful victorious yidams prevail!

ਮਾ ਸਿੰਦ ਮਾ ਸਿੰਦ ਰਾ ਰਾ ਰਾ ਰਾ ਰਾ ਰਾ। ਪ੍ਰੰਤ ਧਾ ਰਾ ਰਾ ਰਾ ਰਾ ਰਾ ਰਾ।  
ਕੱਖਾ ਜੁੰਦ ਨ ਮਾ ਤਰ੍ਹਾ ਰਾ ਰਾ ਰਾ ਰਾ ਰਾ। ਦੰਨ ਧਾ ਰਾ ਰਾ ਰਾ ਰਾ ਰਾ ਰਾ।

ma sing khan dro shug dro che / thrin le drub pe tra shi shog /  
chö kyong dam chen dreg pe tsog / dra geg tsar chö tra shi shog

May the auspiciousness of the mothers', sisters', dākinīs', and secondary dākinīs' enlightened accomplishments prevail!

May the auspiciousness of the annihilation of enemies and obstructors by the host of dharma protectors and oath-bound haughty ones prevail!



བେଶଦା | ସନ୍ତୋଷଶ୍ଵରା | ଏଣୁ ଶୁଣି ଶାଶ୍ଵତ ମହାକାର ପଦାର୍ଥୀ | ଶୁଣାଥା | ହେଣା ଶତିଶା ହେଣା ପଦକୁର୍ବଳିଶ  
 ଦ୍ୱାରା ବିନାନ୍ତରା ଯତନ ଦ୍ୱାରା କରାନ୍ତିରା | ଶୁଣା ପଦକୁର୍ବଳିଶାଦ୍ୟଦକୁର୍ବଳିଶାନ୍ତିରା | ଦ୍ୱାରା ଦ୍ୱାରା ଯତନ ଦ୍ୱାରା  
 ଯତନ ଦ୍ୱାରା ଯତନ ଦ୍ୱାରା ଯତନ ଦ୍ୱାରା ଯତନ ଦ୍ୱାରା | ଶାଶ୍ଵତ ଶୁଣା ପଦାର୍ଥୀ ଏମା | ଏହିକାରା ମଧ୍ୟା ଯତନ ଦ୍ୱାରା ଯତନ ଦ୍ୱାରା  
 ଯତନ ଦ୍ୱାରା ଯତନ ଦ୍ୱାରା ଯତନ ଦ୍ୱାରା | ଶାଶ୍ଵତ ଶୁଣା ପଦାର୍ଥୀ ଏମା | ଏହିକାରା ମଧ୍ୟା ଯତନ ଦ୍ୱାରା ଯତନ ଦ୍ୱାରା  
 ଯତନ ଦ୍ୱାରା ଯତନ ଦ୍ୱାରା ଯତନ ଦ୍ୱାରା | ଶାଶ୍ଵତ ଶୁଣା ପଦାର୍ଥୀ ଏମା | ଏହିକାରା ମଧ୍ୟା ଯତନ ଦ୍ୱାରା ଯତନ ଦ୍ୱାରା  
 ଯତନ ଦ୍ୱାରା ଯତନ ଦ୍ୱାରା | ଶାଶ୍ଵତ ଶୁଣା ପଦାର୍ଥୀ ଏମା | ଏହିକାରା ମଧ୍ୟା ଯତନ ଦ୍ୱାରା ଯତନ ଦ୍ୱାରା

ଶୁଣା ପଦାର୍ଥୀ ||

Then recite dedication prayers, and after all activities make the place of practice unseeable for others. It is said that one word is a word and a hundred words are also nothing but words. Similarly, if a fine teaching contains all intended meanings, then it is perfectly pure, whether it is extensive or concise. Thus I believe that this practice accords with that. By this virtue may even those with inferior mental capacity, together with all infinite sentient beings, attain the state of the Vajra Holder by relying on the accomplished path of the peaceful and wrathful guru.

This single sadhana of the peaceful and wrathful guru can be separated out so that either the peaceful or wrathful guru may be practiced. In order for those of inferior mental capacity to engage in this practice without much difficulty, this exceedingly concise sadhana was written by Dharmakīrti, the Drikung-pa whose wisdom of the Vajrayana path is fully ripened, in the fire mouse year in the eleventh month on the thirteenth day at the great palace Trashi Tsug of glorious Drikung.



<sup>1</sup> the Buddha - page 6

<sup>2</sup> Mañjuśrī - page 6

<sup>3</sup> Avalokiteshvara - page 6

<sup>4</sup> Vajrapāni - page 6

<sup>5</sup> lit. large horn - page 10

<sup>6</sup> lit. magical sentence - page 14



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## Showing Respect for Buddha Dharma Texts

Please treat this prayer book with respect as it contains the precious teachings of the Dharma.

Please do not place it on the floor, and please do not step over it or place other objects on top of it.

When you no longer have use for it, please give it to someone else or burn it in a clean place.