The Exceedingly Concise Sadhana of Peaceful Guru

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

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


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

Gyalwang Namchag, Chögyal Phuntsog, Chökyi Dragpa, Penchen Lhündrub, Trinlé Zangpo, Dönkün Drupé Pal,

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

Tenzin Drodül, Lhotrül Chökyi Gyal, Chökyi Nyima, Pema Gyaltsen, Chökyi Gyaltsen, Mahāmañju, Tenpé Dzegyen, Chönyi Norbu,
drinchen tsa we la ma yab se la / nying ne söl deb gal kyen bar che sel / chog thün ngö drub tsöl war jin gyl lob

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.

sam dön chö zhin geg me drub gyur ne / nge dön chö kū 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 dharma-kāya, the definitive truth, and may I then progress to the Supreme Pure Land of Great Bliss without taking a samsaric birth again.

At the urging of Nagshö Gelong Künchog Phende, this [lineage supplication] was written down by Drien Sūrya. May it be meaningful.
The Exceedingly Concise Sadhana of Peaceful Guru

[Padmasambhava]

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 (Rinpoche) 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:

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.
Arousing the mind [set on enlightenment]:

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.

The Seven Pure Actions:

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.

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.
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.

Sprinkle water on the hindrance torma. Cleanse with om âh bighnan takri ta hûm
and purify with om svabhâva shuddhâr̥ sarva dharmaś svabhâva shuddho haṃ

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

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

om â hûm / om a kâ ro mu kham sarva dharma nâṃ a dyanu tpan tvâ ta
om â hûm phat svâ ha Recite three times.
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! 
Homage to the Tathāgata Sugdze-dampa! 
Homage to the Tathāgata Kujamle! 
Homage to the Tathāgata Jigpa-thamche-dang-yong-su-dralwa!

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 

Hūṃ. 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!

οṃ sūṃbha ni sūṃbha ni hūṃ hūṃ phat / 
οṃ gri haṇa gri haṇa hūṃ hūṃ phat / 
gri haṇā pa ya gri haṇā pa ya hūṃ hūṃ phat / 
οṃ à na ya hōḥ bha ga vān / vidyā rā ja ya hūṃ hūṃ phat
Establishing the boundaries:

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

Hūṃ. 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 Bhrūṃ Hūṃ

The Offerings:

Cleanse and purify with ram yam kham

Om vajra argham āḥ hūṃ / om vajra padyam āḥ hūṃ / om vajra puṣpe āḥ hūṃ /
om vajra dhūpe āḥ hūṃ / om vajra āloke āḥ hūṃ / om vajra gandhe āḥ hūṃ /
om vajra nevidyam āḥ hūṃ / om vajra sharpa āḥ hūṃ
Om āh hūṃ sarva pañca amṛṭā hūṃ hri ṭhāḥ / om āh hūṃ mahā raktā jva la maṇḍala hūṃ hri ṭhāḥ / om āḥ hūṃ mahā balingta hūṃ hri ṭhāḥ

Reciting each [mantra] three times, bless the torma with amṛṭa and raktā.

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

Hūṃ, 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!

Om vajra guru deva dākinī samaya jā na āveshaya a āḥ

Thus [cause blessings] to descend.
The main body [of the practice including] the three samādhis and the visualization of the arising stages is as follows:

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

Hūṃ Hūṃ, 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 Hriḥ [arise] E, Yaṃ, Raṃ, Baṃ, Laṃ, and Saṃ, [which respectively transform into] space, wind, fire, water, earth,

Rin chen le drub ri rab kyi / te war na tsog peme ù / na tsog dor je te wa ru / bhrum le rin chen zhal ye khang / tsen nyi kun den ø 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 Bhrūṃ, [which transforms] into a precious immeasurable palace. Endowed with all characteristics, light rays flare forth from it.

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

My right hand holds a vajra at the heart. The left one, placed in equipoise below the navel, holds a skull cup filled with nectar.
My head [is adorned with] a lotus hat, a vulture’s feather, silken strips, and a mirror emanating rays of light.

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.

dor je kyil trung gying tsül zhug / chen khung yón 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,
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 Câmara in the southwest. [The lama then] dissolves [into me.]

Invitation:

Hung / or gyen yül gyi nub jang tsam / pema ge sar dong po la / yam tsen chog
gi ngö drub nye / pema jugi ne zhe su drag / khor du pa wo khan drö kor /
kye kyi je su dag lob chir / jin gyi lab chir sheg su söl / vajra sa ma ja

Hûm, 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 Samâja.
Request to remain and paying homage:

Hūṃ, 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.

samaya tiṣṭha lhan / ati pū hoḥ / pratiçcha hoḥ

Outer, inner, secret, and suchness offerings:

Hūṃ, 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.

I offer supreme medicine of the eight root and a thousand subsidiary ingredients, rakta formed of causes and conditions, and an embellished torma.
The Yab-Yum union is the greatest bliss, [symbolizing] the absolute truth—inmate bliss and emptiness. Please accept this wondrous offering!

Thus offer.

Om, homage and praise to the guru’s body, appearing yet void, void yet appearing! Āh, homage and praise to the guru’s speech, heard yet void, void yet heard!
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.

Exhortation of the Magic Sentence:

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 nāḍa.

All thoughts are the guru’s mind, originally pure within primordial dharmakāya. The billion-fold universe proclaims the natural sound of the mantra. 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.
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.

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

Thröthreng Tsal Mantra

om āḥ hūṃ vajra guru padma siddhi hūṃ

Hrîma Mantra

om āḥ hūṃ vajra guru padma thrō threng tsal vajra
samaya ja siddhi phala hūṃ āḥ

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

Sprinkle amṛita and rakta on the feast substances. Hūṃ, I arise as the deity. From my heart, Ram, Yām, and Kham emerge and purify the feast substances. White, red, and blue Om, Āḥ, Hūṃ, and Ha, Hoḥ, Hrīḥ issue forth and transform the substances into nectar.

om āḥ hūṃ ha ho hriḥ Recite three times.
First, the offering [of the select feast offering]:

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

Hriḥ, 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.
Gaṅacakra Puja Khāhi

Second, serving [the liberation feast]:

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

Hūṃ, 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.

mahā maṃ sa / rakta / kem ni ti / ba su ta /
go ro ca na / citta la kha raṃ khā hi
Third, the Amendment-Confession:

Hṛi / dō yōn 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 tsöl

Hṛi, 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.]

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

Hung / phū 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 /
ū 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. Uccita Balingta Khāhi Thus offer.
Then, the invoking of the samaya:

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

Hūm, lama, yidam, and dākini, who manifest from the continuous nature of dharmaḥtu, I invoke your samaya;
please enact enlightened activities, dispel hindrances,
and bestow accomplishments.
Om Āḥ Hūṃ Vajra Guru Deva Dākini Sarva Siddhi Phala Hūṃ.

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 amrīta and rākī on the small covenant torma.
Hūṃ, 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 Amrīta Balingta Khāhi.

Thus offer the torma.
Clean the torma plate and attend the Tenma goddesses, offering them amṛta and grains. Hũṃ, 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 Đākini Tiṣṭha Sapaṇivāra Amṛta Pūja Khāhi. Thus offer.

om nen / āḥ nen / hung nen / tambha rakṣha ku ru nen

Place the torma plate face down.

Then fill the plate with amṛta and grains.

hung / theg chogṅg ngag kyi gor zhung kyang / che lhag nong pe dri ma dag /
she dang she min gang jung wa / lha tsog nam la zō par sōl

Hũṃ, 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.
Hung / rang zhin me pa lhar nang wa / gyu ma ta bû kyil khor lha /
chö ying rang zhin ne su du / zö me lhug nyam a la la

Hûm, the illusory deities of the mañḍala, divine appearances lacking any
real existence, gather back into the natural abode of dharmadhâtu.
How wondrous is this overwhelming unbound ease! Thus gather back.

Ho / kün zang ne zung tsa gyû kyi / jin lab la me tra shi shog /
yi dam gyal wa zhi thrô tsog / ngô 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!

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

May the auspiciousness of the mothers’, sisters’, dâkinîs’,
and secondary dâkinîs’ enlightened accomplishments prevail!
May the auspiciousness of the annihilation of enemies
and obstructers by the host of dharma protectors
and oath-bound haughty ones prevail!
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 Dharmakirti, 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.

1 the Buddha - page 6
2 Manjushri - page 6
3 Avalokiteshvara - page 6
4 Vajrapani - page 6
5 lit. large horn - page 10
6 lit. magical sentence - page 14

At the request of His Eminence Garchen Rinpoche this was translated by Ina Bieler in 2008 and revised in 2012. Copyright © The Garchen Institute 2012. All rights reserved.
Garchen Buddhist Institute
Post Office Box 4318
Chino Valley, Arizona, 86323-4318 U.S.A.
Telephone: 928.925.1237
e-mail: questions@garchen.net
Showing Respect for Buddha Dharma Texts

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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.