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

Bezmalingba shingyel len shi jian heng sheng mi cheng qing wen

De den zhing gi gon po nang tha ye / chen re zig wang pema jung ne zhab
[Amitābha,] Boundless Light, Protector of the Blissful Land, Avalokiteśvara, venerated Padmasambhava,

Jo mo tso gyal lha cham pema sal / ter chen pe ling drub thob tse phel zang
noble lady [Yeshe] Tsogyal, Princess Pema Sal, Great Tertön Padma Lingpa, Siddha Tsephel Zang,
chö kyi drag pa pen chen lhün drub che / trin le zang po dön kün drub pe pal
Chökyi Dragpa, Penchen Lhündrub, Trinlé Zangpo, Dönkün Drubpé Pal,

Tenzin Drodül, Lhotrül Chökyi Gyal, Chökyi Nyima, Pema Gyaltse,

Drin chen tsa we la ma yab se la / nying ne söl deb gal kyen bar che sel
kind root lama, master and disciples, I supplicate you from the depths of my heart, please dispel adversities and hindrances.

chog thün ngö drub tsöl war jin gyi lob
Please bestow your blessings to attain common and supreme accomplishments.
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.

At the urging of Nagshö Gelong Könchog Phende, this [lineage supplication] was written down by Driben Sūrya. May it be meaningful.
寂靜蓮師極精要儀軌

The Exceedingly Concise Sadhana of Peaceful Guru
[Padmasambhava]

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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 dāmaru, 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.

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.

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

Sprinkle water on the hindrance torma.

And purify with oṃ svabhāva shuddhaḥ sarva dharmaḥ svabhāva shuddho haṃ
From within the state of emptiness [arises] Oṃ, which becomes a vast and extensive jeweled vessel. Within it Oṃ Ā Hūṃ dissolve and an immaculate unhindered torma,

endowed with the energy to bring forth extraordinary bliss, [emerges,] becoming as vast as the reaches of space.

Recite three times.
得行謝巴仁千芒拉恰擦漏
南無歸命頂禮多寶如來佛
de zhin sheg pa rin chen mang la chag tsal lo
Homage to the Tathāgata Rinchen-mang!¹

得行謝巴素怎擋巴拉恰擦漏
南無歸命頂禮凈妙色如來佛
de zhin sheg pa zug dze dam pa la chag tsal lo
Homage to the Tathāgata Sugdze-dampa!²

得行謝巴固將雷拉恰擦漏
南無歸命頂禮身無邊如來
de zhin sheg pa ku jam le la chag tsal lo
Homage to the Tathāgata Kujamle!³

得行謝巴計巴湯界擋永素札瓦拉恰擦漏
南無歸命頂禮盡離所有一切怖畏如來佛
de zhin sheg pa jig pa tham che dang yong su dral wa la chag tsal lo
Homage to the Tathāgata Jigpa-thamche-dang-yong-su-dralwa!⁴

吽 紮哇頌吉基 叩獨 怒竹拔就結貝給
hung / tsa wa sum gyi kyil khor du / ngo drub bar chö je pe geg
Hūṃ. All hindrances, obstructing the siddhis in the maṇḍala
of the three roots,
卻今兜瑪迪謝拉 內迪瑪獨賢獨登
享此供施之食子
消散他處莫留此
chö jin tor ma di zhe la / ne dir ma dug zhen du deng
take this offering-and-giving torma and do not stay here but go to another place!

嗡 孫拔尼 孫拔尼 吽吽呸
om ṃumbha ni sumbha ni hūṃ hūṃ phaṭ

嗡 知哈那 知哈那 吽吽呸
om gṛi haṇa gṛi haṇa hūṃ hūṃ phaṭ

嗡哈那巴亞 知哈那巴亞 吽吽呸
gṛi haṇa pa ya gṛi haṇa pa ya hūṃ hūṃ phaṭ

嗡啊 拿亞后 巴噶問 比多饒雜亞 吽吽呸
om ā na ya hoḥ bha ga vān / vidyā rā ja ya hūṃ hūṃ phaṭ
Establishing the boundaries:

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!

Cleanse and purify with raṃ yaṃ khaṃ
嗡班札阿 岡啊吽 嗡班札巴當啊吽
嗡班札布貝啊吽 嗡班札更得啊吽
嗡班札內威爹啊吽 嗡班札夏達啊吽

嗡啊吽 薩兒瓦 班紗 阿密大 吽世剎
twice.

Recite three times.

嗡啊吽 瑪哈饒大 左拉 曼札拉 吽世剎
twice.

Recite three times.

嗡啊吽 瑪哈 巴林大 吽世剎
twice.

Recite three times.

Reciting each [mantra] three times, bless the torma with amṛita and rakta.
加持降臨，燃香、奏樂並吟唱：
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, dakinis, and an ocean of oath-bound ones. Kindly consider your spiritual pledges and send down great resplendence!

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:

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.

gyu yi yi ge hri le ni / e yam ram bam lam sum le
From the causal syllable Hrīḥ [arise] E, Yaṃ, Raṃ, Baṃ, Laṃ, and Suṃ, [which respectively transform into]

nam kha lung me chu se teng / rin chen le drub ri rab kyi
space, wind, fire, water, earth, and the supreme mountain made of precious jewels.

te war na tsog peme ü / na tsog dor je te wa ru
At its core is multihued lotus, in the center of which is a crossed vajra.
bhrum le rin chen zhal ye khang / tsen nyi kün den ö zer bar

[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

Within the surrounding protection sphere, upon a multicolored lotus, sun, and moon,

rang rig gyu yi hri yig ni / yong gyur dag nyi pema jung

is my own awareness [in the form of] the causal syllable Hrīḥ. It transforms into myself [appearing] as the Lotus-Born,

kar mar ji pe lang tso chen / chag ye dor je thug kar tö

white [with a tinge of] red, possessing the youthful splendor of a boy. 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.

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.

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 Cāmara in the southwest. [The lama then] dissolves [into me.]
Invitation:

Hung / or gyen yül gyi nub jang tsam / pema ge sar dong po la
Hūṃ. 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.
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.

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—innate bliss and emptiness.

Please accept this wondrous offering!
Thus offer.

Praise:

Om / nang zhing tong la tong zhing nang / la me ku la chag tsal tö
Oṃ. homage and praise to the guru’s body, appearing yet void, void yet appearing!

Ah / drag ching tong la tong zhing drag / la me sung la chag tsal tö
Āḥ. homage and praise to the guru’s speech, heard yet void, void yet heard!

Hung / tong zhing sal la sal zhing tong / la me thug la chag tsal tö /
Hūṃ. 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:**

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.

All thoughts are the guru's mind, originally pure within primordial dharma-kāya.
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.

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

嗡啊吽 班札 咕嚕 貝瑪 悉地 吽

om āḥ hūṃ vajra guru padma siddhi hūṃ
Thus [recite the mantra] and, if you wish, also recite the Thröthreng Tsal and Hrīma [mantras.]

**Thröthreng Tsal Mantra**

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

**Hrīma Mantra**

oṃ āḥ hūṃ vajra guru padma thrō threng tsal vajra samaya ja siddhi phala hūṃ āḥ hrīma hari nisa raja hrīya citta hring hring ja jaḥ

Sprinkle amṛita and rakta on the feast substances.

Hung / rang nyi lha yi thug ka ne / ram yam kham thrö tsog dze jang Hūṃ. I arise as the deity. From my heart, Ram, Yaṃ, and Khaṃ emerge and purify the feast substances.
Om ah hum dang ha ho hri / kar mar thing trò dü tsir gyur
White, red, and blue Oṃ, Āḥ, Hūṃ, and Ha, Hoh, Hrīḥ issue forth
and transform the substances into nectar.

Om ah hum ha ho hriḥ Recite three times.

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

Hrīḥ. to the lama, yidam, and ḍākinī 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
Second, serving [the liberation feast]:

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 ri ti / ba su ta /
go ro ca na / citta la kha ram khā hi
Third, the Amendment-Confession:

Hṛ. 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 amṛita and rakta.

Hūṃ. 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.

Thus offer.

Then, the invoking of the samaya:

I invoke your samaya; please enact enlightened activities, dispel hindrances, and bestow accomplishments.
Sprinkle amṛita and rakta 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!

Thus offer the torma.

Clean the torma plate and attend the Tenma goddesses, offering them amṛita and grains.

Hūṃ. assembly of Tenma goddesses, protectors of Tibet who are bound by the command of the Great Blazing Master,
dir sheg dü tsi bar wa zhe / thrin le nam zhi drub par dzö
please come here, enjoy this fiery ambrosia, and accomplish the
four enlightened activities.

嗡 達哥尼 帝差 薩巴日瓦拉 阿彌大 布雜 卡嘻 如是獻供。

oṃ dākini tiṣṭha saparivāra amṛita pūja khāhi Thus offer.

Place the torma plate face down.

嗡內 啊內 吽內 當巴 饒恰 咕嚕內 接著，盛滿甘露及穀物。

oṃ nanḥ/ āḥ nanḥ/ hūṃ nanḥ/ stambha rakṣa kuru nanḥ
Then fill the plate with amṛita and grains.

Hūṃ. having entered the gates of the supreme mantra vehicle, [in order to]
purify stains of omissions, additions, and mistakes,
谢挡谢明港炯哇  拉湊南拉俗巴啾
知或不知情所生  皆請諸天眾寬忍

she dang she min gang jung wa / lha tsog nam la zö par söl
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.

Hūṃ. the illusory deities of the maṇḍala, divine appearances lacking any real existence,

去瑩攘行內速獨  俗昧錄娘啊啦啦
法界自性境收攝  極其鬆坦啊啦啦 如是收攝。

gather back into the natural abode of dharmadhātu. How wondrous is this overwhelming unbound ease! Thus gather back.
ho / kün zang ne zung tsa gyü kyi / jin lab la me tra shi shog
Hoh. may the auspiciousness of the blessings of the root and lineage lamas all the way back to Samantabhadra prevail!

yi dam gyal wa zhi thrö tsog / ngö drub nam nyi tra shi shog
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
May the auspiciousness of the mothers’, sisters’, ḍākinīs’, and secondary ḍākinīs’ enlightened accomplishments prevail!

chö kyong dam chen dreg pe tsog / dra geg tsar chö tra shi shog
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 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.
註釋

1. 發音註釋：得，ㄉㄟˇ/ De 音。
2. 大師貝林：大伏藏師貝瑪林巴之簡稱。
3. 悉達：Siddha，獲得證悟的成就者。
4. 發音註釋： Curso，ㄍㄨㄛˊ/ Gun。
5. 班千：大班智達。意為偉大的學者。
6. 洛珠：意為洛美寺的祖古活佛。(#)（以下凡依圖登尼瑪喇嘛之註解，以"#"號標明。）
7. 發音註釋：參，ㄘㄣ/ Cen 音。
8. 父子眾：「父」：師父。指此傳承中一直到自己根本上師的所有上師們。
   「子」：弟子。(#)
9. 發音註釋：因無ㄖㄚ/ Ra 音之中文，故以"饒"字代替。
10. 蓮師之畫像。
11. 發音註釋：昂，發 Nga 音。鼻音。近似"雅"的閩南話發音。
12. 壞失：壱失戒律。
13. 熟脫：使眾生成熟與解脫。
14. 利他住：為了利益眾生而請長久住世。
15. 發音註釋：日，ㄖ一ˋ/Ri 音。
16. 勝妙山：此為廣大地基之義。即於地基上中間有多色蓮花日月等。(#)
17. 多色金剛：指四色十字杵。(#)
18. 白紅：形容膚色如孩童般地白裡透紅。(#)
19. 撒哦：一種絲質布料的名稱。
20. 發音註釋：隅，ㄩˊ/ Yu 音，角落之義。
21. 惆思：「懶」為忘心、「思」為尋思、分別計度之心。
22. 三千：三千世界。
23. 盈缺：過多與不足。

Notes

1  the Buddha
2  Mañjuśrī
3  Avalokiteshvara
4  Vajrapāṇi
5  lit. large horn
6  lit. magical sentence

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.

於尊者噶千仁波切的要求下，2008 年伊娜・畢樂(Ina Bieler)完成翻譯，並於 2012 年修訂。噶千佛學院版權所有。