

༄༅། །དཔལ་རྫོང་མཆོག་དཔལ་ལྷན་གྱི་གཅིག་པའི་སྒྲུབ་ཐབས་
སྟོང་པོ་དེས་གསལ།

**An Essential, Definite, and Clear
Single Mudrā Sādhana of
Glorious Vajrasattva**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

dpal rdo rje sems dpa' phyag rgya gcig pa'i sgrub thabs snying po nges gsal

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TRANSLATOR'S INTRODUCTION

According to the *Secret Essence Tantra*,¹ also known as the “Magical Net of Vajrasattva,” the simplest form of meditation is that in which one meditates on the main deity alone without retinue.

This text is a short and to-the-point sādhana that begins with a recommendation to meditate on the preliminaries such as refuge and bodhicitta, before going straight into the generation of the deity. The generation is simple, and the visualization is described in economical yet complete terms. Then follows the invitation of the wisdom deity, which merges with the samaya deity (the visualization), and the receiving of the empowerments that transform the five aggregates into the five wisdoms. This proceeds to the mantra visualization and mantra recitation and accumulation. In conclusion, prayers, dissolution, and rearing as the deity, dedication of merit, and aspirations are presented.

According to the colophon, the tradition of this practice dates back to King Jaḥ, a ruler of Zahor more than two thousand years ago, who had a special connection with Vajrasattva.² King Jaḥ was also an important teacher of the *Secret Essence Tantra*. The colophon was not written by Jamyang Khyentse Wangpo, but by one of his students. It is possible that Khyentse Wangpo dictated the whole text, or that he wrote it on tablets and a scribe transferred it to paper and added the colophon.

རྫོང་སེམས་སྤྲུབ་ཐབས།

A Sādhana of Vajrasattva

Homage to the lama and glorious Vajrasattva!

For the single mudrā daily practice of the all-pervasive lord of all the buddha families, the Glorious Vajrasattva, purify your mind with refuge, bodhicitta, and so on in appropriate length and detail. Then say:

སྤྲུབ་

sobhawa shuddha sarwa dharma sobhawa shuddho ham

[OM] SVABHĀVA [ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO 'HAM]

སྟོང་པའི་ངང་ལས་དག་པའི་སྟོང་བཅུད་དབུས།

tong pé ngang lé dak pé nö chü ü

From the natural state of emptiness arises the pure universe and beings.

པད་ལྷའི་གདན་ལ་སྤྱི་ལས་དྲོ་ཆེ་སེམས།

pé dé den la hung lé dor jé sem

In the center, on a lotus and a moon, a HŪṂ transforms into Vajrasattva,

དཀར་གསལ་ཞལ་གཅིག་ཕྱག་གཉིས་ཞི་ཞིང་འཛུམ།

kar sal zhal chik chak nyi zhi zhing dzum

Brilliantly white with one face, two hands, peaceful and smiling.

ཕྱག་གཡས་དྲོ་ཆེ་ཅེ་ལྷ་བྱགས་ཀར་གཏོད།

chak yé dor jé tsé nga tuk kar tö

His right hand at his heart supports a five-pronged vajra

གཡོན་པས་རྩེའ་བྱ་དཀར་བརྟེན་འབྱེདས་པས་བཞུགས།

yön pé dril bu kur ten gying pé zhuk

And the left on his hip clasps the bell. He sits with magnificent presence.

རལ་པའི་བྱར་ཕུད་ཡིད་བཞིན་ནོར་བུ་དང་།

ral pé zur pü yi zhin nor bu dang

His hair is tied in a topknot capped with a wish-fulfilling jewel

སྤྱ་ཚྲགས་དྲོཾ་ཁྱ་བ་བྱེད་པས་མཚན།

na tsok dor jé da wa ché pé tsen

And bears a *viśvavajra* vajra and a half-moon. [334]

དར་དང་རིན་ཆེན་རྒྱན་སོགས་དྲོར་སྦྱིལ་གྱིས།

dar dang rin chen gyen sok dor kyil gyi

He wears the silks, jewels, and so on. He sits in full-lotus posture,

འཇའ་ཟེར་འོད་ཕུང་འབྱེལ་བའི་དབུས་ན་རོལ།

ja zer ö pung khyil wé ü na röl

Delighting amidst concentrating masses of rainbow-colored rays of light.

གནས་གསུམ་འབྲུ་གསུམ་སྤུགས་ཀའི་རྩྭ་འོད་ཀྱིས།

né sum dru sum tuk ké hung ö kyi

The three syllables marking his three places and the HŪM at his heart emanate light

ཡེ་ཤེས་སེམས་དཔའ་བཙྲ་ས་མ་དེ།

yé shé sem pa benza sa ma dza

That requests the wisdom deity to come—VAJRA SAMĀJAH!³

དེ་རྩྭ་བའི་རྟོག་ཉིས་སུ་མེད་པར་ཐིམ།

dza hung bam ho nyi su mé par tim

JAḤ HŪM BAḤ HOḤ merge them indivisibly.

སྒར་ཡང་འོད་འཕྲོས་དབང་ལྷ་སྦྱན་བྲངས་ནས།

lar yang ö trö wang lha chen drang né

Again, rays of light emanate that invite the empowerment deities.

དབང་བསྐྱར་སྦྱིབ་དག་མི་བསྐྱོད་དབུ་བརྒྱན་གྱིས།

wang kur drib dak mi kyö u gyen gyur

They grant empowerments and purify obscurations; Akṣobhya appears as a crown ornament.

ཐུགས་ཀར་སྒྲེང་རྩྱུ་མཐར་སྒྲགས་ཐེང་དཀར།

tuk kar da teng hung tar ngak treng kar

At Vajrasattva's heart, on a moon, HŪṂ is surrounded by a white mantra mālā

གཡས་སུ་འཁོར་ལས་འོད་འཕྲོས་འཕགས་པ་མཆོད།

yé su khor lé ö trö pak pa chö

Whose clockwise movement generates rays of light. They bring offerings to the noble beings

སེམས་ཅན་སྒྲིབ་སྦྱངས་དོར་སེམས་གོ་འཕང་བཀོད།

sem chen drib jang dor sem go pang kö

And purify the obscurations of sentient beings, taking them to the state of Vajrasattva.

ཚུར་འདུས་སྒྲིབ་དག་བྱིན་གྱིས་བརྒྱབས་པར་གྱུར།

tsur dü drib dak jin gyi lab par gyur

As the rays return, they purify my obscurations and I receive the blessings.

Recite Vajrasattva's hundred-syllable mantra as many times as you can. The number for mere familiarization with the approach phase is 100,000 mantras.

To conclude the session, say:

བཅོམ་ལྷན་ཁྲབ་བདག་དྲེ་རྩེ་སེམས་དཔའ་ཡིས།

chom den khyab dak dor jé sem pa yi

Bhagavān, all-pervasive lord Vajrasattva,

བདག་དང་འགོ་ཀུན་སྤྱི་ལྷུང་བག་ཆགས་ཞི།

dak dang dro kün dik tung bak chak zhi

Pacify my own and all sentient beings' negativities, faults, and habitual tendencies!

ཉོན་མོངས་ཤེས་བྱའི་སྒྲིབ་གཉིས་ཡོངས་སུ་བྱང་།

nyön mong shé jé drib nyi yong su jang

Completely purify both emotional and cognitive obscurations!

སྙུར་དུ་རྣམ་མཁྱེན་ཐོབ་པར་མཇེད་དུ་གསོལ།

nyur du nam khyen tob par dzé du söl

Quickly bring us to omniscience!

སྒྲུང་ཆའི་ལྷ་སྐྱེ་འོད་གསལ་དབྱིངས་སུ་བེམ།
nang ché lha ku ö sal ying su tim

The appearing aspect of the deity—his kāya—dissolves into the space of clear light.

སྒྲུང་ཡང་དོ་རྩེ་སེམས་དཔའི་སྐྱེ་རུ་གྱུར།
lar yang dor je sem pé ku ru gyur

Again, the enlightened body of Vajrasattva manifests.

དག་བ་འདི་ཡིས་མཐའ་ཡས་སེམས་ཅན་ཀུན།
gé wa di yi ta yé sem chen kün

Through this merit, may the negativities, obscurations, and habitual tendencies

སྡིག་སྒྲིབ་བག་ཆགས་བཅས་པ་ཡོངས་སྒྱུངས་ཏེ།
dik drib bak chak ché pa yong jang té

Of all sentient beings without limit be thoroughly purified.

སྐྱེ་དང་ཡེ་ཤེས་དབྱེར་མེད་བཅོམ་ལྷན་འདས།
ku dang yé shé yer mé chom den dé

May they swiftly reach the state of Vajrasattva,

དོ་རྩེ་སེམས་དཔའི་གོ་འཕང་ལྷུང་ཐོབ་ཤོག།
dor je sem pé go pang nyur tob shok

The bhagavān of indivisible kāyas and wisdoms. [336]

Pray, dissolve, rearise, dedicate, and make aspirations with these words.

This daily practice for King Jah's tradition of meditation and recitation of Vajrasattva found in the Drukpa school's four Dharmas of immediate necessity⁴ was composed by my perfect teacher, Mañjuśrī himself. Maṅgalam!⁵

NOTES

1. The *Guhyagarbhatantra* belongs to the Mahāyoga class of tantra.
2. The Mahāyoga tantras were first revealed in this world when Vajrasattva transmitted them to King Jaḥ of Zahor, who was born 112 years after the parinirvāṇa of Śākyamuni Buddha. Padmasambhava also later received them directly from the king.
3. “Vajra assembly!”
4. These are “the four Dharmas of immediate necessity.” The Mönlam dictionary (s.v. *’phral dgos chos bzhi*) lists these as follows, saying that their division was arranged by the Drukpa Kagyu master Tsangpa Gyare (1161–1211): (1) the Dharma of Vajrasattva to cleanse downfalls; (2) the Dharma of Kāmkani, which severs the continuum of karmic obscurations (alternatively, the second is listed as “the Dharma that purifies rebirth in the lower realms”); (3) the Dharma of Amitāyus to prolong life, and (4) the Dharma of Mahākāruṇika to bless one’s mindstream. See also Walther, “Gling-ras-pa Padma rdo-rje (1128–1188),” 70–71.
5. “Auspiciousness!”

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GLOSSARY

Akṣobhya

མི་བསྐྱེད་པ། • *mi bskyod pa*

Literally “Immovable One,” one of the five wisdom buddhas, the lord of the eastern pure land of Abhirati.

Bhagavān

བཙུན་ལྷན་འདས། • *bcom ldan ’das*

Literally “conqueror,” epithet of buddhas.

Drukpa

འབྲུག་པ། • *’brug pa*

Shorthand for the Drukpa Kagyu school of Bhutan.

four dharmas

ཆོས་བཞི། • *chos bzhi*

Fourfold schema outlining the capacity of practitioners and what types of teachings they should be given.

kāya

སྒྱུ། • *sku*

Enlightened body.

King Jaḥ

རྒྱལ་པོ་ངའ། • *rgyal po dzaH*

Ruler of Zahor, born 112 years after the parinirvāṇa of Śākyamuni Buddha, who received the Mahāyoga tantras from Vajrasattva.

mālā

ཐྱེང་། • *phreng*

Rosary for mantra recitation (physical) or string of syllables making up the mantra (visualized).

Mañjuśrī himself

འཇམ་པ་འི་དབྱངས་ཉིད། • *'jam pa'i dbyangs nyid*

Epithet for Jamyang Khyentse Wangpo.

Secret Essence Tantra

གྱུད་གསལ་བ་སྟོང་པོ། • *rgyud gsang ba snying po* • *guhnyagarbhatantra*

The *Guhnyagarbhatantra* is one of the most important tantras of the Mahāyoga class.

Vajrasattva

རྫོག་མེས་སེམས་དཔལ། • *rdo rje sems dpa'*

Sambhogakāya form of Akṣobhya.

viśvavajra

སྒྲ་ཚོགས་རྫོག་པ། • *sna tshogs rdo rje* • viśvavajra

Also known as the double vajra, this ornament is a protective symbol.

wisdom deity

ཡེ་ཤེས་སེམས་དཔལ། • *ye shes sems dpa'*

The wisdom deity (*jñānasattva*) is invited to merge with the visualized form (*samayasattva*).

Zahor

ཟ་ཁོར། • *za hor*

An ancient Indian kingdom believed to have been located in Bengal or in the present state of Himachal Pradesh in the northern part of India.