

༄༅། །དཔལ་རྗེ་རྗེ་སེམས་དཔལ་ཕྱག་རྒྱ་གཅིག་པའི་སྐབ་ཐབས་  
སློབ་པོ་དེས་གསལ།

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

Jamyang Khyentse Wangpo



KHYENTSE VISION  
PROJECT

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

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Jamyang Khyentse Wangpo

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## INTRODUCTION

According to the *Secret Essence Tantra*,<sup>1</sup> 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.<sup>2</sup> 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.

དཔལ་རྗེ་ཐེ་མཆོག་གི་སྐུ་གཅིག་པའི་སྐྱབ་ཐབས

## A Single Mudrā Sādhana of Glorious 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:*

སྐ་བྱ་བ་

swabhawa

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

སྟོང་པའི་ངང་ལས་དག་པའི་སྟོད་བཅུད་དབུས།།

tong pé ngang lé dak pé nö chü ü

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

པད་མཛའི་གདན་ལ་སྐྱིལ་ས་རྗེ་ཐེ་མཆོག་།།

pé dé den la hung lé dor jé sem

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

དཀར་གསལ་ཞལ་གཅིག་ཕྱག་གཉིས་ཞི་ཞིང་འཇུག།།

kar sal zhal chik chak nyi zhi zhing dzum

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

ཕྱག་གཡས་རྗེ་ཙེ་ངལ་ཏུ་ཀར་གཏོང།།

chak yé dor jé tsé nga tuk kar tö

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

གཡོན་པས་རྗེ་ལ་བུ་དཀར་བརྟེན་འགྲིངས་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་བུར་བུད་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

སྣ་ཚོགས་རྗེ་རྩེ་བླ་བ་ཕྱེད་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་རྗེ་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,

འཇམ་ཟེར་འོད་ལུང་འཁྲིལ་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་ཐུགས་ཀའི་རྩྭ་འོད་གྱིས།།

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་བཟོ་ས་མུ་ཇོ་

yé shé sem pa benza sa ma dza

That requests the wisdom deity to come—VAJRA SAMĀJAḤ!<sup>3</sup>

ཇོ་རྩྭ་བེ་ཧོ་གཉིས་སུ་མེད་པར་བྲིམ།།

dza hum bam ho nyi su mé par tim

JAḤ HŪM BAM HOḤ merge them indivisibly.

སྒར་ཡང་འོད་འཕྲོས་དབང་ལྷ་སྦྱན་རྒྱངས་ནས།།

lar yang ö trö wang lha chen drang né

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

དབང་བསྐྱར་སྒྲིབ་དག་མི་བསྐྱོད་དབུ་བརྒྱན་གྱུར།།

wang kur drib dak mi kyö u gyen gyur

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

ཐུགས་ཀར་རྩེ་སྤྱི་མཐར་སྲུགས་ཐེང་དཀར།།

tuk kar da teng hung tar ngak treng kar

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

གཡས་སུ་འཁོར་ལས་འོད་འཕྲོས་འཕགས་པ་མཚོད།།

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་སྐྱེད་སྤོང་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་གྲུབ་བདག་རྗེ་སེམས་དཔའ་ཡིས།།

chom den khyab dak dor jé sem pa yi

Bhagavān, all-pervasive lord Vajrasattva,

བདག་དང་འགོ་ཀུན་སྲིག་ལུང་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!

སྐྱུར་དུ་རྣམ་མཁྱེན་ཐོབ་པར་མཛད་དུ་གསོལ།།  
nyur du nam khyen tob par dzé du söl  
Quickly bring us to omniscience!

སྣང་ཆའི་ལྷ་སྐྱུ་འོད་གསལ་ལ་དབྱིངས་སུ་བྲིམ།།  
nang ché lha ku ö sal ying su tim  
The appearing aspect of the deity—his kāya—dissolves into the space of clear light.

སྐྱུར་ཡང་དོ་རྗེ་སེམས་དཔའི་སྐྱུ་རུ་གྱུར།།  
lar yang dor jé sem pé ku ru gyur  
Again, Vajrasattva's kāya 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་སུ་དངས་ཏེ།།  
dik drib bak chak ché pa yong jang té  
Of all sentient beings without limit be thoroughly purified.

སྐྱུ་དང་ཡེ་ཤེས་དབྱིངས་མེད་བཅོམ་ལྷན་འདས།།  
ku dang yé shé yer mé chom den dé  
May they swiftly reach the state of Vajrasattva,

དོ་རྗེ་སེམས་དཔའི་གོ་འཕང་སྐྱུར་ཐོབ་ཤོག།  
dor jé 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 provisional four dharmas<sup>4</sup> was composed by my perfect teacher, Mañjuśrī himself. Maṅgalam!<sup>5</sup>*



## NOTES

1. The *Guhyaagarbhatantra* 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. [https://rywiki.tsadra.org/index.php/Tantra\\_Section](https://rywiki.tsadra.org/index.php/Tantra_Section).
3. “Vajra assembly!”
4. This may refer to the tradition of the Stages of the Path (*lam rim*) as interpreted by the fourth Gyalwang Drukpa of Bhutan, Padma Karpo (pad+ma dkar po, 1527–1592), in his *Sun of the Path of the Three Types of Beings: An Explanation on the Four Dharmas of Gampopa* (*dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa*). For the significance of the Drukpa Kagyu tradition's integration of differing views on the four dharmas, held respectively by Gampopa (sgam po pa, 1079–1153) and his disciple Pagmo Drupa Dorje Gyalpo (phag mo gru pa rdo rje rgyal po, 1110–1170), see Scheuermann, “The Four Dharmas of Sgam po pa,” esp. 138). Of particular interest here, however, is the question of the four dharmas themselves, used as a rubric for different types of practice being appropriate for disciples of differing degrees of capacity, a critical interpretative move as Gampopa sought to extend a path-based structure for Mahāmudrā. In practice, this includes meditation on Vajrasattva and recitation of his mantra as part of the uncommon preliminaries; it is held to be provisional, however, like all ritual that ultimately is to be abandoned. See Sobisch, “Some Aspects of Tantric Ritual Practice in Tibet,” 73–77.
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

བཅོམ་ལྷན། • *bcom ldan*

Literally “conqueror,” epithet of buddhas.

### Drukpa

འབྲུག་པ། • *'brug pa*

Shorthand for the Drukpa Kagyu school of Bhutan.

### four dharmas

ཚོས་བཞི། • *chos bzhi*

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

### kāya

སྒྲུ། • *sku*

Enlightened body.

### King Jaḥ

རྒྱལ་པོ་ཇེ། • *rgyal po dzaH*

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

### māla

ཐྲེང། • *phreng*

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

**Mañjuśrī himself**

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

Epithet for Jamyang Khyentse Wangpo.

**Secret Essence Tantra**

ཚཱ་བཞི། • *rgyud gsang ba snying po* • *Gubhyagarbhatantra*

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

**Vajrasattva**

རྫོག་སེམས་དཔལ། • *rdo rje sems dpa'*

Sambhogakāya form of Akṣobhya.

**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་ཧོར། • *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.