

༄ དාන්ගැස් ཡුජා བද්ධියුත් ප්‍රේච්‍රා ක්‍රිස්ථා

Vajrasattva's Sadhana Brief daily practice. Self-generation in Vajrasattva's practice, peaceful yidam. The whispered lineage is a secret teaching lineage, a heart treasure. The elixir art extracting the essence.

Vimalamitra. This practice relates to the four classes of Tantra. In the development stage, we visualize ourselves as

Vajrasattva. ଶର୍ମାମନ୍ଦିଷ୍ଠାସିମନ୍ତରୀ We begin the practice by wishing to take refuge.

# བྱ' མ' རྒྱ' ས' ເ ສ' ດ' ປ' ອ' ຕ' ຂ

Inseparable Lama and Supreme Guru Vairasattyā. I acknowledge that I'm taking refuge.

ପାହାଣ୍ଡା ଶ୍ରୀଦେଵି ମନ୍ଦିର ପାହାଣ୍ଡା ପାହାଣ୍ଡା ପାହାଣ୍ଡା

MATOG SID LA DELWI CHIR NELUG DORJE YI SEAM CHOK KID (repeat it three times)

Sentient beings do not recognize that their nature is Vajrasattva. I shall develop bodhicitta in order to free all sentient beings. ଏଣ୍ଡର୍ ସ୍ମରନ୍ତଶ୍ଵୀ। Development Stage

ଆং হেস'গুরু'শুদ্ধ'পদিশৈশা'বেহ'শুনসাঃ ৰ'ঘি'দদ'বস'দ্ব'শাশব'বদ্বাঃ

AH CHOKUN TONPI THIKLEY JANG TEYI NA NG LTY ODSAL VI

AH, Primordial principle (Tikle, Dharmakaya's non dualistic circle). All phenomena are shunyata in which all obscurations are purified. By keeping shunyata in one's meditation, clarity and wakefulness arises

ཡි-පිස-රෝ-පදී-ෂ්වර-සකුර-තුළුසං පද-තාර-ක්‍රි-ව-තුළු-පදී-ෂ්වර-

YISHE ROLPI NOTCHUD UI PEKAR DAWA GYE PI TENG

Wisdom appears as a pure land. In the center of a lotus flower, above a moon disc,

ବିନ୍ଦୁଶାକ୍ତିପିଲାମୁଦ୍ରକେଷଣ୍ଠିଃ

HUNG LEY CHU SHELTAR STEWI ODKYI NOT CHUD TONI JEV

Is the Hung syllable of shining light. The light is cast and returns with blessings. All phenomena are the pure land.

Sentient beings reach the two types of benefit.

ཡੰਦਸਾ'ਸ਼ੂਰ'ਨਤਸ'ਲੁਕ'ਦ੍ਰੰਗ'ਸਿਮਾਸਃ      ਕੰ'ਪਿਦ'ਵਾ'ਸਾ'ਤੁਸਾ'ਪਦੰ'ਪਦਸਃ

YOUNG GYUR CHOM DEN DORJE SEM    TIMED DAWA GYE PI DOG

The Hung syllable turns into Vajrasattva, shining as a full moon.

ਏਕੰ'ਦਿਨੀ'ਸਾਚੀ'ਕ੍ਰਿਤ'ਏਕੰ'ਸਾਹੁ'ਭਵਤਸਃ      ਕ੍ਰਿ'ਤੁਕ'ਸਾਹੁ'ਦਸੂਰੀ'ਕ੍ਰਿਸਾ'ਪਦੰ'ਸੁਃ

TSEN PEYI ZIG JIN CHOGTU BAR    SHE ZUM TSUL GUIY GEKPI KU

With auspicious signs and noble marks, in the beautiful and peaceful form,  
shining gloriously and in splendor

ਰੈਣ'ਕੇ'ਨ'ਦ੍ਰਾ'ਸ਼੍ਰੀ'ਤੁਤੁ'ਕਸ'ਾ'ਵਾਂਸਃ      ਖੁਸਾ'ਸਾਧਸ'ਦ੍ਰੰਗ'ਲੁਸਾ'ਸਾ'ਗੁ'ਸਾਹੁਦਃ

RINCHEN DARKI GYEN CHE ZEY    CHAK YE DORJE TUG KAR TODD

dressed in ornaments and jewels, holding a vajra in front of his heart with his right hand

ਗਾਂਧ'ਪਸਾ'ਕ੍ਰਿਵ'ਸੁ'ਦਾਨੁ'ਵ'ਵਹੁਕਃ      ਸਿਮਾ'ਦਫਦੰ'ਕ੍ਰਿਵ'ਗੁਦ'ਦੰਦ'ਓਵ'ਭਵਤਸਃ

YUNPE TIL PU KU LA TEN    SEMPA YE KIL TUNG ODZER BAR And

and a bell in his left hand. Seated in the Pema posture is bright Vajrasattva

ਤੁਵ'ਗੁਨ'ਸ਼੍ਵੰਦ'ਨਸੁ'ਵਾਂਧਿਃ      ਬਦਨ'ਚੰ'ਏਕੰ'ਸਾ'ਹੁ'ਧੁ'ਦ'ਨਸਾ'ਵਾਂਧਾ'ਸ਼ੁਵਾਂਧਃ

GyAL KUN TRO TANG DUI PA YI    DAKPO CHOK TU YAN DAK SHUG

All Buddhas and Bodhisattvas are included in one Vajrasattva. The light is cast and returns.

Vajrasattva is the supreme deity, the Lord of the Mandala.

ਸਾਂਦਸ'ਤੁਸਾ'ਕੁਮਨ'ਬਸਾ'ਤਦ'ਗ੍ਰੀਃ      ਦ੍ਰੰਗ'ਦੰ'ਸਾਂਦ'ਵ'ਸਾ'ਸ਼ੁਸ'ਦੁ'ਕੁਗ'ਸਾਂਧਃ

SANGYE NAMANI ThAM CHED KYI DORJE YI SANG WA SUM DU ZOG

All the Buddha's external, internal and secret qualities are complete in Vajrasattva.

ਭੈਨ'ਦ'ਨਕੀ'ਸਾ'ਵਿਸਾ'ਵ'ਬਸਾ'ਤਦ'ਗ੍ਰੀ'ਘ'ਸਾ'ਗ੍ਰੀ'ਘ'ਵ'ਸਾ'ਤਦ'ਗ੍ਰੀ'ਘ'ਵ'ਸਾ'ਵ'ਗ੍ਰੀ'ਘ'।  
ਅਸਾ'ਸੁਰੀ'ਦ੍ਰੰਗ' ਸਿਮਾ'ਦਫਦੰ'ਕ੍ਰਿ'ਵ'ਸਾ'ਤਦ'ਗ੍ਰੀ'।

(clearly visualize the wisdom deity Vajrasattva) (develop the deity's pride)

(pay your full attention in the immaculate treasure of the Vajrasattva's external, internal and secret qualities which pervades all, this is the Vajra Yogi's path )

ଶ୍ରୀମତୀ ପାତ୍ନୀ କୁମାରୀ ପାତ୍ନୀ ଏବଂ ଶ୍ରୀମତୀ ପାତ୍ନୀ କୁମାରୀ

TUGKAR DATEN YE SHE SEM DORJE YI TE PAR HUNG NAG BAR

In the heart's center, over a moon disc there is Janasattva, with a vajra in the heart and the Hung syllabe inside it.

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ ପରିଚୟ

OD KYI NANG SID DE VA CHE ROLPA CHEN POR KAP TAL SHAR

Recite the hundred syllabe mantra where shining light emanates from. Samsara and Nirvana are the great exalted joy.

All appearances are the supreme deity. The Hundred-Syllabe Mantra (recite it many times):

ଓঁ শঙ্কুশঙ্কুশঙ্কুশঙ্কুশঙ্কু মাতৃশঙ্কুশঙ্কুশঙ্কুশঙ্কু হিন্দুশঙ্কুশঙ্কুশঙ্কুশঙ্কু শুন্দুশঙ্কুশঙ্কুশঙ্কু অক্ষুশঙ্কুশঙ্কুশঙ্কু

OM VAJRA SATTVA SAMAYA MANU PALAY AVAJRA SATTVA TENOPA TIT'HRA DRIDHO

ଶ୍ରୀଶ୍ରୀଜୀମ୍ବାଦୁଙ୍ଗ ଶତାକ୍ଷୀଣୁଠାରେ ହେଲେ ହେଲେ ହେଲେ ହେଲେ

MEBHAWASU TO KHAYO MEBHAWA SU PO KHAYO MEBHAWA ANU RAKTO MEBHAWA

ସର୍ଵା ଶିଦ୍ଧି ମେମ ପ୍ରା ଯତ୍ତସା ସର୍ଵା କର୍ମ ସୁ ତ୍ସା ମେ

TSITTAM SHIRI YANG KURU HUNG HA HA HA HA HO BHAGAWAN SARWA TA T'HAGATA

VAJRA MA ME MUNTSAGA VAJRI BHAWA MAHA SAMAYA SATTO AH

Light emanates from and return to the hundred-syllabe mantra. The obscurations are purified and liberation is achieved. The great exalted joy and emptiness are the inseparable wisdom wheel. The recitation enables the Vajra speech. This is the path of the Vajra speech. Visualize it clearly. The mandala dissolves.

藏文：西藏自治区人民代表大会常务委员会关于修改《西藏自治区实施〈中华人民共和国民族区域自治法〉办法》的决定

NOD CHUD OD SHU RAN LA TIM DE YANG MI MIK ODSAL NANG

The mandala dissolves in samayasattva and everything becomes emptiness beyond concepts.

॥ । ཤ්වාස්ථියා සුංද්රීයා සුංද්රීයා සුංද්රීයා සුංද්රීයා

NANG DAK RIG SUM DORJE SUM DOT NEY DAG NHAM CHEN POR DZOG

Longchen Yeshe Dorje. In previous lives he had an interdependent connection with experiences of pure perception and devotion. He repeatedly asked me for this profound terma, which I was fortunate enough to find. Pema Odsal Dongak Lingpar Longchen Namka Odsal (H. H. Dilgo Khyentse Rinpoche) wrote this secret instruction terma. This virtue is dedicated so that all beings may become Vajrasattva. May all the wisdom mandalas with all the external, internal and secret qualities included in only one cause the liberation of all beings.