General Visualisation for Praying to Guru Rinpoche

Jamyang Khyentse Wangpo
Refuge:

Namo. In the Guru, embodiment of all the Sugatas,
And nature of the Three Jewels,
Myself and the six kinds of sentient beings,
Go for refuge until the attainment of enlightenment.

Bodhicitta:

For the sake of all sentient beings,
I shall accomplish the level of the Guru.
Through the enlightened activity of training them according to their needs,
I vow to liberate sentient beings.

Seven-branch Supplication:

Come Gurus, Devas, and Dakinis—
Be seated on lotus, sun and moon seats.
I prostrate before you with devoted body, speech, and mind.
I present outer, inner, and secret offerings.
I remorsefully confess all downfalls, breaches, evils, and obscurations.
I rejoice in the practice of Guhya-Mantra.
I request you to turn the dharma-wheel of Guhya-Mantra's maturation and liberation.
I request you to remain, not passing into nirvana.
Dedicating this essence to the benefit of sentient beings,
May I realize the perfect vajra truth.
Visualization:

In the sky before me, in an expanse of five-coloured lights,
Upon a lion-throne, lotus, sun, and moon,
Is seated the root-guru as Padmasambhava,
Actual embodiment of the Jinas of the three times.

White with a reddish hue, semi-wrathful in his expression,
He wears the lotus crown, and is resplendent in his secret gown, dharma robe
And maroon brocade cloak.
His right hand holds a five-pronged vajra,
While in his left he holds a skullcup with a long-life vase.
In the crook of his left arm he holds a katwanga.

Seated in vajra posture,
With the mandalas of his body, speech, and mind
Vividly emanating and reabsorbing
All the infinite majestic Three Roots and Dharmapalas,
He resides as if actually present.

Thus visualising, chant with fierce yearning devotion the Supplication in Seven Chapters (Leudünma), the Spontaneous Accomplishment of Wishes (Sampa Lhundrup), the Seven Line Supplication (Tsikdün Soldep), the Dispeller of Obstacles on the Path (Barche Lamsel), and whatever supplications are appropriate among the earlier and later treasures, as well as the blessed vajra compositions of the past sages. At least chant the Supplication to the Guru’s Three Kayas (Lama Kusum), and the Spontaneous
Accomplishment of Wishes. Either way, proceed to chant the Vajra Guru mantra as much as you can, to invoke the [Guru’s] wisdom. At the end,

From the three places of the Guru, Light emanates, both gradually and simultaneously, Dissolving into my own three places. I receive the four empowerments and purify the four obscurations, Becoming a suitable vessel for meditation on the four paths.

Finally [the Guru] dissolves into myself, and in the realm of inseparability I watch the very face of dharmakaya, beyond intellect.

Dedication:

By this merit of swiftly accomplishing The Oddiyana Guru, May all beings without exception Be established on that level.

The great emanated tertön Chokgyur Dechen Lingpa commanded me to write this for his recitation practice. Accordingly, the joyful servant of the Lake-born Guru, Khyentse Wangpo Pema Ösel Do-ngak Lingpa, wrote this. May virtue and excellence increase!

English translation by Jakob Leschly