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General Visualisation for Praying to
Guru Rinpoche

Jamyang Khyentse Wangpo

Refuge:

NAMO LAMA DESHEK DÜPAY KU
KONCHOK SUM GYI RANGSHIN LA
DAG-DANG DRO-DRUK SEMCHEN NAM
CHANGCHUB BAR DU KYABSU CHI

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:

SEM-KYE DROWA KÜNDÖN DU
LAMA SANGYAY DRUB NÉ NI
GANGLA GANGDÜL TRINLEY KYI
DROWA DRELWAR DAM CHAO

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:

LAMA YIDAM KHANDRO SHEK
NYIDA PEMEY DEN LA SHUK
LÜ NGAK YI SUM GÜ CHAKTSEL
CHI NANG SANGWEY CHÖPA BÜL
NYAMCHAK DIK-DRIB TÖLSHING SHAK
SANG-NGAK DRUB LA JÉ-YI RANG
MINDRÖL SANG-NGAK CHÖKOR KOR
NYA-NGEN MIDA SHUK SU SÖL
NYINGPO SEMCHEN DÖN DU NGO
YANGDAG DORJEY DÖN TOK SHO

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:

DÜN KYI NAMKHAR Ö-NGAY LONG
SENG-TRI PEMA NYI-DAY TENG
KUSUM GYALWA DÜPEY NGÖ
TSAWEY LAMA PEMAJUNG
KARMAR DANG DEN SHITROY NYAM
PESHA SANGPÖ CHÖGÖ DANG
SA-OK BERMUK JIPAR SÖL
CHAK YE DORJE TSE-NGA DANG
YÖNPEY BENDÉ TSEBUM NAM
DRUMO YÖN-NA KATWANG CHANG
DORJE KYILTRUNG DANG CHE-TÉ
KU SUNG TUK KYI KYILKOR LÉ
TSASUM CHÖSUNG RABJAM KÜN
TRO-DÜ ZI-JIN LAMMEWA
NGÖNSUM SHIN DU SHUKPAR JUR

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 Dispeller of Obstacles on the Path (Barche Lamsel), and whatever supplication 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,

LAMAY NEHSUM DRUSUM LÉ
ÖSER RIM DANG CHIK-CHAR TRÖ
DAG GI NÉSUM TIMPA YI
WANGSHI TOBCHING DRIB-SHI DAK
LAMSHI GOMPEY NÖ DU GYUR

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.

TAR NI RANGTIM YERME NGANG
LODEH CHÖKUI RANGSHEL TA

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

Dedication:

GEWA DIYI NYUR DU DAG
ORGYEN LAMA DRUB JUR NÉ
DROWA CHIK-KYANG MA LÜPA
TE-YI SALA GÖPAR SHO

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