



Guru Padmasambhava
Guru Yoga

Prayer of Refuge

Myself and all sentient beings, boundless as space, take refuge in the precious lama, inseparable from the Buddha.
In all the buddhas, dharma, and sangha we take refuge.
In the gatherings of the lamas, yidams, and dakinis we take refuge.
In the clear light of shunyata and dharmakaya, inseparable from my mind
I take refuge.

*MA NAM KHA DANG NYAM PE SEM CHEN TAM CHE LA MA
SAN GYE RIN PO CHE LA KYAP SO CHE WO
SAN GYE CHO DANG GEN DUN NAM LA KYAP SO CHE WO
LA MA YI DAM KHAN DROI TSO G LA KYAP SO CHE WO
RANG SEM TONG SEL CHO KYI GU LA KYAP SO CHE WO*

Root Lamas

In the Palace of Unexcelled Dharmadhatu,
The Essence of all the Buddhas of the three times.
Who bring about the direct introduction to one's own mind, the
Dharmakaya;
The Root Lamas, to you I pray.

*OG MIN CHÖ KYI YING KYI PHO TRANG NA
TÜ SUM SANG GYE KUN KYI NGO WO NYID
RANG SEM CHÖ KUR NGÖN SUM TÖN DZED PE
TSA WE LAMA NAM LA SOL WA DEP*

Visualization

On the moon and sun within the blossoming hundred thousand petaled
lotus seat above your head,
Inseparable from one's Root Lama, the union of the Refuges,
Is the emanation body TshoKye Dorje (Padmasambhava).
His complexion is white with pinkish hue, and youthful appearance.
He is attired in a gown, monastic robe, and brocade cape.

(2)

Dedication of Merit

Through this virtuous action
May I quickly attain the state of Pema Jungne
And lead every being, without exception,
Into that pure realm.

*GEWA DI YI NYUR DU DAG
PEMA JUNGNE DRUB GYUR NEY
DRO WA CHIG KYANG MA LU PA
DE YI SA LA GO PAR SHOG*

*"There are many lengths of guru yogas and practices of
Padmasambhava and this booklet contains the essential elements from
a variety of practices and yogas. I selected key elements to create a
practice that will be easy and meaningful. I hope this will be
beneficial for all living beings," Lama Losang Samten.*

(11)

DRAK TONG KYE GAK ME PA GYAL WAI SUNG
 DRAK TONG GYAL WAI SUNG LA SOL WA DEB
 OR GYEN PEMA JYUNG NAY LA SOL WA DEB
 DI TAR YI KYI YUL DU GYU WA YI
 NYON MONG DUK NGAI TOK PA CHI SHAR YANG
 NGON SU JEY CHYO LO YI CHO MI ZHUK
 GYU WA RANG SAR ZHAK PAY CHHO KUR DROL
 RIK PA RANG DROL GYI LA MA LA SOL WA DEB
 OR GYEN PEMA JYUNG NAY LA SOL WA DEB
 CHHYI TAR ZUNG WAI YUL NANG DAK PA DANG
 NANG TAR DZIN PAI SEM NYI DROL WA DANG
 BAR DU O SEL RANG NGO SHEY PA RU
 DU SUM DE SHEK NAM KYI THUK JE YI
 DRAK DRAI RANG GYU DROL WAR JYIN GYI LOB

To Orgyen Rinpoche

To Orgyen Rinpoche we pray
 Grant us – without impediment or obstacles arising –
 Favourable circumstances, the fulfillment of our aspirations,
 And attainments, ordinary and supreme.

ORGYEN RINPOCHE LA SOL WA DEP
 GYAL KYEN BARCHEY ME JUNG SHING
 TUN KYEN SAMPA DRUP PAR TANG
 CHOK DANG TUN MONG NGO DRUP TSAL

Dedication of Merit and Prayers of Aspiration

Glorious Root Lama, precious one,
 Dwell on the lotus-seat on the crown of my head;
 Look upon me with the grace of your Great Compassion.
 Grant me the attainment of the Body, Speech and Mind.

PAL DEN TSA WE LA MA RIN PO CHE
 DAK KI CHI WOR PED ME DEN ZHUK LA
 KA TRIN CHEN PÖ GO NE JE ZUNG TE
 KU SUNG THUK KYI NGO DRUP TSAL TU SOL

(10)

With one face and two hands, he sits in the royal playful posture.
 In the right hand he holds a vajra and in the left a skull cup containing
 a vase;
 He wears the Lotus Hat on his head.
 In the cleft of his left arm he holds his divine consort, embodying the
 unity of bliss and emptiness,
 Concealed in the form of a sacred trident.
 He sits amidst rainbow rays and discs of radiant light.
 In the outer perimeter, in the vastness of the exquisite lattice of five
 coloured lights
 Are seated the twenty-five emanation disciples: The King and
 subjects;
 The spiritual scholars and sages, knowledge-holders of India and
 Tibet, and tutelary deities,
 Dakinis, Dharmapalas, vow-holders: all are gathered together like a
 cloud;
 Visualize them in the state of the Great Equanimity of Luminescence
 and Emptiness.

CHI WOR PEMA BUM DAL HUI DE TENG
 KYAP NE KUN DÜ TSA WE LA MA TANG
 YER MED TSHO KYE DOR JE TRUL PE KU
 KAR MAR DANG DEN ZHON NÜ SHA TSHUK CHEN
 PHOD KHA CHÖ KÖ ZA WER DUNG MA SOL
 ZHAL CHIK CHAK NYEE GYAL PO ROL PE TAP
 CHAK YE DOR JE YON PE THOD BUM NAM
 WU LA DAP DEN PE ME NYEN ZHU SOL
 CHEN KHUNG YON NA DE TONG YUM CHOK MA
 BE PE TSHÜL KYEE KHA TRAM TSE SUM NAM
 JA ZER THIK LE ÖD PUNG LONG NA ZHUK
 CHI KHOR ÖD NGE TRA WE DZE PE LONG
 TRÜL PE JE BANG NYI SHU TSA NGA TANG
 GYA POD PEN TRUP RIK DZIN YI TAM LHA
 KHA DRO CHÖ KYONG TAM CHEN TRIN TAR TIP
 SAL TONG NYAM NE CHEN PÖ NGANG TU SAL

(3)

Seven-Line Prayer

HUNG in the northwest of the country of Oddiyana,
In the heart of a lotus flower,
Endowed with the most marvelous attainments,
You are renowned as the “Lotus Born,”
Surrounded by many hosts of dakinis.
Following in your footsteps,
I pray to you to come and bless me with your grace.
GURU PEME SIDDHI HUNG

*HUNG ORGYEN YUL GYI NUB CHANG TSAM
PEMA GESAR DONGBO LA
YA TSEN CHOG GI NGO DRUB NYE
PEMA JUNGNE SHE SU DRAK
KHOR DU KHANDRO MANG POKOR
KYE KYI JE SU DAK DRUP KYI
CHIN GYI LAP CHIR SHEK SU SOL
GURU PEME SIDDHI HUNG*

Seven-Limb Prayer

We pay homage to the deity, instant presence,
And offer unobstructed self-illumination.
We openly confess downfalls committed by adhering to the four
extremes.
We rejoice in the equality of the three times,
We exhort the buddhas to overturn the depths of samsara
And to abide nakedly in the unimpeded transparency of primordial
purity.
We dedicate all merit for the realization of instant presence.
May the fully perfected three kayas be attained!

(4)

Prayer of the Three Kayas

Whatever is seen through the eyes the outer universe and the living
beings within –
However they seem, remain in a state of non-grasping to them as real.
In such freedom from duality, all things are seen as divine form,
luminous yet empty.
Invoke the guru naturally, free of desire and attachment;
I invoke Orgyen Pema Jungne.
Whatever sounds are heard through the ears – be they pleasant or
annoying –
Hear them as sounds of emptiness; remain in that state without
judgment.
Empty sounds are the Buddha’s speech, beginningless and endless.
I invoke the Buddha’s speech of sound and emptiness;
I invoke Orgyen Pema Jungne.
Whatever thoughts stir within the mind –
Whichever emotion-laden thoughts of the five poisons arise –
Do not alter the mind by retracing the past or anticipating the future.
When thoughts settle naturally into themselves, liberation into the
body of ultimate truth is attained.
I invoke the guru of intrinsically liberated awareness;
I invoke Orgyen Pema Jungne.
May grasping to what seems outer – the world – be purified.
May fixation on what seems inner – the mind – be liberated.
May what lies between – clear light – be self-aware.
Buddhas of the three times, through your compassion, may the minds
of all beings like me be freed.

*DI TAR MIK GYI YUL DU NANG WA YI
CHYI NANG NO CHU NGO PO THAM CHAY KUN
NANG YANG DAK DZIN ME PAI NGANG LA ZHOK
ZUNG DZIN DAK PA SAL TONG LHA YI KU
DO CHHAK RANG DROL GYI LA MA LA SOL WA DEB
OR GYEN PEME JYUNG NAY LA SOL WA DEB
DI TAR NA WAI YUL DU DRAK PA YI
NYEN DANG MI NYEN DZIN PAI DRA NAM KUN
DRAK TONG SAM NO DRAL WAI NGANG LA ZHOK*

(9)

The Fourfold Common Preliminary Practice

It is exceedingly difficult to obtain a human life with the eight freedoms and ten endowments.

Now that I have the chance to fulfill the aim of humanity,
If I do not use it to my advantage,

Afterwards, how can I get this opportunity again?

The three worlds are as impermanent as the clouds of autumn.

The births and deaths of beings are like watching a dance.

The speed of human's lives is like lightning in the sky;

It passes as swiftly as a stream down a steep mountain.

When his time comes, even a king will die,

And his wealth, friends, and relatives cannot follow him.

But wherever people go, wherever they remain,

Karma, like a shadow, will follow after them.

Because of craving, becoming, and ignorance

Humans, gods, and the beings of the three lower spheres

Will circulate foolishly in the five realms

Like the revolving of a potter's wheel.

*TAL JOR DI NI SHIN TU NYED PAR KA
KYEY WUY TON DRUP THOB PAR KYUR WA LA
KAL TE DI LA PHEN PA MA DRUP NA
CHYI DI YANG TAKJOR WAR KA LA GYUR*

*SID SUM MI TAK TON KAI TRIN TANG DRA
DRO WAY KYE CHI KAR LA TA TANG TSUNG
KYEY WUY TSE DRO NAMKHAI LOK DRA TE
RI ZAR BAB CHU SHIN DU NYUR GYOK DRO*

*TU KYI NYEN NE GYALPO DRO KYUR NA
LONG CHOD DZA TANG NYEN SHEY JEY MI DRANG
KYEY WU TAK NI KAR NE KAR DRO YANG
LE NI TRIB MA ZHIN TU JEY SU DRANG*

*SED SID MA RIG WANG KI KYEY WO NAM
MI TANG LHA TANG NGEN SONG NAM SUM PO
DRO WA NGA PO TAG TU MI KHE KOR
PER NA DZA KHEN KHOR LO KHOR WA ZHIN*

(8)

*RANG RIG LHA LA CHAG TSAL LO
MAN GAG RANG SAL CHOPA BUL
MU ZHIR TUNGWA THOL LO SHAG
DU SUM NYAM NYI JE YI RANG
KHORWA DONG NE TRUG PAR KUL
KA DAG ZANG THAL JEN PAR ZHUG
KUN KYANG RANG RIG TOG PAR NGO
KU SUM YONG DZOG THOB PAR SHOG*

Mantra Visualization



From the syllable OM like crystal in the center of the forehead of Guru Rinpoche, rays are projected.

They penetrate the crown of my head,

Cleansing the defilements of the actions of the body and channels,

I obtain the blessings of the Vajra-Body.

In my mind is placed the capacity for attaining the state of Nirmanakaya, the Manifestation Body.



From the syllable AH shining like a ruby in the throat of Guru Rinpoche, rays are projected.

They penetrate my throat,

Purifying the defilements of the karmas of speech and the wind;

The blessings of the Vajra-Speech enter me.

In my mind is placed the capacity for attaining the state of Sambogakaya, the Enjoyment Body.

(5)

ཨུཎ

From the sky-coloured syllable HUNG in the heart of Guru Rinpoche,
rays are projected.

They penetrate my heart,
Purifying the defilements of the karmas of mind and essence.
The blessings of the Vajra-Mind enter me.
In my mind is placed the capacity for attaining the state of
Dharmakaya, the Ultimate Body.

Mantra

ཨོཾ་ཨུཎ་མེའུ་གུ་རུ་པཎ་ལོ་མེ་སྐྱེ་མེ་མུ་ཨོཾ་།

OM AH HUNG BENZA GURU PEME SIDDHI HUNG

The One Hundred Syllable Mantra of Vajrasattva

Supreme praise,
The Vajrasattva samayas –
Grant your protection, Vajrasattva.
Remain firm in me,
Make me totally satisfied,
Increase the positive in me,
Be loving towards me,
Bestow all the accomplishments,
As well as all the activities.
Make my mind virtuous.
The heart essence seed syllable –
The four boundless, four empowerments, four joys and the four kayas,
The sound of joyous laughter in them –
Bhagawan the Tathagatas –

(6)

Vajrasattva, don't abandon me;
I pray to become a vajra holder,
Great samaya sattva.

OM BENZA SATTVA SAMAYA MANUPALAYA
BENZA SATTVA TENOPA
TISHTA DRIDHO ME BHAVA
SUTO KAYO ME BHAWA
SUPO KAYO ME BHAWA
ANU RAKTO MEY BHAWA
SARWA SIDDHI MEY PRA YATSA
SARWA KARMA SUTSA MEY
SITTAM SHRIYAM KURU HUNG
HA HA HA HA HO BHAGAWAN
SARWA TATHAGATA
BENZA MA ME MUN TSA
BENZA BHAWA MAHA SAMAYA SATTWA
AH HUM PHEH

Buddha of the Three Times

Guru Rinpoche, the Buddha of past, present, and future,
Guru of Great Bliss, the source of all siddhis,
Wrathful One Who Subdues All Negativity, who removes all
obstacles,
Grant your blessings we pray!
Through them, may all obstacles – outer, inner, and secret –
Be quelled, and may all our aspirations be fulfilled.

Du Sum Sangye

DU SUM SANGYE GURU RINPOCHE
NGO DRUP KUN DAK DEWA CHENPO SHYAP
BAR CHEY KUN SAL DUD DUL DRAKPO TSAL
SOLWA DEPSO CHINGYI LAP DU SOL
CHI NANG SANGWEY BAR CHEY SHYIWA DANG
SAMPA LHUN GYI DRUP PAR CHIN GYI LOP

(7)