



༄། །སྤྱི་མཐོང་རྣམ་འབྲུར་ཚོས་སྐྱེ་ལམ་འབྲིར་བཞུགས་སོ།

A GURUYOGA THAT BRINGS THE DHARMAKAYA ONTO THE PATH

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REFUGE AND BODHICITTA

དགོན་མཚོག་ཀུན་འདུས་སྐྱ་མ་དྲེ་འཆང་།།
 བྱང་རྒྱལ་བར་དུ་མི་འབྲལ་སྐྱབས་སུ་མཚི།།
 འཇུལ་སྤང་དུ་ཁས་མནར་བའི་འགྲོ་བ་རྣམས།།
 མི་གནས་ས་ལ་འགོད་མྱིར་སེམས་བསྐྱེད་དོ།།

ལན་གསུམ་བཅོད།

**KÖN CHOG KÜN DÜ LA MA DOR JE CHANG
 CHANG CHUB BAR DU MI DRÄL KYAB SU CHI
 TRHUL NANG DU KE NAR WA'I DRO WA NAM
 MI NE SA LA GÖ CHIR SEM KYE DO**

Vajradhara Lama, embodiment of the Three Jewels,
 I take refuge in you, and will until I attain enlightenment;
 Sentient beings, victims of confused-projection suffering,
 I generate the mindset for enlightenment in order to establish
 you all in the non-abiding state.

recite three times



VISUALIZATION

དྲེ་འཆང་དབང་འཛིག་རྟེན་གསུམ་མགོན་ལབས།།
 ལྷོབས་བརྩུ་མི་འཛིགས་མ་འདྲིས་གདན་ལ་བཞུགས།།
 བྱམས་བརྩེ་སེམས་མཚོག་མཚན་དཔེ་འོད་ཟེར་ལྗོ།།
 མྱིན་ལས་རྟོག་མེད་འགྲོ་བའི་མཐའ་དང་མཉམ།།

**DOR JE CHANG WANG JIG TEN SUM GÖN SHAB
TOB CHU MI JIG MA DRE DÄN LA SHUG
JAM TSE SEM CHOG TSHÄN BE Ö SER TRHO
TRHIN LE TOG ME DRO WA'I THA DANG NYAM**

Lord Vajradhara Jigten Sumgön sits on a seat of the **ten strengths**,
Four fearlessnesses, and eighteen unmixed dharmas; with
Major and minor marks of love, compassion, and
bodhicitta radiating rays of light; and
Non-conceptual enlightened activities reaching all migrators equally.

MANTRA RECITATION

ཨོཾ་ རྣམ་ཐོས་སྤྱི་མཉམས་སྤྱོད་ཀྱི་རྩོམ་།།

གྲངས་མང་གསོག་།

OM AH RATNA SHRI SARWA SIDDHI HUNG

accumulate many recitations

BLESSING SUPPLICATION

བདག་ལས་ཉོན་ལྷགས་ཐག་དམ་པོས་བཅིངས།།

སྤྱུག་བསྐྱེད་གྱི་བླ་བས་རྒྱན་ཆད་མེད།།

ད་གཟིགས་ཤིང་སློམ་རིན་པོ་ཆེ།།

སྐྱབས་རེ་ས་ཁྱེད་ལས་མེད་དོ་གྱེ།།

ལན་གསུམ་སོགས།

**DE DÜ LU RIG DRÖN DANG MAR ME DZE
MA ONG CHAM PA DA TA SHAK YA THUB
LU DRUB LAR TRUL NYAM ME RIN CHEN PÄL
JIG TEN SUM GÖN SHAB LA SOL WA DEB**

You are the buddhas Nagakulapradipa and Dipankara of the past,
Maitreya of the future, and Shakyamuni of the present;
The reincarnation of Nagarjuna; the peerless Ratna Shri -
Lord Jigten Sumgön, I supplicate you.

recite three or more times

EMPOWERMENT AND DISSOLUTION

ལྷ་མའི་སྐྱུ་གསུང་ཐུགས་ལས་འོད་ཟེར་ཕྱོས།།
 བདག་གི་གནས་བཞིར་ཐིམ་པས་སྐྱིབ་བཞི་དག།
 དབང་བཞི་ལེགས་ཐོབ་སྐྱུ་བཞི་ས་བོན་སྐྱུན།།
 ལྷ་མ་རང་ཐིམ་རང་སེམས་གསལ་སྣོད་ངང་། །

སེམས་ཉིད་ངལ་གསོ།

**LA MA'I KU SUNG THUG LE Ö SER TRHÖ
 DAG GI NE SHIR THIM PE DRIB SHI DAG
 WANG SHI LEG THOB KU SHI SA BÖN TRÜN
 LA MA RANG THIM RANG SEM SÄL TONG NGANG**

Light rays emanate from the lama's body, speech, and mind
 and dissolve into my four places,
 Thereby purifying the four obscurations, bestowing the
 four empowerments, and planting the seeds of the four kayas;
 The lama then dissolves into myself;
 My mind is natural luminosity-emptiness.

rest in the mind-as-it-is

DEDICATION

འཁོར་འདས་དུས་གསུམ་བསགས་ཡོད་དག་ཚོགས་ཀྱིས།།
 བདག་དང་མཁའ་མཉམ་སེམས་ཅན་མ་ལུས་པ།།
 དོན་དམ་ལྷན་ཅིག་སྐྱེས་པའི་དོན་རྟོགས་ཏེ།།
 སྲིད་ཞིར་མི་གནས་མཐར་ཕྱིན་ས་ཐོབ་ཤོག། །།

**KHOR DE DÜ SUM SAG YÖ GE TSHOG KYI
 DAG DANG KHA NYAM SEM CHEN MA LÜ PA
 DÖN DAM LHÄN CHIG KYE PA'I DÖN TAG TE
 SI SHIR MI NE THAR CHIN SA THOB SHOG**

Through both the innate virtue and the virtue accumulated
 in the three times by all in samsara and nirvana,
 May I and all sentient beings filling space, none left out,
 Realize the co-emergent ultimate reality and
 Attain the final state of non-abidance in existence or peace.

Three enumerations mentioned in the Guru Yoga Practice

The Ten Strengths of a Tathagata:

1. “the strength of knowing places and non-places”;
2. “the strength of knowing karmic maturation”;
3. “the strength of knowing the various elements”;
4. “the strength of knowing the various inclinations”;
5. “the strength of knowing the faculties of sentient beings, superior and inferior”;
6. “the strength of knowing every path of travel”;
7. “the strength of knowing the completely pure and totally afflicted (sides) of entering dhyana of definite release, samadhi, and samapatti”;
8. “the strength of knowing which is the recollection of former abodes”;
9. “the strength of knowing the death-transference and birth”;
10. “the strength of knowing the exhaustion of outflows”.

The Four Fearlessnesses of a Tathagata:

1. “no fear of proclaiming, for himself, ‘all that is to be discarded has been discarded’”;
2. “no fear of proclaiming, for himself, ‘I possess all qualities’”;
3. “no fear of proclaiming, for others, ‘this is the path that is the remedy’”;
4. “no fear of proclaiming, for others, ‘these are the things to be discarded’”.

The Eighteen Buddhas’ Dharmas which are Not Mixed:

1. “the tathagata does not have confusion”;
2. “... does not have noisiness”;
3. “... does not have forgetfulness”;
4. “... does not have loss of meditative equipoise”;
5. “... does not have cognition of distinctness”;
6. “... does not have non-analytical equanimity”;
7. “... totally does not have degeneration of motivatedness”;
8. “... totally does not have degeneration of perseverance”;
9. “... totally does not have degeneration of mindfulness”;
10. “... totally does not have degeneration of samadhi”;
11. “... totally does not have degeneration of prajñā”;
12. “... totally does not have degeneration of complete liberation”;
13. “...’s every action of the body is preceded by wisdom and followed through with wisdom”;
14. “...’s every action of speech is preceded by wisdom and followed through by wisdom”;
15. “...’s every action of mind is preceded by wisdom and followed through by wisdom”;
16. “... engages in seeing the past through wisdom which is unattached and unobstructed”;
17. “... engages in seeing the future through wisdom which is unattached and unobstructed”;
18. “... engages in seeing the present through wisdom which is unattached and unobstructed”.

These enumerations are as listed in The Illuminator Tibetan-English Encyclopaedic Dictionary (Tibetan Computer Company), with a change of one of the Eighteen Dharmas to match the listing in The Great Tibetan-Chinese Dictionary (Nationalities Publications, Beijing, 1996).

དེ་སྐད་མཁན་ཆེན་དགོན་མཚོག་རྒྱལ་མཚན་གྱིས།།
ཚོག་ཉུང་དོན་ཟབ་བྱིན་རྒྱབས་ཚན་ཁ་ཆེ།།
ཚེས་སྐུ་ལམ་འབྲེར་སྐུ་མའི་རྣལ་འབྱོར་འདི།།

*A practice profound of meaning and rich with blessing,
for the modern regular practitioner with limited time;
composed October 27th, 2008.*