Guru Padmasambhava
Guru Yoga

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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 dhamakaya, inseparable from my mind
I take refuge.

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.

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.

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 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.
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.

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.

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.
**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 PEMA SIDDHI HUNG

**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.

**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)
**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**

**RANG RIG LHA LA CHAG TSAL LO**
**MAN GAG RANG SAL CHOPA BUL**
**MU ZHIR TUNGRWA THOLO 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.
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**

**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 –

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 MUNRTSA**
**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**