

A Guru Yoga that Brings the Dharmakaya onto the Path

By Khenchen Khonchog Gyaltshen Rinpoche

Composed on October 27th, 2008

Refuge and Bodhicitta:

KÖN CHOG KÜN DÜ LA MA DOR JE CHANG
CHANG CHUB BAR DU MI DRÄL KYAB SU CHI
TRUL NANG DU KE NA 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 in the non-abiding state.

recite three times

Visualization:

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 THRO
THRIN LE TOG ME DRO WA'I THA DANG NYAM

Lord Vajradhara Jigten Sumgon sits on a seat of the ten strengths,

Four fearlessnesses and eighteen unmixed dharmas,

With the radiating light of the major and minor marks of love, compassion and bodhicitta; and

Non-conceptual enlightened activities reaching all migrators equally.

Mantra Recitation:

OM AH RATNA SHRI SARWA SIDDHI HUNG

accumulate many recitations

Blessing Supplication :

DE DÜ LU RIG DRÖN DANG MAR ME DZE
MA ONG JAM 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 to you.

recite three or more times

Empowerment and Dissolution:

LA MA'I KU SUNG THUG LE Ö SER THRÖ
DA 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

Lights 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 now natural luminosity-emptiness.

rest in the mind-as-it-is

Dedication

KHOR DE DÜ SUM SAG YÖ GE TSHOG KYI
DAG DANG KHA NYAM SEM CHE MA LÜ PA
DÖN DAM LÄN CHIG KYE PA'I DÖN TOG 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.

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

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"; and
- 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'"; and
- 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 prajña";

- 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"; and
- 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).