



SUPPLICATION TO THE ROOT GURU
SHOWER OF BLESSINGS

THE GURU YOGA OF
THE VAJRA REGENT ÖSEL TENDZIN

By Her Eminence Jetsün Khandro Rinpoche

SUPPLICATION TO THE ROOT GURU SHOWER OF BLESSINGS

NAMO GURU

Anjali

From this moment until all illusions dissolve
Into the absolute primordial awareness,
May I and all sentient beings
Take refuge in the three jewels and the three roots.

Recite three times

May all sentient beings attain happiness
And be free from suffering.
May all sentient beings realize innate buddha nature
And rest in the great equanimity.

Recite three times

Without grasping to this body,
Visualizing on the crown of my head,
Amidst a cloud of many-colored rainbows,
Seated on a lion throne,
The sun and the moon—
Skillfulness and awareness—
Is the great Guru
Inseparable from Padmakara,
Surrounded by retinues of vidyadharas.
His eyes gaze downwards,
Taming the minds of all beings.

KYE! Embodiment of the Buddhas of the three times,
You who are the perfection of all knowledge and activity,
I supplicate you, Root Guru.
Having no one to turn to in this dark age but you,
Continue to shower your blessings.
Through receiving these four empowerments
May all my obscurations be purified.

OM ĀḤ HŪṂ VAJRA-GURU-PADMA-SIDDHI HŪṂ
LAMA KHYEN NO OM ĀḤ HŪṂ

(After each mala of the first mantra, do three malas of the second mantra)

Supplicating in this way, from the body, speech and mind of the Guru radiate white, red, and blue rays of light dissolving into me. Through this may the obscurations of my three doors be purified and result in the attainment of the three kayas.

Pause for sampannakrama

Anjali Root Guru, inseparable from all the refuges,
Embodiment of compassion and wisdom,
The great ocean of kindness,
To you I supplicate from my heart.

Recite one time

Anjali May I never be separated from you.
May your blessings remain always.
May the blessings continue to manifest.
May the manifestation benefit all beings.

Recite three times

Supplication to the Root Guru, a feeble attempt made upon the request of Mary Bartley, Migyur Tsöndrü (Unchanging Exertion), a student of Karma Chökyi Dawa Legpai Lodrö Ösel Tendzin Chögle Namgyal, the Vajra Regent of the great Vajra Vidyadhara Chögyam Trungpa Rinpoche, to be used as a guru yoga practice. May it be virtuous.

Her Eminence Jetsün Khandro Rinpoche

FULFILLING THE ASPIRATIONS OF THE VAJRA REGENT ÖSEL TENDZIN

The Great Being empowered as Karma Chökyi Dawa Legpai Lodrö Ösel Tendzin Chögle Namgyal,¹ the Vajra Regent of the great Vajra Vidyadhara Trungpa Chökyi Gyatso, has protected us with great loving kindness. Having been greatly praised with the name Naljor Wangchuk Lhenkye Drupe Dorje² by the Supreme Lord of Refuge Khyentse Wangpo, who was the crown ornament of the ancient teachings, he kindly bestowed upon us the essence of all the satdharma taught by the Buddha. In particular he bestowed the ripening abhishekas, liberating instructions, and supporting transmissions for the extraordinary yidam of all the Trunngpas of Surmang, practiced as upaya in the form of Chakrasamvara and as prajna in the form of Vajrayogini. May we complete the utpattikrama of this extraordinary yidam. Having accomplished that, may we realize the essential profound sampannakrama—the path of liberation, mahamudra, and the path of upaya, Naropa’s six dharmas. May we fulfill the aspiration of the root guru and greatly please him with the offering of practice. Having fulfilled his intention, may we be accepted by him. Sustained by the amrita of the dharma, may we never be separated from him.

This aspiration was made by the one called Thrangu Tülku in response to the request of the students of the Vajra Regent. May it be accomplished!

23 September 1993

Composed at Shantigar in Ojai, California

Translated by Yeshe Gyatso

¹“Moon of Dharma Excellent Intellect Radiant Holder of the Teachings
Victorious in All Directions”

²“Lord of Yogins Vajra Who Accomplishes Coemergence”

Instructions for

SUPPLICATION TO THE ROOT GURU
SHOWER OF BLESSINGS

The Guru Yoga of the Vajra Regent Ösel Tendzin

By Her Eminence Jetsün Khandro Rinpoche

The first verse, for taking refuge, is recited three times and contemplated. The second verse, for the arousing of bodhicitta, is also recited three times and contemplated. These two verses are recited with hands in anjali.

As described in the third verse, visualize on the crown of your head Guru Padmakara seated on sun and moon discs upon a lion throne. He holds a vajra in his right hand at the level of his heart. In his left hand, at the level of his waist, he holds a skull cup in which is a vase of amrita. He holds khatvanga in the crook of his left arm. He wears brocade robes and a brocade hat. His expression is wise and peaceful.

A white AH in Padmakara's heart center becomes the root guru, in the form of Padmakara but with facial features reminiscent of the Vajra Regent.

During the Vajra Guru mantra, OM AH HUM VAJRA GURU PADMA SIDDHI HUM, the overall visualization and presence of Guru Padmakara is emphasized. During the recitation of LAMA KHYEN NO OM AH HUM, the emphasis is on the visualization and presence of the Vajra Regent, while maintaining the inspiration of both.

Recite as many malas of the Vajra Gura mantra as you can, with each mala followed by three malas of LAMA KHYEN NO OM AH HUM.

(If you need to do a short form of the practice, the Vajra Guru mantra is recited 21 times, followed by one mala of LAMA KHYEN NO OM AH HUM.)

After completing the mantras recitation, recite the lines beginning "Supplicating in this way...", " and receive the four abhishekas. White, red, and blue rays of light, come from white OM, red AH, and blue HUM in the guru's head, throat and heart centers. They dissolve into your head, throat, and heart centers, respectively. For the fourth abhisheka, rays of light emanate from all three of the guru's centers simultaneously, and they dissolve into your three centers.

During the pause for sampannakrama after these lines, having completed the the four abhishekas, rest in the natural state for as long as it lasts.

The last two verses are recited with hands in anjali. The final verse is recited three times. During the three recitations, the visualization of the Vajra Regent dissolves into a ball of light that descends through the crown of your head and down into your heart, then radiating outward to all beings for their benefit.

Conclude with the aspiration chant, *Fulfilling the Aspirations of the Vajra Regent Ösel Tendzin*, by Venerable Khenchen Thrangu Rinpoche.

These written instructions are based on notes taken by Mary Bartley of oral instructions given by Her Eminence Jetsün Khandro Rinpoche on the same day that Rinpoche composed this Guru Yoga, September 19th, 1998, at Toronto, Ontario, Canada.