



Dzogchen Lineage Transmission of Khenpo Sherab Sangpo

*The guru is the Buddha, the guru is the Dharma,
The guru is the Sangha.
The guru is the one who grants all accomplishment.
The guru is the glorious Vajradhāra.*

All of the written and oral instructions of the tantras teach countless steps to accomplish the glorious guru who grants all siddhis.

Begin by generating the wish to free all beings as infinite as space from the causes and the conditions of suffering and to lead them to omniscience and to complete enlightenment. With this intention visualize in front of you your glorious root guru seated on a lion's throne of lotus, sun, and moon stacked upon one another. Your precious root guru, the all-encompassing treasury of compassion, is in essence all of the buddhas of the three times and the source of all blessings and of all accomplishments who is inseparable from Longchenpa, the All-knowing Dharma King.

Above your root guru's head are the gurus of the Dzogchen Lineage appearing one above the other. Around them visualize a great gathering of all the gurus whose face you have seen, whose voice you have heard, or through whom you have a connection to the Dharma.

Take Refuge

Namo

I and all infinite beings respectfully take refuge
In the Gurus, the Iṣṭadevatās, and the Dākinīs,
And in the Buddha, the Dharma, and the Noble Sangha,
Whose vast gathering fills space.

Generate Bodhicitta

I and all infinite beings
Have always been primordial buddhas.
Knowing this,
I generate supreme bodhicitta.

Invoke and Increase the Gathering

om āḥ hūṃ
om ah hung
Guru of the unborn, please come
From the palace of the dharmadhātu.

Guru of primordial purity, please come
From the palace of the saṃbhogakāya.

Guru of compassion, please come
From the palace of the nirmāṇakāya.

Surrounded by rainbow light,
Your body vibrates with spheres of light.
So that I remain inseparable from you,
Please abide on the sun- and moon-throne above my head.

I prostrate with body, speech, and mind.
I make outer, inner, and secret offerings.
I confess all harmful actions of body, speech, and mind and breakages of samaya.
Please grant me the ripening empowerments and the profound liberating instructions.

oṃ

om

I supplicate the vajra body
Of unborn luminosity.
Bless the well-being of my body.

āḥ

ah

I supplicate the Alī Kali
Of unceasing dharmic speech.
Bless the power of my speech.

hūṃ

hung

I supplicate Samantabhadra, the non-conceptual space
Of primordial purity.
Bless me to reach the exhaustion of phenomena.

Supplication to the Dzogchen Lineage

Dharmakāya Samantabhadra, I supplicate you.
Bless me to realize the nature of mind.

Saṃbhogakāya Vajrasattva, I supplicate you.
Bless me to realize the nature of mind.

Nirmāṇakāya Garap Dorjé, I supplicate you.
Bless me to realize the nature of mind.

Ācārya Mañjuśrīmitra, I supplicate you.
Bless me to realize the nature of mind.

Vidyādhara Śrī Siṃha, I supplicate you.
Bless me to realize the nature of mind.

Paṇḍita Jñānasūtra, I supplicate you.
Bless me to realize the nature of mind.

Mahapaṇḍita Vimalamitra, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Śāntarakṣita, I supplicate you.
Bless me to realize the nature of mind.

Padmasambhava from Oḍḍiyāna, I supplicate you.
Bless me to realize the nature of mind.

Dharmaraja Trisong Detsen, I supplicate you.
Bless me to realize the nature of mind.

Dākīni Yeshé Tsogyal, I supplicate you.
Bless me to realize the nature of mind.

Lochen Vairotsana, I supplicate you.
Bless me to realize the nature of mind.

Chetsün Sengé Wangchuk, I supplicate you.
Bless me to realize the nature of mind.

Rongzom Chökyi Zangpo, I supplicate you.
Bless me to realize the nature of mind.

Kunkhyen Longchen Rabjam, I supplicate you.
Bless me to realize the nature of mind.

Rigdzin Gyurmé Dorje, I supplicate you.
Bless me to realize the nature of mind.

Lochen Dharmashri, I supplicate you.
Bless me to realize the nature of mind.

Rigdzin Jigmé Lingpa, I supplicate you.
Bless me to realize the nature of mind.

Jigmé Gyalwé Nyugu, I supplicate you.
Bless me to realize the nature of mind.

Orgyen Chökyi Wangpo, I supplicate you.
Bless me to realize the nature of mind.

Jamyang Khyentsé Wangpo, I supplicate you.
Bless me to realize the nature of mind.

Mipham Jamyang Namgyal, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Yönten Gyatso I supplicate you.
Bless me to realize the nature of mind.

Khenchen Thupten Chöphel, I supplicate you.
Bless me to realize the nature of mind.

Dongak Tenpé Nyima, I supplicate you.
Bless me to realize the nature of mind.

Gyalsé Gyurmé Dorjé, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Padma Tsewang I supplicate you.
Bless me to realize the nature of mind.

Khenchen Jigmé Phuntsok, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Chöying Chapdal, I supplicate you.
Bless me to realize the nature of mind.

Adzom Drukpa Thupten Padma Trinlé, I supplicate you.
Bless me to realize the nature of mind.

Khangsar Tenpé Wangchuk, I supplicate you.
Bless me to realize the nature of mind.

My kind root guru, I supplicate you.
Bless me to realize the nature of mind.

*The Dzogchen Lineage gurus and all of the gurus through whom you have a connection to the Dharma melt into
Longchenpa, the Omniscient Guru.*

Then supplicate with great devotion:

In you, guru and vajra holder,
Single guide of the three realms of saṃsāra,
Refuge of all unprotected beings,
Great staircase to liberation,
The lamp who dispels ignorance,
I take refuge from the dense darkness.

Sunk in the muddy swamp of saṃsāra,
Save me, the helpless one!
Scorched by the flames of the three poisons,
Cool me with the self-arisen water of your compassion!

May my compounded body, speech, and mind,
Bound by ignorance and delusion,
Naturally dissolve into the nature of light.
Make me attain nirvāṇa without remainder!

Precious guru, enlightened one,
I have no one else to rely on.
Please look upon me with your eyes of compassion
And save me from this ocean of saṃsāra.

Make me accomplish all that is excellent in this life,
And free me from obstructing forces and obstacles.
Let me recognize the profound luminosity at the moment of death,
And save me from the dangerous path of the bardo.

Through my own effort it is difficult to be liberated.
Protector, with the ship of your compassion,
Please ferry me and all beings with no protection
To the island of liberation.

May those who show faith in me,
And those who insult or slander me,
End their negative actions and free from disturbing emotions,
May they leave behind the river of existence.

May the mere hearing of my name
Fulfill the wishes of all beings.
And may a rain of offering clouds
Shower upon all realms of the ten directions.

By virtue of this, may all beings
Be completely freed from samsaric existence,
Attain the twofold sublime wisdom,
And spontaneously accomplish the two benefits.

Then recite the following supplication as much as you can until the experience of devotion arises.

At the summit of Gangri Thökar, the essence of jewels,
In the pleasant grove, the source of all virtues,
Hidden yogin who perceives the essential nature,
Longchen Rabjam, I supplicate at your feet!
Bless me to realize the nature of mind.

It is said that:

When devotion is present, blessings are present.

When blessings are present, meditation experience and realization are present.

Furthermore the great guru of the Dharma, Patrül Rinpoche, said:

It is not that the illusory rainbow body of the all-knowing guru

Was present before and now is not.

If you truly wish to connect, it is always present in front of you.

If you are bound by concepts, what could the guru accomplish even if he or she appeared in person before you?

Receive the Four Empowerments

Essence of all the buddhas of the three times, embodiment of the four kāyas, supremely glorious guru, I supplicate you. Please grant the four empowerments and your blessings. Bless me so that the realization of the profound path takes birth in my mind. Bless me so that I recognize the view of primordial purity, the natural state. Bless me to perfect the wisdom of the four visions of spontaneous presence.

Due to the power of your devotion the guru melts into you. Visualize that the body, speech, and mind of the guru are inseparable from you and rest in rigpa.

Session Conclusion

All appearances are the body of the guru.

All sounds are the speech of the guru.

All thoughts are the mind of the guru.

The world and all beings are the display of the guru's wisdom.

Dedication

By virtue of natural purity,

May the depths of the lower realms of saṃsāra be overturned.

With none remaining in saṃsāric existence,

May all attain buddhahood.

Prayer of the Six Continuous Aspirations | by Longchenpa

May I in all my lives, no matter where I am born,
Obtain the seven qualities of the upper realms of existence.

May I meet the Dharma immediately after taking birth,
And have the freedom to practice perfectly.

May I please the sublime gurus,
And day and night dedicate myself to the Dharma.

By realizing the Dharma and practicing its innermost essence,
May I cross the ocean of conditioned existence in this very life.

May I teach the sublime Dharma perfectly,
And never become weary and tired of benefitting others in saṃsāra.

By my own impartial and all-encompassing activities to benefit others,
May all attain enlightenment together.

All four levels to accomplish the guru—the outer, the inner, the secret, and the unsurpassable—are complete in this supplication. All three methods to meditate on the guru—with one guru above the other, as a great gathering, and as one jewel that embodies all—are also complete. The two generation and perfection stage visualizations connected with the four empowerments are also complete in this sādhana. In that all of these are based on giving rise to bodhicitta and the understanding that the guru is the essence of the ninefold refuge—inseparable from Buddha Vajradhāra—are refuge and bodhicitta complete. The essence of devotion is guru yoga, so guru yoga is complete. One purifies all defilements and completes the collection of merit and wisdom through this practice. By meditating in this way, śamatha and vipaśyanā meditation are complete. Those with wisdom and intelligence should understand that the essence of the nine vehicles is complete in this one supplication to the guru.

If you have the fivefold view that the guru is the Buddha, if you supplicate the guru with devotion, and if you inseparably unite your mind with the mind of the guru, you will receive the true realization of the pith instructions of the oral transmission lineage that is the definitive meaning of this sādhana that accomplishes the guru.