

༄༅། །འོད་དཔག་མེད་ལ་བརྟེན་པའི་སྒྲ་མའི་རྣལ་འབྱོར་གིན་ཏུ་
བསྐྱུས་པ།

A Very Concise Guru Yoga Based on Amitābha

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

'od dpag med la brten pa'i bla ma'i rnal 'byor shin tu bsdus pa

B1307

Kabum, vol. 21 (zha), 319.3–321.5, Dzongsar 2014.

Translated by Gyurme Avertin, 2022. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

First Published 2023

Version 2

Generated from KVP's reading room on 16-Sep-2026

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

This work is licensed under a [Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License](https://creativecommons.org/licenses/by-nc-nd/4.0/).

CONTENTS

TRANSLATOR'S INTRODUCTION	1
A VERY CONCISE GURU YOGA BASED ON AMITĀBHA	3
NOTES	9
BIBLIOGRAPHY	11
GLOSSARY	13

TRANSLATOR'S INTRODUCTION

Guru yoga is a practice through which the practitioner unites with the master's wisdom. This practice can be done by meditating on the guru in their ordinary form or in the form of a buddha or deity. In general, guru yoga guides disciples to visualize their teacher in the form of a deity or buddha in order to help them develop familiarization with one's inherent purity and equality, the view of Vajrayāna. In this text composed by Jamyang Khyentse Wangpo, the master appears as Amitābha.

After the initial prayers of refuge and bodhicitta, one establishes the visualization of the lama as Amitābha in front of oneself. Then the lama as Amitābha invokes the blessings of all the lamas, buddhas, and bodhisattvas. They all come in the form of Amitābha and dissolve into the guru, who now appears as an embodiment of the buddha. Thus, the guru is not just the lama and Amitābha anymore, but all the lamas, buddhas, and bodhisattvas. The practitioner supplicates all of them with heartfelt devotion, as they are embodied in the guru. Khyentse Wangpo also offers practitioners the option to recite the dhāraṇī of Amitābha in a version that is shorter than the usual form. Finally, the practitioner merges indivisibly with the master as Amitābha. In conclusion, the merit is dedicated by reciting *Samantabhadra's Aspiration to Good Actions* or some select verses that Khyentse Wangpo has added to the text for ease of use.

Jamyang Khyentse Wangpo wrote this text based on an earlier version written by a monk named Togme at Ngulchu Dzong for a yogi by the name of Paljor Zangpo.¹ Khyentse Wangpo included the original colophon, suggesting that he only added certain elements (such as the refuge and bodhicitta prayers and the verses from *Samantabhadra's Aspiration to Good Actions* ² and other possible amendments), but what those exactly are it is difficult to say without the original text.

འོད་དཔག་མེད་ལ་བརྟེན་པའི་སྤྲེལ་མའི་རྣལ་འབྱོར་ཤིན་ཏུ་
བརྩམས་པ།

A Very Concise Guru Yoga Based on Amitābha

Homage to the Guru and the Three Jewels!

སངས་རྒྱལ་ཆོས་དང་ཆོག་གས་ཀྱི་མཆོག་རྣམས་ལ།

sang gyé chö dang tsok kyi chok nam la

In the Buddha, the Dharma, and the Supreme Assembly

བྱང་ཚུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཆི།

jang chub bar du dak ni kyab su chi

I take refuge until I attain enlightenment.

བདག་གི་སྦྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས།

dak gi jin sok gyi pé sö nam kyi

Through the merit of practicing generosity and so on,

འགོ་ལ་པན་ཕྱིར་སངས་རྒྱལ་འབྲུབ་པར་ཤོག།

dro la pen chir sang gyé drub par shok

May I attain buddhahood for the benefit of all beings.

Repeat three times.

རང་གི་སྤྱི་པོའི་སྟེང་དུ་པདྨ་དང་ཟླ་བའི་གདན་ལ།

rang gi chi wö teng du pema dang da wé den la

Above my head, on a lotus-and-moon seat,

ལྷ་མ་སངས་རྒྱལ་འོད་དཔག་མེད་སྐྱེ་མདོག་དམར་པོ་ཞལ་གཅིག་ཕྱག་གཉིས་མཉམ་བཞག་གི་ཕྱག་རྒྱ་ཅན།
la ma sang gyé ö pak mé ku dok mar po zhal chik chak nyi nyam zhak gi chak gya chen
The guru Buddha Amitābha, red in color with one face, and with two hands in the
mudrā of equipoise,

ཞབས་རྩོམ་ཐྱིལ་ཀླུང་མཛད་པ།
zhab do jé kyil trung dzé pa
Sits with his legs crossed in full vajra posture.

ན་བཟའ་ཚོས་གོས་བསྐྱམས་པ།
na za chö gö nam pa
He wears the two Dharma robes

ཚངས་པར་སྦྱོད་པའི་ཆ་ལུགས་ཅན་གྱི་བྱགས་ཀྱང་ནས་འོད་འཕྲོས་པས།
tsang par chö pé cha luk chen gyi tuk ka né ö trö pé
And the attire of a monastic. His heart emanates light

ལྷ་མ་དང་སངས་རྒྱལ་བྱང་རྒྱལ་སེམས་དཔའ་ཐམས་ཅད་འོད་དཔག་མེད་གྱི་རྣམ་པར་སྦྱོན་དངས་ནས་ལྷ་མ་ལ་
ཐིམ་པས་ལྷ་མ་དང་སངས་རྒྱལ་དང་བྱང་རྒྱལ་སེམས་དཔའ་ཐམས་ཅད་གྱི་རོ་བོར་གྱུར།
la ma dang sang gyé jang chub sem pa tam ché ö pak mé kyi nam par chen drang né la
ma la tim pé la ma dang sang gyé dang jang chub sem pa tam ché kyi ngo wor gyur
That invites all the lamas, buddhas, and bodhisattvas. In the form of Amitābha, they
dissolve into the guru. [319] As a result, all the lamas, buddhas, and bodhisattvas
assume his essence.

Say these words and meditate accordingly. Then:

བདག་དང་སེམས་ཅན་ཐམས་ཅད་སྦྱག་བསྐྱེད་དང་བྲལ། བདེ་བ་དང་ལྷན། ལྷུང་དུ་སངས་རྒྱལ་ཐོབ་པར་སྒྲ་མ་
མཁྱེན།
dak dang sem chen tam ché duk ngal dang dral dé wa dang den nyur du sang gyé tob
par la ma khyen
So that I and all sentient beings may be free from suffering, be happy, and quickly
reach buddhahood—O guru, think of us!

*Bringing these thoughts to mind, give rise to one-pointed devotion. If you want, you can recite the
seven-branch offering from Samantabhadra's Aspiration to Good Actions.*

རྩི་སྟེན་སུ་དག།
ji nyé su dak
In every direction . . .

In any case, say:

བཅོམ་ལྷན་འདས་དེ་བཞིན་གཤེགས་པ་དག་བཅོམ་པ་ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་སྐུ་མ་འོད་དཔག་
དུ་མེད་པ་ལ་ཐུག་འཆེལ་ལོ། མཆོད་དོ། རྒྱབས་སུ་མཆོདོ།

chom den dé dé zhin shek pa dra chom pa yang dak par dzok pé sang gyé la ma ö pak
tu mé pa la chak tsal lo chö do kyab su chi o

Bhagavān, tathāgata, arhat, complete and perfect buddha, Guru Amitābha, to you I
pay homage! To you I make offerings! In you I take refuge!

བདག་དང་མེས་མ་ཅན་ཐམས་ཅད་སྙུག་བསྐྱེད་དང་བུལ། བདེ་བ་དང་ལྷན། སྦྲུང་དུ་སངས་རྒྱས་ཐོབ་པར་བྱིན་
གྱིས་བསྐྱབ་དུ་གསོལ།

dak dang sem chen tam ché duk ngal dang dral dé wa dang den nyur du sang gyé tob
par jin gyi lab tu söl

Grant your blessings so that I and all sentient beings may be free from suffering, be
happy, and quickly reach buddhahood!

Say these words and mean them from the depth of your heart.

If you want to elaborate, add:

དབུ་ཐྱ། ཨོྭ་ཨ་མི་ཏེ། ཨ་མི་ཏྭ་བེ། ཨ་མི་ཏ་སྐྱ་བེ། ཨ་མི་ཏ་བི་ཀླ་རྟེ་གུ་མི་ནི། ག་ག་ན་ཀླ་རྟེ་ཀ་རི། སར་གླེ་
ཤ་ཀླ་ཡི་ཀ་རི་སྐྱ་རྒྱ།

tayata om amité amitö bhawé amita sambhawé amita bikranté gamini gagana kirti kari
sarwa klesha kshayam kari soha

TADYATHĀ | OM AMṚTA | AMṚTOD BHAVE | AMṚTA SAMBHAVE | AMṚTA VIKRĀNTA
GĀMINI | GAGANA KĪRTI KARE | SARVA KLEŚA KṢAYAM KARE SVĀHĀ³

This is the dhāraṇī of remembering Amitābha, which you can also recite as many times as possible.

To conclude:

སྐུ་མ་འོད་དུ་བྱུ་ནས་རང་གི་སྦྱི་བོར་ཐིམ་པས་སྐུ་མའི་སྦྱི་གསུང་ཐུགས་དང་།

la ma ö du zhu né rang gi chi wor tim pé la mé ku sung tuk dang

The guru melts into light and the light dissolves into me through the top of my head.

རང་གི་ལུས་ངག་ཡིད་གསུམ་དབྱེར་མེད་དུ་གྱུར།

rang gi lü ngak yi sum yer mé du gyur

His enlightened body, speech, and mind become indivisible from my body, speech, and
mind.

Meditate on this and rest in that state as long as you are able.

*You can chant the remaining section of Samantabhadra's Aspiration to Good Actions, starting
with:*

འདས་པའི་སངས་རྒྱལ་རྣམས་དང་ཕྱོགས་བཅུ་ཡི།

dé pé sang gyé nam dang chok chu yi

Let offerings be made to the buddhas of the ten directions . . . [320]

Or just these few lines from the same prayer:

རྒྱལ་བའི་དཀྱིལ་འཁོར་བཟང་ཞིང་དགའ་བ་དེར།

gyal wé kyil khor zang zhing ga wa der

Being born there in a beautiful lotus flower,

པདྨོ་དམ་པ་ཤིན་ཏུ་མཛེས་ལས་སྦྱེས།

padmo dam pa shin tu dzé lé kyé

In that excellent and joyous buddha realm,⁴

སྣང་བ་མཐའ་ཡས་རྒྱལ་བས་མངོན་སྲུང་དུ།

nang wa ta yé gyal wé ngön sum du

May Buddha Amitābha himself

ལུང་བསྟན་པ་ཡང་བདག་གིས་དེར་ཐོབ་ཤོག།

lung ten pa yang dak gi der tob shok

Grant me the prophecy foretelling my enlightenment!

དེར་ནི་བདག་གཞན་ལུང་བསྟན་རབ་ཐོབ་ནས།

der ni dak zhen lung ten rab top né

Having received with others⁵ the prophecy there,

སྤྱུལ་པ་མང་པོ་བྱེ་བ་ཕྱག་བརྒྱ་ཡིས།

trül pa mang po je wa trak gya yi

With billions of emanations

སྤོ་ཡི་ཐོབ་ཀྱི་ཕྱོགས་བཅུ་རྣམས་སུ་ཡང་།

lo yi tob kyi chok chu nam su yang

Sent out through the power of our minds,

སེམས་ཅན་རྣམས་ལ་ཕན་པ་མང་བགྱིད་ཤོག།

sem chen nam la pen pa mang gyi shok

May we bring enormous benefit to sentient beings in all the ten directions!

སངས་རྒྱལ་སྐྱ་གསུམ་བརྟེན་པའི་བྱིན་རླབས་དང་།

sang gyé ku sum nyé pé jin lab dang

By the blessings of the buddhas who have attained the three kāyas,

ཚེས་ཉིད་མི་འགྱུར་བདེན་པའི་བྱིན་རླབས་དང་།

chö nyi mi gyur den pé jin lab dang

The blessing of the unchanging truth of reality,

དགེ་འདུན་མི་བྱེད་འདུན་པའི་བྱིན་རླབས་ཀྱིས།

gé dün mi ché dün pé jin lab kyi

And the blessing of the unwavering aspirations of the saṅgha,

ཇི་ཏླར་བསྐྱོས་བཞིན་སྟོན་ལམ་འགྲུབ་པར་ཤོག།

ji tar ngö zhin mön lam drub par shok

May all our aspirations and dedication prayers be fulfilled!

Say this and other prayers to dedicate the merit.

This guru yoga was compiled by the monk Togme for the yogi free of worldly involvement called Paljor Zangpo, at the Ngulchu Chödzung. Khyentse Wangpo rewrote it into an arrangement that is easy to read for daily recitation. Virtue.

NOTES

1. This refers to the famous Kadampa master Togme Zangpo (thogs med bzang po, 1295–1369) of Ngulchu Chödzung (dngul chu'i chos rdzong). While the current practice does not appear in his collected works, they include another text authored on the request of Paljor Zangpo (dpal 'byor bzang po, fourteenth century). See Chien, “The Life and Collected Works of Tibetan Lojong Master Tokmé Zangpo,” 222; https://treasuryoflives.org/biographies/view/Gyelse-Togme-Zangpo/TBRC_p1830.
2. See Avertin et al., *Meaningful to Behold*, 244–60; <https://www.lotsawahouse.org/words-of-the-buddha/samantabhadra-aspiration-good-actions>.
3. The version included here is a combination of the original long dhāraṇī (with a few modifications) and the abbreviated form, used especially in the Chinese Mahāyāna tradition. For reference, the long version is as follows: NAMO RATNA TRAYAYA | NAMAḤ ARYAMITĀBHĀYA TATHĀGATĀRHATE SAMYAK SAṂBUDHAYA | TADYATHĀ | OM AMṚTA | AMṚTOD BHAVE | AMṚTA SAMBHAVE | AMṚTA GARBHE | AMṚTA SIDDHE | AMṚTA TE'JE | AMṚTA VIKRĀNTE | AMṚTA VIKRĀNTA GĀMINE | AMṚTA GAGANA KĪRTI KARE | AMṚTA DUMDUBHI SVARE | SARVATHA SĀDHANE | SARVA KARMA KLEŚA KṢAYAM KARE SVĀHĀ!
4. This refers to the pure land of Sukhāvatī.
5. Whereas the 2014 Dzongsar edition and the 1919 edition of the Kabum both read “with others” (*bdag gzhan*), the commonly used version of *Samantabhadra's Aspiration to Good Actions* only features the person who woke up in the lotus (*bdag gis*). Note that here the plural is also used in the following verses.

BIBLIOGRAPHY

- Avertin, Gyurme, Ngagyur Nyingma Institute, and Padma Mani Translation Committee (PMTTC), eds. *Meaningful to Behold. The Official Bilingual Prayer Book of the Nyingma Monlam Chenmo Great Prayer Ceremony for World Peace, Bodh Gaya*. Bylakuppe: Nyingma Monlam Chenmo International Foundation, 2016. <https://nyingma-monlam.org/wordpress/wp-content/uploads/2016/10/Final-Monlam-Prayer-Book-2016s.pdf>.
- Chien, I-Ling. “The Life and Collected Works of Tibetan Lojong Master Tokmé Zangpo (1295-1369).” PhD diss., University of Virginia, 2015.

GLOSSARY

Amitābha

འོད་དཔག་མེད། • *'od dpag med*

Amitābha Buddha resides in the western pure land of Sukhāvātī. He is especially connected to powa practices at death, and in connection with Amitāyus with long-life practices.

guru yoga

བླ་མའི་རྣལ་འབྱོར། • *bla ma'i rnal 'byor*

Guru yoga is a practice through which the practitioner merges with their master and unites with the master's wisdom.

Ngulchu Chödzung

དངུལ་ཚུའི་ཚོས་རྫོང་། • *ngul chu'i chos rdzong*

This Kadam (now Geluk) hermitage is located in western Tsang.

Paljor Zangpo

དཔལ་འབྱོར་བཟང་པོ། • *dpal 'byor bzang po*

The yogi Paljor Zangpo (fourteenth century) requested the concise Amitābha guru yoga practice from the famous Kadampa master Togme Zangpo.

Samantabhadra's Aspiration to Good Actions

བཟང་སྤྱད་སྒྲིན་ལམ། • *bzang spyod smon lam* • *āryabhadracaryāpraṇidhānarāja*

Samantabhadra's Aspiration to Good Actions comprises the last chapter of the *Gaṇḍavyūhasūtra* (*mdo sdong po bkod pa*), which is the forty-fifth and final chapter of the *Avataṃsakasūtra* (*mdo phal po che*).

Togme Zangpo

ཐོགས་མེད་བཟང་པོ། • *thogs med bzang po*

Togme Zangpo (thogs med bzang po, 1295–1369) was a famous Kadampa master and abbot of Bodong E Monastery.