

༄༅། །ཨོ་རྒྱན་རིན་པོ་ཆའི་གསོལ་འདེབས་སྒྱུ་འཛིན་བསྐྱེད་མདོར་
བསྟུས་ལམ་བཟང་སྤྲོད་པོ།

**Essence of the Profound Path:
A Condensed General Visualization for
Prayers to Guru Rinpoche**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

o rgyan rin po che'i gsol 'debs spyi'i rten bskyed mdor bsdus lam zab snying po

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TRANSLATOR'S INTRODUCTION

Upon the request of Chokgyur Lingpa, Jamyang Khyentse Wangpo composed this pithy practice to accompany supplications to Guru Padmasambhava, such as *The Supplication in Seven Chapters* and *The Prayer That Spontaneously Fulfills Wishes*. This condensed practice to accomplish the realization of Guru Rinpoche includes taking refuge and arousing bodhicitta, a seven-branch offering, the generation and dissolution of the visualization, and dedication of merit.

ལམ་བཟང་སྤྲོད་པོ།

The Essence of the Profound Path

Namo guru!

Here follows a general visualization for prayers to Orgyen Rinpoche.

Taking Refuge

[Repeat three times.]

ན་མོ།

namo

Namo! གླིང་།

ལྷ་མ་བདེ་གཤེགས་འདུས་པའི་སྐྱེ།

la ma dé shek dü pé ku

Lama, in your perfect form, you embody all the sugatas; གླིང་།

དཀོན་མཆོག་གསུམ་གྱི་རང་བཞིན་ལ།

kön chok sum gyi rang zhin la

Your very nature is that of the Three Jewels—Buddha, Dharma, and Saṅgha. གླིང་།

བདག་དང་འགྲོ་བླ་མཐའ་ཅན་རྣམས་ལ།

dak dang dro druk sem chen nam

Until enlightenment is fully realized, གླིང་།

གྲང་ཚུབ་བར་དུ་སྐྱབས་སུ་མཆི།

jang chub bar du kyab su chi

We and all beings of the six realms take refuge in you. མ

Arousing the Awakened Mind of Bodhicitta

[Repeat three times.]

སེམས་བསྐྱེད་འགྲོ་བ་ཀུན་དོན་དུ།

sem kyé dro wa kün dön du

We arouse bodhicitta, the heart of the awakened mind, and for the sake of all living beings, མ

ལྷ་མ་སངས་རྒྱས་བསྐྱབས་ནས་ནི།

la ma sang gyé drub né ni

When we have accomplished the enlightened state of the master, མ

གང་ལ་གང་འདུལ་ཕྱིན་ལས་ཀྱིས།

gang la gang dü! trin lé kyi

We vow to liberate them all through the enlightened actions མ

འགྲོ་བ་བསྐྱེད་པར་དམ་བཅའོ།

dro wa dral war dam cha'o

Of teaching each and every one according to their needs. མ

The Seven-Branch Offering

ལྷ་མ་ཡི་དམ་མཁའ་འགྲོ་གཤེགས།

la ma yi dam khan dro shek

Approach now, gurus, devas, and ḍākinīs— མ

ཉི་ཟླ་པདྨ་འོ་གདན་ལ་བཞུགས།

nyi da pemé den la zhuk

Take your seats on these cushions of lotus, sun, and moon. མ

ལུས་ངག་ཡིད་གསུམ་གསུམ་ཕྱག་འཆོལ།

lū ngak yi sum gü chak tsal

We offer homage, while devotion fills our body, speech, and mind. མ

ཕྱི་ནང་གསང་བའི་མཆོད་པ་འབུལ།

chi nang sang wé chö pa bül

We make offerings—outer, inner, and secret. མ

ཉམས་ཆག་སྒྲིབ་སྒྲིབ་མཐོལ་ཞིང་བཤགས།

nyam chak dik drib töl zhing shak

We confess all impairments and breakages of vows, all our harmful actions and obscurations. མ [465]

གསང་སྒྲགས་བསྐྱབས་ལ་རྒྱུ་ཡི་རང་།

sang ngak drub la jé yi rang

We rejoice that the Secret Mantrayāna is being accomplished in practice. མ

སྒྲིན་གྲོལ་གསང་སྒྲགས་ཚུལ་འཁོར་བསྐྱོར།

min dröl sang ngak chö khor kor

We request you to turn the wheel of the secret mantra teachings, which ripen and liberate. མ

བྱ་ངན་མི་འདའ་བཞུགས་སུ་གསོལ།

nya ngen mi da zhuk su söl

Remain with us without passing into nirvāṇa, we pray. མ

སྙིང་པོ་སེམས་ཅན་དོན་དུ་བསྐྱེད།

nying po sem chen dön du ngo

We dedicate all merit so that sentient beings attain the essence of enlightenment. མ

ཡང་དག་དོ་རྗེའི་དོན་རྟོགས་ཤོག།

yang dak dor jé dön tok shok

May we all realize our true vajra nature! མ

The Main Visualization

མདུན་གྱི་ནམ་མཁར་འོད་ལྗེའི་གློང་།

dün gyi nam khar ö ngé long

Before us in the sky, in a shimmering sphere of light—white, blue, yellow, red, and green— མ

སང་ཁྱི་པེ་ཡི་དེ་ཏེང་།

seng tri pema nyi dé teng

Floats a throne held aloft by lions, with cushions of lotus, sun, and moon. §

སྐུ་གསུམ་རྒྱལ་བ་དུས་པའི་དཔོན་།

ku sum gyal wa dü pé ngö

There you preside, the actual presence of all the buddhas of the three kāyas, §

རྩ་བའི་བླ་མ་པདྨ་འབྱུང་།

tsa wé la ma pema jung

Root master, in the form of the Lotus-Born Guru. §

དཀར་དམར་མདངས་ལྗན་ཞི་ཁྲོའི་ཉམས་།

kar mar dang den zhi trö nyam

Your complexion is white, tinged with red, your expression slightly wrathful, §

པད་ལྷ་གསང་པོ་དེ་ཆོས་གོས་དང་།

pé zhwa sang pö chö gö dang

Wearing the lotus hat, gown, and Dharma robes, §

ཟ་འོག་བེར་སྐྱ་ག་བརྩིད་པར་གསོལ་།

za ok ber muk ji par söl

With a magnificent, dark red cape of shining brocade. §

བྱ་ག་གཡས་རྩི་རྩི་ཅེ་ལུ་དང་།

chak yé dor jé tsé nga dang

Your right hand holds a five-pointed vajra, §

གཡོན་པས་བྱ་རྩྭ་ཆོ་བུམ་བསྐྱམས་།

yön pé bhendha tsé bum nam

Your left a skull cup containing the vase of long life. §

སྤྱ་མོ་གཡོན་ན་ཁ་འྲི་འཆང་།

dru mo yön na kha tam chang

With a khatvāṅga cradled in your left arm, §

རྩི་རྩི་ལྷོ་ལྷོ་དང་བཅས་ཏེ།

dor jé kyil trung dang ché té

You are seated in the vajra posture. §

སྐུ་གསུང་བླགས་ཀྱི་དཀྱིལ་འཁོར་ལས།

ku sung tuk kyi kyil khor lé

From the maṇḍalas of your wisdom body, speech, and mind § [466]

ཙ་གསུམ་ཚེས་སྤྱད་རབ་འབྱམས་ཀྱན།

tsa sum chö sung rab jam kün

Appear infinite gurus, devas, ḍākinīs, and dharmapālas; §

འཕྲོ་འདྲེ་གཟི་བྱིན་ལམ་མེ་བ།

tro dü zi jin lam mé wa

All send out and gather back brilliant, dazzling light, §

སངས་སུམ་བཞིན་དུ་བཞུགས་པར་གྱུར།

ngön sum zhin du zhuk par gyur

And all become actually present here. §

Visualizing this, recite whatever is appropriate with an intense longing and yearning, and an all-consuming devotion.¹ At the end, call out to Guru Rinpoche and invoke his wisdom mind by chanting the Vajra Guru mantra as much as possible.²

Empowerment and Dissolution

ལ་མེ་ནེ་གསུམ་གསུམ་འབྲུ་གསུམ་ལས།

la mé né sum dru sum lé

From the three syllables—OM ĀḤ HŪM—at the three centers of the master, §

འོད་ཟེར་རིམ་དང་གཅིག་ཆར་འཕྲོས།

ö zer rim dang chik char trö

Rays of light burst out, one after another, and then all together, §

བདག་གི་གསུམ་གསུམ་གསུམ་གསུམ་པ་ཡིས།

dak gi né sum tim pa yi

Streaming into our three centers, where they dissolve, §

དབང་བཞི་ཐོབ་ཅིང་སྒྲིབ་བཞི་དག།

wang zhi tob ching drib zhi dak

Granting us the four empowerments, purifying our four obscurations, §

ལམ་བཞི་སྒོམ་པའི་སྣོད་དུ་གྱུར།

lam zhi gom pé nō du gyur

And making us a suitable vessel to practice the four paths. §

མཐར་ཉི་རང་ཐིམ་དབྱེར་མེད་ངང་།

tar ni rang tim yer mé ngang

Finally, the master dissolves into us, merging inseparably, §

ལྷོ་འདས་ཆོས་སྐུའི་རང་ཞལ་བཞུགས།

lo dé chö kü rang zhal ta

And in that state, we gaze into our original face, the dharmakāya, beyond the ordinary mind. §

Dedication of Merit

དགེ་བ་འདི་ཡིས་སྦྱར་དུ་བདག་

gé wa di yi nyur du dak

Through the positivity and merit of this,

ཨོ་གྲོན་སྒྲུ་མ་འབྲུབ་གྱུར་ནས།

or gyen la ma drub gyur né

May I swiftly accomplish the realization of the master of Orgyen,

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།

dro wa chik kyang ma lü pa

And so may I bring each and every single living being

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག་

dé yi sa la gö par shok

To that perfect state as well!

*Seal the practice with prayers of dedication.*³

NOTES

1. The translation of this text published on Lotsawa House adds additional details: “Visualizing this, recite *The Prayer in Seven Chapters* and *The Prayer to Guru Rinpoche that Spontaneously Fulfills All Wishes*, *The Seven-Line Prayer*, and *The Prayer which Removes All Obstacles from the Path*, along with prayers taken from the earlier and later terma treasures, and prayers of any kind that carry the blessing of the vajra speech of the saints of the past.” See *ri dgon bkra shis chos gling gi phyag bzhes rgyun mkho'i chos spyod kyi rim pa phyogs gcig tu bkod pa rnam grol lam gyi shing rta* (Swayambhu, Kathmandu: Karma Leksheyling, 2012; BDRC MW3JT13341).
2. Another addition from the aforementioned *ri dgon bkra shis* clarifies: “If you cannot manage this much, then it will be all right simply to recite *The Prayer to the Three-Kāya Guru* and *The Prayer to Guru Rinpoche that Spontaneously Fulfills All Wishes*.
3. The translation published on Lotsawa House includes a colophon for this text from *ri dgon bkra shis*: “To fit the exact requirements in the request made by the great incarnate treasure revealer Chokgyur Dechen Lingpa, this was composed by the favorite servant of the Lake-Born Guru, Khyentse Wangpo Pema Ösal Do Ngak Lingpa. May all things be well!” Note that it also appears in the *yangter* section of the Kabab Dun as the rediscovered treasure *snga 'gyur rig 'dzin brgyud pa'i gsol 'debs spyi 'gro* (D198).

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GLOSSARY

bodhicitta

བྱང་ཆུབ་སེམས། • *byang chub sems* • bodhicitta

Literally, “mind of awakening.” The resolve to attain awakening and to accomplish its causes. In the Mahāyāna, this resolve is based on the wish to attain buddhahood to benefit all sentient beings.

Chokgyur Lingpa

མཚོག་གྱུར་གླིང་པ། • *mchog gyur gling pa*

Chokgyur Dechen Lingpa (1829–1870) was a great tertön and contemporary of Jamyang Khyentse Wangpo and Jamgön Kongtrul, who also received the Kabab Dun.

four empowerments

དབང་བཞི། • *dbang bzhi*

These are the vase empowerment (*bum dbang*), the secret empowerment (*gsang dbang*), the empowerment of discerning primordial awareness (*shes rab ye shes kyi dbang*), and the empowerment of word and meaning (*tshig don gyi dbang*).

four obscurations

སྒྲིབ་བཞི། • *sgrib bzhi*

Emotional obscurations (*nyon mongs kyi sgrib pa*), karmic obscurations (*las kyi sgrib pa*), conceptual obscurations (*shes bya'i sgrib pa*), and habitual obscurations (*bag chags kyi sgrib pa*).

four paths

ལམ་བཞི། • *lam bzhi* • caturmarga

The paths of accumulation (*tshogs lam*), connection (*sbyor lam*), insight (*mtshong lam*), and meditation (*sgom lam*).

lotus hat

པད་ལྷ། • *pad zhuwa*

The crown offered to Padmasambhava by the king of Zahor.

Lotus-Born Guru

ལྷ་མ་པད་མ་ཡུང་། • *bla ma pad+ma 'byung* • guru padmākara

Padmasambhava (eighth century) was undisputedly one of the most important figures of Buddhism in Tibet, overcoming obstacles both mundane and supernatural with his powers of realization (*siddhis*).

master of Orgyen

ཨོ་རྒྱལ་བཤམ། • *o rgyan bla ma*

Literally, “guru of Oḍḍiyāna.” Epithet for Guru Rinpoche, referring to his origin in the kingdom of the Swat Valley.

sugata

བདེ་གཤེགས། • *bde gshags* • sugata

An epithet of the Buddha, literally meaning “gone to bliss.”

The Prayer to Guru Rinpoche that Spontaneously Fulfills All Wishes

བསམ་པ་ལྷུན་གྲུབ་མ། • *bsam pa lhun grub ma*

This prayer, which mentions thirteen forms of Guru Rinpoche, forms the seventh chapter of *The Supplication in Seven Chapters* (*gsol 'debs le'u bdun*).

The Supplication in Seven Chapters

གསོལ་འདེབས་ལེན་བདུན་མ། • *gsol 'debs le'u bdun ma*

A famous prayer to Padmasambhava in seven chapters revealed by Zangpo Dragpa (bzang po grags pa, early fourteenth c.–late fourteenth c.). It was originally given to Mutri Tsenpo, the king of Gungtang and the son of Trisong Deutsen, by Guru Rinpoche when he was leaving for the land of the rākṣasas.

three centers

གནས་གསུམ། • *gnas gsum*

Head (symbolizing the body), throat (symbolizing the speech), and heart (symbolizing the mind).

Vajra Guru mantra

བརྩ་གུ་རུ། • *badzra gu ru*

OM ĀḤ HŪM VAJRA GURU PADMA SIDDHI HŪM. As explained by Dilgo Khyentse Rinpoche, “It is said that the twelve syllables of the Vajra Guru Mantra carry the entire blessing of the twelve types of teachings taught by Buddha, which are the essence of his eighty-four thousand Dharmas. Therefore, to recite the Vajra Guru Mantra once is the equivalent to the blessing of reciting or practicing the whole teaching of the Buddha.”

vase of long life

ཚེ་བུམ། • *tshe bum*

Containing the nectar of immortality, this vase is held by various buddhas and used in longevity practices.