HEREIN IS THE VERY CONCISE LAMA CHÖPA SADHANA OF THE GREAT LORD DRIKUNGPA [LORD JIGTEN SUMGÖN]
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LAMA CHÖPA SADHANA
OF THE GREAT
LORD DRIKUNGPA
[LORD JIGTEN SUMGÖN]
NAMO GURU! This very concise rendering of Offering to the Guru—the Lama Chöpa—is a regular practice that can be performed by anyone. Arrange the [seven] daily offerings, [including] the two water [offerings], before the Lama Chöpa accumulation field, sit in a comfortable seat, and recite the following:

CHOG SUM KÜN DÜ LA MA HLAR /
JANG CHUB BAR DU DAG KYAB CHI /
NYAM THAG KHA KHYAB DRO DRÖL CHIR /
LA MA SANG GYE DRUB TSÖN JA

To the guru deity, embodiment of the Three Jewels, I go for refuge until enlightenment [is reached]. In order to liberate pitiful wayfaring beings pervading space, I will strive to accomplish the guru buddha. [Recite] refuge and bodhichitta three times.

Blessing the Offerings:
The offering substances of gods and humans, those actually arranged and those mentally gathered, outer, inner, secret, and unsurpassed, may they pervade all reaches of space.

Thus [recite this] offering cloud dharani three times.

Generation of the Accumulation Field:
RANG NYI KE CHIG YI DAM HLAR SAL WE'I /
DÜN KHAR RIN CHEN THRI CHOG YI ONG TSER /
PE DA NYI TENG TSA WE'I LA MA DANG /
YER ME GYAL CHOG JIG TEN SUM GYI GÖN /
KU DOG KAR MAR TSEN PE'I ZI JI BAR

In an instant I appear as the yidam deity. In the space in front, on a supreme and splendid jeweled throne, is a [seat of] lotus, moon, and sun, upon which [sits] the supreme Lord Jigten Sumgön, inseparable from the root guru, white tinged with red, and shining with the radiance of the major and minor marks,

LI THRI DANG THROG CHÖ GÖ SHA GAG DANG/
NGE DÖN DRUB PE'I KA TAG CHÖ PEN MAR

[Wearing] saffron-colored Dharma robes, a monk's vest, and a red meditation hat, the sign of having accomplished the ultimate truth.

KHA DOG NGA DEN WANG ZHÜ GUR KHYIM Ü /
DÜ DÜL TING DZIN CHAG CHE DOR KYIL ZHUG
Within a five-colored rainbow sphere, he abides in vajra posture, absorbed in the māra-subduing concentration and mudrā.

He is surrounded by the golden garland of the ultimate lineage, who are one with the gurus of view, conduct, and meditation.

In the front and back, and to the right and left, on lion thrones and [seats of] lotus and moon, the assembly of yidam deities, the Three Jewels, and the dharma guardians gather like clouds. Light radiating from the syllables at their three places invites the wisdom [beings] in those identical [forms].

Invitation:

Within a five-colored rainbow sphere, he abides in vajra posture, absorbed in the māra-subduing concentration and mudrā.

He is surrounded by the golden garland of the ultimate lineage, who are one with the gurus of view, conduct, and meditation.

In the front and back, and to the right and left, on lion thrones and [seats of] lotus and moon, the assembly of yidam deities, the Three Jewels, and the dharma guardians gather like clouds. Light radiating from the syllables at their three places invites the wisdom [beings] in those identical [forms].
TOB CHÜ TSAL NGA GYAL WANG KYOB PA JE / CHOG SUM TSA SUM GYA TSÖ KHOR DANG CHE
Victorious Lord Kyobpa, endowed with the ability of the ten strengths, together with your retinue—the ocean of the Three Jewels and Three Roots—

NGÖN MÖN DAM CHA THU YI KE CHIG LA / DRO LA JE TSER NE DIR SHEG SU SÖL
By virtue of your previous pledges, quickly come here to this place with compassion and love for wayfaring beings!

DONG NGÉ'I THRI DANG TSO KYE KÜN PHEN TENG / THUG SANG GYE PE'I GAR GYI TEN PAR ZHUG
Please be seated firmly with delightful countenance on a lion throne, lotus, and moon.

SAM YE YÖN TEN PHUNG PÖ DAG NYI LA / ZHING DÜL DRANG NYAM LÜ KYI CHAG GYI'O
With bodies as numerous as atoms I prostrate to the embodiment of inconceivable qualities.
VAJRA SA MĀ JAH / PADMA KA MA LĀ YE TAM / A TI PŪ HO / PRA TĪCCA HOH:

Offerings:

ZHING KHAM GYA TSÖ CHÖ YŌN ZHAB SIL DANG / CHU KYE DUG PE'I TRIN DANG MAR ME'I THRENG / DRI CHOG ZHAL ZE NYEN YANG RŌL MO CHE / NAM KHA'I KHAM KÜN KANG TE DAG GI BŪL

I offer you oceans of pure lands [with offerings] filling the expanse of space: water for drinking and washing feet, lotuses, clouds of incense, arrays of lamps, sweet fragrances, food, melodious songs, and music.

OM GU RU BUDHA RATNA SA PA RI WĀ RA ARGHĀM PĀDYĀM PUŚPAM DHŪPĀM ĀLOKĀM GANDE NAIWĪDYĀM SHAPTA PRA TĪCCA SVA HĀ

The Five Sense Pleasures, the Seven Precious [Royal] Attributes, the Eight Auspicious Symbols, and the Eight Auspicious Substances:
Mentally gathering the five types of desirable objects pleasing to the senses, the seven precious royal attributes, the eight auspicious symbols and substances, and so forth, I offer them to the Victorious Ones.

Mandala [Offering]

TONG SUM CHOG CHÜ NOR DZIN MANDAL LA /
Rİ RAB LİNG DANG LİNG THREň TSOM BUR TRAM /
NA TSOG DÖ YÖN DU ME NYER DZE PA /
BÜL GYİ ZHE LA NGÖ DRUB DÜ DIR TSÖL

I offer a mandala of the billion-fold universe in the ten directions, strewn with heaps of Mount Meru, and the continents and sub-continents, and adorned with myriad
desirable attributes. Please accept it and grant accomplishment here and now.

The Seven Branch [Prayer]:

DÜ SUM DE SHEG KÜN DÜ LA MA LA /
GO SUM RAB GÜ DANG WE CHAG TSAL ZHING /
CHI NANG SANG SUM CHÖ TRIN GYA TSÖ CHÖ

With utmost devotion and faith, I pay homage with my three doors to the guru who embodies all sugatas of the three times. I present you with oceans of offering clouds, outer, inner, and secret.

DUG SUM GYI KYE DIG HLUNG SO SOR SHAG /
SANG SUM DZE PE'I PHÜL LA JE YI RANG

I confess each and every wrongdoing and failing created by the three poisons. I rejoice in the activities of the three secrets.

THEG SUM CHÖ KYI KHYOR LO KOR WA DANG /
DOR JE SUM GYI NGO BOR TSO ZHE SÖL
Please turn the Dharma wheel of the three vehicles and continue to remain in the nature of the three vajras.

KHOR SUM NAM DAG GE TSOG GYA TSO KÜN / KU SUM GO PHANG LA ME THOB CHIR NGO
I dedicate all the oceans of gathered virtue, the complete purity of the three spheres, in order to attain the unsurpassed state of the three kāyas.

Praise:

CHAG Ö KYAB KYI CHOG GYUR LA MA JE / RAB JAM CHOG DŪ GYAL WA CHI YI ZUG / YÖN TEN GYA TSŌ RANG ZHIN NGE NYE NE / YANG KYI YEN LAG BUM GYI TŌ CHAG TSAL
Precious guru who is the supreme refuge worthy of homage, embodiment of the Victorious Ones of infinite directions and times, the very nature of the ocean of attributes, I faithfully pay homage and praise you with a hundred thousand melodious sounds.

Thus praise.
The Name Mantra:

OM ĀH NA MO GU RU VAJRA DHRIK TRAI LO KYA NĀ THA RATNA SHRĪ MŪ LA GU RU MA HĀ MU DRA SIDDHI PHA LA HŪṂ

Recite as many times as you can.

Concluding Prayers and Taking the Four Empowerments:

CHOG CHU DŪ SUM GYAL WA THAM CHE KYI /
KU SUNG THUG KYI NGO WOR JIN LAB PE’I /
SA SUM DRO WA’I KYAB GŌN RATNA SHRĪ /
YAB SE GYÜ PAR CHE LA SŌL WA DEB

To Ratnashrī the father with his lineage of sons, the refuge and protector of beings wandering in the three planes of existence, whose essence of body, speech, and mind is blessed by all the Victorious Ones of the ten directions and three times, I pray.

=F=
GYU LÜ TRÜL KUR TOG PAR JIN GYI LOB / 
SOG TSÖL LONG KUR TOG PAR JIN GYI LOB / 
SEM NYI CHÖ KUR TOG PAR JIN GYI LOB / 
TSE CHIG SANG GYE THOB PAR JIN GYI LOB
Grant me your blessings that I may realize the illusory body to be nirmāṇakāya. Grant me your blessings that I may realize the life-force energies to be sambhogakāya. Grant me your blessings that I may realize mind-itself to be dharmakāya. Grant me your blessings that I may attain buddhahood in a single life.

ZHE SÖL TAB PE KHIR TSOG LA MAR THIM
As I thus supplicate, the retinue dissolves into the guru.

LA MA'I TRAL DRIN THUG KA TE WA NE / 
KAR MAR THING SER Ö THRÖ DAG NYI KYI
From the guru's forehead, throat, heart, and navel, radiates white, red, blue, and yellow light,

NE ZHIR THIM PE DRIB ZHI RIM DAG CHING / 
WANG ZHI LEG THOB KU ZHI'I SA BÖN TRÜN
which dissolves into my four places, thus gradually purifying the four obscurations. The four empowerments are obtained and the seeds of the four kāyas are sown.

Finally, the guru also transforms into a mass of light and dissolves into me. The guru’s three secrets and my three doors merge into great equality.

Dedication:

I dedicate all the virtue of thus practicing well the glorious guru and of offering, praising, and supplicating, so that all beings
dwelling in the three realms of saṃsāra may attain [the state of] guru of the whole of saṃsāra and nirvāṇa.

Auspicious Wishes:

DO NGAG THEG PE’I SHING TA NAM SUM ZHE /
DRIN CHEN LA MA GYÜ PE’I TSOG NAM KYI /
SANG SUM YÖN TEN THU YI KYE GU KÜN /
CHAG CHEN CHOG NGÖ DRUB PE’I TRA SHI SHOG

By the qualities of the three secrets of the three chariots of the sūtra and mantra vehicles, and [by the qualities of] the kind guru and lineage [masters,] may there be the auspiciousness that all beings accomplish mahāmudrā, the supreme [attainment.]

In addition recite concluding dedication prayers. This [was written] by Dri[kung] Ben[de] Dharmamati.
The Feast Offering - [Tsog] of Lama Chöpa:

If you would like to perform the feast offering, [called] "the Shower of Blessings," as a supplement of the Lama Chöpa ritual, arrange all the offering substances and cleanse [them] with:

OM VAJRA AMRI TA [KUNŢA LI HA NA HA NA HŪM PHAT]

Purify [them] with: [OM] SVA BHĀ WA [SHUDDHA SARVA DHARMA SVA BHA WA SHUDDHO HAM]

TONG PE'I NGANG LE YAM LE LUNG /
RAM LE ME YI KYIL KHOR TENG /
KAM LE THÖ PE'I GYE PU SUM

From within the state of emptiness [arises] YAM from [which arises] a wind [maṇḍala]; from RAM [arises] a fire maṇḍala. Above [this,] from KAM [appears] a hearth [on a tripod of] three human skulls.
A LE THÖ PA CHI KAR LA /
NANG MAR Ü DANG CHOG ZHI RU
From A [arises] a skull cup, white outside and red inside.

MUM BI RA SHU MA NAM LE /
LE PA DRI CHEN RAKTA DANG /
JANG SEM DRI CHU DRU NGE TSEN
In the center and four directions from MUM, BI, RA, SHU, and MA [arise] brains, feces, blood, semen, and urine marked with the five syllables.

Ü TSAM NA DA GO HA KU /
MI TA BA LANG LANG CHEN KHYI /
SHA NAM MAM LAM BAM PAM TAM
In the center and the intermediate directions, NA, DA, GO, HA, and KU [transform into] human flesh, horse flesh, cow flesh, elephant flesh, and dog flesh, marked with MÄM, LÄM, BÄM, PÄM, and TÄM.
[The skull cup] is covered by a moon disk on which the Sanskrit vowels and consonants stand in a ring, with OM A HŪM stacked one above the other in the center.

From my nostrils emerges wind resounding HŪM HŪM, stirring and kindling the fire; the skull cup grows hot and the substances are boiled.

MA DAG KYŌN JANG YIG SUM DANG /
YANG SAL LE THRÖ GYAL KÜN CHÖ /
JIN LAB Ö ZER NAM PAR DÜ
[All] impurities and flaws are cleansed. [Light] radiates from the three syllables and the vowels and consonants, makes offerings to all the Victorious Ones, and gathers [their] blessings in the form of light.

YIG DRUR THIM ZHING DE MA THAG /
YIG DRU DA WA Ö DU ZHU /
DÜ TSIR DRE PE GYA TSOR GYUR

[This light then] dissolves into the syllables; at once the syllables and moon melt into light and merge with the nectar, which then transforms into a [vast ambrosial] ocean.

OM Ā HŪM [Recite] three [times].

Presenting the Primary Feast Offering:

HUNG /
OG MIN CHÖ YING DAG PA RAB JAM ZHING /
DRI GUNG PAL GYI NE CHOG DAM PA NE /
KHYAB DAG DOR JE CHANG WANG GYÜ PAR CHE
HŪM. From the all-encompassing purity of the Akanīṣṭha
dharmadhātu and the sacred dwelling place of the glorious
Lord Drikungpa, the presiding master powerful Vajradhara and
the lineage [masters,]

ὸ་བཞི་སོགས་གླིང་མཛེས་པོ་ེ་ཞུ་མོ་
འོན་ཝར་བཞི་སོགས་གླིང་མཛེས་པོ་

GYAL WE'I WANG PO NYAM ME RIN CHEN PAL /
DRIN CHEN TSA GYÜ LA ME'I TSOG NAM DANG
the supreme victor peerless Ratnaśrī, and the assembly of the
very kind root and lineage gurus [are invited];

ཐེ་བཞི་སོགས་གླིང་མཛེས་པོ་ེ་ཞུ་མོ་

ཞེས་དབུས་གླིང་མཛེས་པོ་ེ་ཞུ་མོ་

LHŪN DRUB DE CHEN DÖ ME'I KHA LONG NE /
THEG GU GYÜ ZHI YI DAM HLA YI TSOG
from the spontaneously present primordial great bliss sky
expanse, the assembly of yidam deities of the nine yānas and
four classes of tantra [are invited];

ཐེ་བཞི་སོགས་གླིང་མཛེས་པོ་ེ་ཞུ་མོ་

ཞེས་དབུས་གླིང་མཛེས་པོ་ེ་ཞུ་མོ་

CHI NANG NE YŪL DAG PE'I PHO DRANG NE /
PA WO KHAN DRO MA SING SHUG DROR CHE
From the palace of the pure outer and inner sacred places, the
vīras, dākiniṣ, the mothers, sisters, and travelers of strength
[are invited];

18
RANG NANG YE SHE JIG SU RUNG WE'I NE /
KA SUNG CHÖ SUNG DAM CHEN GYA TSÖ TSOG /
NAL JOR DAG GI TSOG KHANG ZHAL YE SU

[From] the terrifying dwelling place of wisdom's self-display,
the ocean-[like] assembly of oath-bound dharma protectors
and guardians [is invited] to this immeasurable palace of feast
[offering] from us yogis.

MÖ GÜ DUNG WE'I SHUG KYI SÖL DEB NA /
NGÖN GYI THUG DAM TSE WE NYER GONG TE /
DIR SHEG GYE ZHUG GÜ PE CHAG TSAL ZHING

When I pray to you with intense devotion and yearning,
consider your previous heart pledge made with love and come
here and be seated with delight; I humbly bow [to you]!
DÖ YÖN DAM DZE LA NA ME PA YI / NYI DZIN DRI MA PANG WE'I DOR JE CHOG / NAM DAG TSOG KYI CHÖ PE'I NGÖ PO DI / PAL GYI GYE KONG DAM PAR BÜL LAG NA / A LA LA HO GYE PAR RÖL DZÖ LA / ZHE SHIG RÖL CHIG NYE SHING TSIM PAR DZÖ

The unsurpassed samaya substance of sensory enjoyments is the supreme vajra-mind that has relinquished the stains of dualistic grasping. As I am presenting this feast offering of utter purity, this glorious appeasement to the sublime ones, A LA LA HO, please enjoy it with delight, accept it, enjoy it, be pleased and satisfied.

DRO KÜN SANG GYE THOB PAR DÖ PA YI / GA NA CHAKRE'I GA TÖN BÜL LAG NA / DAG DANG KHA NYAM SEM CHEN MA LÜ PA / TSOG NYI RAB DZOG DRIB NYI NYUR DAG CHING / THAR LAM KU ZHI THOB PAR DZE DU SÖL
As I offer this gnāchakra feast to you with my heart set on the awakening of all beings, please help without exception me and all sentient beings as limitless as space to perfect the two accumulations, to swiftly purify the two veils, and to attain freedom—the state of the four kāyas.

DE DAG DZOG JANG MA THOB DE SI DU /
NGEN DRO KHOR WE'I NE NGEN LEN PANG TE /
DAL JOR RIN CHEN CHOG THOB DAM CHÖ CHÖ

Until we have attained complete enlightenment, may we desist from taking birth in lower realms, the evil states of samsāra, attain a supreme and precious [human body endowed] with freedom and fortune, and practice the true dharma.

NE DÖN NYE WAR TSE WA KÜN ZHI ZHING /
NAL JOR TSE PAL JOR WA GYE PA DANG /
MÖ PA NAM ZHI WANG DU DÜ NE KYANG /
TEN NÖ DRA GEG-DRÖL WE'I TRIN LE DZÖ

Manifest activities to fully pacify all illness, evil spirits, and harm. Manifest activities to increase the life, splendor, and riches [of us] yogis. Manifest activities to magnetize with the
four levels of intentional [conduct.] Manifest activities to liberate enemies and obstructers who harm the teachings.

OM GU RU DE WA DĀKI NĪ GA ṇA CAKRA PŪ JA KHA KHA KHĀ HI KHA HI Partake of the feast.

E MA HO /
THAB SHE TONG NYI DÖ NE DAG /
ZUNG JUG DE CHEN NAM DAG CHE /
KYE DZOG DRE BU YEN LAG DŪN /
NAM DAG RANG SEM A LA LA

EM AHO! Method and wisdom are emptiness pure from the beginning; their union is pure pristine great bliss. The fruition of creation and completion are the seven limbs, [complete within] the utter purity of my own mind, AH LA LA!
Wondrous, unhindered, like the moon [reflected] in water, I see my own nature and thus realize the truth. By unifying with the fruition wisdom I am released within the state beyond hope and fear.

[Offering] the Remainders:

Bless [the remainders] with ॐ A KĀ RO [MU KHAM SARVA DHARMA НАМ ATYA NUTPA NATVA TA ॐ Ā HŪṂ PHAT SVĀ HĀ]

Heroes, ḍākinīs, and protectors, all those [of you] who manifest in worldly form to help [us] practitioners, delightfully accept the vast enjoyment of the sugatas' remainders, the vast samaya substances containing five meats and five nectars.
GYE PAR ZHE LA NGOM SHING TSIM GYUR NE /
GYAL WE'I KA ZHIN DAM DEN KYONG WA DANG /
SANG GYE TEN PEL CHÖ JE SAM PE'I DÜN /
CHÖL WE'I LE KÜN THOG ME DRUB PAR DZÖ

Having been satisfied and appeased, according to the Buddha's word please propagate the Buddha's teachings, effortlessly accomplish the wishes of practitioners and all the activities entrusted [to you], and protect [us yogis] who keep samayas.

U CIŠTA BA LINGTA KHĀ HI  Thus offer [the remainders.]

This feast offering was composed by the Drikungpa Bande Dharmamani at the request of the teacher Acho Tsering Döndrub, a monk of our lineage.
Lama Chöpa Prayer

Dü Sum Chögyal Kun chig Dü pa/ Kunga ye She nga yi ngo wo nyi/
Tshe me Thug je'i thrin le Yong la khyab/
Tshung me la me'i zhab la söl wa deb

Embodiment of all the Conquerors of the three times and ten directions, the very essence of the five kāyas and five wisdoms, your boundless compassionate activities pervade everywhere.
Incomparable guru, at your feet I pray!

Pal den TSA WE’I LA MA Rin po che/
Dag gi nyi nga khar pemé'i den zhug ne/
Ka Drin Chen po go ne je zung te/
Ku Sung thug kyi ngö drub tsal du söl
Precious, glorious root guru, seated on a lotus at my heart, with
great kindness take me under your care and bestow the siddhis
of body, speech, and mind.

DE TAR NGÖ DRUB MA LÙ JUNG WE'I NE /
JE TSÜN LA MA CHÖ CHING SÖL TAB THÚ /
DENG NE TSAM TE KYE WA THAM CHE DU /
NYE ZHIN JE SU DZIN PAR DZE DU SÖL

By offering and praying to the venerable guru, who is the
source of all these siddhis without exception, may I be lovingly
taken under your care, from this day onwards and in all future
lives.

PHÜN TSHOG SÖ NAM PAL LE DRUB PE'I ZHING /
DE DEN DAG PE'I ZHING DANG Ö MI GYUR /
TSE CHIG GOM PE ZING JONG LEG DRUB CHING /
TSHE PHÖ MÖ LA ZHING DER KYE WAR SHOG

By meditating single-pointedly on the land arisen from perfect
merit and excellence, the pure land Bliss-Endowed, and the
Buddha of Changeless Light, may I cultivate the pure lands well, and may I be reborn there after passing from this life.

A garland of light radiating from the Victor's heart, from its tip manifests the second Buddha Lord Jigten Sumgön and, together with his sons, he descends. Having gathered the accumulations and purified obscurations, may my mind-stream ripen with ease.

Perfect guide Ratnashrī, single embodiment of the wisdom, love, and strength of all buddhas of the three times, all-sufficient
source of refuge, master and two sons, through supplicating you may I obtain the two accomplishments.

SANG SUM DAG PA YE SHE DÜ TSI'I CHÜ /
GO SUM DIG DRIB MI SHE KÜN THRÜ CHING /
CHE TSÖ TSOM SOG THA YE SHE JA LA /
LO DRÖ JAM PAL YANG DANG TSHUNG PAR SHOG

May the wisdom nectar of the three pure secrets wash away all evil deeds, obscurations, and unconsciousness of my three doors, and may my understanding of limitless fields of knowledge, such as explanation, debate, and composition, be equal to Mañjuśrī's.

DAL JOR YÖN TEN TSHANG WE'I RIN CHEN LÜ /
NAM DAG DRUB GYÜ TEN DANG JAL DÜ DIR /NYUR DU MI TAG GYÜ LA RAB SHAR NE /CHÖ GYE NANG WA JIG PAR JIN GYI LOB

Now I have obtained this precious body, possessing all the qualities of freedom and endowment, and I have met the
teachings of the flawless practice lineage. As the time is such, bless me so the realization of impermanence will quickly dawn within my mind, and thus the ideas of the eight mundane affairs will fall apart.

неже мек пал пире ки ня

щиб сен мене алазале кисен зе

нити нутрун пыш ампаже кынаже

вулан асамале асаман кисин джеш

NGE ME SOG LA GÖL WE'I CHI DAG DE /
LO BUR NAM YONG SAM PE'I ZHE TRAG NE /
DI CHI KÜN TU PHEN NGE DAM CHÖ LA /
TSÖN DRÜ DRAG PÖ BE PAR JIN GYI LOB

I am terrified, wondering when the Lord of Death will suddenly appear and strike my fragile life; thus bless me so I may strive with fervent effort in the practice of the holy Dharma, which will surely be of benefit in this and all future lives.

амур би даг дур жар селам би

виш ам ам гезд амлам кынаже шинаже

дакал жаку ладра линам жаке

мурдун амлам нити кисин джеш

KHEN LOB YI DAM CHEN NGAR KHE LANG PE'I /
DOM PA SUM GYI CHE TSHAM LA SOG PA /
KAR NAG GYUM DRE THRA ZHIB THAM CHE LA /
LANG DOR TSHÜL ZHIN SHE PAR JIN GYI LOB
Please bless me to understand perfectly those things I should do and those I should not, according to restrictions such as the three vows undertaken in the presence of the master, disciples, and yidams, and determining right and wrong in accord with the precise working of cause and effect.

Since beginningless time [sentient beings] have experienced only suffering. As I have aroused deep renunciation and sadness in this existence, bless me so I bring forth zealous effort in attaining liberation.
For countless lifetimes sentient beings have been tormented by
great evil, suffering, and pain for my sake. As I have recognized
them as my parents, bless me to give birth to compassion and
the supreme mind of enlightenment.

TRÖ DANG DRAL WA RANG ZHIN CHÖ KYI YING /
LEG PAR TOG PEI CHAG GYA CHEN PO DANG /
JIN SOG SÖ NAM GYA CHEN DÙ PEI TSOG /
ZUNG JUG NYAM SÛ LEN PAR JIN GYI LOB
Bless me so I may practice the union of deeply realized
mahāmudrā, the natural simplicity of the basic space of
phenomena, and the accumulation of extensive merit:
generosity, and so forth.

LE LUNG KÜN TOG SI PEI DRA WA NAM /
ZAB LAM KHOR LÖ TSÖN GYI RAB CHE NE /
TSE DI NYI LA KHYAB DAG DOR JE CHANG /
KU ZHI WANG CHUG THOB PAR JIN GYI LOB
Bless me to completely sever the web of existence, the karmic winds and mental fictions, with the wheel-like weapon of the profound path, so that I thereby attain the state of the presiding master Vajradhara, powerful lord of the four kāyas, in this very life.

Should I not attain supreme accomplishment in this life, may I be born among the foremost of disciples, in the presence of Lord Jigten Sumgön manifesting as Amitābha in the blissful land Lotus Display in the West.

DOR NA KYE DANG KYE WA THAM CHE DU / NYAM ME GŌN PO DRI GUNG RIN CHEN GYI / TEN PA CHOG DANG MI DRAL LA MA YI / JE ZUNG RANG ZHEN DŌN NYI HLUR LEN SHOG
In brief, in all my lifetimes may I never be separated from the excellent teachings of the unequalled Lord Drikungpa Ratnashri, may I be accepted by gurus, and may I strive with devotion to the purpose of others and myself.

CHOG SUM GYAL WEI THUG JE JIN LAB DANG / DAG CHAG MÖ GÜ DUNG WEI ME NGAG THÜ / CHÖ NYI GYU DRE LU ME DEN TOB DANG / JI TAR MÖN PA YI ZHIN DRUB GYUR CHIG

By the compassionate blessings of the Three Jewels and the Victorious Ones, through our yearning with intense devotion, and by the power of the nature of things—the infallible truth of cause and effect—may our wishes be fulfilled according to this aspiration.

At the request of Lodrö, the nephew of the learned and accomplished abbot of Nyindzong, this was written by the monk Pema. May this virtue increase. Mangalam.

At the request of The Garchen Institute Lamas this text was translated by Ina Bieler and edited by Kay Candler.

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