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LAMA CHÖPA SADHANA
OF THE GREAT
LORD DRIKUNGPA
[LORD JIGTEN SUMGÖN]
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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:

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:
To the natures, 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:
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.

[Wearing] saffron-colored Dharma robes, a monk's vest, and a red meditation hat, the sign of having accomplished the ultimate truth.
Victorious Lord Kyobpa, endowed with the ability of the ten strengths, together with your retinue—the ocean of the Three Jewels and Three Roots—

By virtue of your previous pledges, quickly come here to this place with compassion and love for wayfaring beings!

Please be seated firmly with delightful countenance on a lion throne, lotus, and moon.

With bodies as numerous as atoms I prostrate to the embodiment of inconceivable qualities.
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.

Manḍala [Offering]

I offer a manḍala 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]:

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.

I confess each and every wrongdoing and failing created by the three poisons. I rejoice in the activities of the three secrets.
Please turn the Dharma wheel of the three vehicles and continue to remain in the nature of the three vajras.

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.

Concluding Prayers and Taking the Four Empowerments:

CHOG CHU DÜ SUM GYAL WA THAM CHE KYI / KU SUNG THUG KYI NGO WOR JIN LAB PE'I / SA SUM DRO WA'I KYAB GÖN RATNA SHRĪ / YAB SE GYŪ PAR CHE LA SÖL WA DEB

To Ratnasīri 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.
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 sāṃbhogakāya. 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.

As I thus supplicate, the retinue dissolves into the guru.

From the guru’s forehead, throat, heart, and navel, radiates white, red, blue, and yellow light, 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 NGO DRUB PE'I TRA SHI SHOG

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

From within the state of emptiness [arises] YĀM 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 MAM, LAM, BAM, PAM, and TAM.

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

TSEN PE'I KHA CHÖ DA KYIL LA / YE YÖN A DI KA DI YI / KOR WE'I Ü SU OM A HUNG / TSEG MAR NE PA RANG NYI KYI
[The skull cup] is covered by a moon disk on which the Sanskrit vowels and consonants stand in a ring, with OM Á HÜM stacked one above the other in the center.

NA BUG LUNG GI HUNG HUNG ZHE / BÜ PE LUNG YÖ ME BAR TE / THÖ PA DRÖ SHING DZE NAM KHÖL
From my nostrils emerges wind resounding HÜM HÜM, stirring and kindling the fire; the skull cup grows hot and the substances are boiled.
[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.

\[
\begin{align*}
\text{Yig drur thim zhing de ma thag} & / \\
\text{yig dru da wa Ö du zhu} & / \\
\text{Dü tsir dre pe gya tsor gyur} & /
\end{align*}
\]

[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.

\[
\begin{align*}
\text{OM Á HÚM [Recite] three [times].} & \\
\text{Gyal we'i wang po nyam me rin chen pal} & / \\
\text{drin chen tsā gyü la me'i tsog nam dang} & /
\end{align*}
\]

the supreme victor peerless Ratnasāri, and the assembly of the
very kind root and lineage gurus [are invited];

\[
\begin{align*}
\text{Lhün drub de chen dō me'i kha long ne} & / \\
\text{theg gu gyü zhi yi dam hla yi tsog} & /
\end{align*}
\]

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];

\[
\begin{align*}
\text{Chi nang ne yül dag pe'i pho drang ne} & / \\
\text{pa wo khān dro ma sing shug dror che} & /
\end{align*}
\]

From the palace of the pure outer and inner sacred places, the
vīras, dākinīs, the mothers, sisters, and travelers of strength
[are invited];
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.

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!

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.
As I offer this ganachakra 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 kayas.

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.

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 NĀ CAKRA PŪ JA KHA KHA KHĀ HI KHĀ HI Partake of the feast.

EMAHO! 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 OM A KĀ RO [MU KHAM SARVA DHARMA NAM ATYA NUTPA NATVA TA OM A HŪM PHAT SVĀ HĀ]

DE SHEG HLAG ME’I LONG CHÖ GYA CHEN DI /
SHA NGA DŪ TSI NGA DEN DAM DZE CHE /
PA WO KHAN DRO SUNG MA DANG CHE PA /
DRUB PŌ DROG DZE JIG TEN TSŪL DZIN KŪN

Heroes, dākinīs, 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.

This feast offering was composed by the Drikungpa Bande Dharmamāri at the request of the teacher Acho Tsering Döndrub, a monk of our lineage.
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.
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 Ratnashri, 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.

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.

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.

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 kayas, 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.

LE LUNG KÜN TOG SI PEI DRA WA NAM / ZAB LAM Khör Lö Tson GyI Rab Che NE / TSE DI NYI LA KHYAB DAG Dor JE CHANG / KU ZHI WANG CHUG ThOB PAR JIN GyI LOB
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.

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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