Foreword

This text is part of a new series of daily practices and prayers translated by the Rinchenpal Translation Project (RTP) which was initiated by me in February 2017.

The translation process follows three guiding principles: 1) The text closest to the original is used, 2) scribal errors in the text are corrected, missing elements included, and 3) translators adhere to a collaborative, standardized glossary of technical terms and strive to be sensitive to the context of the target language.

All translated texts are freely available on www.drikungtranslation.com for use at Drikung Kagyu centers world-wide. However, it is requested not to make unauthorized changes to the Tibetan or translated texts.

Suggestions for improvement are welcome and can be sent to info@drikungtranslation.com.

With my prayers,

Drikung Kyabgon Chetsang Thinle Lhundup
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Auspiciousness
Phagmodrupa Guruyoga

The Great Siddha Tilopa said:
“If you wish to become Vajradhara in this life,
The ultimate path is the path of the sublime guru;
The ultimate devotion is devotion to the guru;
The deepest practice is the practice of the guru;
The deepest commitment is the commitment to the guru;
The deepest dependent origination is dependent origination of the guru;
The ultimate result is the result associated with the guru.
Therefore, be skilled in relying on the guru.”

Phagmodrupa Guruyoga

Consecrating the Inner Offering

Instantly, I appear in the form of the co-emergent Bhagavān.

om khandarohe hung hūng phat/ Thus cleanse.

om svabhāva shuddhāh sarva dharmāh svabhāva shuddho hang/
All phenomena are emptiness. Out of the state of emptiness arises a yam that transforms into a wind mandala, and a ram that transforms into a fire mandala. On top of these arise om, āh, and hūng that transform into a hearth of three skulls. On top of that arises an A that transforms into a large and spacious skull-cup, white on the outside and red on the inside. In the center of that arises a hūng that transforms into urine; in the east arises an om that transforms into excrement; in the north arises a kham that transforms into brain; in the west arises an am that transforms into bodhicitta; and in the south arises a trām that transforms into rakta.

In the following I put into writing a guru yoga based on Glorious Phagmodrupa Dorje Gyalpo, who is a manifestation of Buddha Krakucchanda:

First, be seated on a comfortable seat. In the mandala in front of you, put a table sprinkled with perfumed water. In the center of it, on a pedestal, place an undamaged precious vessel covered with a red piece of cloth. On the left side place a sacrifice representing a crystal jar covered with a red piece of cloth. In the right side place a sacrifice representing a crystal jar covered with a red piece of cloth. On the left side of that place a sacrifice representing a crystal jar covered with a red piece of cloth. On the right side of that place a sacrifice representing a crystal jar covered with a red piece of cloth. On the left side of the above place a sacrifice representing a crystal jar covered with a red piece of cloth. On the right side of the above place a sacrifice representing a crystal jar covered with a red piece of cloth.

In the following, I put into writing a guru yoga based on Glorious Phagmodrupa Dorje Gyalpo, who is a manifestation of Buddha Krakucchanda:
Once again, in the center arises a **bam** that transforms into great flesh; in the south-east arises a **lam** that transforms into cow flesh; in the south-west arises a **yam** that transforms into dog flesh; in the north-west arises a **pam** that transforms into elephant flesh; and in the north-east arises a **tām** that transforms into horse flesh. All of them are marked with their individual seed syllables. The wind beneath blows, igniting the fire and heating the skull-cup. Its contents, along with the seed syllables, melt and boil, and the color becomes like the sun at dawn. The steam turns into an upside down white khatvānga, which falls and merges into the contents.

**Bless the preliminary tormas in the same way as the inner offering and recite:**

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ॐ་ཁ་ཁ་ཧི་ཧི། སརྱ་ཡཀྵ། རྗྱོ་ས། དེ་ཏ། ཕེ་ཏ། པི་ཙ། ཐེད། རྗེ་ད། ཨ་པ་ར། སྣ་ཀྱི་ད་ཡ། ཨི་མི་བ་ལ།
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Repeat three times and offer.
Please accept this torma offering and grant us practitioners with our retinue freedom from sickness and a long life, authority, glory, and fame, good fortune, and vast wealth.

Grant us mastery over all activities such as pacifying, increasing, and so forth.

You keepers of commitments, protect us and bestow the kindness of all accomplishments upon us.

These transform completely into om, āh, and hūng, stacked one above the other. From that, the deities of the mandala manifest above that are:

You keepers of commitments, protect us and bestow the kindness of all accomplishments upon us. Please accept this torma offering and grant us practitioners with our retinue freedom from sickness and a long life, authority, glory, and fame, good fortune, and vast wealth.

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You keepers of commitments, protect us and bestow the kindness of all accomplishments upon us. Please accept this torma offering and grant us practitioners with our retinue freedom from sickness and a long life, authority, glory, and fame, good fortune, and vast wealth.
Pacify untimely death, illnesses, obstructors and all obstructions, and obliterate nightmares, bad omens, and curses. Grant happiness to the world, good harvests, and abundant crops. Cause the teachings to spread, bring about joy and happiness, and completely accomplish each and every wish!

om vajra raksha raksha hung/ Thus visualize the circle of protection.

Consecrating the Offerings

Cleanse with: om khandarohe hung hung phat/
Phagmodrupa Guruyoga

All phenomena are emptiness. Out of the state of emptiness arises an "āh" that transforms into a skull-cup. Inside that arises a "hūng" that transforms into water for rinsing the mouth, water for cleansing the feet, flowers, incense, lamps, perfume, delicious food, and music. They are brilliant and unobstructed, like the clouds of offerings mentioned in the story of bodhisattva Samantabhadra, and suitable for pleasing all the heroes and yoginīs.

All phenomena are emptiness. Out of the state of emptiness arises a wheel transforms into a skull-cup. Inside that arises music that fills the ten directions. Water for rinsing the mouth, water for cleansing the feet, flowers, incense, lamps, perfume, delicious food, and music are generated. They are brilliant and unobstructed, like the clouds of offerings mentioned in the story of bodhisattva Samantabhadra, and suitable for pleasing all the heroes and yoginīs.

 Wheel of Protection

All those who are on the side of darkness and have no right to hear or look at this liturgy of the profound secret mantra must leave and go elsewhere. Should obstructers violate my command, I will certainly split your heads into a hundred pieces and annihilate all of you with this blazing vajra khatvānga weapon.

Wheel of Protection

om svabhāva shuddha sarva dharma svabhāva shuddho hang/

tong pa nyi du gyur/
tong pé ngang lé a lé tö pé nang du/
hūng yong su gyur pa lé/
chö yön zhel sil/
sang tor zhap sil/
mé tok/
dapkö bang po'i chok gyur pé/
sang ngak zap mö cho ga la/
nyen dang ta war mi wang wa/
dark lam the zhun du den/

gel le la de gyur na/
dor je khram lom bar we/
go weil de pa γer il shing/
gem nam laγ er den mi za/
gam dark nang de chok γer pt/
sang ngak zap mö cho ga la/
ryan dan la we ral wai de dark lam the zhun du den/

dapkö bang po'i chok gyur pe/
sang ngak zap mö cho ga la/
ryan dan la we ral wai de dark lam the zhun du den/

dapkö bang po'i chok gyur pe/
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ryan dan la we ral wai de dark lam the zhun du den/

om svabhāva shuddha sarva dharma svabhāva shuddho hang/
Thus bless them with their individual mantras, hand gestures, and music.

I supplicate you to purify the negative deeds and obscurations of all sentient beings and myself. I supplicate you to quickly pacify all obstacles to our lives and vital energies, all sickness and harm, hindering conditions, faults and downfalls, unfavorable conditions, and all adverse opponents.

Repeat three times.
I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha.

I take refuge in the Buddha; I take refuge in the Dharma; I take refuge in the Sangha.

The nature of mind is lord svabhāvikakāya. It is spontaneously present and unconditioned, beyond the scope of words, thoughts, knowledge, and expressions. Precious lord, I pay homage to you.

All entities and non-entities, samsara and nirvana, have merged into one in the nature of mind and become perfect in all aspects. I serve you these unsurpassable offerings.

Homage to the Lord.

I take refuge in the sublime lord gurus, the mandalas of the yidam deities, and all the sublime wisdom guardians of Dharma—the embodiments of the body, speech, mind, and non-dual wisdom of the buddhas of the three times, compassion and emptiness in one taste, and who are unstained by the three pollutants.

I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha.
Phagmodrupa Guruyoga

rang zhen tam ché dzok sang gyé/ ku sum lhün gyi drup pa la/ ta mel lü ngak yi sum du/ trül war gyur pa töl lo shak/

I and all others are complete buddhas and the three bodies are spontaneously present. Nevertheless, I have mistaken them as being ordinary body, speech, and mind. I reveal and confess that.

rang zhen dö né sang gyé shing/ la mé kön chok sum po dang/ dro wa kün gyi ge wa la/ nying né ga wé yi rang ngo/

I and all others are primordially buddhas. In the unsurpassable three jewels and the virtues of all beings, I rejoice from my heart with joy.

Phagmodrupa Guruyoga

dak dang dro wa ma lü pé/ dü sum sak pé ge wa dang/ dö né yō pé ge wa dé/ dro kün la mé jang chup chok top shok/

By the virtues I and all beings without exception have amassed in the three times, and by the primordial innate virtue, may all beings attain the supreme, unsurpassable awakening.

Recite three times for accumulations.

The above Refuge and Seven-Branched Prayer were composed by Drikung Kyobpa.
Phagmodrupa Guruyoga

Cleanse with:

om khandarohe hung hūng phat/ om svabhāva shuddhāh sarva dharmāh svabhāva shuddho hang/
tong pa nyi du gyur/ tong pé ngang lé sung wé khor lö wü/ zhing kham nam dak kö pa pün sum tsok/
chok tsam kün tu chö pé trin pung trik/

All phenomena are emptiness. Out of the state of emptiness arises a wheel of protection, with a buddhafield excellently displayed in its center and billows of offering clouds gathered in all cardinal and intermediate directions.

Chok lampa kha sua nge chen po ment/ long pa nglu bzhin bral byin tshul tshin/ long pa vu dlugs/ long de cing le sring ye bral i'o/ bzhin lampa nam dark ko pa pamph lo sgrub/

Teachers with great compassion intending to pass into nirvana, I supplicate you to remember your previous commitments and not pass into nirvana but remain here.

I supplicate you to turn the wheel of Dharma and help all beings attain buddhahood.

The Victorious Ones’ children who are about to become buddhas and those who have attained complete awakening, I supplicate you to turn the wheel of Dharma and help all beings attain buddhahood.

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I supplicate you to turn the wheel of Dharma and help all beings attain buddhahood.

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I supplicate you to turn the wheel of Dharma and help all beings attain buddhahood.
In the center of that is the Mansion of Supreme Liberation, where, on a lion-throne with a cushion of lotus and moon, is my root guru Phagdru Dorje Gyalpo, the embodiment of all buddhas, the protector of beings. He sits in the state of samādhi, in half-vajra position, with the palms of his hands placed on the knees. He looks majestic in his meditation hat with the seal of authentic teaching and in the three Dharma robes.

The protector of beings Yelpa Yeshe Tsek is in the southwest, Yazang Yeshe Sengé is in the northwest, and glorious Gyergom Chökyi Sengé is in the northeast. All of them wear Dharma robes and meditation hats with the seal of authentic teachings. They are seated in the vajra-posture and shine with the splendor of wisdom. Above them, at the level of their crowns, is Marpa Lotsāwa, with Gampopa and Milarepa to his right and left. Above them, at the level of their crowns, is Vajradhara, with Tilopa and Nāropa on his right and left.
Throphu Gyalse Rinchen Gön is seated behind him and Marpa Sherab Yeshe Pel in the southeast.

The space above them is encircled by the lineage masters of the Four Transmissions, along with buddhas, bodhisattvas, heroes, and dākinīs. In the front are Achi, Mahākāla, Dharmapala, and a crowd of oath-bound protectors abiding amid a mass of blazing wisdom fire. By means of light rays radiating from the seed syllables in our hearts, I and those generated in front invite you to come to this offering field of those endowed with faith. We supplicate you to kindly come to this place from your abodes through your unobstructed, miraculous powers.

Kyobpa Jigten Sumgön sits in front of him in the vajra-posture with his right hand in the earth-touching gesture and the left in the gesture of equipoise. To his right and left, his disciples Dragpa Jungne and Sherab Jungne stand with the gesture of paying homage to the main lord. The great siddha Lingje Repa is on the right and the glorious Thangpa Tashi is on the left of Phagmodrupa.

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Phagmodrupa Guruyoga

om shri guru deva buddha bodhisattva dakinī dharmāpāla sapārivāra vajra samāja/

Thus invite with music.

Supplication to be Seated

chom den dir ni jön pa lek/ dak chak sö nam kel par den/ dak gi chö yön zhé né kyang/
tuk la gong shing nang war dzö/ om prabara satkara argham pratīccha svāhā/

Bhagavān, I welcome you to this place! Please accept the offerings I serve and consider granting us the fortune, for which we possess the merit. om prabara satkara argham pratīccha svāhā.

Inseparably Merging the Commitment and Wisdom Beings

do né dam tsik yé shé yer mé kyang/ nyi dzin lo yi ching wa dral wé chir/ kyil khor lha tsok nyi mé ngang du zhuk/
mö pé bu la jin chen wap tu söl/ dza hung bam ho/

The commitment and wisdom beings are primordially inseparable. However, to be released from the fetter of the mind with dualistic grasping, I supplicate the deities of the mandala to abide in the state of non-duality and bring down blessings for this devoted child. dza hung bam ho.
I offer this lotus with eight petals together with pistils. Its size is equal to a billion-fold world.

Lord embodiments of all buddhas, Vajra-holders in essence, roots of the three jewels: to all gurus, I pay homage.

I offer this lotus with eight petals together with pistils. Its size is equal to a billion-fold world.

Through your kindness, the great bliss dawns in an instant: guru with a jewel-like body, vajra-holder, I bow down at your lotus feet.

Lord embodiments of all buddhas, Vajra-holders in essence, roots of the three jewels: to all gurus, I pay homage.

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Offering

If you wish to make more elaborate offerings, integrate the series of offerings from the Gurupūjā [of Jigten Sumgön]. To do them briefly, recite:

\[
\begin{align*}
\text{om guru deva dākinī sapārivāra argham āh hūng/} \\
\text{om guru deva dākinī sapārivāra pādyam āh hūng/} \\
\text{om guru deva dākinī sapārivāra pushpam āh hūng/} \\
\text{om guru deva dākinī sapārivāra dhūpam āh hūng/} \\
\text{om guru deva dākinī sapārivāra ālokam āh hūng/} \\
\text{om guru deva dākinī sapārivāra gandham āh hūng/} \\
\text{om guru deva dākinī sapārivāra naivedyam āh hūng/} \\
\text{om guru deva dākinī sapārivāra shabda āh hūng/}
\end{align*}
\]

Mandala

The elaborate mandala is as found in other texts. If summarized, it is as follows:

\[
\begin{align*}
\text{sa zhi pō chū juk shing mé tok tram/} \\
\text{ri rap ling zhi nyi dé gyen pa di/} \\
\text{sang gyé zhing la mik té pūl wa yi/} \\
\text{dro kūn nam dak zhing du chō par shok/}
\end{align*}
\]

The ground is sprinkled with scented water and strewn with flowers. It is adorned with Mount Meru, the four continents, the sun, and the moon. As I see it as a buddhafield and offer it, may all beings experience the completely pure realm.
Prostrating, offering, confessing, rejoicing, beseeching, and supplicating, I dedicate whatever slight virtue
I have gathered for the complete awakening of all.

To the glorious lord guru, the embodiment of the four bodies, I offer everything that exists
—my body, speech, and mind, and the outer, inner, and the other—as offering-substances.
The one who receives, the one who offers, and the offering are of one nature.
Free from extremes, I offer this in the great state of one taste and supplicate you
to grant me the accomplishment of effortlessness.
The outer, inner, secret, and suchness mandalas:

ku sum yong dzok la mé tsok nam la/ chi nang sang sum dé zhin nyi kyi chö/
dak lü long chö nang si yong zhé la/ la mé chok gi ngö drup tsel du söl/

To all of the gurus who have perfected the three kāyas, I make offerings—outer, inner, secret, and suchness.
Please accept my body, wealth, and the entirety of phenomenal existence, and grant me the unsurpassable supreme accomplishments.

Praise to the guru! The guru is the moon of wisdom, eradicating the darkness of ignorance.
The guru is the sun of method, completely drying up the moisture of afflictions.
Praise to the guru! The guru is pure like space, eliminating all fixations of desire.
The guru is a medicine of blessings, completely eradicating all ailments.
The guru is like a wish-fulfilling jewel, increasing the excellencies.

Hence, I respectfully praise the sublime guru with my body, speech, and mind.

Praise to the guru! The guru is like a wish-fulfilling tree, providing the fruits that are desired.

Praise to the guru! The guru is like a wish-fulfilling mirror, providing the supreme and common accomplishments.

Praise to the guru! The guru is like a wish-fulfilling jewel, increasing the excellencies.

Praise to the guru! The guru is like a wish-fulfilling tree, providing the fruits that are desired.
With supreme faith, to all those who are worthy of praise, I prostrate with bodies as numerous as atoms in this universe and praise them continuously.

Praise with this and other verses.

Rays of light radiate from the seed syllables at the hearts of the self and front-generations, thereby emanating offering clouds of Samantabhadra and serving them to the buddhas, bodhisattvas, and their retinues.

Consecrating the Feast Offering

Om khandarohe hung hūng phat/ Thus cleanse. om svabhāva shuddhāh sarva dharmāh svabhāva shuddho hang/
tong pa nyi du gyur/ tong pé ngang lé yam lé lung/ ram lé mé kyil khor gyi teng du om āh hūng lé tô pó gyé pu sum la
né pé a lé tô pa chi kar la nang mar wa yang shing gya che wé nang gi ü su hūng lé dri chu/

All phenomena are emptiness. Out of the state of emptiness arise a yam that transforms into a wind mandala and a ram that transforms into a fire mandala. On top of these arise om, āh, and hūng that transform into a hearth of three skull-cups. On top of that arises an A that transforms into a large and spacious skull-cup, white on the outside and red on the inside.

In the center of that arises a hūng that transforms into urine;
In the east arises an นท that transforms into excrement; in the north arises a མ that transforms into brain; in the west arises an ད that transforms into bodhicitta; and in the south arises a ྒ that transforms into ྏ. Once again, in the center arises a ག that transforms into human flesh; in the south-east arises a བ that transforms into cow flesh; in the south-west arises a ག that transforms into dog flesh; in the north-west arises a བ that transforms into elephant flesh; and in the north-east arises a བ that transforms into horse flesh. All of them are marked with their individual seed syllables.

After being gathered back, the rays of light shine on all sentient beings in the six realms—purifying their negative deeds and obscurations, including the tendencies, that have accumulated over successive lifetimes—and dissolve into the seed syllable at my heart.

Thinking thus, recite within the state of mahāmudrā:

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om āh mahāguru vajra rāja sarva siddhi hūng.
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After reciting this as many times as you can, maintain the three—the mandala of the guru, your innate mind, and the fundamental mode of existence—inseparably in the state of mahāmudrā.
The wind beneath blows, igniting the fire and heating the skull-cup. Its contents, along with the seed syllables, melt and boil, and the color becomes like the sun at dawn. The vapor turns into an upside down white khatvānga which falls and merges with the contents.

Above that are:

With blazing mudra:

Recite three times while making the mudrās. With the vajra palms open through the turning lotus mudrā, recite this:

om guru deva dākinī dharmā pāla sapariwara idam balim ta kha kha khāhi khāhi.

Repeat three times.
I offer this feast offering to the lineage of mahāmudrā, such as Vajradhara, Glorious Ratnamati, Saraha, Noble Nāgārjuna, Shavari, Master Maitripa, and so forth. I offer this feast offering to the lineage gurus of the Six Dharmas, such as Vajradhara, Wisdom Dākinī, Tilopa, Lord Nāro Yeshe, Marpa Lotsāwa, Milarepa and so forth.

These transform completely into om, ah and hang, stacked one above the other. From that, the deities of the mandala manifest and fulfill the purposes of beings. Thereafter, they enter into union and dissolve back into the three syllables. The three syllables also melt and merge with the nectar in the skull-cup, turning it into an enormous ocean of wisdom nectar.

These syllables also melt and merge with the nectar in the skull-cup, melting into the three syllables, and fulfill the purposes of beings. Therefore, they enter into union and dissolve back into the three syllables.

I offer this feast offering to the lineage gurus of the Six Dharmas, such as Vajradhara, Wisdom Dākinī, Tilopa, Lord Nāro Yeshe, Marpa Lotsāwa, Milarepa and so forth.
I offer this feast offering to Phagdru Dorje Gyalpo, the emanation of Buddha Krakucchanda, to the assemblies of gurus of the four older and younger Kagyü lineages, such as Drikungpa, Taklungpa, Trophupa, Lingrepa, Marpa, Yelpa, Yazangpa, Shugsep Pa and so forth. Please grant me the supreme and common accomplishments. I offer this feast offering to Cakrasamvara, Vajravarāhī, Hevajra and the supreme consort Nairātmyā, and so forth—the hosts of yidam deities of the four classes of tantra. Please grant me the supreme and common accomplishments.

By the power of offering this excellent feast offering, I supplicate you to pacify the obstacles presented to us by the outer and inner unfavorable conditions, and to grant us—the yogis and our retinues—the supreme and common accomplishments without exception.

Thus offer the primary feast offering. After that, request activities.
Phagmodrupa Guruyoga

Hūng! With this feast of untainted great bliss, I satisfy the minds of the host of all gurus and yidam deities, and confess each and every breach, transgression, and mistakes in my commitments. I supplicate you to grant me the supreme and common accomplishments.

In addition to this, confess by reciting the 100-syllable mantra. After that, the shrine master should hold the vessel of nectar in the right hand, display the three banners gesture with the left hand, and while doing so, chant this melodiously:

Fulfillment and Confession

I offer this feast offering to the heroes, dākinīs, Mahākāla, Dharmatāra, and Dhūmāngārī—the hosts of guardians of the three abodes.

I offer this feast offering to the male and female guardians of the world, especially the Cetcode; of Mahākāla, the local deities, and so forth—the hosts of guardians of the world who have vowed to protect Buddha’s teachings. Please grant me the supreme and common accomplishments.

Please grant me the supreme and common accomplishments. I offer this feast offering to the male and female guardians of the world—hosts of guardians of the three abodes.

Please grant me the supreme and common accomplishments. I offer this feast offering to the local deities, the Cetcode; of Mahākāla, the local deities, and so forth—the hosts of guardians of the world who have vowed to protect Buddha’s teachings. Please grant me the supreme and common accomplishments.

I offer this feast offering to the heroes, dākinīs, Mahākāla, Dharmatāra, and Dhūmāngārī—the hosts of guardians of the three abodes.

Please grant me the supreme and common accomplishments. I offer this feast offering to the local deities, the Cetcode; of Mahākāla, the local deities, and so forth—the hosts of guardians of the world who have vowed to protect Buddha’s teachings. Please grant me the supreme and common accomplishments.
The phenomena of this life are pure.
Let go of the concept that they do not exist.
The brahmin, the dog, and the outcaste,
These three enjoy in natural sameness.

Having recited this, serve everyone, starting with the master.

After that, serve the foods and so forth. Receive them first with the left hand and enjoy. Abstain from heedless conducts such as quarreling and so forth, and think that you are making offerings to the heroes and yoginīs in the channels. After that, sprinkle some nectar on the remainders and recite:

Consecrate with: Om akāro mukham sarva dharma nam/ ādyan utpan dvata om āh hūng phat svāhā/

tor nö tö pa yang pé pū lhak di/ lè dang jik ten kha dro po nyé tsok/
ül war tsim zhing gyé par zhé né kyang/ nel jor kyong zhing dam nyam tsar chö dzö/

I offer this spacious skull-cup of feast-remainders to the host of karma-and loka-dākinīs and their servants. Enjoy this with pleasure and be satisfied, protect the yogis, and defeat the samaya-breakers.
Protect the Buddha’s teachings in general and the quintessential Kaygü teachings of the Drikungpa in particular, and perform the requested activities swiftly for us, master and disciples, including our retinues.

Protect the Buddha’s teachings in general and the quintessential Kaygü teachings of the Drikungpa in particular, and perform the requested activities swiftly for us, master and disciples, including our retinues.

The recipients should also have the same left-hand gesture, receive nectar with the right hand, and recite:

The Sugata’s teaching is priceless,
Free from the stain of desire
And totally devoid of subject and object.
To this, I bow down respectfully. Thus recite.
Concluding Liturgy

Cleans the tormas with: **om khandarohe hung hūng phat/**

Purify with: **om svabhā shuddha sarva dharmāh svabhāva shuddho hang/**

Out of the state of emptiness an \( A \) arises and transforms into a skull-cup. Inside that a **hūng** arises and transforms completely into water for rinsing the mouth, water for cleansing the feet, flowers, incense, lamps, perfume, delicious food, and music.

**om vajra ālokam āh hūng/ om vajra gandham āh hūng/ om vajra nevidyam āh hūng/ om vajra shabda āh hūng/**

Thus offer with the mantras, their individual mudrās, and musical instruments

**jé sang gyé tam ché dü pé ku/ dor jé dzin pé ngo wo nyi/ kön chok sum gyi tsa wa té/ la ma nam la chak tsel tö/**

Praise:

Lord embodiments of all buddhas, Vajra-holders in essence, roots of the three jewels: to all gurus, I pay homage.
Phagmodrupa Guruyoga

Supplication for Empowerments

I supplicate the supreme guru Vajradhara to confer the empowerments upon me.

Repeat three times.

The gurus above and around Phagmodrupa in the middle dissolve into one another before they dissolve into him. From the spot between the eyebrows of glorious Phagmodrupa, white light rays radiate and dissolve into the spot between my eyebrows.

The obscurations of my body are purified, and I receive the supreme vase empowerment.

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The obscurations of my body are purified, and I receive the supreme vase empowerment.

The gurus above and around Phagmodrupa are all brilliant and unobstructed, just like the clouds of offerings mentioned in the story of bodhisattva Samantabhadra, and suitable for pleasing the heroes and yoginīs.

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The gurus above and around Phagmodrupa are all brilliant and unobstructed, just like the clouds of offerings mentioned in the story of bodhisattva Samantabhadra, and suitable for pleasing the heroes and yoginīs.

The gurus above and around Phagmodrupa, white light rays radiate and dissolve into the spot between my eyebrows.
From the throat of glorious Phagmodrupa, red light rays radiate and dissolve into my throat. The obscurations of my speech are purified, and I receive the supreme secret empowerment.

From the heart of glorious Phagmodrupa, blue light rays radiate and dissolve into my heart. The obscurations of my mind are purified, and I receive the supreme third empowerment.

You enjoy the taste of co-emergent great bliss, the extremely delightful mandala of self-arising bodhicitta, and completely transform samsara and nirvana into great bliss. Lord of yogis, may you bring constant happiness and goodness.
The hosts of heroes, yoginīs, and dākinīs—who fill the abodes and adjoining abodes, the fields and adjoining fields—make the multitude of samsaric sufferings wither completely. May the hosts of heroes and yoginīs bring constant happiness and goodness.

May the ocean of victorious ones and their children, who abide in the ten directions and the three times, fully exhibit the ocean of their great qualities.

By means of the boundless qualities of their body, speech, and mind, may they ripen and liberate the ocean of samsaric beings without exception.

By virtue of the dharmakāya, buddhas enter the crown of my head, thus releasing the boundless qualities of their body, speech, and mind. They ripen and liberate the ocean of samsaric beings, and they become my mind. I abide unaltered within the mahāmudrā state. Ah!

Briefly rest in equipoise on the meaning of mahāmudrā.

By means of the mahāmudrā, I receive the empowerment of the four ego-transfigurations. I meditate, and my heart opens to realize the wisdom of equality. I meditate until I attain the state of the heaven realm, becoming like a rainbow light.
Without exception, the glories, joys, and happiness of the gods, nāgas, yakshas, humans, and all the other beings prosper immensely and become auspicious through you. Sources of joy, may you bring constant happiness and goodness. You are supreme Vajradhara, the embodiment of the victorious ones of the three times, the unchanging nature of the inseparable union of the bodhicittas, the protector who is primordially awakened in supreme buddhahood. May this sublime auspiciousness also bring happiness and goodness at this moment.

From the co-emergent mansion of space, may the expressions of the inseparability of subject and object, such as Khandakapāla and Pracandā, and so forth, bring the auspiciousness of the lord of unsurpassable mind. May the wheel of speech pervade the earth and may Ankurika and dākinī Airāvatī bring the accomplishment of the lotus devoid of attachment.
Phagmodrupa Guruyoga

The hosts of deities in the mind neither arise nor cease in the body mandala since primordial time. In the supreme abode of unified great bliss, the hosts also be the auspiciousness of the four deities.

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Phagmodrupa Guruyoga

May the thirty-seven universal lords, the dākinīs who are inseparable from their method, and who encompass the entirety of samsara and nirvana without exception, bring the auspiciousness of the completely pure forms of the five poisons, which are the five buddhas endowed with the five wisdoms.

Thus toss flowers and play musical instruments extensively.

Dispeller of all obstacles, I consider you as my mother and please you in the four sessions; yidam deity, may I never separate from you. Having defeated the haughty spirits with the thundering sounds of hūng and phat, may I be protected by the Dharma protectors, who protect the entirety of the teachings without exception. Having completely pacified all forms of hostility and conflict, may we who have gathered here heal our minds through various profound dialogues.
Everywhere we live, may there be no threats and angst. May we never separate from the solitude that is free from internal and external harms. Without needing flattery and persuasion, may we earn the respect of people who are in essence wholesome in the Dharma and resist harms against one another. In all my successive lives, may my sense of love be uninterrupted and my realization be like a great sword of gold, free of duality and change.

In all my successive lives without exception, may I please the sublime guru, and with unwavering devotion, may I follow the gnulike Aspiration Prayer:

*Aspiration Prayer:*

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Kerab che in che khon chunk/sn chö tsek mi mi le/la is pa me rgyal chu kyung/lak na zhin chu kar shok
le tarp ma la tze cu/la ma dam pa ye chung/mo gön len kyung me pa dan near zhin du ten par shok
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If we do not follow a path of devotion, we will never be able to sort out the erroneous views of people, who will not have any respect for us. Phagmodrupa Guruyoga
When the three afflictions arise, may I cut the knots of my mind like slicing water with a sword, and remain in the state of luminosity.

When I engage in meaningless conversation, may my words, including all I have spoken in beginningless samsara, become Dharma discourses. When I see the victims of my hatred, may I inevitably develop love and pure thoughts and recognize them from my heart as my own mothers.

May the result of doing this practice fulfill the wishes of others and myself, and may it ripen for the benefit of sentient beings in endless, limitless samsara.
Phagmodrupa Guruyoga

Based on the teachings of past Kagyü masters and without self-styled fabrications, this guru yoga for relying on Phagdru Dorje Gyalpo, the emanation of the glorious Buddha Krakucchanda, was composed in response to the disciple Konchok Nyima' s request, as a gift of offering to glorious Phagmodrupa at the anniversary commemoration of the day on which he passed into dharmadhātu at the age of sixty-one; that is, on the 25th of the 9th Tibetan month in the Male Tiger Year (1170).

Released on the 25th of the 1st Tibetan month in the Iron Tiger Year (2010), from Jangchubling, India, by Konchok Tenzin Kunzang Tinle Lhundup, the one blessed with the epithet of Gyalwa Drikungpa.

May the virtue of this quickly lead all beings on the perfect, sublime path of complete purity.

When I see anything beautiful and bright, may I recognize it as a vessel of filth. With the signs of clinging completely collapsed, may I remain free from attachment. When I am in the company of proud, arrogant, and haughty people, may my signs of rebuke collapse completely, and may I remain free from attachment. When I am in the company of kind, amiable, and happy people, may my signs of rebuke collapse completely, and may I remain free from attachment. When I am in the company of a vessel of filth, may I recognize it as a vessel of filth, and may I remain free from attachment.