The Liturgy of Gurupūjā

The Rain of Blessing
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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 Tine Lhundup
Arrange the offerings of the four waters and enjoyments in front of a painted or sculpted representation of the Victor Jigten Sumgön.

Sitting on a comfortable cushion, take refuge and generate bodhicitta as follows:

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ku sum dak nyi sang gyé chom den dé // zhiwa chak dang drelwa dam pé chö //
lap sum gyen den pak pé gendün la // jang chup ma top bar du kyap su chì //
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In bhagavān Buddha, the embodiment of the three bodies, the sublime Dharma, peaceful and free from attachment, and the noble community adorned with the ornaments of the three vows, I take refuge until achieving awakening. *Three times.*
By putting this unsurpassable excellence into practice, I vow to liberate all mother sentient beings from the tortuous sufferings in the ocean of samsāra and establish them in the supreme state of awakening. Three times.
Namo! Through the blessing of the truth of the Three Jewels, the compassion and strength of the bodhisattvas who possess the power of truth, the power and strength of my pure devotion and sincere intention, and the blessing of completely pure suchness, may these masses of offerings
—sublime celestial and earthly materials in beautiful colors, fragrances, tastes, and textures; abundant delicious foods; and myriad marvelous costumes, ornaments, musical instruments, and so forth—transform into oceanic clouds completely filled with offerings and adorned with ornaments. Likewise, may the hosts of noble beings and their retinues come together, consecrate, consume, and enjoy these offerings.
namo ratna tra yāya/ om namo bhagawate/ vajra sāra pramadani/ tathāgatāya/ arhate samyaksambuddhāya/ tadyathā om vajre vajre/ mahā vajre/ mahā tejo vajre/ mahā vidyā vajre/ mahā bodhicitta vajre/ mahā bohi manto pāsam kramana vajre/
sarva karma āwarana vishodhana vajre svāhā/ Recite this mantra three times.

om vajra argham a hūng until shabda a hūng. Play the instruments.
Visualizing the Objects of Refuge

In the vast space of indivisible bliss and emptiness, there is a beautiful and excellent celestial mansion (or a Wish-fulfilling Tree) amidst billowing Samantabhadra offering clouds. In the middle of that is a great jewel-throne, which is raised upon an elephant, a lion, a horse, and an eagle.
Sitting upon it, on a mandala made of a lotus unsullied by the defects of samsara, a sun dispelling the darkness of ignorance, and a moon dispelling the sorrow of afflictions, is my root guru with the three-fold kindness, you who are the embodiment of all victorious ones of the three times, the lord of the world, the master of the teachings, the incomparable Ratnashrī.
You have a bright and red body, wear a smile of peace, and are fully endowed with the major and minor marks. Seated in vajra-posture, your hands make the gestures of earth-touching and equipoise. Wearing an upper robe that outshines the brilliance of the fresh clouds at sunset, and a lower robe and vest of ruby color.
Wearing a meditation hat with the seal of authentic teachings, you sit amidst shining rays of far-reaching light. Above and beside you, amidst clouds of the five colors, are Vajradhara, Tilopa, Nāropa,
Chökyi Lodö, lord Zhepé Dorje, Dawö Zhonu, Drogön Dorje Gyalpo, Buddha Śākyamuni, Nāgārjuna, Dipamkara, Maitreyanath, Asanga, Vasubandhu and others. Thus, you are completely surrounded by the masters of the Profound View Lineage, the Vast-Action Lineage, the Practice and Blessing Lineage, and the Four-Transmission Lineage.
Beyond them are bhagāvan Shakyamuni, the thousand buddhas of the fortunate eon, and the eight sugatas to your right, the profound and vast sublime Dharmas of the Three Vehicles behind you, and the bodhisattvas of the three families, the eight close spiritual sons,
the sixteen sthaviras, and a host of shrāvakas and pratyekabuddhas to your left. In front of you is Heruka Cakrasamvara and a host of yidam deities, including Yoginī, with Four-armed Mahākala, Achi Chökyi Dolma, and an ocean of oath-bound dākinīs assembled to their right and left.
They are visible yet empty, similar to the reflection of the moon in water or the vivid view of a rainbow, and their three places are marked with the three letters. They radiate light and invite the Three Roots, the Three Jewels, and the victorious ones and their children from the pure lands in the ten directions. *Thus invite with incense. vajra samaja/*
I supplicate the hosts of victorious ones and their children in all directions and times: Please think of the deluded beings with your kindness and through your unobstructed miraculous powers, come to this place from your limitless pure lands.
To help us sentient beings develop devotion, and as you love us—teacher, disciples and all beings—I invite you to this place with the power of my devotion: please come right now with the power of your compassion.
Protector of all sentient beings without exception, divine one who conquers the terrifying hordes of māra, knower of all things just as they are, Bhagavān: together with your retinue, please come to this place.

**om sarva tathāgata ehi ja hūng bam ho.**
Not passing into nirvana, you are in the state of compassion, neither abandoning afflictions nor being tainted by them. You are free from attachment and naturally pure. Thus, I supplicate you to be seated on the lotus-cushion.  

padma asana tishta stam.
The ocean of victorious ones and their children are vivid manifestations of supreme wisdom. For your benefit to sentient beings with your compassion, we pay homage to you with our pristine three doors.

a ti pu hoh/ pra pratīccha hoh.
Making offerings

In the boundless ocean of pure lands, however much real and imagined water exists, I offer it all to the ocean of victorious ones.

In the boundless ocean of pure lands, however much real and imagined water exists, I offer it all to the ocean of victorious ones.
The Five Sense Pleasures

Rūpavajrās who satisfy the eye sense-faculty hold mirrors. I fill limitless space with them and offer them to you.

May the confusions resulting from experiencing forms be purified.

om vajra mula param para guru buddha dharma sangha deva dākini sapari wara rupa vajra pratīccha
puja megha samu dra spara na samaya āh hūng svāhā//
སན་གི་དབང་པོ་ཚིམ་བེད་པའི། །སྒ་ཡི་རོ་རེ་པི་ཝང་འཛིན། །དཔག་ཡས་ནམ་མཁའ་བཀང་ཏེ་དབུལ། །སྒར་སྣང་འཁྲུལ་པ་དག་གྱུར་ཅིག །

ཐུབ་ལྕགས་གྱི་སྤྲིལ་དཔྱད། །སྡེ་ལོ་གཞོན་རྗེ་ལོ་མོ་རྒྱས། །སྲུ་བོའི་ཕྱིར་བཟོད། །སྐ་ལོ་ཐོ་ཁྲི་ལོ་ཕྱིར།

ཐུབ་ལྕགས་གྱི་གླུ་ཞུ་གྱི་སྤྲིལ་དཔྱད། །སྡེ་ལོ་གཞོན་རྗེ་ལོ་མོ་རྒྱས། །སྲུ་བོའི་ཕྱིར་བཟོད། །དྲ་ལོ་ཐོ་ཁྲི་ལོ་ཕྱིར།

Nyen gyi wang po tsum je pé// dra yi dor jé pi wang dzin//= pak yé nam kha kang té wül//= drar nang trül pa dak gyur chik//=

Śabdavajrās who satisfy the ear sense-faculty hold lutes. I fill limitless space with them and offer them to you.

May the confusions resulting from experiencing sounds be purified.

om vajra mula param para guru buddha dharma sangha deva dākini sapari wara shapta vajra pratīccha
puja megha samu dra spara na samaya āh hūng svāhā//

25
Gandhavajrās who satisfy the nose sense-faculty hold conch shells. I fill limitless space with them and offer them to you. May the confusions resulting from experiencing smells be purified.

om vajra mula param para guru budhha dharma sangha deva dākini sapari wara ghande vajra pratīccha
puja megha samu dra spara na samaya āh ūng svāhā.
Rasavajrās who satisfy the tongue sense-faculty hold delicious foods. I fill limitless space with them and offer them to you. May the confusions resulting from experiencing tastes be purified.

om vajra mula param para guru buddha dharma sangha deva dākini sapari wara rāsa vajra praticcha
puja megha samu dra spara na samaya āh hūng svāhā.
སྐུ་ཡི་དབང་པོ་ཚིམ་བེད་པའི། །རེག་བའི་རོ་རེ་ན་བཟའ་འཛིན། །དཔག་ཡས་ནམ་མཁའ་བཀང་ཏེ་དབུལ། །རེག་སྣང་འཁྲུལ་པ་དག་གྱུར་ཅིག །

 Sparśavajrās who satisfy the body sense-faculty hold garments. I fill limitless space with them and offer them to you. May the confusions resulting from experiencing touch be purified.

om vajra mula param para guru buddha dharma sangha deva dākini sapari wara sparsha vajra pratīccha puja megha samu dra spara na samaya āh hūng svāhā.
thug kyi wang po tsmi jé pé// chöying dor jé chö jung dzin// pak ye nam kha kang té wul// chö nang trül pa da gyur chik//
om vajra mula param para guru buddha dharma sangha deva dākini sapari wāra dharmadhātu
vajra pratīccha puja megha samu dra spara na samaya āh hūng svāhā/

Dharmadhātuvajrās who satisfy the mental sense-faculty hold dharma-sources. I fill limitless space with them and offer them to you. May the confusions resulting from experiencing phenomena be purified.

om vajra mula param para guru buddha dharma sangha deva dākini sapari wāra dharmadhātu vajra pratīccha
puja megha samu dra spara na samaya āh hūng svāhā.
I offer all of the precious wheels existing in the infinite pure lands of the ten directions, together with a multitude of riches. May I attain the rank of turning the Wheel of Dharma.

om vajra mula param para guru buddha dharma sangha deva dākini sap pariwara cakra ratna prāticcha pūja megha samudra spa rana samaya āh hūng svāhā.
I offer all of the precious jewels existing in the infinite pure lands of the ten directions, together with a multitude of riches.

May I attain the wealth of knowledge and kindness.

I offer all of the precious jewels existing in the infinite pure lands of the ten directions, together with a multitude of riches. May I attain the wealth of knowledge and kindness.
I offer all of the precious queens existing in the infinite pure lands of the ten directions, together with a multitude of riches.

May I realize the meaning of the expanse of wisdom.

I offer all of the precious queens existing in the infinite pure lands of the ten directions, together with a multitude of riches.

May I realize the meaning of the expanse of wisdom.
I offer all of the precious ministers existing in the infinite pure lands of the ten directions, together with a multitude of riches. May I possess all of the good qualities.

I offer all of the precious ministers existing in the infinite pure lands of the ten directions, together with a multitude of riches. May I possess all of the good qualities.
I offer all of the precious elephants existing in the infinite pure lands of the ten directions, together with a multitude of riches.

May I travel to the city of omniscience.

I offer all of the precious elephants existing in the infinite pure lands of the ten directions, together with a multitude of riches.

May I travel to the city of omniscience.
rap jam chok chü zhing kham su// ta chog rin chen ji nyé pa// jor pé tshok dang lhen chik wül// dzu trül chok gi shuk top shok//

I offer all of the precious horses existing in the infinite pure lands of the ten directions, together with a multitude of riches.

May I attain the strength of excellent miraculous power.
I offer all of the precious generals existing in the infinite pure lands of the ten directions, together with a multitude of riches. May I emerge victorious in the battle of afflictions.

om vajra mula param para guru buddha dharma sangha deva dākini sap pariwara sena thaku ratna pratīccha pūja megha samudra spa rana samaya āh hūng svāhā//
I respectfully offer parasols and so forth, the eight auspicious symbols of Indra’s victory in the battle of demi-gods, to all the hosts of deities.

Eight Auspicious Symbols

I respectfully offer parasols and so forth, the eight auspicious symbols of Indra’s victory in the battle of demi-gods, to all the hosts of deities.
In the past, Indra and other wealthy beings offered eight substances, such as a mirror and so forth, to the Tathāgata, the king of the Munis. Similarly, I offer them now, with my devotion. Please grant me your kindness.

The Eight Substances

In the past, Indra and other wealthy beings offered eight substances, such as a mirror and so forth, to the Tathāgata, the king of the Munis. Similarly, I offer them now, with my devotion. Please grant me your kindness.

In Tibetan, it is: ngön tsé dé shek tup pé wang po la// lha wang la sok jor tsok den nam kyi// mé long la sok dzé gyé pül wa tar// dé pé deng dir bül lo ka drin tsöl// om vajra mula parampara guru buddha dharma sangha deva dakini saparivara ashta bya manga la pratīccha puja megha samudra sphara na samaya āh hūng/
Mentally gathering the five sense pleasures pleasing to the senses, the seven treasures, the eight auspicious symbols and substances, and so forth, I offer them to the Victorious Ones.
Mandala Offering

To elaborate, recite the Thirty-Seven Point Mandala Offering

\texttt{om vajra bhūmi āh hūng/ zhi nam par dak pa wang chen ser gyi sa zhi/}

\texttt{om vajra bhūmi āh hūng/ The base is utterly pure, a mighty golden ground.}
om vajra rekhe āh hūng/ On the outside, it is encircled by a fence;
1) in the center is the syllable hūng, which transforms into Meru, the king of mountains;

shar lü pak po/ lho dzam bu ling/ nup ba lang chö/ jang dra mi nyen/

2) to the east is Videha 3) to the south is Jambudvīpa, 4) to the west is Godānīya, 5) to the north is Kuru,
6, 7) to the east are Deha and Videha, 8, 9) to the south are Cāmara and Aparacāmara, 10, 11) to the west are Shātha and Uttaramantrin, 12, 13) to the north are Kurava and Kaurava,

14) The mountain of jewels, 15) the wish-fulfilling tree, 16) the wish-granting cow, 17) and the crop that needs no sowing,
18) the precious wheel, 19) the precious gem, 20) the precious queen, 21) the precious minister,
22) the precious elephant, 23) the precious horse, 24) the precious general, 25) the vase of great treasures,
26) the goddess of grace, 27) the goddess of garlands, 28) the goddess of songs, 29) the goddess of dance, 30) the goddess of flowers, 31) the goddess of incense, 32) the goddess of light, 33) the goddess of perfume,

34) the sun, 35) the moon, 36) the precious parasol, 37) the victory banner of triumph in all directions.
In the center of this mandala is the excellent wealth of gods and humans, with nothing lacking.
I offer this to the gurus, yidam deities, vīras, and the dākinīs, including the host of sublime wisdom Dhama protectors.
Please accept them out of compassion and for the benefit of all beings, and having accepted them,
please cause supreme realization to arise in me.
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. Seeing it as a buddha field, by offering it, may all beings experience the completely pure realm.
The four stainless continents and the subcontinents around them; the jewels, sun, moon, oceans, forests of trees; and all of the flowers, medicines, and fruits that have or will ever exist:

I offer this outer mandala to the Victorious Ones.
Hūng hrih. My own body comprised of the aggregates, constituents, and sense-bases, and the experiences of their objects; the corporeal body of flesh, blood, and bones and resultant mental fixations; and an exquisite display of a host of offerings miraculously emanated:

I offer this inner mandala to all Victorious Ones.
Hūng hrih. Displaying the joy of the bliss and emptiness of method and wisdom, the father and mother engage in union and generate the immutable joy of the secret magical wheel and the host of its marvelous displays:

I offer this secret mandala to all Victorious Ones.
Hūng hrih. The indivisibility of what are inner and outer, suchness free from the four extremes, self-awareness, self-expression, the true meaning, the natural state wherein the offering and the one who makes the offering are non-dual in essence:

I offer this ultimate mandala to the Victorious Ones.
To the assemblies of gurus that have perfected the three bodies, I make the outer, inner, secret, and suchness offerings. Please accept my body, wealth, and the entirety of phenomenal existence, and grant me the unsurpassable supreme accomplishment.
Jigten Sumgön Guruyoga

To abbreviate:

I offer you the mandala of the billion-fold universe in all the ten directions, laid out in groups of Mount Meru, continents, and islands, adorned with various sense pleasures. Please accept it and grant accomplishment here and now. It is traditional to recite the Seven-Branched Prayer of Mantra here.
Golden Castle, The Seven-Limb Prayer of Mantra

I gaze upon the supreme, self-arisen guru on the self-manifesting, immutable throne in the celestial palace of the victorious ones of the three times, which is the mandala of the ultimate reality of primordial, pure mind.
ཆོས་དབིངས་བདེ་ཆེན་དེ་ནི་མཐོང་མ་ཐག །འཁོར་བའི་རྒྱ་མཚོ་ཆེ་ལས་རབ་བརྒལ་ནས། །བདེ་ཆེན་དག་པའི་ས་ལ་ཕིན་པར་བེད། །

མཐོང་བ་དོན་ཡོད་བླ་མ་མཆོག་འདི་བལྟ། །སྐྱབས་དེ་དན་པར་གྱུར་པ་ཙམ་གིས་ཀང་། །ཉོན་མོངས་རྣམ་རྟོག་བདུད་དཔུང་འཇོམས་མཛད་པའི། །

dཔའ་བོ་གཡུལ་ལས་རྣམ་རྒྱལ་བླ་མ་ལ། །ཡེངས་པ་མེད་པར་ཤེས་རབ་མིག་གིས་བལྟ། །

The instant I perceive that great bliss dharmadhātu, I am led across the vast ocean of samsāra and arrive at the blissful pure state.

I will gaze upon the supreme guru who is meaningful to behold.

Just by mindfulness of that refuge, all afflicting states, thoughts, and the hordes of māras are vanquished.

I will look unwaveringly with the eye of wisdom at the guru who is victorious over enemies.
You are surrounded by the victorious ones and their retinues in the ten directions and in the three times. I will look with joy at your body adorned with all the major and minor marks, seated on the lion throne of fearlessness, lotus, sun and moon.

You are the three kayās, the essence of the mind, Vajradhara, the great bliss of inseparability.

I manifest limitless bodies in my form like gathering clouds, and with earnest supplication I pay homage and go for refuge with great devotion to you.
Your body, the substance of precious bodhicitta, is inseparable from the buddhas of the three times. It manifests throughout all buddhafields, and within your body all buddhafields manifest. I bow down to your glorious body.

With your pure, melodious speech like an ocean of nectar, you show the birthless nature of all phenomena, thereby destroying the great mountain of false views. I pay homage to your irrefutable vajra speech.
In the mandala of immutable mind beyond conception, unmoving from the perfect state of dharmadhātu, you possess the power of wisdom that knows the three times. I bow down to your mind of non-dual spontaneous presence.

The account of the qualities of your body, speech, and mind cannot be fully expressed, even by all the buddhas in eons upon eons. I bow down to you who possesses these limitless qualities.
khorwé gya tso tong par ma gyur tsé// dro nam min par dzé pé trin lé chok// na tsok lhün drup gyün ché mé pa yi// kyap chok la ma khyō la chag tse lo// khyö la chö pé nantrül gya tso yi// gyeülwa nyé shing dro nam min dzé pé// chö kyi ying nam gyé par kang né ni// gyün ché mé par la mé chö pé chö//

Until the ocean of samsāra is exhausted, you manifest the manifold, effortlessly arising, unceasing, supreme activities that ripen all sentient beings. I pay homage to the guru, the supreme refuge.

I manifest an ocean of offerings that please the victorious ones and ripen all sentient beings and, having filled the whole realm of dharmadhātu, I make the supreme, unceasing offerings.
Limitless rays of bodhicitta emanate from the great, glorious heart-palace, filling all pure lands in the ten directions without exception, manifesting limitless, beautiful offering goddesses who hold pure water, flowers, incense, lamps, wonderful scents, and food. From this cloud of wondrous things comes a rain of offerings that fills all realms of existence. I offer these to please all the buddhas of the three times.
Rays of umbrellas, banners, standards, canopies, musical sounds, cloth, precious jewels, medicine, and grains manifest from the body of the Victorious One. I offer these various clouds of offerings, boundless as the ocean.

The seven precious royal articles such as the wheel and so on; the seven semi-precious ones such as the house and so on; the auspicious substances and the substances of the accomplishments—please accept these offerings that have arisen from the two accumulations.
Furthermore, all things throughout the limitless Buddhafields that are possessed or not possessed, these offerings and all wealth that can be offered—I behold them all in my mind and offer them all to you, guru.

The very pure mandala of the three kayās completely filled with faultless possessions—I offer these Pure Lands of the Buddhas of the three times. Please accept this offering, you Compassionate One.
To you, Protector, I offer my body, speech, mind; all wealth equal to space, without exception; and all the virtues accumulated in the three times. Please accept these, you Compassionate One, for the benefit of all sentient beings.

The vajra goddesses of form, sound, smell, taste, and touch—by seeing, hearing, smelling, tasting, touching, and remembering them, the three obscurations of sentient beings are purified. I offer them. Please accept them, Stainless Lord Victor.
Vajra-body, the essence of form, the supreme goddess of fully purified ignorance,
I offer to the eyes of the guru, the Lord of Dharma. Please accept this in the great bliss of non-duality.

Vajra-mind, the essence of sound, the supreme goddess of fully purified hatred,
I offer to the ears of the guru, the Lord of Dharma. Please accept this in the great bliss of non-duality.
Vajra-quality, the essence of smell, the supreme goddess of fully purified arrogance,
I offer to the nose of the guru, the Lord of Dharma. Please accept this in the great bliss of non-duality.

Vajra-speech, the essence of taste, the supreme goddess of fully purified desire,
I offer to the tongue of the guru, the Lord of Dharma. Please accept this in the bliss of non-duality.
Vajra-activity, the essence of touch, the supreme goddess of fully purified jealousy,
I offer to the body of the guru, the Lord of Dharma. Please accept this in the bliss of non-duality.

Primordial vajra-emptiness, the essence of all phenomena, the supreme goddess of fully purified mind-as-such,
I offer to the mind of the guru, the Lord of Dharma. Please accept this in the great bliss of non-duality.
The supremely victorious one, inseparable from skillful means and wisdom, the assembly of the five families of the Dhyani Buddhas with consorts, together filling the limitless sky—I offer this. Please accept this great bliss.

From the ocean-like samadhi, Equanimity of all Phenomena, liberating all sentient beings from within the ocean of unshakable activities, accept these offerings, entire assembly of bodhisattvas, who possess all the Buddhafields.
Enraged with limitless compassion are the extremely Wrathful Ones. With their majestic bodies, terrifying faces, and clenched fangs, they eliminate the hordes of māras with roars of hūng and phat. Kings of Wrathful Primordial Wisdom, please accept these offerings.

The myriad clouds of outer, inner, and secret offerings in this vast mandala of the ever-perfect mind are non-dual and changeless in nature; this offering of suchness I make.
The ultimate reality of all phenomena is the stainless, pure mind-as-such. Whatever has arisen through the confusion of hatred and attachment in the duality of I and other, good and bad, I confess each, one by one. May they all be completely purified.

The great assemblies of the Victorious Ones of the three times and the Noble Ones, the unceasing wheel of the two accumulations, and all the virtues of sentient beings without exception—I rejoice in them fully and with delight.
You protector, fully turn the wheel of undefiled Dharma with the language of ocean-like melodious sound in the worlds of the ten directions. I beseech you to ripen all sentient beings without exception.

All protectors who abide in all the realms, until the exhaustion of the space-sphere—fulfill all your commitments by abiding permanently without parinirvāna.
By this virtue and the virtues accumulated in the three times in samsāra and nirvāṇa, and by the inherently existing stainless virtue, may all sentient beings be established in the unsurpassed state.

By the radiating light of unsurpassed compassion, from the palace of body, speech, and mind of the Victorious One, may my body, speech, and mind be purified. Thus may it become as your body, speech, and mind.
Protector, as you made offerings and pleased the noble guru, may I also always please you by making offerings, and with clouds of limitless offerings.

I follow in your footsteps, without wavering so much as the tip of a hair, with confidence in the liberation of your body, speech, and mind. May I perform limitless bodhisattva's deeds.
By being renowned in the three worlds, may all the sufferings of the predicaments be pacified. May all sentient beings be freed completely from all mental and physical suffering, and may the victorious, great bliss be attained just from hearing my name and remembering me.

May I manifest in bodies as numerous as the number of sentient beings to be trained. May they take refuge joyfully and be established in the unsurpassed state. May I be able to lead all sentient beings to the supreme state of Buddhahood.
Those who are burdened by heavy ignorance, have lost the path, and are tormented by the afflictions and the Lord of Death, may they remember me spontaneously and instantly find the supreme path.

May I become the inexhaustible sphere of the body, speech, and mind of the Victorious Ones of the three times, and completely dry up the ocean of samsara, thus leading all sentient beings to the unsurpassed state.
In all my lives, may I never be separated from the perfect guru, and may I enjoy the glories of the Dharma.
By perfecting the paths and stages, may I quickly achieve the rank of Vajradhara.

This Seven Limbs of Mantra was composed by Kyobpa Rinpoche in the Golder Castle at Drikung.
Praise

Lordly embodiments of all buddhas, Vajra-holders in essence, roots of the Three Jewels:
to all gurus, I pay homage.
The guru’s body is a vajra body. It is beautiful, the desire to gaze upon it is insatiable, and it is endowed with inconceivable qualities:
I pay homage to the body of the guru.

The guru’s speech is the melody of Brahma. It is endless, resounds like a lion, and eliminates the wrong views of heretics:
I pay homage to the speech of the guru.
The guru’s mind is like space. It is a state of bliss, luminosity, non-conceptuality, and emptiness, perfectly established in the three-fold perfect liberation:
I pay homage and praise the mind of the guru.

At this point, if you want to elaborate, recite all four biographies.
To simplify, recite Ten Directions and Three Times.
The Name Mantra

om āh namo guru vajra dhri-ka trelokya nātha ratna shrī mula guru mahāmudrā siddhi phala hūng.

Recite this as much as possible.
After that, Supplicating and Receiving the Four Empowerments

Namo guru! The one known as victorious Nagakulapradipa in the past; the one who will be lord Maitreyanath in the future; the crown of the Śakyas and the lord of the teachings in the present; the dispeller of wrong views Nāgārjuna,
As you ripen and liberate me by granting the blessing of the empowerments, may I attain the supreme accomplishment within this life. Being accepted by you, the guru endowed with all characteristics, may I contemplate how difficult it is to attain a human body of freedoms and advantages,
and on the modes of impermanence and decay, and thus make fervent efforts to accomplish the supreme awakening.

May I understand well the results of good and evil deeds, and by seeing the sufferings of the six realms of beings, may I develop renunciation and realize the insubstantiality of samsāra. May I become a proper vessel for taking refuge in the Three Jewels, and purify the karmic, afflictive, and cognitive obscurations by quickly completing the two accumulations.
May my mind be moistened by supreme bodhicitta, which is caused by love and compassion, and includes the intention to make all beings attain buddhahood.

Then, through the yoga of the deity, who has been fully established since primordial time, may I completely rid myself of clinging to the experiences of ordinary body. May I respectfully revere the excellent guru, the embodiment of all objects of refuge, and may his blessings enter my heart. Through the stages of calm-abiding and special insight,
may I realize the abiding mode of my mind and master it thoroughly. Uninfluenced by distractions, sidetracks, and the eight worldly concerns, may I clearly see my own face of self-aware dharmakāya.

As I secure this inexhaustible root of virtue with the seal of dedication, may you grant your blessings so that I may attain the state of Vajradhara within this life. Thus, as I supplicate with yearning devotion Vajradhara and the other lineage gurus,
They melt into a mass of five-colored light and dissolve into the chief.

Glorious guru, nature of all of the marks, I supplicate you once again to enter the vital body essence at my crown and purify the tendencies of the waking state by conferring upon me the water of joy of the vase empowerment.
As I thus supplicate, a white ray of light emanates from between the eyebrows of the guru and dissolves into my forehead. This purifies the obscurations of my body and I receive the vase empowerment. As a result, I become the supreme emanation body.
Perfect Enjoyment body, voice of all sentient beings, I supplicate you to enter the vital speech essence at my throat and incinerate the firewood of my dream state by conferring upon me the fire of supreme joy of the secret empowerment.

As I thus supplicate, a red ray of light emanates from the throat of the guru and dissolves into my throat. This purifies the obscurations of my speech and I receive the secret empowerment. As a result, I become the complete enjoyment body.
Venerable guru, non-conceptual dharmakāya, I supplicate you to enter the vital mind essence in my heart and dispel the darkness of the state of deep sleep by conferring upon me the wisdom-knowledge empowerment.

As I thus supplicate, a blue ray of light emanates from the heart of the guru and dissolves into my heart. This purifies the obscurations my mind and I receive the wisdom-knowledge empowerment. As a result, I will become the truth-body.
Protector of Beings, co-emergent body, I supplicate you to enter the vital wisdom essence at my navel and foster my attainment of the unchanging joy by conferring upon me the great empowerment of wisdom.

As I thus supplicate, a yellow ray of light emanates from the navel of the guru and dissolves into my navel. This purifies the common obscurations of my body, speech, and mind and I receive the word empowerment. As a result, I will become the nature-body.
On the whole, I supplicate you to make me and all sentient beings, equal to the infinity of space, actualize the supreme joy of uniting our primordial body, speech, mind, and wisdom with your four vajras.

As I thus supplicate, the guru melts into light and dissolves into my crown. As a result, the body, speech, and mind of the guru and my own body, speech, and mind become inseparable. Once again, my body become a radiant body of light in myriad colors.
May it become the supreme jnanakāya, the indivisible union of mahāmudrā and mahāsandhi, wherein luminosity and great emptiness are the unelaborated expanse of equality, comparable to space and its rainbow.
Dedication at the End

By the power of all roots of virtue, such as this effort and so forth, and through the blessings of the victorious ones and the truth that is marvelous, may the teachings of the Buddha in general and the precious teachings of the incomparable Drikungpa in particular —the quintessence of the definitive meaning—
spread and progress in hundreds of directions for eons and remain unadulterated;
and may the lifespan and activities of the holders of these teachings continue to increase.
And especially, may this center\(^1\) for the study of the Buddha’s teachings attract many ordained ones

\(^1\)(Note: If in Drikung Thil, change the center to ‘this second Vajrasana, the island of awakening’)
who are absolutely pure in their three vows, and may they endeavor in the ten-fold virtuous actions, such as study, contemplation, and meditation. May they completely dispel the darkness of unconducive degeneration in the world, such as sickness, famine, violence, disputes, and so forth, and make shine a million suns of benefit and joy. Thus may the lotuses of beings' joy and happiness blossom and become filled with pistils of the two accomplishments; and may all beings enjoy the glories of the perfect eon.
In this and all successive lives, may I not separate at all from the Three Jewels, and with no hesitation to sacrifice
even my life for the Dharma, may I benefit beings with tremendous courage in my heart.

In addition to this, impress also with the seals of other dedication prayers.
དེ་ལྟར་འཇིག་རྟེན་གསུམ་གི་མགོན་པོ་འབི་གུང་པར་བརྟེན་པའི་བླ་མའི་རྣལ་འབོར་བིན་རླབས་ཆར་འབེབས་ཞེས་བ་བ་འདི་ཡང་། སྐྱབས་སེམས་དང་བརྟེན་བསྐྱེད་པ་སྨོན་ལམ་བཅས་གསར་དུ་བསྒིགས།

མཆོད་པ་སོགས་བླ་སྒྲུབས་ནས་ཁ་བསང་། སྨོན་ལམ་རེ་དོན་གྲུབ་ཆོས་རྒྱལ་གིས་མཛད་པའི་བླ་མའི་རྣལ་འབོར་བིན་རླབས་གཏེར་མཛོད་ནས་བླངས། དབང་བཞིའི་གསོལ་འདེབས་ལྔ་ལྡན་ལྟར་བགིས་

བ་འདི་ཡང་རང་རེ་འབི་གུང་ཕོགས་འདིར་བླ་མ་མཆོད་པ་ལ་བརྩོན་པ་ལྟ་ཞོག བླ་མ་ཡིད་ལ་དན་པ་དང་གསོལ་བ་འདེབ་པ་ཆེས་དཀོན་པ་བཅས། བསྟན་པ་ཉམས་དམའ་ཞིང་རང་གཞན་ཀུན་ལ་མི་འདོད

རེད་པ་དུ་མ་བྱུང་བ་མངོན་སུམ་དུ་འདུག་པར་བརྟེན། སྒྲུབ་བརྒྱུད་རིན་པོ་ཆེ་འདི་ཉིད་ཀི་རིང་ལུགས་མི་ཉམས་ཞིང་འཕེལ་བའི་ཕིར་དང་། ལམ་འདིར་འཇུག་འདོད་ཅན་རོམས་ལ་ཕན་པའི་ཕིར། ཁམས་སྐྱོ་ཁི་

པ་དོན་གྲུབ་ཆོས་དབང་སོགས་འག་ཞིག་གིས་ཀང་ལེགས་ཚུལ་བྱུང་བ་ལྟར། མགོན་པོ་ཉིད་ཀ ི་རེས་འཇུག་ཐ་ཤལ་བ་ཤཱཀའི་དགེ་སློང་བསྟན་འཛིན་པདྨའི་རྒྱལ་མཚན་འཇིག་མེད་ཕིན་ལས་ཕོགས

ལས་རྣམ་པར་རྒྱལ་བའི་སེས་དོན་གྲུབ་ཅེས་པ་ས་ལུག་ལོའི་སྣོན་ཟླའི་དམར་ཕོགས་ཀི་ཚྲེས་ལ་གཞུ་སྨད་ཀི་ཆོས་གྲྭ་ཆེན་པོ་ཡང་རི་སར་གི་ཀུན་དགའ་ར་བའི་

རེའུ་མིག་ལྷུན་གྲུབ་དགའ་ཁིལ་དུ་བིས་པ་དགེ་ལེགས་འཕེལ། བཀྲ་ཤིག རུགས་གཉིས་ལེགས་པ་ཞུ།
This guruyoga called The Shower of Blessing based on Jigten Sumgyi Gönpo, Drikungpa, has been newly arranged with refuge and bodhicitta prayers, the generation of the objects of veneration, and prayers. The offering section and so forth have been incorporated from Guru Practice and the prayer has been taken from the guruyoga called Treasury of Blessings by Je Dondup Chögyal. The supplication for the four empowerments is as in the Fivefold. In our Drikung region, it seems quite rare to find someone who remembers and supplicates the guru, let alone makes an effort to practice the guru puja. As a result of that, it is evident that the guru’s teachings are in decline and we are all faced with many kinds of undesirable conditions.

Thus, for the sake of making the Precious Practice Lineage tradition not decline but flourish, and in order to benefit those who aspire to engage in the path, and also because Kham Kyotripa Dondup Chöwang and some other individuals regarded it an excellent effort, this text has been written by Shakya’s bhikṣu Tenzin Peme Gyaltsen Jigme Tingle Chogle Nampar Gyalwe De, who is a modest follower of the Lord.

In the earth sheep year, during the waning part of the Jyaishtha month (the fifth lunar month), in the shrine Reumig Lhundup Gakhyil.

This text has been proofread twice. May this be Auspicious!
The Feast Offering of the Gurupūjā
If you would like to perform the feast gathering Shower of Blessings as a supplement to the gurupūjā, arrange all the offering substances.

Cleanse with: \textit{om vajra amrita kundali hana hana hūng phat/}

Purify with: \textit{om svabhāva shuddhāh sarva dharmāh svabhāva shuddho hang/}
Out of the state of emptiness arises yam, which becomes a wind mandala; from ram arises a fire mandala; and above it, from kam, a hearth of three human skulls.

Above it, the syllable a transforms into a skull cup, white outside and red inside.
Above this, in the center and four directions, mum, bi, ra, shu, and ma, become the five types of nectar marked with the five syllables. In the center and the inter-cardinal directions, na, da, go, ha, and ku become the five types of flesh, marked with mām, lām, bām, pām, and tām. A moon disk covers the skull cup, on which the Sanskrit vowels and consonants stand in clockwise and counter-clockwise circles, with om āh hūng stacked one above the other in the center.
From my nostrils wind emerges, resounding hūng hūng, fanning and rousing the fire; the skull cup heats and the substances boil.

All defilements and flaws are purified. Light shines forth from the three syllables, the vowels, and the consonants, making offerings to all the victorious ones, and gathering back with their blessings in the form of light. The light dissolves into the syllables. Immediately the syllables and the moon melt into light and merge with the nectar, which then becomes an ocean.

*om āh hūng.* Recite three times.
Presenting the Primary Feast Offering

Hūŋ. From the Akanishtha dharmaḥtu field of infinite purity and the supreme and sacred place of glorious Drikung: universal Lord, mighty Vajradhara, and lineage masters, King of Victorious Ones, unequaled Ratnashrī, and assembly of kind root and lineage gurus;
from the primordial expanse of spontaneously present great bliss: assembly of yidam deities of the nine vehicles and four classes of tantra; from the pure palace of the outer and inner sacred sites: heroes, dākinīs, mother and sister goddesses, and secondary dākinīs; from the terrifying place of wisdom's self-display: ocean-like assembly of oath-bound Dharma guardians and protectors: Come here to this immeasurable gathering place of us yogis.
As we pray to you with devotion and intense yearning, lovingly consider your previous pledges, come here, and be seated with delight, as we respectfully pay homage to you! These unsurpassable samaya substances adorned with sense pleasures represent the supreme vajra—the mind free from the stains of dualistic grasping. As we present this feast offering of utter purity, this glorious fulfillment to the sages, a la la hoh, please enjoy it with delight; accept, enjoy, be pleased and satisfied.
As we offer you this ganachakra feast with hearts set on the buddhahood of all beings, please assist us and all beings, limitless as space, without exception, to bring the two accumulations to completion, to swiftly purify the wrongdoings and obscurations, and to attain the four kāyas by completing the path to liberation. Until we have attained complete awakening, may we avoid taking birth in the lower realms—the miserable states of samsāra—and always find a precious human body of freedoms and advantages, and may we always practice the sublime Dharma.
Please carry out activities that pacify all harm caused by illness and negative forces; that increase the longevity glory, and wealth of ourselves, the yogis; that magnetize with the four kinds of attentiveness; and that liberate enemies and obstructers who harm the teachings.

om guru deva dākinī ganachakra pūja kha kha hi khā hi// Enjoy the feast.
E ma hoh. Method and insight—emptiness, primordially pure, in union with immaculate, great bliss—the seven branches that are the fruit of the generation and completion are my own mind, utter purity, a la la! When the mind sees itself, like the moon reflected in water, its wondrous and unceasing nature will be known. Merging with the wisdom that is the fruition, one is freed into the state beyond hope and fear.
Heroes, dākinīs, guardians, and all who manifest in worldly form to help us practitioners, please take these remainders of the sugatas' great enjoyment, these great samaya substances comprised of the five types of flesh and the five types of nectar.
Having been satisfied and appeased, please protect those who uphold samayas in accordance with the Word of the Victorious One, increase the teachings of the Buddha, and accomplish without hindrance the wishes of those who pursue the Dharma, and all the activities entrusted to you.

ucchishta balingta khā hi/ Thus offer the remainders.
The Drikung monk Dharmamani composed this feast offering at the request of the teacher Acho Tsering Döndrub, a monk of our lineage. May it be virtuous!