

# LAMA CHOPA

## (The Guru Yoga and Ganachakra of Jigten Sumgon)

Three Jewels' embodied guru dei-ty  
In you I take refuge til waking  
to free infinite, destitute beings  
I strive to attain Guru Buddha *(three times)*

All the off 'rings of gods and humans,  
the ones arranged and those imagined  
outer, inner, secret and suchness,  
may they pervade all reaches of space.

NAMO RATNA TRAYĀYA, NAMO BHAGAVATE VAJRA SĀRA PRAMARDHANI  
TATHĀGATĀYA ARHATE SAMYAKSAM BUDDHAYĀ, TADYATHĀ, OM VAJRE VAJRE  
MAHĀ VAJRE MAHA TEJO VAJRE, MAHĀ VIDYĀ VAJRE, MAHĀ BODHICITTE VAJRE,  
MAHĀ BODHI MAṆṬO PASAM KRAMAṆA VAJRE, SARVA KARMA ĀVARAṆA  
VIŚODHANA VAJRE SVĀHĀ *(recite the offering cloud dharani three times then music)*

Instantly I become the yidam.  
In front on a precious, sublime throne  
lotus, moon and sun sits the guru  
not separate from Lord Jigten Sumgon.  
White tinged with red, he shines with the marks.  
He wears bright saffron robes and a vest,  
a red hat – sign of highest siddhi  
in full lotus, in a rainbow sphere,  
subduing and equipose mudras.  
The golden garland li-ne-age and  
masters of profound view, vast action  
and mediation all surround him.  
In front, behind, to the right and left  
on lion thrones, lotuses and moons  
are cloud-like ga-the-rings of yidams,  
the Three Jewels and dharma protectors.  
The wisdom beings are invited by  
light streaming from the three syllables. *(music)*

Kyobpa, lord of the vic-to-ri-ous ones  
you are endowed with the ten po-wers.  
With your hosts, the Three Jewels and three roots,  
by the po-wer of pre-vi-ous vows  
which you took out of great compassion,  
please come here without any delay! *(bell)*  
Be seated with joyful expression  
on this lion throne, lotus and moon!  
With bodies as nu-me-rous as all  
the motes of dust in the universe,  
I prostrate to the embodiment  
of inconceivable qualities! *(bell)*

VAJRA SAMĀJAḤ, PADMA KAMALĀYA STVAM. ATI PŪ HOḤ, PRATĪCCHA HOḤ. *(music)*

I offer oceans of realms all filled  
with water to drink and wash the feet,  
lotuses, clouds of incense and lamps,  
sweet fragrances, delicacies and  
music to fill all reaches of space.

OM̐ GURU BUDDHA RATNA SAPARIVĀRA ARGHAM, PĀDYAM, PUṢPAM, DHŪPAM,  
ĀLOKE, GANDHE, NAIVIDYA, ŚAPTA PRATĪCCHA SVĀHĀ. *(music)*

*(special melody)* Holding in mind the seven treasures,  
five objects pleasing to the senses,  
eight lucky symbols and substances,  
I offer to the victorious ones. *(music)*

*(mandala mudra)* Please accept this offered mandala  
of a billion universes of  
the ten directions, laid out in groups,  
Mt. Meru, continents and islands  
adorned with all things de-si-ra-ble.  
Please grant accomplishments here and now!

To the guru who embodies all  
the sugatas of the three times, I  
bow respectfully with my three doors.  
I make oceans of offerings – outer,  
inner and secret, and I confess  
sins and downfalls of the three poisons.  
Oh, I rejoice in the three secrets.  
Please turn the wheel of the three yantras!  
Remain in the three vajras' nature!  
I dedicate oceans of virtue  
that are fully free from the three spheres  
to reach the height of the three kayas.

*(slower)* The precious guru, supreme refuge  
worthy of homage, embodiment  
of the vic-tor-ious ones of all times,  
of all directions, with certainty  
in your ocean-like qualities, I  
pay homage and offer praises with  
hundreds of thousands of melodies. *(bell)*

OM̐ ĀḤ NAMO GURU VAJRA DHṚIK TRAILOKYA NĀTHA RATNA ŚRĪ MŪLA GURU  
MAHĀMUDRA SIDDHI PHALA HŪM̐ (*Recite as many times as you can.*)

*(If you wish to perform a Ganachkra Feast Offering do so here)*

Ratnashri, father, protector and  
refuge of be-ings of the three realms  
essence of the blessings of body,  
speech and mind of the vic-tor-ious ones  
of the ten directions and three times  
together with your lin-eage I pray.  
Grant me your blessings that I may come  
to realize this illusory  
body as the Nirmanakaya!  
Grant me your blessings that I may see  
prana as the Sambhogakaya!  
Grant me your blessings that I may see  
mind itself as the Dharmakaya!  
Grant me your blessings that I may reach  
Buddhahood in this very lifetime!

The retinue melts to the guru.  
From his forehead, heart, throat and navel  
white, red, blue and yellow lights ra-diate  
which dissolve into my four places.  
This cleanses the four obscurations.  
I receive the four empowerments.  
The seeds of the four kayas are sown.  
At last the guru melts into light.  
Dissolving inseparably as one,  
his three secrets and my three doors merge.  
(meditate)

The virtue from having practiced well,  
praised and supplicated the guru  
I dedicate to all be-ings of  
the three realms of samsara; may they  
attain the state of the guru who  
is all: samsara and nirvana.

By the au-spi-scious power of the three  
cha-ri-ots of sutra and tantra,  
the hosts of kind li-ne-age gurus,  
and qualities of their three secrets,  
may all be-ings come to re-a-lize  
the supreme siddhi, Mahamudra (music)

## Ganachakra Feast Offering

*If you would like to perform the Feast Gathering of the Shower of Blessings  
as a supplement to the Lama Chopa, arrange the offering substances.*

*Cleanse with: OM VAJRA AMRITA KUNṬALI HANA HANA HŪM PHAT.*

*Purify with: OM SVABHĀVA ŚUDDHA SARVA DHARMA SVABHĀVA ŚUDDHO HAM.*

A YAM arises from emptiness.  
It becomes a mandala of wind.  
From RAM comes a fi-re mandala  
From Kam a hearth of three human skulls  
An AH transforms into a skull cup.  
It is white outside and red inside.  
In the center and four directions  
MUM, BI, RA, SHU and MA become the  
five nectars marked with five syllables.  
In the center and in-ter-me-diate  
directions: NA, DA, GO, HA and KU  
become the five different types of flesh.  
They're marked with MĀM, LĀM, BĀM, PĀM, and TĀM.  
Cov'ring the skull cup is a moon disc  
on which are the vowels and consonants  
standing clockwise and counterclockwise.  
In the center OM ĀḤ HŪM are stacked.  
From my nostrils emerges wind with  
HŪM HŪM it rouses and fans the fire,  
heating the skullcup until it boils.  
Light shines forth from the three syllables,  
vowels and consonants making offerings  
to all the vic-to-ri-ous ones and  
ga-ther-ing back their blessings in light  
merging with the nectar which transforms  
into a vast am-bro-sial ocean.  
OM ĀḤ HŪM (recite three time) (music)

### *Presenting the Primary Feast Offering*

HŪM. From Akanishta dharmadhatu  
the field of infinite purity,  
the sacred place of glor-ious Drikung,  
the universal lord, mighty one  
Vajradhara and lin-eage masters,  
with the Victor, peerless Ratnashri,  
with the kind root and lin-eage gurus,  
from the pri-mor-dial space expanse of  
spon-tan-eous-ly accomplished great bliss,  
the assembly of yidam dei-ties  
of the nine yanas and four tantras,  
heroes please come from the pure palace  
of outer and inner sacred sites  
with dakinis, mothers and sisters,

and the secondary dakinis!  
From the terrifying place of the  
wisdom's self display, the ocean like  
assemblies of oath-bound protectors  
come to this vast gath'ring of yogins!

As we pray to you with devotion  
and intense yearning please remember  
your past samaya with love and come  
to be seated with delight as we  
respectfully pay homage to you! *(bell)*  
This supreme vajra unstained by all  
dua-lis-tic grasping appearing in  
the form of samaya substances  
together with pleasing sense objects,  
is the offered utterly pure feast.  
we give you this sacred offering to  
appease and delight the Glor-ious Ones  
AH LA LA HO – Enjoy with delight! *(bell)*

*(Here hold up the plate in front of the altar)*

Enjoy this offering, be satisfied!  
Hearts set on the Buddhahood of all  
we offer you this ganachakra.  
Please help all beings limitless as space,  
complete the two accumulations,  
purify the two obscurations  
and attain the four kayas through the  
path of liberation's completion! *(bell)*  
'Til attaining complete awake'ning  
may we not take birth in lower realms,  
the mis'erable states of samsara!  
May we always find precious rebirth  
with the freedoms and advantages!  
May we always practice true dharma!  
Please act to pacify all harm caused  
by evil spirits and by disease!  
Increase lifespan, glory and riches!  
Magnetize with the four attentions!  
Liberate all who harm the teachings! *(bell)*

OM̐ GURU DEVA DĀKINĪ GAṆACAKRA PUJA KHA KHA KHĀ HI KHĀ HI *(play music)*  
*Enjoy the feast (Here offer plate to Guru and dietes and place on the Altar)*

EMAHO!  
Method, wisdom - pri-mor-dia-lly pure  
emptiness innately unified  
with the perfectly pure highest bliss.  
Generation and completion's fruit  
the seven branches, totally pure  
Oh! this is my own mind- AH LA LA!

Wondrous and unceasing like the moon  
when it is reflecting in water  
through the seeing of my true nature  
its very essence will become known.  
Uniting with pri-mor-dial wisdom  
in the end my mind is freed within  
a state where there is no hope or fear.  
*(Here offer the plate to the Vajra Master and then all participants)*

*(Other prayers said here: 14 root downfalls and Vajrasattva as food is passed out)*  
*(Here the Dharmapala Puja can be performed if desired)*

### *The Remainders*

*Consecrate the remainders with: OM AKĀRO MUKHAṂ SARVA DHARMA ṄAM ATYA NUTPA  
NATVATA OM ĀḤ HŪM PHAṬ SVĀHĀ. (three times)*

Heroes, dakinis, protectors, and  
those who manifest in worldly forms  
in order to help practitioners  
Please take these remainders which were the  
great enjoyments of the sugatas  
these great samaya substances of  
the five kinds of flesh and five nectars!  
Having been satisfied and appeased,  
increase the teachings according to  
the word of the Vic-to-ri-ous One!  
Effortlessly fulfil our wishes  
and all actions entrusted to you!  
Please protect the samaya holders!

UCCHIṢṬA BALINGTA KHĀ HI. *Thus, offer the remainders. (music)*

*(Return to page 3 to conclude)*

ཅེས་པ་ཚོགས་མཚན་འདི་འང་རང་རེའ་ག་རིགས་ཨ་ཙོ་དགེ་རན་ཚེ་རིང་དོན་གཤམ་ནས་བསལ་དོར། འབི་གང་པ་བནེ་རྣམ་མཆི་གས་སར་བ་དགེའོ།།  
*The Drikung monk Dharmamati composed this feast offering at the request of  
the teacher Acho Tsering Döndrub, a monk of our lineage*

*Translated by Ina Bieler and edited by Kay Candler in 2011, and revised in 2017.  
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