SHOWER OF BLESSINGS
A GURUYOGA BASED ON THE SEVEN-LINE PRAYER
by Jamgön Mipham
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translated by Lama Yeshe Gyamtso

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Please note:

This sadhana should be practiced only by people who have received the appropriate empowerment, transmission, and instruction from a qualified guru.
The Seven-Line Suplication to Guru Rinpoche:

Hum Orgyen yül gyi nup jang tsam
At the northwest border of the land of Uddiyana.

Padma ge sar dong po la
On the center of a lotus stalk,

You achieved amazing supreme siddhi.

Padma jung ne zhe su drak
You are called Padmakara.

Khor du khandro mang pö kor
You are surrounded by many dakinis.

I follow your example in practice and accomplishment.
I pray that you come here to grant your blessing.

Guru padma siddhi hum
GURU PADMA SIDDHI HUM

Mother of all buddhas, dharmadhatu, Samantabhadri.

Only kind mother and protector of Tibetans.

Bestower of supreme siddhi, foremost dakini of mahasukha.

I supplicate at the feet of Yeshe Tsogyal.

Pacify outer, inner, and secret obstacles.
Grant your blessing so that the gurus’ lives may be stable.

Bless us that this age of sickness, famine, and war be pacified.

Bless us that curses, kila-magic, and incitements be pacified.

Bless us that life, wealth, and wisdom increase.

Bless us so that our wishes may be spontaneously fulfilled.

This was written by Kakyap Dorje, a child nurtured by the wisdom dakini. May goodness increase!

First refuge and bodhichitta:
Na mo la ma de shek dü pay ku
NAMO. In the Guru, the embodiment of all sugatas,

Kön chok sum kyi rang zhin la
In character the three jewels,

Dak dang dro druk sem chen nam
I and all sentient beings

Jang chup bar du kyab su chi
Take refuge until awakening.

Repeat three times.

Sem kye dro wa kün dön du
My aim is, for the good of all beings,

La ma sang gye drub ne ni
To accomplish the Guru-Buddha and then,
gang la gang dul trin le kyi
With activity appropriate to tame each,

dro wa dral war dam cha o
I vow to liberate all beings.

_Repeat three times and than:_

Ah Rang lü ta mel ne pay dün kha ru
AH In the sky before my ordinary form.

Orgyen dri me dha na ko shay tso
Is the stainless Lake Dhanakosha of Uddiyana.

Ting zap yen lak gye den chü gang way
It is deep and filled with water of eight attributes.

Ü su rin chen pe dong dab gye teng
In its midst is a precious lotus in bloom.
Kyap ne kün dü orgyen dorje chang
Atop is Uddiyana Vajradhara who embodies all refuges.

Tsen pay pal bar tso gyal yum dang tril
With splendid marks and signs he embraces the mother Tsogyal.

Chak ye dorje yön pay tö bum nam
His right hand holds a vajra, his left a skull and vase.

Dar dang rin chen rü pay gyen gyi dze
They are adorned by silk, jewels, and bone.

Öngay long ne de chen zi jin bar
In an expanse of the five lights, they blaze with great bliss.

Khor du tsa sum gyamtso trin tar tib
The oceans of the three roots surround them like clouds.

Jin lap tuk je char beb dak la zik
Raining down blessing and compassion, he gazes at me.
Gyal kün ngo wo chi me ye she kur  
To the immortal wisdom body of all victors

Dung shuk drak pö de chak tak tu tsal  
I will always prostrate with intense faith and yearning.

Lü dang long chö dü sum ge way tsok  
I offer my body, possessions, and virtues of the three times,

Kün zang chö pay trin du mik ne bül  
Imagining them as Samantabhadra’s offering clouds.

Tok me ne sak dik tung ma lü shak  
I confess all wrongdoing and downfalls performed throughout beginningless time.

Se che gyal wa kün gyi yön ten gyi  
I rejoice from my heart in your deeds,
Kyap dak chik pu gön po'i nam tar la
Only all-pervasive lord of the virtues of all victors

Nying ne yi rang De pe söl deb shing
and their children. I pray to you with faith.

Zap gye chö kyi char chen beb par kül
I request that you shower us with dharma both profound and vast.

Rang zhen ge way ngö po kün dom ne
I dedicate all the virtue of myself and others to this:

Dro kham gyamtso ji si ne kyi bar
For as long as the oceans of beings remain,

Gön po kyö kyi nam tar je nyek te
May I emulate your deeds, my lord,

Kha kyap dro wa dren pay dön du ngo
And be a guide to all beings throughout space.
Kyap ne kün dü kyen tsey ter chen po
Embodiment of all refuges, great treasury of wisdom and love.

Dü ngen nyik may kyap chok rin po che
Invaluable protector of beings during bad and decadent times.

Nga do gü pe nar zhing dung shuk kyi
With my mind tormented by fivefold degeneration.

Söl deb bü la tse we tuk kyi gong
Consider with love this child who prays to you.

Gong pay long ne tuk jey tsal chung la
From the expanse of your wisdom, unleash the power of your compassion.

Mö den dak gi nying la jin gyi lop
I am devoted to you. Bless my heart.

Tak dang tsen ma nyur du tön pa dang
Quickly display signs and indications.
Chok dang tün mong ngö drup tsel du söl
I pray that you grant supreme and common siddhis.

Hum Orgyen yül gyi nup jang tsam
HUM At the northwest border of the land of Uddiyana.

Padma ge sar dong po la
On the center of a lotus stalk,

Ya tsen chok gi ngö drup nye
You achieved amazing supreme siddhi.

Padma jung ne zhe su drak
You are called Padmakara.

Khor du khandro mang pö kor
You are surrounded by many dakinis.

Kye kyi je su dak drup kyi
I follow your example in practice and accomplishment.
Jin gyi lap chir she su söl
I pray that you come here to grant your blessing.

Guru padma siddhi hum

Recite the seven-line prayer as much as you can. Think that through your devoted prayer, fivefold rays of wisdom light like strings emerge from the union of the father and mother gurus and from their hearts. These dissolve into your heart, blessing you.

Om ah hum bendza gu ru pad ma siddhi hum

Recite the Vajra Guru as much as appropriate.

If you wish, insert the feast offering I have written separately. (click here)

In daily practice, proceed with the empowerment:

At the session's end:
From the three syllables in the guru’s three places

Emerge rays of white, red, and blue light.

They dissolve into my three places, purifying the stains

Of my three gates, which become the body, speech, and mind vajras.

Finally, the guru and his retinue melt into light.

And become a white and red sphere marked by \text{Hūṃ (ॐ)}
Rang gi nying gar tim pe la may tuk
It dissolves into my heart. The guru’s mind and my mind are indivisible.

Rang sem yer me lhen kye chö kur ne A AH
I rest in the connate dharmakaya A AH.

Saying that, look at the face of your own nature. Unaltered and unchanged from the beginning, it is beyond acceptance and rejection. Your mind itself is the primordial great dharmakaya. Afterward view all illusory appearances as the nature of the guru. Dedicate the virtue and cause goodness by expressing auspiciousness.

On the eighth day of the waxing phase of the month Shravana, called All-Subduing, this arose from the lake of the mind of Mipham Nampar Gyalwa, who prays to serve Guru Padma in every life. SARVA MANGALAM

Dedication of merit:

Ge wa di yi nyur du dak
By this merit, may I swiftly
Padma jung ne drub gyur ne  
Achieve the level of Padmakara.

dro wa chik kyang ma lü pa  
May I then bring all sentient beings—

de yi sa la gö par shok  
Not one left out—into that state.

Prayers for auspiciousness:

Tsa gyü la may chin lab nying la zhuk  
May I keep my Guru’s blessings in the heart.

yi dam kan dro lü dang drib zhin drok  
May Yidams and Dakinis follow me like a shadow.

chö kyong sung me bar che kün sal ne  
May Dharma Protectors remove all the obstacles.
chok tün ngö drup drup pay tra shi shok
May common and uncommon siddhis bring auspiciousness.

May this auspicious prayer bring all the happiness.

By this merit of tsok offering—

The unexhausted source of happiness—

May I reach the ultimate wisdom

And perfect level of great purity.

These were the aspirations.
The Glorious Vase: A Feast Offering Based on the Seven-Line Prayer.

Set out whatever samaya substances are available, such as meat and liquor.

Hum A le chö ying dang nyam ka pa lar
Hūṃ. From A (ཨ) arises a kapala equal to the dharmadhatu.

Om le nang si dö yön tsok su shom
From ŌṂ (ཨ) arises all that appears and exists, set out as a desirable feast.

Hum gi de chen ye she röl par gyur
With Hūṃ (ཧ) it is transformed into the play of the wisdom of great bliss.

Hri yi tsa sum tsok gye pa kang
With Hṛī (ཧི) the deities of the three roots are filled with pleasure.

Om ah hum hri
OM AH HŪṂ Hṛī

Bless it with that.
Then the invitation to the feast assembly, and the presentation of offerings:

Hum Orgyen yül gyi nup jang tsam
Hum At the northwest border of the land of Uddiyana.

Padma ge sar dong po la
On the center of a lotus stalk.

Ya tsen chok gi ngö drup nye
You achieved amazing supreme siddhi.

Padma jung ne zhe su drak
You are called Padmakara.

Khor du khandro mang pö kor
You are surrounded by many dakinis.

Dö yön tsok la chen dren na
If I invite you to this desirable feast.
Jin gyi lop chir shek su söl
I pray that you come here to grant your blessing.

Ne chok di ru jin pop la
Rain down blessings on this best of places.

Tsok chö ye she dü tsir gyur
Transform these feast offerings into wisdom amrita.

Drup chok dak la wang zhi kur
Grant me, a supreme practitioner, the four empowerments.

Gek dang lok dren bar che söl
Remove obstructors, corruptors, and impediments.

Chok dang tün mong ngö drup tsöl
Grant supreme and common siddhi.

Hum la ma je tsün padma tö treng tsel
HŪṂ Guru, Lord Padma Tötrengtsal.
Rik dzin khandro tsok dang che pa yi
With your assembly of vidyadharas and dakinis.

Tsa sum kün dü gyal way kyil khor la
To the mandala of victors that embodies all the three roots.

Mö gü dung shuk drag pö söl wa deb
I pray with intense devotion and yearning.

Dak zhen go sum ge tsok long chö che
I offer you my own and others’ three gates, virtues, and possessions;

Nang si dö yön gye gu ma tsang me
All appearance and existence; and everything desirable and pleasing,

Kün zang de chen tsok kyi kor lor bül
As a ganachakra of Samantabhadra’s great bliss.

Tuk tsey gye zhe tuk dam kong gyur chik
Kindly accept it. May my commitments to you be fulfilled.
Guru Rinpoche, I pray to you;

Bless me, vidyadharas and dakinis;

Grant your devoted child supreme and common siddhi;

I pray that you purify all violations of samaya.

Release into the expanse all outer, inner, and secret impediments.

Care for me beyond separation until awakening;

Increase life, merit, experiences, and realization like the waxing moon;
Sam pa lhün gyi drup par jin gyi lop
Bless me so that my wishes may be spontaneously fulfilled.

Om ah hum bendza gu ru pad ma siddhi hum
OM AH HŪM BENDZA GURU PADMA SIDDHĪ HŪM

An Abbreviated Feast

Bless the feast with:

Om ah hum ho
OM AH HŪM HO

Tsa sum lha tsok tsok la chen dren shek
Deities of the three roots, come to this feast.

Chi nang sang way de chen tsok chö bül
I present outer, inner, and secret feast offerings of great bliss.

Substitute “Vajrasattva” etc. for “the three roots.”
Dam tsik nyam chak tam che töl lo shak
I admit and confess all violations of samaya.

Nyi dzin dra gek chö kyi ying su dröl
Release dualism, enemies, and obstructors into the dharmadhatu.

Nyam nyi de wa chen po tuk dam kang
May our samaya be fulfilled by equality and great bliss.

Chok dang tün mong ngö drup tsal du söl
I pray that you grant supreme and common siddhis.

This abbreviated feast was written by Jampal Dorje for use in the accumulation of feasts and so forth.

Om ah hum
Oṃ Ah Hūṃ

Lhak la wang wa drek pay tsok
Hosts of the haughty, with rights to the leftovers.
Trin tar tib shing hap sha gyuk
Gather like clouds. Hurry and rush!

Sha trak gyen pay tsok lhak zhe
Accept these feast leftovers adorned with flesh and blood.

Ngön gyi dam cha ji zhin du
As you promised in the past,

Ten dra dam nyam ze su zo
Consume enemies of dharma, samaya corruptors, as your food.

Tak dang tsen ma nyur du tön
Quickly display signs and indications.

Drup pay bar che dok pa dang
Avert obstacles to accomplishment.

Trin le tok me drup par dzö
Accomplish your activity without impediment.
Saying that, carry out the leftovers.

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