

**The Celebration of the Accomplishment of Blessing,
the Guru Yoga of the fourteenth Shamarpa,
Mipham Chökyi Lodrö, the Supreme Protector**

sang gyé chö dang gen dün la |

With reverence, through body, speech, and mind,

go sum gü pé kyab su* chi | [*u = is pronounced "oo" like in "boot"]

I go for refuge to the Buddha, the Dharma and the Sangha.

kha nyam sem chen dön gyi chir |

For the sake of sentient beings equal to the sky,

la mé nal jor drub par ja | (3x)

I will practice Guru Yoga.

om sobhawa shuddha sarva dharma sobhawa shuddho hang |

tong lé rang nyi vajra varahi |

Out of emptiness I visualize my own being, Vajra Vārāhī,

pema ragé shir pö cher bü ku ||

with a naked body, appearing on a base of ruby:

rab mar chu kyé shön nü treng tshog kyi |

bright red, my body fully adorned with

ma lü gyen pé ku gyur sal wa lé |

fresh lotus garlands.

dün kar trö pa dral wé ying röi na |

In front in the sky, in the playful expanse free of conceptualizations,

yi trog pema dawé den teng du |

on a ravishing throne of lotus and moon

dé chen shing gön jom den öpamé |

is Buddha Amitābha, the Lord of Sukhavatī, in the

nam trül ö chag shamar chö pen dsin |

radiant manifestation of the Holder of the Red Crown.

chag nyi chö ché chag gya tug kar tö |

His two hands at his heart in the posture of Turning the Wheel of Dharma,

nam tra ngur mig gö söi shab kyil trung |

wearing the saffron-colored robes and having his legs in the vajra posture,

tsen pé si jin ö tong bar shin shug |

he appears in the full splendour of his major and minor marks and is blazing in boundless light.

(Repeat with focused devotion:)

gyal kün düpé khyab dag chö kyi gön |

Master, you who embody all the Victorious Ones, Dharma Protector, I supplicate you!

söl wa deb so kha nyam sem chen gyi |

Please purify all sentient beings, whose number equals the sky,

drib nyi bag chag ma lü rab sel shing |

from the two obscurations and all habitual tendencies

trül mé rang ngo shé par dse du söl | (3x)

and support us to understand our undeluded nature.

tsa sum dü ku drin chen lama la |

From the kind Lama who embodies the three roots,

bum wang sang wang sherab yeshe kyi |

flows a stream of nectar blessing: the vase-, the

jin lab dütsi chu gyün rab trö wé |

secret- and the wisdom-knowledge-empowerments.

go sum la tim wang shi ma lü dsog |

Then, dissolving into the three doors, all four empowerments are completed.

yang dag ngo wo nyi ku ngön je né |

The sublime Svabhāvikakāya is actualized:

kün dü kün dsog lamé thug gong dang |

The Lama's wisdom mind that unites everything and is perfect in every regard

rang sem yer mé chig tu nyam par shag |

and my own mind are inseparably one. I abide in that.

om ah guru bhagawan dharma mati hung soha |

(Recite this many times)

dé tar drub pé gé wé dro tsog kyi |

By means of the virtue accomplished in this way

tog mé né sag dig tung bag chag kün |

may all the non-virtues, downfalls and habitual tendencies accumulated by all sentient beings since beginningless time

drung né jin jé yang dag nang wa gyé |

be completely uprooted, may the pure view flourish,

pal den lamé go pang tob par sho |

may we attain the state of the glorious Lama.

kyé wa kün tu yang dag lama dang |

Through all my births, may I not be separated from the

dral mé chö kyi pal la long chö ching |

perfect Lama, enjoy the splendour of the Dharma,

sa dang lam gyi yön ten rab dsog né |

and, having perfected the qualities of the paths and bhūmis,

dor jé chang gi go pang nyur tob sho |

may I swiftly attain the state of Vajradhara!

Translation: Tina and Alexander Draszczyk, 2015