

**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