

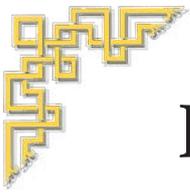


Lama Chöpa

GURU PUJA

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Lama Chöpa

GURU PUJA

1. Within great bliss, I arise as my guru yidam.
From my clear body, masses of light rays radiate into the ten directions,
blessing the world and its beings.
All become perfectly arrayed with only infinitely pure qualities.

Refuge

2. From the state of an exalted white virtuous mind,
I and all infinite, old mother sentient beings,
from this moment until our supreme enlightenment,
go for refuge to the gurus and the Three Precious Gems.

3. NAMO GURUBHYAH NAMO DHARMAYA
 NAMO BUDDHAYA NAMO SANGHAYA (3x)



Bodhicitta

4. For the sake of all mother sentient beings
I shall become my guru deity
and place all sentient beings
in the supreme state of a guru deity. (3x)
5. For the sake of all mother sentient beings,
I shall quickly, quickly, in this very life,
attain the state of a primordial guru-yidam buddha.
6. I shall free all mother sentient beings from suffering
and place them in the great bliss of buddhahood.
Therefore, I shall now practise
the profound path of guru-yidam yoga.

Blessing the Inner Offering

7. OM AH HUNG (3x)
8. Pure clouds of outer, inner and secret offerings, and fields of vision pervade the reaches of space, earth and sky, spreading out inconceivably. In essence wisdom-knowledge, in aspect inner offerings and various offerings objects; as enjoyments of the six senses they function to generate the special wisdom-knowledge of bliss and emptiness.

THE CORE OF THE PRACTICE

The Merit Field

9. In the vast space of indivisible bliss and void, amidst billowing clouds of Samantabhadra offerings, at the crest of a wish-granting tree, embellished with leaves, flowers, and fruits, is a lion-throne ablaze with precious gems on which is a lotus, sun, and moon.
10. There sits my root guru, kind in all three ways, in essence all buddhas, in aspect a saffron-robed monk, with one face, two arms and a radiant white smile. Your right hand is in the gesture of expounding the Dharma; your left in meditative pose holds a begging bowl full of nectar. You wear three lustrous saffron robes and your head is graced by a golden pandit's hat.
11. In your heart sits the all-pervading Lord Vajradhara with a blue body, one face, two arms, holding vajra and bell and embracing Vajradhatu Ishvari. You delight in the play of simultaneous bliss and void, are adorned with jewelled ornaments of many designs and clothed in garments of heavenly silks.
12. Radiant with thousands of light rays, adorned with the major and minor signs, you sit in the vajra position enhaloed by a five-coloured rainbow. Your pure skandas are the five sugatas; your five elements the four consorts; your sense spheres, energy channels, sinews and joints are all actually bodhisattvas. The hairs of your pores are 21,000 arhats; your limbs the wrathful protectors; the light-rays directional guardians, lords of wealth and their attendants, while all worldly gods are cushions for your feet.

13. Surrounding you in their respective order sit the direct and lineage gurus, yidams, host of mandala deities, buddhas, bodhisattvas, heroes and dakinis encircled by an ocean of Dharma protectors.
14. Their three doors are marked with the three vajras; from the syllable **HUNG** hooked light rays go out invoking the wisdom beings from their natural abode to become inseparably set.

Invocation

15. Sources of goodness and well-being throughout the three times: root and lineage gurus, yidams, Three Jewels of Refuge, heroes, dakinis, Dharma protectors and hosts of guardians; by the power of your compassion come forth and abide steadfast.
16. Though all things are totally free of inherent coming and going, you arise through your virtuous conduct of wisdom and loving compassion, according to the dispositions of your varied disciples; holy refuge-protectors, please come forth with your retinues.
17. **OM GURU BUDDHA BODHISATTVA DHARMAPALA
SA-PARI-WARA EH HYA HI DZAH HUNG BAM HOH**

The wisdom and symbolic beings become non-dual.

The Seven Limbs

Prostrations

18. Your compassion grants even the sphere of bliss, the supreme state of the three kayas, in an instant. Guru with a jewel-like body, vajra holder, at your lotus feet I prostrate.
19. You are the wisdom-knowledge of all infinite conquerors appearing in any way that subdues. With supreme skilful means, you manifest as a saffron-robed monk. I prostrate at your feet holy refuge protector.

20. You eliminated all faults and their instincts
and are a treasury of infinite precious qualities.
Sole source of benefit and bliss without exception,
I prostrate at your feet venerable guru.
21. Teacher of gods and all, in nature all buddhas,
the source of 84,000 pure dharmas,
you tower above the whole host of aryas.
I prostrate to you kind guru.
22. To gurus dwelling in the three times and ten directions,
the three supreme jewels and all worthy of homage;
with faith, conviction and an ocean of lyric praise,
I prostrate manifesting as many bodies as atoms of the world.

Offerings

23. Refuge protectors, venerable gurus, together with your retinues,
I present you oceans of clouds of various offerings.
24. From spacious, elegant vessels, radiant and precious,
flow gently forth four streams of purifying nectars.
25. Flowering trees, garlands excellently arranged
and beautiful flowers fill the earth and sky.
26. Blue summer clouds of lapis smoke
from fragrant incense billow up to the heavens.
27. Joyful dancing light from suns, moons, glittering jewels
and flaming lamps dispels the billion worlds' darkness.
28. Scented water, imbued with fragrances of camphor,
sandalwood and saffron, collects into great lakes.
29. Delicacies of gods and men, drink
and nourishing food of a hundred flavours amass at Mt. Meru.
30. Music from an endless variety of various instruments fills the three realms.
31. Goddesses of outer and inner desire objects, holding symbols
of sight, sound, smell, taste and touch, pervade all directions.

Mandala Offering

32. Refuge-protectors, treasures of compassion, eminent and supreme field of merit, with pure faith I present to you a billion times over, Mt Meru and the four continents, the seven precious royal emblems, the precious minor symbols and more, perfectly delightful environments and their beings, and a great treasure of all that gods and humans use or desire.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

33. To please you, venerable gurus, I offer objects actually set out and a vision of a pleasure grove on the shore of a wish-granting sea, strewn with thousand-petalled lotuses that captivate all minds. They are offerings arising from samsara and nirvana's virtues. Everywhere are flowers of the worldly and supramundane virtues of the three doors of myself and others, and myriad fragrant Samantabhadra offerings. It is laden with fruits of the three trainings, two stages and five paths.

Inner Offering

34. I offer a libation of China tea, saffron bright, delicately perfumed, rich with a hundred flavours. The five hooks, five lamps and so forth are purified, transformed and increased into an ocean of nectar.

Secret Offering

35. I offer even illusion-like consorts of youthful splendour, slender and skilled in the 64 arts of love; a host of beautiful messenger dakinis; field-born, mantra-born and simultaneously-born.

Ultimate Offering

36. Unobstructed great wisdom simultaneous with bliss, the sphere of the actual unelaborated nature of all things, spontaneous and indivisible, beyond thought and expression: supreme ultimate bodhicitta, I offer to you.

Offering Medicine and Services

37. To cure the 404 affliction-caused diseases
I offer all kinds of potent medicines,
and I offer myself as a servant to please you.
Pray keep me in your service as long as space endures.

Confession

38. Before those having great compassion,
I confess with regret and vow never to commit again,
whatever non-virtuous actions I have done since beginningless time,
caused others to do, or in which I have rejoiced.

Rejoicing

39. Though all things are like a dream,
lacking inherent existence,
I sincerely rejoice in the bliss and joy of all aryas and ordinary
beings and in every virtue that has ever arisen.

Requesting to Teach

40. Please let fall a rain of profound and extensive Dharma
from a hundred thousand billowing clouds of nectar of
perfect wisdom and compassion to nurture, sustain and propagate
a garden of moon flowers for the benefit and bliss of all limitless
beings.

Requesting to Remain

41. Though your vajra body is subject to neither birth nor death,
but is a vessel of the mighty king, unification,
please abide forever according to our wishes,
not passing beyond sorrow until samsara ends.

Dedication of Merits

42. I dedicate the mass of white virtues thus created
so that we may be inseparably cared for
in all lives by venerable gurus
kind in three ways, and so attain the unified state of Vajradhara.

Praises and Requests

Expression of the Guru's Qualities

43. Source of qualities, great ocean of moral discipline,
Treasury brimming with jewels of much hearing,
Master, second buddha clad in saffron,
Elder, vinaya-holder, I make requests to you.
44. You have the ten qualities suitable for one
to teach the path of those gone to bliss.
Lord of Dharma, representative of all conquerors,
Mahayana virtuous friend, I make requests to you.
45. You are wise, patient, honest, without pretence or guile;
your three doors well-subdued.
You have both sets of ten qualities, know mantra and tantra,
and are skilled in drawing and explaining.
Foremost vajra holder, I make requests to you.
46. To those untamed by countless past buddhas,
The unruly migrators of this degenerate age who are difficult to
subdue,
you accurately show the good way of those gone to bliss.
Compassionate refuge saviour, I make requests to you.
47. When, because of the times, the sun of the Conqueror sets,
you enact the deeds of a conqueror
for the many migrators who lack a saviour refuge.
Compassionate refuge saviour, I make requests to you.
48. Even one of your hair-pores is for us
a field of merit more highly praised
than all the conquerors of three times and ten directions.
Compassionate refuge saviour, I make requests to you.
49. Adorned with a sugata's three bodies and ornamental wheels,
you manifest from an alluring net of skilful means
in ordinary form to lead all beings.
Compassionate refuge saviour, I make requests to you.

50. Your aggregates, elements, sources and limbs
are in nature the sugatas and consorts of the five lineages,
bodhisattvas and wrathful protectors.
Supreme guru, in nature the Three Jewels, I make requests to you.
51. Arising from the play of omniscient transcendental wisdom,
you are the essence of ten million mandala cycles.
Pervading lord of a hundred buddha families, foremost vajra holder,
unified primordial saviour, I make requests to you.
52. Unobscured, inseparable from the play of simultaneous bliss,
pervading everything in motion and at rest;
the nature of all things, free from beginning or end,
all good actual ultimate bodhicitta; I make requests to you.

Particular Requests

53. You are my guru; you are my yidam; you are the dakinis and Dharma
protectors.
From now until enlightenment I shall seek no other refuge than you.
In this life, the bardo and all future lives,
hold me with your hook of compassion;
free me from samsara and nirvana's fears, grant all attainments;
be my constant friend and guard me from interferences.

The Four Initiations

54. By the force of having thus requested three times, nectar and light
rays, white, red and dark blue, stream forth from the places of my
guru's body, speech and mind, and dissolve into my own three places
one by one and altogether. The four obstacles are purged; the four
pure empowerments and seeds of the four kayas are received. A
replica of the guru happily dissolves into me and I am blessed with
inspiration.

THE OFFERING OF THE TSOG

Blessing the Offerings

OM AH HUNG (3x)

55. Pure clouds of outer, inner and secret offerings, and fields of vision pervade the reaches of space, earth and sky, spreading out inconceivably.
In essence wisdom-knowledge, in aspect inner offerings and various offerings objects; as enjoyments of the six senses they function to generate the special wisdom-knowledge of bliss and emptiness.
56. E MA HO In the grand play of wisdom-knowledge,
all realms are vajra-fields,
and all structures majestic vajra-palaces.
Oceans of clouds of Samantabhadra offerings blaze forth.
57. All desired wealth is endowed with glory,
all beings are actual viras and virinis,
there is not even the word “impurity” or “flaw”;
it is but infinitely pure.
58. HUNG Within dharmakaya, all mental fabrications stilled, above a turbulent wind and blazing fire, a tripod of three human heads.
AH Within a proper human skullcup,
OM each substance brilliantly shines.
Above them are OM AH HUNG.
59. Each sparkles with brilliant colour.
Wind moves, fire blazes, the substances melt and boil.
Vapour rises up.
From the three letters hosts of light rays
60. radiate out in the ten directions drawing back the three vajras and nectar,
which dissolve into the respective letters.
They melt into nectar and blend with the essences.
Purified, transformed and increased, E MA HO
It becomes an ocean gleaming with everything delightful.

OM AH HUNG (3x)

Invocation

61. Compassionate-natured root and lineage gurus,
assembly of yidams and deities, Three Jewels of Refuge,
viras, dakinis, hosts of protectors and guardians:
I request you to come to this offering site.
62. Amidst an ocean of clouds of outer, inner and secret offerings,
on a beautiful throne made of jewels,
firmly place your radiant feet,
supreme siddha and grant me every desired attainment.

Offering

63. HO Blessed by samadhi, mantra and mudra,
this ocean of offering feast of uncontaminated nectar,
we offer to please you hosts of root and lineage gurus.
OM AH HUNG
Contented by enjoying an abundance of everything desirable,
E MA HO please let fall a great rain of blessings.
64. HO Blessed by samadhi, mantra and mudra,
this ocean of offering feast of uncontaminated nectar, we
offer to please you hosts of yidams, deities and your retinues.
OM AH HUNG
E MA HO please let fall a great rain of attainments.
65. HO Blessed by samadhi, mantra and mudra,
this ocean of offering feast of uncontaminated nectar,
we offer to please you hosts of precious Jewels of Refuge.
OM AH HUNG
Contented by enjoying an abundance of everything desirable,
E MA HO please let fall a great rain of true Dharma.
66. HO Blessed by samadhi, mantra and mudra,
this ocean of offering feast of uncontaminated nectar,
we offer to please you hosts of dakinis and Dharma protectors.
OM AH HUNG
Contented by enjoying an abundance of everything desirable,
E MA HO please let fall a great rain of enlightened activities.

- 67.** HO Blessed by samadhi, mantra and mudra,
this ocean of offering feast of uncontaminated nectar,
we offer to please you hosts of mother sentient beings.
OM AH HUNG
Contented by enjoying an abundance of everything desirable,
E MA HO may all deceptive appearances and suffering be quelled.

Offering to the Lama

- 68.** E MA HO, the great ritual feast,
path of the three times sugatas',
is the source of all attainments.
Understanding this great hero,
abandoning superstitious conceptions,
always delight in the ritual feast.
a-la-la-ho

The Master's Reply

- 69.** OM I visualise myself as a guru-yidam,
in nature inseparable from the three vajras.
AH This uncontaminated wisdom nectar,
HUNG without moving from bodhicitta,
I enjoy to satisfy the deities within my body.
a-ho ma-ha su-k'a

Song of the Spring Queen

- 70.** HUNG All you tathagatas, heroes and yoginis, dakas and dakinis,
we make request to you all.
Heruka who enjoys great bliss, come to the bliss-intoxicated lady, and
with enjoyment, according to the rite, enter into the union of innate
bliss.
a-la-la la-la ho a-i-a-ah a-ra-li-ho
Host of immaculate dakinis look upon us with love and grant all feats.
- 71.** HUNG All you tathagatas, heroes and yoginis, dakas and dakinis,
we make request to you all.
As the mind stirs with great bliss, and the body moves in dance,

may the bliss enjoying the mudra's lotus be offered to the hosts of
yoginis.

a-la-la la-la ho a-i-a-ah a-ra-li-ho

Host of immaculate dakinis look upon us with love and grant all feats.

- 72. HUNG** All you tathagatas, heroes and yoginis, dakas and dakinis,
we make request to you all.

Lady dancing in charming, peaceful manner, most joyful lord and
dakini host,

abide before me and bless me, bestow innate great bliss upon me.

a-la-la la-la ho a-i-a-ah a-ra-li-ho

Host of immaculate dakinis look upon us with love and grant all feats.

- 73. HUNG** All you tathagatas, heroes and yoginis, dakas and dakinis,
we make request to you all.

You possessing liberating great bliss, do not abandon it for great
asceticism, which cannot liberate in one lifetime.

Great bliss abides within the supreme lotus.

a-la-la la-la ho a-i-a-ah a-ra-li-ho

Host of immaculate dakinis look upon us with love and grant all feats.

- 74. HUNG** All you tathagatas, heroes and yoginis, dakas and dakinis,
we make request to you all.

Supreme yogini, by the bliss of your lotus, which, like a lotus born in
mud, is desire-born but unstained by its faults;

quickly free me from samsara's bonds.

a-la-la la-la ho a-i-a-ah a-ra-li-ho

Host of immaculate dakinis look upon us with love and grant all feats.

- 75. HUNG** All you tathagatas, heroes and yoginis, dakas and dakinis,
we make request to you all.

Just as bees gather from all sides to extract the honey-essence from
every flower, may I be fulfilled tasting the nectar held by the mature
lotus of six qualities.

a-la-la la-la ho a-i-a-ah a-ra-li-ho

Host of immaculate dakinis look upon us with love, and grant all feats.

Offering the Remainder

- 76.** HUNG Impure, false appearances are purified in emptiness;
AH this sublime nectar achieved by wisdom-knowledge,
OM becomes a vast ocean of all desired things.
OM AH HUNG (3x)
- 77.** HO Blessed by samadhi, mantra and mudra,
this ocean of remaining tsog of uncontaminated nectar,
we offer to please you hosts of oath-bound realm-protectors.
OM AH HUNG
Contented by enjoying an abundance of everything desirable,
E MA HO may yogic activities properly be accomplished
- 78.** HO Remaining guests and your retinues,
accept this ocean of remaining tsog.
Let the precious teachings spread
and its upholders, patrons and helpers,
- 79.** and especially we yogis,
all gain health, long life and power,
glory, fame, good fortune
and full attainment of every desirable thing.
- 80.** Bestow on us accomplishment of actions
such as pacification, increase and so forth.
Oath-bound protectors, protect us;
help us obtain all accomplishments.
- 81.** Eliminate untimely death, sickness,
demons and interfering spirits.
Let there be no bad dreams,
ill omens or calamities.
- 82.** Let the world be happy, crops be good,
harvests increase and Dharma flourish.
Let all happiness and goodness arise
and all wishes in our minds be fulfilled.

83. By the force of this bountiful giving may I become a self-made Buddha for the sake of beings, and by my generosity may I liberate the multitudes of beings not liberated by previous buddhas.

Meditation on the Graded Path

84. Through the power of having made offerings and respectful requests to you holy venerable gurus, supreme field of merit, protectors and root of well-being and bliss, please bless me to come under your joyful care.

Small Scope Motivation

85. Please bless me to realise how this body of liberties and endowments is found but once, is difficult to obtain, and is easily lost, and partake of its essence, make it worthwhile, undistracted by the meaningless affairs of this life.
86. Please bless me to fear the searing blaze of suffering in the lower realms, take heartfelt refuge in the Three Precious Gems, and enthusiastically practise avoiding negative actions and accumulating virtue.

Medium Scope Motivation

87. Please bless me to develop an intense longing for freedom from this great ocean of boundless, vicious existence, violently tossed by waves of affliction and karma, infested by sea monsters of the three sufferings.
88. Please bless me to overcome the view which sees this unbearable prison of samsara as a pleasure garden and thereby grasp the banner of liberation, upholding it with the three trainings and the treasure of arya jewels.

Great Scope Motivation

89. Please bless me to develop unaffected compassion like a loving mother for her precious child, by considering how all tormented beings are my mothers, who have raised me with kindness again and again.

Exchanging Self and Other

90. Please bless me to enhance the bliss and joy of others, realising that there is no difference between us. None of us desires the slightest suffering or is ever content with the happiness we have.
91. Please bless me to perceive that this chronic disease of cherishing myself, is the cause giving rise to my unsought suffering. By blaming and begrudging it, may I destroy the great demon of self-grasping.
92. Please bless me to see that cherishing all mothers, wishing to place them in bliss, is the gateway to infinite virtues. May I cherish these beings dearer than my life even should they rise up as my enemies.
93. In brief, infantile beings work only for their own ends, while buddhas work solely for the welfare of others. Please bless me to understand the faults of one and the advantages of the other, enabling me to equalise and exchange myself for others.
94. Please bless me to make my core practice the yoga of exchange of self for others, since cherishing myself is the doorway to all torment while cherishing my mothers the foundation for all that is good.

Giving and Taking

95. Please bless me venerable, compassionate gurus, so that all karmic debts, obstacles and sufferings of mother beings

ripen upon me right now, without exception,
and that I can give my happiness and virtue to others
and thereby invest all beings in bliss. (3x)

- 96.** Since the world and its beings are full of the fruits of our evil,
and unwished for sufferings pour down like rain.
Please bless me to take miserable conditions as a path,
by seeing them as causes to exhaust my negative karma,
- 97.** Please bless me to transform whatever appearances may arise, good
or bad, into a path ever-enhancing the two bodhicittas,
through the practice of the five forces, quintessence of the entire
Dharma, and attune myself solely to the bliss of the mind.
- 98.** Please bless me to adapt whatever befalls me to meditation,
by skilful means of the four applications;
and render this perfect rebirth infinitely meaningful,
by putting into practice the advice and commitments of mind
training.
- 99.** Please bless me to master bodhicitta through the superior intention
to rescue all beings from the vast seas of existence,
based on love and compassion that comes from
the visual technique of mounting giving and taking on the breath.

Aspiring and Engaging Bodhicitta

- 100.** Please bless me eagerly to endeavour to put into practice
the three mahayana moral codes
and restrain my mindstream with pure bodhisattva vows
the single path journeyed by all conquerors of the three times.

The Six Perfections

- 101.** Please bless me to complete the perfection of generosity
through the guideline teaching for enhancing the mind that gives
without attachment:
transforming my body, wealth and collection of virtue of the three
times, into objects desired by each sentient being.

- 102.** Please bless me to complete the perfection of ethical conduct, by working for the sake of sentient beings, enacting virtuous deeds and not transgressing the bounds of the pratimoksha, bodhicitta and tantric vows, even at the cost of my life.
- 103.** Please bless me to complete the perfection of patience by not getting upset whenever any being of the three realms becomes angry at me, abuses, criticises, threatens or even kills me. Instead may I help them in response to their harm.
- 104.** Please bless me to complete the perfection of joyous perseverance by striving with compassion for supreme enlightenment, not getting discouraged even if I must remain for an ocean of aeons in the fiery hells of Avici for every sentient being.
- 105.** Please bless me to complete the perfection of concentration, abandoning the faults of dullness, agitation and distraction through single-pointed concentration on the nature of phenomena, which is their emptiness of true existence.
- 106.** Please bless me to complete the perfection of wisdom, through the space-like yoga absorbed on ultimate truth, joined with suppleness and great bliss induced by the discriminating wisdom analysing suchness.
- 107.** Please bless me to perfect samadhi on illusion by realising how all inner and outer phenomena lack true existence, yet still appear like a mirage, a dream or the moon's image on a still lake.
- 108.** Samsara and nirvana lack even an atom of true existence, while cause and effect and dependent arising are unfailing. Please bless me to realise the import of Nagarjuna's thought, that these two are complementary and not contradictory.

The Vajrayana Path

- 109.** And then please bless me to cross the deep ocean of tantra,
through your kindness my navigator, Vajradhara,
and hold dearer than life my vows and words of honour,
which are the roots of powerful attainments.

Generation Stage

- 110.** Please bless me to cleanse all stains of grasping at ordinary
appearance,
through the first stage yoga of transforming birth, death and between,
into the three kayas of a buddha,
seeing whatever arises as the form of my yidam.

Completion Stage

- 111.** Please bless me to realise in this life
the path uniting the clear light and illusory body,
arising from placing your feet, my protector,
in the central channel at the very centre of my eight-petalled heart.

Transference of Consciousness

- 112.** Please bless me to reach a pure land,
should the points of the path not be completed at death;
by either the forceful means of enlightenment, the guru's mind
transference
or by the advice on applying the five forces.
- 113.** In short, please bless me my protector, to be cared for by you
from birth unremittingly throughout all my lives,
until I become your chief disciple,
holding every secret of your body, speech and mind.
- 114.** My protector, please grant that all be auspicious for me
to be among your first circle of disciples whenever you manifest
buddhahood,
so all my temporal and ultimate wishes, without exception,
become effortlessly and spontaneously fulfilled.

Absorbing the Merit Field

- 115.** Having thus been entreated, supreme guru,
pray grant this request: happily alight on the crown of my head
so that you might bless me, and once again
set your radiant feet firmly at the corolla of my lotus heart.

CONCLUSION

Dedication

- 116.** I dedicate whatever white virtues thus created,
as causes to uphold the holy Dharma of scripture and insight,
and to fulfil without exception the prayers and deeds
of all buddhas and bodhisattvas of the three times.
- 117.** By the force of this merit,
may I never be parted in all my lives from mahayana's four spheres,
and reach the end of my journey along the path of renunciation,
bodhicitta, pure view and the two stages.

Verses of Auspiciousness

- 118.** Through whatever excellent white virtues exist in samsara and
nirvana, may all be auspicious for us to be free, here and now, from
all misfortune and hardship, and enjoy a glorious, perfect, celestial
treasure of temporal and ultimate virtue and goodness.
- 119.** May all be auspicious for the Buddha's teachings to long endure
through your centres of Dharma, omniscient Lobsang Dragpa,
being filled with hosts of yogis and the ordained, striving one-
pointedly to master the three pure trainings.
- 120.** Having requested your blessings, Lobsang Dragpa, who
from the time of your youth made request to the supreme guru-
yidam, may all be auspicious for you, Lobsang Vajradhara,
to grant spontaneously the wishes of others.

- I21.** May all be auspicious for all our desired endowments to swell like a lake in the summer rains, bringing an unbroken flow of rebirth in faultless families, so that we may pass our days and nights with Lobsang's holy Dharma and thus delight in the glories of perfection.
- I22.** By the collection of whatever virtues I and others have done, and shall do from now until our enlightenment, may all be auspicious holy venerable one, for your form body to remain in this land, immutable like a vajra.

Translator unknown

