

*Advice by  
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*All One's Sufferings Come from  
Wishing Happiness for Oneself*

*Kopan Monastery, Kathmandu, Nepal*

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## *All One's Sufferings Come from Wishing Happiness for Oneself*

To my dear, most precious, most kind, wish-fulfilling, all the students and friends, all the fathers, mothers, brothers, sisters, everything, I hope you are all very well and that you use the situation of the world, the situation of the life, this incredible fear or danger, this coronavirus, which is so famous this year. For so many people, world people, who haven't met Dharma, don't have the merit to meet Dharma—it takes many eons to meet Dharma, so many eons, eons, eons to meet holy Dharma—for them, yes, it becomes a kind of greatest fear. Nothing else but the greatest fear of death. For us, if we think properly, positively, then it becomes for us persuading our mind to attain buddhahood, the total cessation of obscurations and the completion of all realizations. Buddhahood, to achieve that quickly, it becomes a teaching. It becomes persuading for that, an advice, an instruction, for us. If we know how to think properly, this situation, the world situation—for common people there is incredible fear—[is advice] for us to quickly achieve buddhahood, not for yourself, for the numberless hell beings, each of the hell beings, the numberless hell beings, each hell being, and for each hungry ghost, there are numberless hungry ghost but for each hungry ghost. As I normally say, for each chicken that the world eats, for each pig, the world eats pigs, dogs, eats fish, *bah, bah, bah*, what the world eats, eats fish, each day, as I taught yesterday [about] the pitiful mother sentient beings, yesterday. I don't know in the world each day, in the world each day, each minute, [how many] millions and billions of chickens and fish, maybe more than that, more than many billions and zillions, [are eaten]. So you can't imagine it. The pigs, *wow, wow, wow. Lama khyen, lama khyen. Tsk, tsk, tsk.* So how much they show, even if they can't speak a language but you can see from their physical reaction that they don't want that suffering, to be killed in whatever way, tortured. They don't want it; you can see very clearly, so clearly from their reaction, *ssssh*. But people, so many people in the world, they don't [understand], they are so hard. It is like there are iron mountains or something, diamond mountains or something, kind of, something indestructible, that blocks to understand, to pick up their fear, like you have fear if somebody harms you. It is like a fish, for example, you put a hook in its mouth, [thinking]' "Oh, that is something foolish," so you don't care, you can eat it. You have so much unbelievable attachment that you run and you eat it without taking [care]. Then the hook in its mouth, how that, *tsk, tsk, tsk*, how that is so painful. Then you take it out, you cut the body. *Bah, bah, bah*. I mean you can see [their suffering] so clear; they make a noise. But people only think of I, which is not there, a real I, truly existent I, real I, which is not there. It doesn't exist neither on the aggregates nor in the world, but then, *ssssh*, how this I [exists], oh, then no understand, then they kill. They [animals] are totally in the hands of the people's power. *Tsk, tsk, tsk*. In China, after the virus, then again open shops, again so much meat [is being sold]. The animals, all the dogs and all those animals, their mouths are open like this because when they get killed some noise that they make. The mouth is open like this. Again the shops are all lit up. In that city people eat all kinds, generally all [animals], not only in China but in other countries too but especially there. *Sssssh, bah,*

*bah, bah, lama khyen, lama khyen.* To feel compassion to other sentient beings is so difficult, rare. *Sssssh.* It is difficult even to understand they don't like. Their reaction, making a noise, is difficult [to understand], so they kill them. *Bah, bah, bah.* You can't imagine it.

Human beings' virus, how many people die, there is huge, incredible fear. In one day, thousands, *bah, bah, bah,* die. In America, hundreds, so many hundreds die. Yeah, but then animals, if you think of animals in the world, in one day many million, billion, zillion die. [But] you never think of that. When you think of human beings dying in one day *waaaaaw,* but animals... They don't want suffering; they are exactly the same as you.

What was I going to say? I'm forgetting my talk.

For us, if we think, it's an instruction persuading our mind. It makes us to quickly achieve enlightenment. How? Because the very root is by developing compassion for them, for the sentient beings, those sentient beings. *Tsk, tsk, tsk.* It is unbelievable. Then the people who get the virus, especially in the developed countries, many hundreds die in one day, many thousands die in one day.

I mentioned it already but I want to mention the beginning. According to Western minds, Nepal is a very poor country. There are others [too]. I think in Bhutan four or five people got it, that is all. At least it is supposed to be the poor countries, "Oh, they will get it and die, but not the powerful countries, no, they won't get it." But then China is a huge, big country with the most people, population. Then America, after China, *sssh, bah, bah, bah.* We don't know the number, we don't know the exact number, exactly. The bags, people are [put] in the bags to put human corpses, hundreds of thousands. *Bah, bah, bah.* In America thousands die, hundreds. *Bah, bah, bah.* So this [is happening in] France, Spain, now Spain, Italy before, why? My question is why? Then in Nepal, just today, nine people are infected. But anyway, it is just like that compared to other countries. So it is very interesting, very interesting. Anyone... Not everybody dies in the country. That there are no people left in the country, it is not like that. There are people who don't get sick, the virus, at all. Then there are people who get sick and die, who don't recover. The whole thing is if you have created the karma to experience it now, it will happen. No matter how far you are or isolated, if you have created the cause, the karma, then you will experience it now. The conditions are created by that preliminary karma. If you have the cause, then you have the condition.

So develop compassion, develop compassion for so much suffering. So always you can develop compassion. And, especially, if you don't get the virus, if you are not dead, you have so much opportunity to develop compassion. It gives you... The world turned into such a suffering world, the virus in particular, this gives you the opportunity to develop so much compassion for sentient beings. Oh, that, oh, that is, if you generate compassion, there is enlightenment. If you can't feel compassion, can't generate compassion, there is no enlightenment. It depends on that. So for us who can think, it is a great opportunity to quickly achieve enlightenment. It gives... The more you see the suffering of others, the more you can generate compassion, the more you are able to dedicate your life to benefit

others. *Wow*. So for you, it is the best, the quickest way to achieve enlightenment for sentient beings and to free them from samsara. So much merit is collected so you realize emptiness quicker and bodhichitta. So great compassion generate, able to generate for others, then bodhichitta, you are able to generate bodhichitta quicker, so you achieve enlightenment. The root of the Mahayana path to enlightenment is bodhichitta. *Wow, wow, wow*.

So it is said, *Chho Yang Dagpar Dupai Do*<sup>1</sup> [Purely Containing All Dharma / Well Condensed Dharma Sutra], a Chenrezig text, *Chho Yang Dagpar Dupai Do*:

ཧྲ་ཆོ་མང་པོ་ལ་ལ་པ་ར་ཇ་འོ་ / ཆོ་ཆོ་ཆོ་ལ་པ་ར་ཇ་

**Do not follow many Dharmas. Follow one Dharma. What is that? That is compassion.**

“You don’t follow many Dharmas but one Dharma you follow. What is that? That is compassion.”  
“What is that? It is compassion to the sentient beings.” If you follow compassion, then *aaaaaaaaaaaa*all the Buddha’s Dharma, teachings, comes in your hand, in your palm. It is like the *Liberation in Your Palm*, the same, like the name of the text, *Liberation in Your Palm*—it comes in your palm, in your hand, all the Buddhadharma. The infinite qualities of a buddha’s holy body, holy speech, and holy mind, everything, you achieve so rapidly—it comes in your hand. And then, it comes without effort. It comes in your hand without effort. Oh, that is what Chenrezig explained in the Chenrezig teaching, *Chho Yang Dagpar Dupai Do*. *Aaaaah*, that, you have to keep that in your heart. You have to write down this in your diarrhea book. In your diarrhea book. *Ha-ha*. So like that. Okay.

Now I shouldn’t talk so much about that.

Then, as the great bodhisattva Togme Sangpo said [in *Thirty-Seven Practices of a Bodhisattva*, v. 11ab]:

ལྷོ་ག་བཟུལ་མ་ལུས་བདག་བདེ་འདོད་ལས་བྱུང་། །  
རྫོགས་པའི་སངས་རྒྱས་གཞན་པན་སེམས་ལས་འབྱུངས། །

DUG NGÄL MA LÜ DAG DE DÖ LÄ JUNG

**All sufferings come from wishing happiness for oneself.**

DZOG PÄI SANG GYÄ ZHÄN PHÄN SEM LÄ THRUNG

**Complete enlightenment comes from the thought to benefit others.**

*Dug ngäl ma lü dag de dö lä jung*, “All the sufferings came from wishing happiness for oneself.” *Dzog päi sang gyä*, completed *sang gyä*, complete elimination, *gyä* is full, complete realization, *gyä*. So,

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<sup>1</sup> ཚོས་ཡང་དག་པར་སྐྱུང་བ།

*Dzog päi sang gyä zhän phän sem lä throng*, “came from the thought benefiting others.” *Dzog päi sang gyä zhän phän sem lä throng*, “came from the thought benefiting others” means the numberless sentient beings, benefiting one sentient being, benefiting numberless sentient beings. Like that. Even if you benefitted one sentient being, you generated compassion to one insect, to one person, a suffering being, obscured, then that creates the cause of enlightenment, to achieve enlightenment quickly. Even to one sentient being.

I think I mentioned already before, yes, this time. For example, Asanga, for twelve years he did retreat on Maitreya Buddha, to achieve, but nothing happened. I will just make brief the story. Then he saw a wounded dog, the lower part of the body—when he was coming back on the road—totally wounded, filled with maggots. [He felt] unbelievable compassion, then he cut the lower part of his leg, his flesh, for the worms, for the maggots to eat. Then he went to pick them up with his tongue because with his fingers he might crush, kill them, but he could not touch them. Then he opened his eyes and saw Maitreya Buddha. It was not a dog but it appeared as a dog due to his obscurations before. So much obscurations were purified, negative karma was purified by generating the most unbelievable compassion and sacrificing himself like that. Because of that [he saw] Maitreya Buddha. That was Maitreya Buddha but he couldn't see him, only a fully wounded dog. Then he saw Maitreya Buddha, his obscurations were finished, gone. Then Maitreya Buddha took him in the pure land, Ganden Yiga Chodzin, Ganden—Tushita—Yiga Chodzin, Happy Mind Holding Dharma, Yiga Chodzin. [Maitreya Buddha] gave him Maitreya Buddha's *Jam Chho De Nga*, the five sets of Maitreya Buddha's teachings, *Jam Chho De Nga*, then *Uttaratantra*, then *Abhisamayalamkara*, then *Do De Gyen*, *Uttaratantra*, *Uma Gyen*. Then Asanga came down. In the morning he received [these teachings], one morning but fifty years for human beings. Then he came down and wrote five commentaries, *Sa De Nga*. Then sentient beings, *bah, bah, bah*, by learning, reflecting, by hearing, reflecting, meditating on that, they actualized the path to enlightenment. Numberless being became enlightened, already before and even nowadays. So at the monastery the monks and nuns, nowadays nuns, the monks in Tibet studied the whole life on those texts. Then sometimes they meditated on the essence, [what is] integrated in the lamrim. Then they meditated on what Lama Atisha wrote in Tibetan, *Lamp of the Path to Enlightenment*, *Jangchub Lam Dron*, what started the lamrim. They practiced, meditated, then actualized. Not only now, also in the future. That one person, Asanga, by generating compassion to a being—in his view that sentient being was suffering, you see?—incredible benefit to sentient beings happened. *Wow. Bah, bah, bah.*

Then, Getsul Tsemulwa, of course. I will make it just short, maybe I mentioned it in the beginning, I'm not sure. Getsul Tsemulwa, by depending on one person... She is Dorje Phagmo, an enlightened being, a deity, but he didn't see a deity at the beginning, totally pus and blood coming out, a totally black lady full of pus and blood coming out, so dirty, *sssh, bah, bah, bah*, cannot look. She asked him, she was on the side of the river, a big river, so she asked him to help her, to carry her, to bring her to the other side of the river. So then he got unbelievable, most unbearable compassion, incredible compassion. He totally gave up himself to offer to her, to carry her to the other side of the river. He

had no fear of getting paralysis, no, sorry, leprosy to him, all the dirty. Then, of course, he is a monk, a getsul, that aspect; you are supposed to, normally you [a getsul] don't touch [a woman]. So unbelievable compassion arising, then without any of those thoughts, he just carried her. So fully sacrificing himself, he carried her on his back to bring her to the other side of the river. When he reached the middle of the river—he didn't get to take her to the other side of the river, just to the middle—the heavy negative karma obscuring him so he cannot see a deity [but only] an ordinary lady with pus and blood, leprosy, was purified, gone. That impure appearance was totally gone, so now he could see a deity. It was a deity before but he could not see that due to the obscured mind, but now he could see that, the impure appearance was pure. Then she took him immediately, without need to die, in Dagpa Kacho Pure Land, where you definitely get enlightened. It is possible he got enlightened before his guru, Nagpa Chopa, *nagpa* is black, or Ngagpa Chopa, the actor of the tantric path, that could be possible. So his teacher came at the beginning; she asked the same thing but he just left. He didn't pay attention to her. Then later his disciple came, Getsul Tsembulwa. His teacher was going to Oddi to do his last practice of tantra, *chopa*, tantric conduct, but he didn't pay attention. But he, Getsul Tsembulwa, got so much compassion, then Dorje Phagmo brought him to the pure land of Dagpa Kacho. Before in the story about Asanga, from the dog: that was Maitreya Buddha but he showed the aspect of an ordinary being. Here, one person, one sentient being, according to his mind, one sentient being, not a buddha, [saw] so much suffering, and, oh, like this, incredible, unbelievable quick, that made it so quick to achieve enlightenment. So the stronger... Therefore, keep in mind, the stronger we can generate compassion to an insect, an animal, a human being, anybody, that makes us quicker to achieve enlightenment, to generate great compassion, so that is quick way. That means the quicker you can free the numberless sentient beings from the oceans of samsaric sufferings. That means the quicker you can bring the numberless sentient beings, who have unbelievable suffering from beginningless rebirths, to enlightenment, peerless happiness. *Bah, bah, bah. Ah-hah.* So generating great compassion, generating just compassion, then great compassion, then it is quicker to achieve [enlightenment]. That is the answer. It is not just intellectual Dharma; [like] feeding a computer with information, it is not just feeding the intellect.

Therefore, it is very useful to go to see where people have so much suffering, animals and people, to see their suffering. Oh, like that. Therefore, I'm saying now the world became like this, it totally turned [upside] down. Those powerful countries can't do anything, they can't make medicine. So if you develop... (*Rinpoche snaps his fingers*) You use everything, everything is for you to develop compassion. Everything is for you to develop compassion so it is very quick for you to achieve enlightenment. So now you see the incredible benefits for you. That is an incredible opportunity for you to achieve peerless happiness, enlightenment, and all sentient beings, everyone, to bring there by you. *Bah, bah, bah*, this. So by the way, there is incredible joy for you. Oh, it is like that.

## The Array of Sukhavati Pure Land: A Concise Mahayana Sutra

So the last time I mentioned, it just came, not only for yourself but to help other people who are dying, a very simple thing is to mention the name of a pure land, like Blissful Realm, Amitabha Buddha Pure Land. It depends on the other person's life or state of mind. Anyway, Blissful Realm, it is so important to mention the correct name. Those who like boyfriends or girlfriends, you can say there are so many more boyfriends and girlfriends there. There are millions. There is no suffering there. There is no suffering of rebirth, old age, sickness, death. *Gyurwai dugngal*, the suffering of change it doesn't have. *Kyabpa duje kyi dugngal*, pervasive compounding suffering, it doesn't have. There is Amitabha, it came from Amitabha Buddha, the short prayer, but I don't know it by heart. There it says at the very beginning:

ཨོམ་སྤྱིམ་ ལྷ་བ་མཐའ་ཡས་ཀྱི་ཞིང་ཁམས་ན།།  
འཕགས་པ་མིན་པ་མི་བཟུགས་ཏེ།།  
རྒྱད་དུག་འཁོར་བའི་མིང་ཡང་མེད།།  
ལྷ་བ་མཐའ་ཡས་ཀྱི་ཞིང་དེར་སྐྱེ་བར་ཤོག །

HRĪḤ!

**In the pure realm of Boundless Light  
Not even the term “samsāra’s six transmigrations” exists,  
Since non-āryas do not reside there;  
May I be reborn in the pure land of Boundless Light!<sup>2</sup>**

“In Amitabha Pure Land, there is no six realms, there is no name, there is not even the name of “samsara,” *gyü drug khor wäi ming yang me*. “Who is there is only exalted beings,” [those] who generated a direct perception of emptiness. There is no ordinary being; there is only arya beings. There is no others abiding [there] except arya beings. That is the beginning of the prayer that I mentioned to recite for a dying person. That is there. This prayer came from Amitabha Buddha. Here I’m talking particularly about Amitabha Buddha Pure Land. Like Shambhala, I can’t say that is a pure land where there is no suffering. I can’t say that clear. But here, Amitabha Buddha Pure Land, yes. Yes, whatever the person likes, if you know, come to know, what the person likes, there is billions, much more, what they like [there, such as] boyfriends or girlfriends. There is no suffering there. You must tell [the dying person] that. Then his interest, if he pays attention to that, he is saved. He doesn’t get reborn in the lower realms. He is saved in a pure land.

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<sup>2</sup> Translated by Ven. Gyalten Lekden, February 2020.

## A Brief Meditation-Recitation on Medicine Buddha

Then, after that, do Medicine Buddha. That is one very powerful one to recite—Medicine Buddha's name. I thought to do the *lung*. There is a short Medicine Buddha practice. So many years ago, I think, Gyatso, who is still a monk in Australia, an elder monk, we worked [on it] together in the room in the old gumpa in Kopan. That was composed by Kachen Yeshe Gyaltshen, a great lama. A short one. But here, here is another one I made a few years ago called *A Brief Meditation-Recitation on Medicine Buddha*. That is very good if you can use that to help the people who are dying. You can use it for your own practice and also for others. That is one thing that is very powerful. I thought to do the *lung*, to go over the practice in English so everybody can understand it, rather than doing it in Tibetan, to do the *lung* together [with the explanation]. But before that I want to mention, to recite, some benefits of some of the buddhas' holy names, which I think I haven't mentioned in the past, probably.

## The Benefits of the Buddhas' Holy Names

*De zhin sheg pa*, suchness; *dra chom pa*, destroyer of the enemy; *yang dag par dzog päi sang gyä*, completely enlightened. *Sang gyä*, other people translate it as "awakened," "fully awakened." That is one word that has both meanings, *sang* is eliminated, and *gyä* is full. *Sang* is eliminated all mistakes of mind, and *gyä* is fully completed. *Nam pa gyäl wa nga wa la chhag tshäl lo*. *Chhag tshäl lo*.

DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ NAM PAR GYÄL  
WA NGA WA LA CHHAG TSHÄL LO

*Gyäl wa* is victory, victory over the four maras. The four subtle maras totally destroyed, ceased, so victory. To that buddha *chhag tshäl lo* means "I prostrate."

*De zhin sheg pa dra chom pa yang dag par dzog päi sang gyä nam par gyäl wa nga wa la chhag tshäl lo*, by listening to this holy name, then all the maras who put their lasso to you, causing you harm, then it cuts all the lasso that ties you, it cut it, so it means you are free. Then you turn your back to samsara for sixty eons. You turn your back to samsara for sixty eons. You get this benefit by listening to this buddha's holy name. This can be good for people who receive harm, crazy, and who receive harm, for who sometimes even medicine doesn't help, who don't get recovered, things like that.

Then, another name, buddha's name:

DE ZHIN SHEG PA NYA NGÄN ME PA LA CHHAG TSHÄL LO  
**To Tathagata Free from Sorrow, I prostrate.**

Just by hearing this name, then you generate happiness, by hearing this name. Then you don't get stained even by the six root delusions, even by the delusion, *nye*, the closer delusions, the branches of that, *nye nyon nyi shu*, the twenty closer delusions. It might be that. You don't get stained by them

and you become free from sorrow, suffering. And after you achieve enlightenment. So many sentient beings, you are able to make so many sentient beings to not have sorrow, suffering. Anybody who devotes to this buddha, Nya Ngän Me Pa, in the world, among sentient beings, you will become supreme, wonderful. Then, you collect unfathomable merits, so much, so much, so much, unbelievable, you achieve. Then, you are never separated from the buddhas. That is the benefit. *De zhin sheg pa nya ngän me pa la chhag tshäl lo*. *Nya ngän me pa* is no sorrow, no suffering. To that buddha, "I prostrate," *chhag tshäl lo*. You receive that benefit.

Then, next one:

DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ DE WA CHHEN  
PO THOB PA LA CHHAG TSHÄL LO

**To Tathagata, Arhat, Perfectly Completed Buddha, One who Achieved Great Bliss, I prostrate.**

*De zhin sheg pa dra chom pa yang dag par dzog päi sang gyä de wa chhen po thob pa la*, "Who has achieved great bliss, I prostrate," *chhag tshäl lo*. Who listened to this name of this buddha is able to cause all the sentient beings, to bring them in happiness, to bring them in happiness, free them from worry, suffering, bring them in happiness, and complete immeasurable heaps of merits. Unbelievable, unbelievable merits you collect. So anybody who listens to this buddha's name. Yes, I think it is very good. I was thinking to have this buddha's name on the letterhead, on the letterhead to have this buddha's name, but then people might throw the letter in the garbage. Then it is no good, if they don't respect it. I thought like that, an idea, how to help the sentient beings even by writing it on the letterhead or something.

In the house, in the room, in the house, outside, inside, on the walls, if you have those buddhas' names written, people when they see them, read them, they get so much benefit. There are so many ways you can benefit sentient beings with the names of the buddhas. There are so many ways to benefit you and sentient beings. I just mention this to you. It is incredible opportunity. Your friends, people, well, you know, most people, if you see them in the road, you meet them in a chai shop or restaurant, of course, at the beginning [they say] something nice, then, after some time, you hear the problems. If you continue talking, after five minutes, after fifteen minutes, you hear the people's problems, most people. Then, to recite this name, by hearing this name, *bah, bah, bah*, you are able to bring the sentient being in happiness. As an example, the names I mentioned before.

So I think maybe that is it, today.

*(Rinpoche waves good-bye with the paw of a stuffed animal)* Good-bye. *Ha-ha*. Good-bye, good-bye.

*(Rinpoche is holding up a stuffed dog on the forehead of which is written a mantra)* This I have to introduce to you. OM PADMA USHNISHA BIMALE HUM PHAT is the mantra here. Anybody who sees it, remembers it, touches it, yourself and the sentient beings' negative karmas to be born in the lower realms, the hell realm, the eighth hot hell realm, [due to] killing father, mother, an arhat, causing

blood to a buddha, [causing] disunity among sangha, *tsamme nga*, the five heavy negative karma without break, *tsamme nga*, all those get purified just by seeing, just by touching, by remembering [this mantra]. This is so good to have these letters written on the house, outside or inside, then, when a nonbeliever, anybody, comes, you can be quiet, you don't have to say anything, but they get a lot of benefit. You are giving a lot of benefit to sentient beings, it purifies the negative karma [to be reborn in] Nyalwa Narme, Inexhaustible Hell Realm. That gets purified by that. Then not only that, it creates the karma to be born one hundred thousand times as a wheel-turning king, a wheel-turning king of the world. When a wheel-turning king happens, [there is only] one; cannot have two at the same time, one. It controls all the people's minds in the world, everybody's mind can stay in the ten virtues. So it creates the karma to be reborn as a wheel-turning king one hundred thousand times. Then if you can recite seven each day, it makes you to be reborn in Amitabha Buddha Pure Land. If somebody, a fully ordained monk, broke the four root vows and is reborn in hell already, if you remember that monk and recite it, that monk gets liberated from the hell realm and gets a higher rebirth. It is so powerful. That is also very good to do not only for yourself. [There are] so many people dying nowadays, even just by the virus; it is so good to recite it for those people to be free from the lower realms.

*(Rinpoche points to the chin of the stuffed dog)* Here it says, "I am the most beautiful one." "I am the most beautiful one in the world. What do you think?" Okay. Thank you

JANG CHHUB SEM CHHOG RIN PO CHHE

**May the precious supreme bodhichitta**

MA KYE PA NAM KYE GYUR CHIG

**Not yet born arise.**

KYE PA NYAM PA ME PA YI

**May that arisen not decline,**

GONG NÄ GONG DU PHEL WAR SHOG

**But increase more and more.**

GE WA DI YI NYUR DU DAG

**Due to this virtue, may I quickly**

LA MA SANG GYÄ DRUB GYUR NÄ

**Become a Guru-Buddha,**

DRO WA CHIG KYANG MA LÜ PA

**And lead all transmigratory beings,**

DE YI SA LA GÖ PAR SHOG

**Without exception, to that state.**

JAM PÄL PA WÖ JI TAR KHYEN PA DANG

**I fully dedicate all these virtues**

KÜN TU ZANG PO DE YANG DE ZHIN TE

**To be able to train just like**

DE DAG KÜN GYI JE SU DAG LOB CHHIR

**The hero Manjushri, who knows reality,**

GE WA DI DAG THAM CHÄ RAB TU NGO

**And just like Samantabhadra as well.**

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI

**I fully dedicate all my roots of virtue,**

NGO WA GANG LA CHHOG TU NGAG PA DE

**With the dedication praised as the best**

DAG GI GE WÄI TSA WA DI KÜN KYANG

**By all the gone-beyond victorious ones of the three times,**

ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI

**In order to have good conduct.**

CHHÖ KYI GYÄL PO TSONG KHA PÄI

**For the Dharma king Tsongkhapa's**

CHHÖ TSHÜL NAM PAR PHEL WA LA

**Way of Dharma to flourish,**

GEG KYI TSHÄN MA ZHI WA DANG

**May all signs of obstacles be pacified**

THÜN KYEN MA LÜ TSHANG WAR SHOG

**And all conducive conditions be complete.**

DAG DANG ZHÄN GYI DÜ SUM DANG

**Due to the two types of merits**

DREL WÄI TSHOG NYI LA TEN NÄ

**Of the three times of myself and others,**

GYÄL WA LO ZANG DRAG PA YI

**May the teachings of the victorious one, Losang Dragpa,**

TÄN PA YÜN RING BAR GYUR CHIG

**Shine resplendent forever.**

Thank you. Good night. Good morning. *Ha-ha.*