The profound path of guru yoga is the king of all practices—absolute among all sacred oral instructions and the upadesha that allows complete mastery with the pith truth of the genuine dharmata. In reliance upon the mandala of the guru’s four kayas, the four empowerments will be received without exclusion—that which purifies the four obscurations allowing the four kayas to mature, the seed by which the four states of a vidyadhara are sown, so that by the master dissolving indivisibly with oneself, the self-awareness dharma-kaya beyond mind will be witnessed.

By knowing the guru of self-awareness the great empowerment of the unobstructed power of awareness will be obtained, phenomenal existence will awaken as the kaya of the guru, and polarities such as good and bad, samsara and enlightenment will be realized as evenness. By realizing absolute nonduality, all conceptual phenomena of good versus bad are perfected as the kaya of the guru of self-awareness. The great perfection is precisely this, the king of views is precisely this, the practice of meditation is precisely this, the absolute ground of liberation is precisely this! Therefore, among all key points of practice, guru yoga must be cherished the most.
First go for Refuge:
Recognizing the guru as the essence of all embodiments of refuge, cultivate single-pointed faith and devotion.

I go for refuge with definitive single-pointed faith.

Repeat three times.

Then cultivate the bodhicitta by bringing to mind all sentient beings wandering in samsara until tears well forth from one’s eyes:

Alas! In this great ocean of samsaric suffering,

so as to place all beings tormented by the karma of dimmed awareness

on the path of permanent blissful awakening,
ཟབ་ལམ་0་མའི་2ལ་འོར་ལ་འeག་3།

I shall engage in the practice of the profound path of the guru.

Repeat three times.

Then begin the generation of the support:

Ah  མ་བཅོས་རང་བབ་རང་རིག་སོ་མའི་ངང་།

Ah  Resting naturally within uncontrived bare self-awareness,

རང་མན་ནམ་མཁར་འཇའ་hིན་འོད་iའི་jོང་།

in the space in front of oneself amidst an expanse of five colored clouds of rainbow light

རང་nang ཤས་ལ་ཉི་oའི་གདན་+ི་pེང་།

is a self-appearing clear light celestial palace that transcends the mind.

dechen chödpé trin pung trikpé ü

In the middle of massing offering clouds of exaltation,

seng tri padma nyidé den gyi teng

upon a lion throne, lotus, sun and moon seat,

tsawé lama orgyen dorjé chang

is the root guru Orgyen Vajradhara.

karmar dangden pézhu seng gö kar

His complexion is rosy, and he wears the lotus hat, a white sacred garment,
za’ok bermuk pödka chö gö sol
a maroon cloak, and robe of ordination.

khatram kurten rinchen gyen gyi tré
Sporting a trident in the cleft of his left arm, he is adorned with jewels.

zhab la sak lham rinchen trachen dzé
His boots are beautifully studded with gemstones.

chak yé dorjé tségu kha la char
In his right hand he hoists a nine-pronged vajra to the sky;

chak yön bhandha tsé bum dudtsi tam
his left hand holds a skull cup with a longevity vase inside, filled with ambrosia.

gyalpo rol tab sîdsum zîl gîy nên
In the kingly posture he suppresses the three realms of existence.

tro du öd gyi zîjìn lam mé wà
In a luster of radiating and reabsorbing light rays

kyab kun malu dupé ngowor sêl
clearly imagine him to be the essential embodiment of all objects of refuge.

dé yi nêsum trusum tsenpa lê
From his three places marked by three syllables,
öd trö kusum gyalwé zhingkham dang
light radiates in to the pure realms of the three kaya Buddhas

ngayab zangdok pelri potrang né
and into the palace of the realm of the copper-colored mountain.

kyabné gyalwa malu tamché dang
All enlightened objects of refuge and

guru trulpö lhatsok chen drang né
an assembly of nirmanakaya gurus are invoked to appear without exception

kyépé damtsik pa la yermé tim
to dissolve indivisibly with the visualized samayasattva.

benzar samaya dza

Thus, visualizing with intense faith and devotion, recite the Seven Line Prayer while ringing the bell and playing the damaru.
Seven Line Prayer

hung orgyen yul gyi nubjang tsam
Hung In the northwest country of Oddiyana,

padma gésar dōngpo la
upon the stamen of a lotus flower,

yamtsen chok gi ngödrub nyé
having realized the most astonishing supreme siddhi,

padma jungné zhésu drak
you are known as the Lotus Born,

khordu khandro mangpō kor
surrounded by your retinue of countless dakinis.

khyed kyi jésu dak drub kyi
Following you, I practice.

jin gyi lob chir shek su sol
Please approach and bestow your blessings.

guru padma siddhi hūng

Repeat three times.
Then recite:

དེ་ནས།

Then recite:

né chok di ru jin pob la
May the blessings penetrate this place,

drubchok dak la wang zhi kur
confer the four-empowerments upon this supreme practitioner,

gek dang lok dren barched sol
dispel all obstructing forces and misguided ones,

chok dang tunmông ngödrub tsol
and bestow all common and supreme siddhis.

Repeat these lines seven or three times.

Then it is crucial to rest in a deep state of faithful devotion and longing so that the blessings of the guru’s enlightened body, speech, and mind will certainly transfer to one’s mind stream.

Next by reciting the supplication to the lineage masters the blessings will well forth in one’s mind stream.

Eh Ma Ho  The dharmata nature of all sentient beings

is uncontrived, unchanging, and uncompounded from the beginning.
rangjung tadrel zhi yi kuntuzang
O Samantabhadra, of the limitless self-occurring ground,

khyöd ni malu semchen kyob pé gön
you are the sole protector of all that lives.

solwa deb so dak gyud jin gyi lob
I pray to you, please bless my mind stream.

trulwa rangzed chönyid ngön gyur shok
May confusion self-exhaust and may the dharmata be rendered evident.

di dön matok khorwar khyam pa yi
Those who fail to know this and are wandering in samsara,

pama semchen di nam kyob pé chir
so as to protect all such parent sentient beings

khyed chö druk gi ngönpar sangyé pé
you manifest awakening as buddha through the six sublime features,

tokmé gönpo kunzang chök kyi ku
as the original buddha, dharma-kaya Samantabhadra.

khyed ni dro druk drenpé dépön té
To you who are the guide for all beings of the six classes,

solwa deb so dak gyud jin gyi lob
I pray to you, please bless my mind stream.
trulwa rangzed chönyid ngön gyur shok  
May confusion self-exhaust and may the dharmata be rendered evident.

nyid kyi namtrul tön chok rik nga dang  
Your further emanations include the five supreme buddha families,

druk pa dorchang gyalsé rik sum gön  
the sixth vajradhara, and the three bodhisattva protectors,

dzokchen tönpa chu nyi la sökpa  
the twelve great perfection teachers, and so forth,

gang dul zhitrö gyutrul samyé pé  
whose inconceivable deeds tame disciples in whatever way necessary,

dzépa gyatso rim né rim kōd pé  
as the inconceivable peaceful and wrathful magical manifestations,  
with oceanic enlightened deeds that gradually unfold,

dusum shekpé kyabné malu la  
and to all the sugatas of the three times and all objects of refuge without exclusion,

solwa deb so dak gyud jin gyi lob  
I pray to you, please bless my mind stream.

trulwa rangzed chönyid ngön gyur shok  
May confusion self-exhaust and may the dharmata be rendered evident.
gyalwa kun dang gōngpa yermé pé
Inseparable with the transcendent state of all the Victors,

rangjung tönpa garab dorjé la
to the self-occurring teacher Garab Dorje,

solwa deb so dak gyud jin gyi lob
I pray to you, please bless my mind stream.

trulwa rangzêd chönyid ngön gyur shok
May confusion self-exhaust and may the dharmata be rendered evident.

garab dorjé tuk gōng phōpa lé
From the transference of Garab Dorje’s enlightened mind

tokpa lóng dol jampel shényen la
to Manjushrimitra whose realization welled forth from within the profound expanse,

solwa deb so dak gyud jin gyi lob
I pray to you, please bless my mind stream.

trulwa rangzêd chönyid ngön gyur shok
May confusion self-exhaust and may the dharmata be rendered evident.

dzinmé rangdrol shiri sengha la
To Shiri Sengha naturally liberated, free from fixation,
I pray to you, please bless my mind stream.

May confusion self-exhaust and may the dharmata be rendered evident.

To Jnanasutra who cleared all delusion,

To Vimalamitra with wisdom vision,

To the embodiment of all the Victors, the Lake Born Vajra,
I pray to you, please bless my mind stream.

May confusion self-exhaust and may the dharmata be rendered evident.

To Tingdzin Zangpo whose familiarity and realization was inseparable

To Senge Wangchuk who accomplished the body of light,

To Dangma Lhungyal who achieved confidence in liberation,
I pray to you, please bless my mind stream.

May confusion self-exhaust and may the dharmata be rendered evident.

To Gyalwa Shangton who perfected the purpose of others,

To the scholar Nyibum who dispelled the darkness in the minds of beings,

To Guru Jober who propagated the doctrine
གསོལ་བ་འདེབས་སོ་བདག་™ད་3ིན་+ིས་•ོབས།

solwa deb so dak gyud jin gyi lob
I pray to you, please bless my mind stream.

trulwa rangzed chönyid ngön gyur shok
May confusion self-exhaust and may the dharmata be rendered evident.

trulzhik chenpo senggé gyapa la
To the great Sengge Gyapa who destroyed confusion,

solwa deb so dak gyud jin gyi lob
I pray to you, please bless my mind stream.

trulwa rangzed chönyid ngön gyur shok
May confusion self-exhaust and may the dharmata be rendered evident.

bépé naljor mélông dorjé la
To Melong Dorje the hidden practitioner,

solwa deb so dak gyud jin gyi lob
I pray to you, please bless my mind stream.

trulwa rangzed chönyid ngön gyur shok
May confusion self-exhaust and may the dharmata be rendered evident.

nyingpö dön zik kumaradza la
To Kumaradza who saw the genuine essence of truth,
I pray to you, please bless my mind stream.

May confusion self-exhaust and may the dharmata be rendered evident.

To Longchenpa who gained mastery with the meaning of dharmata,

Omniscient, All-pervasive Stainless Light Rays,

To Jigme Lingpa who relinquished all abandonments and possessed all qualities,
nang zhi tarchin gyalwé nyugu la
To Gyalwai Nyugu who perfected the four visions,
solwa deb so dak gyud jin gyi lob
I pray to you, please bless my mind stream.
trulwa rangzed chönyid ngön gyur shok
May confusion self-exhaust and may the dharmata be rendered evident.
dön kun drubpa chökyi wangpo la
To Chokyi Wangpo who accomplished all truths,
solwa deb so dak gyud jin gyi lob
I pray to you, please bless my mind stream.
trulwa rangzed chönyid ngön gyur shok
May confusion self-exhaust and may the dharmata be rendered evident.
gyalwé lungzin khyen kóng namnyid la
To both Khentse and Kongtrul who were predicted by the Victors,
solwa deb so dak gyud jin gyi lob
I pray to you, please bless my mind stream.
trulwa rangzed chönyid ngön gyur shok
May confusion self-exhaust and may the dharmata be rendered evident.
jamyang ngöjön mipam namgyal la
To Mipham Namgyal, the actual Manjushri,
solwa deb so dak gyud jin gyi lob
I pray to you, please bless my mind stream.

trulwa rangzed chönyid ngön gyur shok
May confusion self-exhaust and may the dharmata be rendered evident.

ngönjön gyalwa kun gyi kadrin lé
To those whose kindness surpasses all Victors who came before,
ché lhak tsrđü damngak tsol dzed pé
who bestow the oral instructions that synthesize all,
tsawé lama kadrin chen nam la
to the root gurus of great kindness,
solwa deb so dak gyud jin gyi lob
I pray to you, please bless my mind stream.

trulwa rangzed chönyid ngön gyur shok
May confusion self-exhaust and may the dharmata be rendered evident.

Furthermore, those who reside in the realms of the ten directions,
tukjé ché nga gyalwa sé ché dang
the buddhas and bodhisattvas of great loving compassion,

tsasum zhitro damchan chö sung ché
the Triple Root, peaceful and wrathful ones, and the dharmapalas,

khyentsé nüpé daknyid chen nam la
all of whom possess wisdom, compassion, and potential,

solwa deb so dak gyud jin gyi lob
I pray to you, please bless my mind stream.

trumwa rangzed chönyid ngön gyur shok
May confusion self-exhaust and may the dharmata be rendered evident.

détar solwa tabpé jin lab kyi
By the blessing of having offered this supplication prayer,

jigten trumwa lo la mi né shing
without abiding in the mindset of this world’s confusion,

nyin tsen du kun namyeng mépa ru
always throughout the day and night may I remain undistracted

nyingpö chö kyi dön la né gyur chik
and remain forever with the essence of dharma’s meaning.
deng né zung té jangchub matob bar
From today onward, until awakening occurs,

tsérab kyéwa gang dang gang gyud kyang
no matter how many rebirths it takes

môngpa dikden lu su mi kyé zhing
may I never be reborn in a negative form based on delusion

lok lam trulwé wangdu mi drowar
nor fall prey to any direction based on confusion.

daljor mi lu dönden nyedpar shok
May I acquire the most precious human rebirth!

chömin jawa gyud la mi kyé zhing
May my mind never give rise to negative thoughts that are contrary to dharma;

galté kyé na’ang drubpar ma gyur chik
even if that occurs may that never come to pass.

chung né tsérab lé kyi drelwa yi
From youth may my karma of past lifetimes’ connections

tsungmé palden lamé zhal jal né
allow me to once again meet with my glorious guru of unequalled kindness.
By holding me close with great compassion

may my heart be permeated by the nectar of his or her oral instructions.

From then onward, whatever the master told me

may I never contradict even an iota of this.

Donning the armor of mindfulness, mental alertness, and conscientiousness, these three,

may I excellently serve and please my guru through the three ways.

May I be able to fulfill the guru’s enlightened mind.

May my mind mingle with the dharma by the blessings of the guru’s compassion.

By seeing the guru as the actual buddha
khorwa dukngal rangzhin shé né kyang
and by knowing the condition of samsara’s suffering.

ded dang nyingjé ngang gi pelwa dang
may my faith and compassion gradually increase and

töngnyid dön la ngé shé kyéwa sok
may certainty be gained with the meaning of emptiness.

rim zhin bakchak zangpö tro sed né
By gradually awakening all excellent previous karmic habits

chö gyud di la zhenpa ting né lok
may I turn from the eight worldly dharmas with deep revulsion.

göngmé ngakpé wenpé rítro dū
In isolated environments praised by the previous practitioners

tem kyang mępé drub tsuk zhé ré kyi
may I engage wholeheartedly in practice without vacillation.

lama dampé tuk göng dzok né kyang
May I fully please the mind of the guru

ku sung tuk kyi ngödrub malu pa
and may all siddhis of enlightened body, speech, and mind without exception
དེར་བ་ཅེན་གཉིས་འཛིན་ོང་བ་དིང་ཐིམ།
Through this support may all dualistic phenomena dissolve in the dhatu

zang ngen khordé nyampa nyid du tok
and may all good and bad associations with samsara and enlightenment be realized as evenness.

nangs id lamar sharwé mö gu kyi
Through the devotional regard that phenomenal existence arises as the guru,

dakpa rabjam nangwa ngön gyur né
by actualizing all-pervasive pure appearances,

rangdön puntsok tendrel lhundrub shok
may the interdependency to accomplish self-purpose be spontaneously perfected.

dé né rangdön dul tsam mépa yi
From then onward, without a particles worth of selfishness,

jangchub sempé chödpa labchen gyi
through great waves of bodhisattva conduct,

khorwar népé semchen malu pa
for all beings wandering in the ocean of samsara
འེན་པའི་དེད་དཔོན་བདག་གིས་3ེད་པར་ཤོག།

drenpé dépön dak gi jedpar shok
may I be the captain that brings them to liberation without exception.

kyéma khamsum khorvé semchen nam
Alas! All sentient beings in the three realms of existence

kyéma khamsum khorwé semchen nam
Alas! All sentient beings in the three realms of existence

tokmé duné marig sum gyi drib
from time immemorial have been obscured through the three levels of dimmed awareness.

zungdzin nyi kyi zhakpé dam du ching
Bound and enslaved by the ropes of dualistic mind

tarmé rik druk khorvé tsönjar tsud
have entered the jail of samsara’s six classes of rebirth with no end in sight.

pama semchen di nam nying ré jé
pity for all parent sentient beings!

semchen di nam réré dön du yang
Even if I must give up countless bodies in countless lives,

dak gi lu sok drangmé tön gö kyang
for each and every one of them
kyowa kedchik tsam yang mi kyé war
may I never feel weary for even an instant.

padmé tso la ngangpa jizhin du
Like swans in a lotus filled lake,

ga zhing trowé nyingjé tob shuk kyi
with the strength of joyful heartfelt compassion,

ngöntsé gyalwa nam kyi ma drol wé
those that the previous buddhas did not liberate,

kyé gu malu dak gyi drölwar shok
may I liberate all of them without exception.

dé tsé dak zhen semchen tamché kyi
Then, for self and all other sentient beings,

drowé dön du tsok nyi chi sak kun
no matter how much of the two accumulations [merit and wisdom] we amass for their benefit,

tünmóng gyur né nam nang gangchen tsö
may this transform all that is mundane into the realm of Vairocana Gangchen Tso,

ku dang zhingkham ködpé Yönten gyen
an ornamental array of kayas and pure realms.
jita wa zhin dak chak gyurné kyang
May myself and all beings become just like that and
khamsum khoré gyatso töngwar shok
may the entire ocean of the three realms of samsara be emptied.
kyabné gyalwa nam kyi tukjé dang
By the compassion of the Victorious objects of refuge and
chönyid nampar dakpé denpa dang
the perfectly pure truth of the dharmata,
chöchen gyu dré luwa mépé tu
including the strength of the undeniable interdependency of conditioned phenomena,
mönpa dézhin nyurdu drub par shok
may all of these aspirations swiftly come to pass!
Thus, having prayed and supplicated with intense devotion, next is the supplication to the guru to confer the four empowerments.

With palms pressed together, begin with single-pointed conviction and a melodious chant:
lama sangyé rinpoché
Master precious buddha,
kyabné malu dupé ku
embodiment of all objects of refuge without exception,
drowa gönmé nam kyi gön
protector of beings who are without a guide,

kyab mé nam kyi kyab chik pu
the sole source of refuge for those who lack refuge,

tarpé lam tön lama khyen
guide who shows the path to liberation, O guru know me!

drenpé dépön lama khyen
Great guide to liberation, guru know me!

munpé drong kher chenpo na
In the great city of darkness

tokmé du né khyampa yi
where I have been wandering from beginningless time,

lōngwa kyab mé dak la kyob
blind and without refuge, O guru save me!

lé ngen khur gyi nönpa yi
Suppressed by the weight of my negative karma,

kelwa ngenpa dak la kyob
pray grant your protection to this unfortunate one.
I have no other source of hope but you;

my happiness and sorrow depend on you.

Whatever occurs, guru, is up to you.

I pray to you from the core of my heart.

Please seize me with the hook of your compassion,

rain down showers of your blessings,

and protect me from this suffering.

In the mandala of your enlightened body, speech, and mind,

please at this very moment
da ta nyid du tsal du sol
grant all blessings and siddhis without exception.

Repeat this supplication seven or three times to invoke the master’s stream of awareness. Then recite the mantra in a state of single-pointed supplication.

om ah hùng mahā guru sarwa siddhi hùng

Recite the mantra as much as possible in the manner of fervent supplication, after which receive the four empowerments. Melodiously chant:

lama khyen no lama khyen no drinchen tsawé lama khyen no
Guru know me! Guru know me! Guru of great kindness, know me.

Repeat three times.

palden tsawé lama rinpoché
Precious root guru

dak gi chiwor padmé den zhuk la
remain seated upon the lotus at my crown.

kadrin chenpō go né jé zung né
Pray hold me fast through your great kindness and

ku sung tuk kyí ngödrub tsal du sol
bestow the siddhis of enlightened body, speech and mind.
Reciting this, imagine:

From the guru’s forehead white light emerges marked with a white syllable om. By reciting kaya siddhi om this dissolves into one’s forehead. The obscurations of the body are purified. The potential of the vase empowerment matures in one’s body. The absolute fortune for attaining the resultant state of nirmanakaya is placed in the mind stream. Temporarily one traverses the path of the direct realization of dharmata to accomplish the state of a mature vidyadhara. The confidence that there is no expectation to attain a higher state of buddha is gained.

From the guru’s throat red light emerges marked with the syllable ah. By reciting waka siddhi ah this dissolves into one’s throat. The obscurations of speech are purified. The potential of the secret empowerment matures in one’s speech. The absolute fortune to attain the resultant state of sambhogakaya is placed in the mind stream. Temporarily traversing the path of the increasing experience vision, one accomplishes the state of an
The confidence that there is no need to fear falling to the lower states of samsara is gained.

Again, from the heart of the guru blue light emerges marked with the syllable hūŋ. By reciting tsitta siddhi hūŋ this dissolves into one’s heart. Obscurations of the mind are purified. The potential of the absolute word empowerment matures in one’s mind. The absolute fortune to attain the absolute dharmakāya is placed in the mind stream. Temporarily one traverses the path of reaching the extent of awareness to become a mahamudra vidyadhara. The confidence that the qualities and deeds of the array of pure realms are free from obsessive fixation is gained.

Once again from the guru’s three places, white, red, and blue light emerge marked with the syllable hṛī. By reciting sarwa siddhi hṛī this dissolves into one’s three places. The obscurations of coemerging habits are purified. The potential of the wisdom empowerment matures in one’s channels and winds. The absolute fortune to attain the
svabhavikakaya is placed in the mind stream. Temporarily one traverses the ground of the exhaustion of the dharmata and discovers the spontaneously present vidyadhara. The confidence that is based on having no fear toward the extent of suffering in the lower realms is gained.

Bringing together the aforementioned mantras repeat them seven times, continuing with single-pointed devotion. Finally, the guru melts into light and dissolves into oneself. The guru’s enlightened body, speech, and mind and one’s own body, speech, and mind become inseparable. Rest for as long as possible in the natural state of awareness that is free from elaboration.

palden tsawé lama rinpoché
Glorious root guru,
dak gi nyingkhar padmé zé dru la
resting upon the pollen core of the lotus within my heart,
drelwa mépar takpar jé zung né
inseparable, may you always care for me
ku sung tuk kyi ngödrub tsal du sol
and bestow the siddhis of your enlightened body speech and mind.
palden lamé nampar tarpa la
Glorious guru and your enlightened deeds,
kedchik tsam yang lok ta mi kyé zhing
may I never develop wrong view towards you for even an instant,
ci dzed chö su tōngwé mögu kyi
and seeing with devotion all that you do to be pure
lamé jinlab sem la jukpar shok
may the blessings of the guru enter my mind.
kyé zhing kyéwa dak ni tamché du
Throughout all of my future rebirths
rik zang losel ngagyal mépa dang
may I be reborn in an excellent family, with a clear mind, free from pride,
nyingjé ché zhing lama la gu den
and with great compassion and devotion to the gurus
palden lamé damtsik la né shok
may I abide with the samaya of the sublime ones.
kyéwa kun du yang dak lama dang
In all lifetimes may I never be separate from an authentic guru and
drelmé ckökyi pal la lôngchöd ching
may I enjoy an abundance of glorious dharma transmissions.
sa dang lam gyi yönten rabdzok né
By perfecting the qualities of the grounds and paths,
dorjé chang gi go pang nyur tob shok
may the state of Buddha Vajradhara be swiftly achieved.
Furthermore, adorn the practice by reciting as many aspiration prayers as possible, such as the prayers that accomplish the words of truth, supplications to the guru like Yeshe Tsogyal’s prayer to the mahaguru, and so forth. It is ideal to practice this guru yoga as much as possible each and every day. Why? Because reciting the names of the Great Perfection lineage masters included here will bring forth great blessings. Nevertheless, this is not to be done if one is mouthing words with distracted eyes and mind. It is always best to practice only with single-pointed fervent regard.

At the persistent request of Tulku Kunzang Thinley Odzer of Hong Kong, so as not to disappoint him, I Yangthang Tulku, began writing this guru yoga in 2016, on the first day of the second month close to the supremely sacred place of Bodhgaya. I pray that it brings virtue and if there are any mistakes, I fully confess them.

This precious human rebirth is extremely difficult to acquire. Now is the one and only time that this is secured. Without wasting this opportunity by engaging in meaningless activities and distractions, if you are able to accomplish the dharma that leads to liberation nothing would please me more. It is difficult to effectively uproot the eight worldly concerns, and mingling spiritual efforts with these concerns is like a poisonous flower. These days it is extremely rare to find any practitioner who is free from these eight. Therefore, I request you to be a pure practitioner by fully abandoning any association with the eight worldly concerns. That alone would be an astonishing accomplishment! Ah la la ho! How extremely wonderful! May there be auspiciousness!!!