梄為傳承掌教法王：尊貴的敦珠法王無畏金剛智

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“無上最密空行心髓： 雙運道車”之前行念誦本

ZAB SANG KA DROI NYING THIG GI NGON DROI NGAG DHON
ZUNG JUG LAM GYI SHING TA SHE JA BA SHEK SO

Recitation of the Preliminary Practice
of the Profound Secret Heart Essence of the Dakini
Called Chariot of the Path of Union Is Herein Contained
嗡索提  無量諸佛慈悲之示現，

OM SWASTI  The displayed form (body) of the Supreme Knowledge, Loving Kindness and Power of all the infinite Buddhas;

百種聖尊大恩轉輪王
The graciously kind One who encompasses the hundred Buddha families, Lord of the Chakra,

具德上師如來蓮花足,
The Glorious Teacher, Lotus Buddha’s feet,

我等敬禮祈請賜加持.
Revered as our crown jewel, please grant your blessing.

速得雙運四身之境界,
This profoundly revealed preliminary practice, herein arranged, is the noble path which leads

在此探索深奧前行道,
Swiftly and easily to the level of the union of the four Kayas;

已呈現完美清楚簡入,
A chariot, perfectly clear, easily entered, is brought up here;

幸運弟子喜悦入此法,
All fortunate ones, enter now with joy!

具有修持勝道之緣，渴求即身證悟四身合一，而能依循此無上密乘大道,也具往昔善業功德之力而成熟覺醒者,應該從始精勤不懈修持此聖道.
If those who have awakened through past virtuous actions possess the fortune to follow this profound path and desire to realize the level of the union of the four kayas in this lifetime, they should diligently practice this very path with perseverance from the beginning.

在此區分為兩部：行者藉由各自共同前行的修行而成正法器，之後修持專為二部瑜珈所寫之不共特別前行。

There are two parts: to make oneself into a suitable vessel through the general preliminary practice of each session; and then, in particular, the special preliminary practice which is composed of the two stages of yogic practice.

首先，身體保持正直，舒適的坐姿。呼吸中呼出殘餘的三毒。寧靜的狀態下，把心專注於自然的，根本的禪定之中。藉著觀想根本上師為一切諸佛如來之化身，生起殊勝靈感。

First, be comfortably seated and keep the body straight. Exhale the three residual poisons of the breath. Settle the ordinary mental state in tranquility, completely turning the mind towards the natural, fundamental, meditative concentration (samadhi). By remembering that the root teacher himself is the embodiment of all the Buddhas, great inspiration arises!

Before one in the sky in a vast sphere of rainbow light rays

Upon a jeweled lion throne, lotus, sun and moon,

Is the incomparably kind root teacher
NAM PA OR GYAN TSHO KEY DOR JE CHANG
In the form of Orgyen Tsokye Dorje Chang

THING SAL DOR JE DRIL DZIN LONG KUI CHE
Clear azure, holding dorje and bell, with the Sambhogakaya adornments.

RANG ÖD DE CHEN YUM DANG NYAM PAR JOR
In union with great bliss consort, his own radiance;

GYE DZUM YE SHE ÖD ZER TRO WAI KU
Pleased, smiling, a body of radiating light rays of primordial wisdom,

RAB JAM KYAP KUN DU PAI NGO WOR SHUK
He dwells as the essential embodiment of all the infinite refuges

LA MA LA SOL WA DEP SO
Teacher, to you I pray,

LA MA KUN KHYAB CHÖ KYI KU LA SOL WA DEP
Teacher to you, the all-pervading Dharmakaya, I pray.
瑪瑞木怕薩哇淨吉落〔祈請加持驅除無明暗〕
MA RIG MUN PA SEL WAR CHIN GYI LOB
Bless me that the darkness of ignorance is dispelled.

喇嘛拉所哇跌索〔珍貴師尊之前我祈請〕
LA MA LA SOL WA DEP SO
Teacher, to you I pray.

喇嘛龍卻措貝苦拉所哇跌〔祈請遍智報身上師尊〕
LA MA LONG CHOD DZOK PAI KU LA SOL WA DEP
Teacher, to you, the Sambhogakaya, I pray.

歐薩空涅茶哇淨吉落〔加持生起內在本光明〕
ÖD SEL KHONG NE CHAR WAR CHIN GYI LOB
Bless me that the luminous clarity may arise from within.

喇嘛拉所哇跌索〔珍貴師尊之前我祈請〕
LA MA LA SOL WA DEP SO
Teacher, to you I pray.

喇嘛吐傑初貝苦拉所哇跌〔祈請慈悲化身上師尊〕
LA MA THUK JE TRUL PAI KU LA SOL WA DEP
Teacher, to you, the compassionate Nirmanakaya, I pray.

托怕南卡當娘怕淨吉落〔賜我加持證悟如虛空〕
TOK PA NAM KHA DANG NYAM PAR CHIN GYI LOB
Bless me that my realization be equal to the sky.
Teacher, to you, the precious Buddha, I pray.

Bless me that I may spontaneously accomplish the two aims.

Thus having prayed fervently:

By the power of devotion, the Teacher’s mind is invoked.

Unbearably delighted, he rejoices in ecstasy

Descending upon the crown of one’s head; a cloud of bodhicitta

By the anointing and empowering of the primordial wisdom coronation,

One becomes blessed in the great simultaneity of realization and liberation.
This reciting and reflecting, remain a while in meditation in the state of awareness without clinging. This is very important to do before each session as it dispels obstructions and is necessary so that blessings can enter swiftly.

This second section has two parts:

- The ordinary practice of the “Four Ways of Changing the Mind”, which purifies the ground of the mind stream
- The extraordinary, profound path of five stages that is the planting of seeds.

First: it is extremely difficult to obtain a human birth like this, possessing the freedom and endowments.

Second: having obtained this (human birth), it is impermanent as one comes suddenly under the power of death.

Third: even though one dies, everything is not ended; solely through the force of karma, one is compounded in samsara.

Fourth: wherever one might be born is not beyond suffering.

Think now, one must do whatever is necessary to be liberated from samsara, this great ocean of suffering. For that reason, from now on, one must practice the completely pure, holy dharma: “That I will be able to practice, Precious Teacher, it is you who know.” Therefore, generate thoughts of faith and liberation (renunciation).
Namo! Of all the buddhas and bodhisattvas of the three times,
The glorious one who is the very embodiment of supreme knowledge, loving kindness and power,
I pray to you, precious teacher!
Grant (your) blessing, incomparably kind lord!
These freedoms and endowments are extremely difficult to obtain.
May I derive what is essential from this meaningful human body.
I pray to you precious teacher!

Grant (your) blessings, incomparably kind lord!

This life’s appearances are as temporary as a dream.

From (the bottom of my heart) may I remember death and impermanence.

May I cut completely, the bonds of attachment and craving.
所哇跌受喇嘛仁波切（珍貴上師尊前我祈請）
SOL WA DEP SO LAMA RINPOCHE
I pray to you precious teacher!

淨吉落悉卡真從美傑（無比慈悲怙主賜加持）
CHIN GYI LOB SHIG KA DRIN TSHUNG MED JE
Grant (your) blessings, incomparably kind lord!

給地列吉南明路哇美（善惡業之因果必無欺）
GE DIG LE KYI NAM MIN LU WA MED
The ripening of virtuous and harmful action being inevitable

郎多尼拉克新粗殿悉（願我悉能善巧知抉擇）
LANG DOR NE LA KHE SHING TSHUL DEN SHIG
May I be skilled in knowing what (is suitable) to adopt and reject!

所哇跌受喇嘛仁波切（珍貴上師尊前我祈請）
SOL WA DEP SO LAMA RINPOCHE
I pray to you precious teacher!

心中明白記住以上所有含義, 尽量反覆唸誦.
Thus, keeping the meaning of all of these in mind, recite as many times as possible.

第二部份有五節。第一, 皈依是解脫道的基礎, 開始時就應清晰的觀想皈依境
The second part has five sections. First, go for refuge which is the foundation of the path of liberation. In the beginning, clearly visualize the object of refuge.
The universe is a delightful, pure land (buddhafield). In its center is the stainless, lovely Dhanakosha Lake.

In its center is a fully opened, jeweled lotus flower possessing five branches. On the anthers of the central lotus possessing five branches. On the anthers of the central lotus

the actually embodiment of all the buddhas, the teacher Thödtreng-Tsal blazing gloriously with the (major) characteristics and (minor) marks, majestic in a halo of rainbow light rays.

Above his head are the lineages of Omniscient-Mind Transmission, Symbolic-Indication Transmission, Oral Transmission
specifically prophesized Spiritual Commission and Aspiration Empowerment lineages,

the lineages entrusted to the dakinis, and the lineage of Transmission of Actual Realization.

(all these) Teachers of the Vidyadhara lineage without exception are

sitting in stages one above the other

upon the fully opened branches of a lotus flower. Then in the four directions

to his right is Lord Buddha, king of the Shakyas,

surrounded by the Thousand Buddhas, etc., of the fortunate eon of this universe,

and the victorious assembly of all the sugatas of the (ten) directions and the (three) times.
Behind, in an expanse of a beautiful five-colored lattice of light,

Are the supreme scriptures of the holy dharma (the teachings) of Transmission and Realization, in volumes,

melodiously emitting the sounds of A-LI KA-LI (vowels and consonants).

To the left are the eight Close Con Bodhisattvas

surrounded by the Sixteen Noble Great Elders and so forth,

the assembly of the bodhisattvas, sravakas, pratyekabuddhas, and other sangha.

In front is Vajrakumara nad consort surrounded by

the peaceful and wrathful yidam deities of the four or six classes of tantras
涅送怕我卡住措吉扣（三處勇父空行眾環繞）
NE SUM PA WO KHA DROI TSHOK KYI KOR
and the hosts of heroes and dakinis of the three places.

汽柔巴參可又探切杜（圓周內外中央及一切）
CHI ROL BAR TSHAM KHOR YUG THAM CHED DU
Outside and in all the intermediate spaces of the circumference

居送旦千桑瑪加措初（三部護法主尊如海聚）
GYUD SUM DAM CHEN SUNG MA GYA TSHOI TSHOG
an ocean of the hosts of the protectors of the three families

玛呂春噴替怕新杜古（集結如雲排列無一漏）
MA LÜ TRIN PHUNG TIP PA SHIN DU KHOD
without exception, are arranged like massing clouds.

困江清些奴貝耶喜吉（本智慈悲利力所出生）
KUN KYANG KHYEN TSE NU PAI YE SHE KYI
All, by the primordial wisdom of supreme knowledge, loving kindness, and power,

可哇冬內初貝陳列見（事業喚醒輪迴海深處）
KHOR WA DONG NE TRUG PAI THIN LE CHEN
possess the activity which stirs the depths of samsara.

達所住困鎮貝爹碰杜（救護我等眾生諸導師）
DAG SOG DRO KUN DREN PAI DED PON DU
The guiding leaders of oneself and all sentient beings

吐借千波共貼樹怕久（因大慈悲心故仍駐留）
THUG JE CHEN PÖ GONG TE SHUG PAR GYUR
remain due to the thought of great compassion.
Thus having visualized this clearly, then before their eyes oneself and all sentient beings together with one voice, through great devotion of the three gates, by relying (on them) completely, fervently go for refuge until (reaching) the heart of enlightenment.

南摩 大當他耶怕瑪卡娘住 (南摩 我與無量父母有情眾)
NAMO DAG DANG THA YE PHA MA KHA NYAM DRO
Namo! My self and infinite parents, all being equal to the sky,

傑西江秋寧波汽吉哇 (從今直至證得菩提藏)
JI SRID CHANG CHUP NYING POR CHI KYI BAR
until it is possible to reach the heart of enlightenment

喇嘛困缺送拉加素汽 (皈依上師佛法僧三寶)
LA MA KON CHOG SUM LA KYAP SU CHI
go for refuge to the teacher and the three jewels.

克久米周切位傑素宋 (慈悲護持無一刻分離)
KE CHIG MI DRAL TSE WE JE SU ZUNG
Without being separated for one instant, hold us with loving kindness.

第二，大乘道的精要，藉皈依境作見證生起究竟證悟之勝菩提心. (唸誦):
Second, the essence of the Mahayana path is to arouse in the mind the thought of supreme enlightenment. By beseeching the objects of refuge to bear witness, (recite):

卡加周困大哥啪瑪爹 (盡虛空界如母有情衆)
KHA KHYAB DRO KUN DAG GI PHA MA TE
All beings throughout space are my parents.

得哇嘟江杜牙巴悉住 (欲求快樂反得痛苦果)
DE WA DOD KYANG DUG NGAL BA SHIG DRUB
Although they desire happiness, they attain only suffering.
Alas! Without escape they wander in samsara.

I must do whatever (is necessary) to liberate them.

Therefore, I must without wavering arouse strong diligence.

To succeed in this profound yogic practice.

Thus, forming the aspiration and actualization of bodhicitta:

Protectors and sons (buddhas and bodhisattvas), please give me your attention.

Through the Four Immeasurables, I promise to work for the sake of beings.

Holding to the bhodhicitta (intention), I will practice the Six Paramitas.
敦涅龍吉住貝包托素（生圆二第俱達願榮宣）
DON NYI LUNG GYE DRUB PAI PAL THOP SHOG
May the spontaneous accomplishment of the Two Purposes be gloriously attained.

盡量重覆唸誦，同時做自他交換心的訓練，使自他平等，並同時觀想承擔他人之痛苦而賜與自身的快樂. 在這段結尾時
Thus reciting as much as possible, do the mind training of exchange, thereby making oneself and others equal, and also do the visualization of giving away one’s happiness and taking on the suffering of others. At the end of the session:

加有南列淨拉嘟字僅（皈依境衆流露甘露泉）
KYAP YUL NAM LE CHIN LAP DUD TSII GYUN
From all the objects of refuge arise blessings, a continuous stream of nectar,

卡薩歐些南怕啪美炯（白色淨光螢螢無量瑞）
KAR SAL ÖD ZER NAM PAR PAG MED JUNG
clear white, in the form of boundless rays of light,

得仙拉亭古送知見涅（溶入自他淨化三門障）
DAG SHEN LA THIM GO SUM DRIB JANG NE
dissolving into oneself and others, purifying the obscurations of the three gates and then

傑吃歐素加有南拉亭（剎那化光溶入皈依境）
KAD CHIG ÖD SHU KYAP YUL NAL LA THIM
instantaneously (oneself and others) melt into light and dissolve into objects of refuge.

加有可南任素措我杜（皈依聖眾溶集入主尊）
KYAP YUL KHOR NAM RIM SHU TSO WOR DU
All the retinue of the object of refuge gradually melt and are gathered into the central figure.
The central figure (becomes) the conceptionless expanse of the dharmadhatu.

Having thus absorbed, remain in meditative absorption.

Third: the meditation and recitation of Vajrassatva to purify unfavorable circumstances, sins, and obscurations. Visualize the root teacher in the form of Vajrasattva and consort as actually sitting above the crown of one’s head. Generating fierce remorse and repentance for previous sins, from now on vow never to repeat them even at the cost of one’s life. Think that by the continuous stream of bodhicitta nectar coming from the mantra circling in his heart, all one’s sins, obscurations, faults, and downfalls, without remainder, become purified. By keeping in mind the essential points of the four powers:

Above the crown of my head, on a lotus and moon seat

(is) the teacher, Vajrasattva, the color of crystal,

peaceful, smiling, supremely radiant, youthful, with the (major) characteristics and (minor) marks.
耶雲塔西多傑知布珍（左右手持方便智鈴杵）
YE YON THAP SHE DOR JE DRIL BU DZIN
Right and left (hands) holding vajra of skillful means and bell of wisdom

龍克汽住克木沖吉素（圓滿報身嚴飾跏趺坐）
LONG KUI CHE DZOK KYIL MO TRUNG GI SHUG
with complete sambhogakaya adornments, sitting in the lotus posture

噴杜唸瑪知托珍貝奇（慢母手持刀顱擁前抱）
PANG DU NYEM MA DRI THÖD DZIN PE KHYUD
embracing Nyemma in his lap (who) holds a curved blade and skull cup.

托卡大克吽他昂春列（心間月輪吽字咒縵繞）
THUG KAR DA KYIL HUNG THAR NGAG TRENG LE
From the mantra garland around the HUNG on the moon disk in his heart,

江仙嘟西近別左沉居（菩提甘露雙運密處降）
CHANG SEM DUD TSII GYUN BAB JOR TSHAM GYUD
bodhicitta nectar streams down through the point of their union

得哥藏布涅素呂困共（由己梵穴通身遍流佈）
DAG GI TSHANG BUG NE SHUG LU KUN GANG
and enters through my aperture of Brahma, filling my entire body.

念恰地吞瑪呂困江久（罪墮障垢染污皆淨空）
NYAM CHAG DIG TUNG MA LU KUN CHANG GYUR
All damaged and broken vows, sins, and downfalls without exception are purified.

嗡班扎薩陀 沙瑪亞 瑪奴怕拉亞
OM VAJRA SATTVASAMAYAMANUPALAYA
Praise Vajrasattva, the excellent precepts, grant me your protection
Remain firm in me

Make me totally satisfied

Be loving toward me, Confer all the attainments on me

May I attain the power of all activities

Four HA’s = the four boundless, four joys, and the four kayas; HO is the sound of joyous laughter in them, Conqueror

Who embodies all the Tathagatas; may the vajra not abandon me; I pray that I may be a vajra holder; oh great precept diety; the final AH signifies uniting inseparably.

Thus, by reciting as much as one is able, one’s whole body inside becomes fully white, and having become completely filled by the continuous stream of nectar, all sins obscurations and
breakage (of vows) are purified. Imagining that one’s body and mind are pervaded by stainless bliss is the outer manner of purification of obscurations. Finally, with fierce, yearning devotion:

共波大尼米西木怕衣 (怙主! 余因無知愚昧故)
GON PO DAG NI MI SHE MONG PA YI
Protector! Through un-knowing and ignorance,

旦次列尼高新娘 (於三昧耶有違壞)
DAM TSHIG LE NI GAL SHING NYAM
I have transgressed and damaged my samaya vows.

喇嘛共波加珠就 (祈請上師怙主救)
LA MA GON PÖ KYAP ZÖD CHIG
Teacher, Protector! Grant me refuge!

措我多傑珍怕界 (持尊上師金剛持)
TSO WO DOR JE DZIN PA KYE
O’ Lord, Holder of the Vajra,

吐傑千波大涅見 (大悲自性之遍主)
THUG JE CHEN POI DAG NYID CHEN
who is the very nature of great compassion,

周位措拉大加汽 (我今皈依眾生主)
DRO WAI TSO LA DAG KYAP CHI
Lord of all beings, I take refuge in you.

苦送吐扎哇當耶拉哥旦次 (所犯身.口.意.根.支.三昧戒)
KU SUNG THUG TSA WA DANG YEN LAG GI DAM TSHIG
All samaya vows of body, speech and mind, root and branch

年恰堂切吐路沙索 (我今無餘發露而懺悔)
NYAM CHAG THAM CHAD THOL LO SHAK SO
(Which I have) damaged (and) broken, I repent and confess.
All accumulations of defilements, obscurations, faults, downfalls, and stains, are purified. (Imagine) that absolution is granted.

All sins and obscurations purified, (one’s) body becomes like a crystal. 

(Vajrasattva shimmeringly melts into the form of white light,)

Son of noble family, all of your sins, obscurations, faults, and downfalls are purified”. (Imagine) that absolution is granted.

(Vajrasattva shimmeringly melts into the form of white light,)

Son of noble family, all of your sins, obscurations, faults, and downfalls are purified”. (Imagine) that absolution is granted.

(Vajrasattva shimmeringly melts into the form of white light,)

Son of noble family, all of your sins, obscurations, faults, and downfalls are purified”. (Imagine) that absolution is granted.
DAG NANG DANG DRE DOR SEM KU RU GYUR
mingles with self-phenomena (which) becomes the form of Vajrasattva.

NANG SID DAG PA RAB JAM ROL PAR TA
Regard all phenomenal existence as the display of infinite purity.

OM VAJRA SATTVA HUNG
Thus, Vajrasattva, on the crown of one’s head, dissolves into one. Imagine that one also becomes Vajrasattva; regarding appearances, sounds, and thoughts (three) as the play of the deity mantra, and dharmata, while reciting the quintessential (mantra) which is the inner manner of purification of obscurations. Finally, even the conceptualization of deity and mantra is dissolved into luminous clarity being pure from the beginning awareness/voidness is the real meaning of seeing the self-face of Vajrasattva. This is the secret, unsurpassable manner of the purification of obscurations.

第四: 供養曼達拉以積聚福慧二資糧. 福慧二資糧是修行道上良好的助伴. 首先觀想供養的對象如皈依境般清晰的在前方. 前方佈設獻供物品如真實的曼達拉呈現給諸尊. 獻供的外意是十萬億佛土的三千大千世界. 內意的獻供為自己的身體, 五蘊元素, 六入, 令己喜悅的物品及過去現在未來所聚積的諸功德. 密意的獻供是清淨光明的法性, 最精要金剛佛土, 无量無邊法界自性示現的法, 報, 化身等及明點的自發成就均是不可計數. 所有相皆是不可思議. 以最上熱忱虔忱獻供.
Fourth: the mandala offering to amass the (two) accumulations which are the favorable conditions (of the path). The field of accumulation is clearly visualized in the same way as the object of refuge and before them you actually arrange a mandala as a symbolic example. The outer manner (of offering) is the three-thousandfold Me Jed Buddhafield, comprised of a billion realms. The inner manner (of offering) is one’s body, aggregates (skandhas), elements (dhatus), sense-fields (ayatanas), and all enjoyable possessions along with the accumulation of virtue throughout the three times. The secret manner of offering is the clear, luminous Dharmadhatu, the quintessential Vajra Buddhafield, the spontaneously accomplished phenomena of Kayas and Thigle whose self-nature is immeasurable, the form of all things whose ultimate nature is inconceivable. (Offer) with yearning.

嗡阿吽 冬送米傑古怕他耶巴（嗡阿吽 三千大千無量光世界）
OM AH HUNG TONG SUM MI JED KOD PA THA YE PAL
OM AH HUNG! All the glorious, three thousand limitless realms of Mi Jed,

得呂龍卻索南給差切 (自身福慧資糧善功德)
DAG LU LONG CHOD SOD NAM GE TSAR CHE
my body, enjoyments, merit with all root virtues,

雲走古怕扎殿曼達地（圓滿排列勝妙此壇城）
YONG DZOG KÖD PA DZE DEN MAN DAL DI
this beautiful, mandala, a completely perfect arrangement

措涅走汽空初送拉布 (為達二資成就供三寶)
TSHOG NYI DZOG CHIR KON CHOG SUM LA BUL
In order to complete the two accumulations, I offer to the three jewels.

如是在隨願隨力獻曼達之後, 觀想供養資糧田融入己身及眾生, 觀想聚集福慧二資糧已圓
滿完成.
Thus, after having made offerings as much as one is able, by the field of accumulation being absorbed into oneself and all sentient beings, think that the two accumulations have been perfectly accomplished.

第五: 究竟之道, 上師瑜珈之加持. 開始時清楚的觀出灌頂時所依靠之物質
Fifth: the ultimate path, the blessing of the guru yoga. Begin by clearly visualizing the object one relies on for empowerment.
Emaho! Completely pure self-phenomenon are the actual Buddhahfield of Akanishta

In the middle of the Great Blissful Lotus Light City

oneself is Tsogyal Khachod Wangmo,

adorned with various silk scares, bone, and jewel (ornaments),

in the standing position on lotus sun and corpse base,

looking longingly into the sky above.

In the sky in front, within a vast expanse of gathered rainbow light,
MA CHAG PED MA NYI DAI DEN TENG DU
upon a lotus of desirelessness, sun and moon seat

is the essence of the teacher in the form of Padma Samdhava (Lotus Born)

KAR MAR DANG DEN ZI JIG ÖD PHUNG BAR
with rosy white complexion, a majestic, blazing mass of light

of youthful appearance, complete with the (major) characteristics and (minor) marks, with a slightly wrathful but peaceful look,

wearing the lotus hat, secret robe, (inner) garment, bhikshu robes, and cape of brocade,

his right hand holds a dorje, the left, a vase in a skull cup

his two feet are in the royal posture, a khatanga in the crook of his arm

subduer of phenomenal existence, complete lord of samsara and nirvana
KU YI RANG SHIN SAN GYE SHING KUN KHYAB
his body's nature pervades all buddhafields

SHING KHAM RAG JAM KU YI YING SU DZOG
and all the infinite purelands are complete within the space of his body.

KYAP KUN DÜ PAI DAG NYID CHEN POR SHUG
He himself dwells as the embodiment of all (the objects) of refuge.

Jetsun Lama, Nirmanakaya of Orgyen,

with hosts of vidyadhars, heroes, and dakinis
居珍淨吉落汽悉素受（為賜傳承加持祈降臨）
GYUD DZIN CHIN GYI LOB CHIR SHEK SU SOL
in order to bless your lineage holders, we pray that you come here.

嗡阿吽 班扎咕嚕 配瑪通圈少 班扎沙瑪亞扎 悉地怕拉吽 阿
OM AH HUNG VAJRA GURU PEDMA THÖD TRENG TSAL VAJRA SAMAYA DZA
SIDDHI PHA LA HUNG AH

以此得到加持後, 觀想三昧耶尊與智慧尊無二無別. 以聚積功德.
Thus, blessings being bestowed, imagine that the samaya and wisdom being remain inseparable. For the purpose of accumulating merit

嗡阿吽 加涅困杜鄔金喇嘛拉（嗡阿吽 皈依總持烏金上師尊）
OM AH HUNG     KYAP NE KUN DU OR GYEN LA MA LA
OM AH HUNG     To the Orgyen teacher, embodiment of all the refuges

古送切久古皮香差羅（三門專一虔心敬頂禮）
GO SUM TSE CHIG GÜ PE CHAG TSHAL LO
I prostrate with one-pointed devotion of the three gates (body, speech, mind),

呂當龍決吐美卻真布（身資無惜供雲敬獻供）
LU DANG LONG CHOD TO MED CHÖD TRIN BUL
as a cloud of offerings, my body and enjoyments (wealth), without clinging I offer.

地通旦次娘恰托心夏（罪墮三昧戒破我懺悔）
DIG TUNG DAM TSHIG NYAM CHAG THOL SHING SHAG
Sins, downfalls, and broken samaya vows I repent and confess.

扎切扎美給拉傑衣讓（有漏無漏功德我隨喜）
ZAG CHE ZAG MED GE LA JE YI RANG
In the stained and stainless virtues I rejoice.
I request you to turn the wheel of dharma of the essential, absolute meaning.

I beseech you to remain always without passing into nirvana.

this virtue and all root virtues

I dedicate for the attainment of the unsurpassed enlightenment of all sentient beings.

Thus do the Seven Branch Prayer which concisely contains the three essential points of collecting, purifying, and increasing. Furthermore, (in order) for the blessings to enter one’s mindstream depends only on the connection made through great devotion. One’s root teacher himself is the embodiment of all the refuges; from the point of view of qualities, he is equal to the Buddha and being absolutely convinced that from the point of view of kindness, he is far more exalted than the Buddha, generate (great) certainty.

Through placing complete trust and (all one’s expectations) and complete dependence, (upon the teacher), then pray:

Of all the buddhas of the three times
CHI PAL LA MA RIN PO CHE
glorious embodiment, the precious teacher

通位瑪瑞木怕少 (觀尊(身)驅散無明暗)
THONG WE MA RIG MUN PA SEL
seeing (you) dispels the darkness of ignorance.

托貝得沖抓哇決 (聽尊(語)斷盡惑見網)
THÖ PE TE TSHOM DRA WA CHÖD
Hearing (you) cuts the net of doubt.

專貝共居托怕波 (憶尊(意)智流覺我心)
DRAN PE GONG GYUD TOG PA PHO
Remembering (you), your omniscient-mind realization enters (my mind).

瑞貝淨拉悟住退 (觸尊悉地得成就)
REG PE CHING LAB NGÖ DRUB TER
Through contact, blessing and accomplishments are bestowed.

卡專桑拿絕列跌 (思尊大悲莫能名)
KA DRIN SAM NA JÖD LE DE
If one thinks of your kindness, it is beyond expression

雲旦南卡他當娘 (功德境界等虛空)
YON TAN NAM KHAI THA DANG NYAM
Your qualities are equal to the limits of space.

索美敦秀抓波衣 (以此金剛勇猛願)
ZÖD MED DUNG SHUG DRAG PO YI
With strong, unbearable longing.
pray think of me with great compassion.

My body, enjoyments, along with all root virtues

without attachment or craving, I offer to you.

From now onward, in all future lifetimes,

I have no refuge, guide, protector, and guardian,

other than you, constant protector.

Completely relying with the three---mind, heart, and chest——

all my happiness and suffering, good and bad,
托門嘎通喇嘛見（受生勝劣尊悉知）
THO MEN GAR TONG LA MA KHYEN
wherever I am born, higher or lower, teacher, you will know.

得尼切繞托美涅（我由無始陷輪迴）
DAG NI TSHE RAP THOG MED NE
For beginningless lifetimes, I have been

瑪瑞秋貝王久貼（無明迷惑業力因）
MA RIG TRUL PAI WANG GYUR TE
under the power of delusive ignorance,

康送可位沖康杜（三界輪迴毒窟中）
KHAM SUM KHOR WAI TSON KANG DU
in the prison of the three realms of samsara,

珠美嘟牙送吉東（受此三苦堪忍縛）
ZÖD MED DUG NGAL SUM GYI DUNG
tormented by the three unbearable sufferings,

娘他素悟可瑪索（逆困痛苦難忍耐）
NYAM THAG ZUG NGO KHOR MA ZÖD
unable to bear the pain and misery,

寧涅傑沖喇嘛布（虔誠呼喚至尊師）
NYING NE JE TSUN LA MAR BÖD
from my heart, I call out to you, Jetsun Lama.

得嘟杜牙列拉沖（妄心求樂終成苦）
DE DOD DUG NGAL LE LA TSON
Desiring happiness (but) persisting in actions (which create) suffering,
能位有杜嘟吉路（著於外相魔所誑）
NANG WAI YUL DU DUD KYI LU
through objective appearance, deceived by Mara,

仙皮涅珍初怕江（因愛迷怒執兩端）
SHEN PE NYI DZIN TRUL PAR CHAN
through craving, having strayed into the delusion of clinging to duality,

得周列昂卡昂拉（惡業歹運無間至）
DE DRAI LE NGEN KAL NGEN LA
similarly, like that, having bad karma and misfortune,

加共切列絕怕素（怙主非汝其誰護？）
KYAP GON KHYED LE KYOP PA SU
other than you, Refuge Protector, who will give protection?

所哇跌受喇嘛傑（至誠祈請上師尊）
SOL WA DEP SO LA MA JE
To you, Lord Teacher, I pray.

吐傑送悉卡真見（大悲勝者慈心護）
THUG JE ZUNG SHIG KA DRIN CHAN
Hold me through your compassion, kind gracious one.

淨吉落悉奴吐見（具大威者祈加持）
CHIN GYI LOB SHIG NU THU CHAN
Bestow blessing, Powerful One.

傑素送悉汽包卻（具德尊者瞻顧後）
JE SU ZUN SHIG CHI PAL CHOG
Look after me, supreme glorious embodiment.
Pray, turn my mind towards the dharma!

Pray, bestow the Four Empowerments!

Pray, purify the Four Obscurations!

Pray that I may attain the Four Kayas!

The blessing of your omniscient mind stream enter into me,

completely dispelling the darkness of ignorance and

releasing (one from) the illusory bonds of grasping and clinging.

Thus, the supreme-knowledge and omniscient primordial wisdoms manifesting
秋色羅得千波周（無生法性超思維）
CHÖ ZED LO DE CHEN POR KYOL
brings one to the great (stage) of the exhaustion of all dharmas, beyond mind,

龍住迅奴本貝苦（任運成就童瓶身）
LHUN DRUB SHON NU BUM PAI KU
the spontaneously accomplished Youthful Vase Body (so that)

加呂千波甕淨做（無上虹身持氣成）
JA LÜ CHEN POR WUG JIN DZÖD
one’s breath may be drawn into the great rainbow body!

如此，堅持的再三祈請，這是祈請的外意，然後觀想上師額喉心三處上有白色”嗡”字放光，
紅色”啊”字放光，藍色”吽”字放光，觀想放出強烈光芒之三處為所有如來之三金剛居處。
由此三處生起虹光與明點，無量無數如太陽中微分子般無限量之法身佛，佛字以及法器，
觀想將這一切溶入己身可愛一切灌頂，加持與無餘領受所有加持成就悉地。有時
這外在的宇宙（法容器）是羅剎國金剛吉祥銅色山宮殿，而所有居民全是邬金勇父與空行。
所有的音聲都自然是咒語的聲音。瞭悟一心認知及反映的一切就是自解脫之法性光明。
（安住此境界中唸誦）

Thus, steadfastly pray again and again (this being) the outer manner of practicing prayers. Then
the teacher’s three places are marked with a white OM, a red AH, and a blue HUNG, of blazing
light (which one should) imagine to be in themselves, the dwelling (places) of the three vajras of
all the Tathagatas. From them, arise rainbow rays and thigle (within which) are forms--as
countless as the atoms in sun rays--of kayas (buddhas), letters, and hand implements. Think that
by dissolving (these) into oneself, empowerments, blessing, and all the accomplishments (siddhis)
without exception are received. Sometimes, the outside universe (vessel) is the palace Ngayab
Zangdok Palri (Glorious Copper Colored Mountain) and the inhabitants are the assemblies of
Orgyen Heroes and Dakinis. All sounds are naturally the sound of the mantra. From the state of
recognizing the projections and reflections of the mind to be the self-liberated, luminous clarity
(recite):
嗡啊吽 班扎 咕嚕 貝瑪 悉地吽

Thus, recite with one-pointedness these twelve syllables which in themselves are the quintessence of the secret mantrayana. At the end, take the four empowerments (by) applying their separate essential points of visualization.

喇美汽我嗡列悟社卡波卡大切怕他雄 (由上師額‘嗡‘放白光以流星似)

LA MAI CHI WOI OM LE ÖD ZER KAR PO KAR DA CHAD PA TAR JUNG

From the OM in the teacher’s forehead arises a white ray of light like a shooting star.

讓哥汽我天皮呂茶這怕江 (溶入自己額清浄身脈之業障)

RANG GI CHI WOR THIM PE LU TSAI DRIB PA JANG

Through being absorbed into one’s forehead, the obscurations of the body channels are purified.

苦布貝王托 (得化身瓶灌頂)

KU BUM PAI WANG THOB

One receives the body vase empowerment.

呂多傑苦柔怕淨吉落 (己身經加持成金剛身)

LU DOR JE KUI ROL PAR CHIN GYI LAB

One’s body is blessed with the (qualities) play of the vajra bo

初苦古噴哥卡哇居拉薩 (將有幸證得大悲應化身)

TRUL KUI GO PHANG GI KAL WA GYUD LA SHAG

The fortune (to attain) the stage of nirmanakaya is place in one’s mindstream.

尊貝阿列悟社瑪波羅薩傑怕他雄 (上師喉間‘啊‘放紅光如閃電)

DRIN PAI AH LE ÖD ZER MAR PO LOG SHAG KHYUG PA TAR JUNG

From the AH in the throat, a red ray of light leaps out like lightening.
Through being absorbed into one’s throat, the obscurations of speech-air are purified.

One receives the secret speech empowerment.

One’s speech is blessed with the (qualities) play of vajra speech.

The fortune (to attain) the stage of sambhogakaya is placed in one’s mindstream.

From the HUNG in the heart, blue-black light rays, like a mass of clouds arise.

Through being absorbed into one’s heart, the obscurations of mind-thigle are purified.

One receives the mind-wisdom/primordial-wisdom empowerment

One’s mind is blessed with the (qualities) play of the vajra mind.
The fortune (to attain) the stage of dharmanakaya is placed in one’s mindsteam.

Again, the essential nature of the teacher’s mind, the non-conception of object-appearance, arises as a five-colored thigle.

and is absorbed into one’s heart center, completely purifying the two obscurations and all habitual tendencies.

One receives the precious word empowerment.

Being blessed with the complete perfection, of the inexhaustible qualities and activities,

the wheel of adornments of all the buddhas,

the potentiality (to attain) the stage of the svabhavikakaya is placed in one’s mindstream.
如此接受四灌頂. 這是藉由內修持唸誦而接受灌頂之意. 再次生起強烈的信心與誠心.

Thus, one takes the four empowerments. This is the inner manner of practice through recitation along with the taking of empowerment. Again, generate strong faith and devotion:

**Khayab Dag Ku Shii Wang Chug**
All-pervading lord, dynamic possessor of the four kayas,

**Khyen Tse Thuk Jei Ter Chen**
great treasure of supreme knowledge, loving kindness and compassion,

**Dran Pe Yid Kyi Dung Sel**
remembering you dispels the torments of (my) mind.

**Nyam Med Drin Chen Gu Ru**
Unequalled kind teacher,

**Nying Ne Sol Wa Dep So**
from (my) heart, (I fervently) pray (to you).

**Kad Chig Dral Wa Med Par**
Without separation even for one instant,

**Je Zung Chin Gyi Lab Ne**
being blessed and held as your follower,
may I be inseparable from you.

如實祈禱：(Thus having prayed.)

The teacher, dissolving into the essential nature of great bliss,

becomes a thumbnail-size globe of five-colored light and is absorbed into the center of my heart.

The teacher’s mind and my mind become inseparable.

Remain in meditative absorption in the state of perceiving the beyond-mind, luminous clarity, void/awareness, original intrinsic nature, the dharmakaya Teachers-Own-Face for as long as possible. This is the secret manner of the performing of the activities that is the uncontrived, absolute practice of the lama. Afterwards, when arising from the session (practice), once again (one is) instantly awakened to perceive phenomena, sounds, and thoughts as the lama’s three secrets.
Glorious root teacher, precious one
dwelling on the lotus seat on the crown of my head,
hold (me) through (your) great kindness,
bestow the accomplishments of body, speech and mind.
Towards the spiritual activities of the glorious teacher,
wrong views not arising even for an instant,
through faith and devotion, seeing whatever (he) does as excellent,
may the blessing of the teacher enter into (my) mind.
DI TSHON DU SUM SAG PAI GE WA NAM
By this gesture, the accumulation of all virtue of the three times,

RANG DON SHI DEI DRIME MA GO PAR
without being touched by the stain of (wanting) personal peace and happiness,

THA YE SEM CHEN TSHOG NAM MA LU PA
to all the unlimited hosts of sentient beings, without exception,

LA MED CHANG CHUB THOP PAI GYU RU NGO
I dedicate to the cause of attaining unsurpassed enlightenment.

TSHE RAP KUN TU RIG DAG LA MAI SHAG
Throughout all lifetimes, the Lord of All Families, the teacher’s feet

DE CHEN KHOR LOI GYEN DU MI DRAL WAR
(remain) inseparably as the ornament of the great bliss chakra.

MÖ GÜ LAM GYI THUG YID CHIG TU DRE
Through the path of faith and devotion, may (your) mind and (my) mind become one.

DON NYI LHUN GYI DRUB PAI TA SHI TSOL
Bestow all auspiciousness, the spontaneous accomplishment of the two aims.
如是在唸誦完迴向，發願，和吉祥祈願文之後，下座後行者進行日常生活之行為。同時在瑞相中升起，愉快的端坐在頭頂上方空中，如此再繼續前面的修法。

再者，在死亡時刻來臨時，籍著清明，覺性，和空間的交織混融，行者保持在禪修狀態中，精勤的修持積聚福德智慧二資糧。

瑜珈的法門而能往生於:納雅蓮花淨土。如奇蹟般，行者可超越四種明持法門而直至上師頂上蓮花之中央。
Thus, having recited the dedication, aspiration, and auspicious (prayers), at this point, one enters into everyday conduct. Also, in the between all sessions, think that the “freshness” of drink and food’s nature is amrita and (all) clothes are divine garments offered to the lama on one’s crown. Whatever arises as the phenomena of the six senses, do not follow with ordinary thoughts but preserve radiant, natural, awareness of the deity, mantra, and primordial wisdom. In the evening when going to sleep, pray to be able to hold the luminous clarity. Afterward, the teacher on the crown of one’s head passes down through the aperture of Brahma to one’s heart which is in the form of a four-petaled lotus. The mind, focusing on the light that fills the whole body, is absorbed in the naked, luminous clarity of void/awareness. In this state, without dullness, without being disturbed by other thoughts, one falls into sleep. If one should awaken, then cut off all the erratic, wild, scattered, wandering, and various kinds of thinking and by preserving the radiant state of luminous clarity, one will be able to hold the luminous clarity of sleep and dreams. Again, at dawn, when rising, think that the teacher ascends through the central channel and is joyfully seated in the sky in front above one’s head, etc., and resume former practice.

Also, at the time of death, by the mingling of luminous clarity, awareness and space, one remains in meditation which is the supreme transference (phowa) practice. However, if one cannot arrive at this, then in the Bardo, by recalling the three yogic procedures, one will be come liberated. Therefore, through keeping at all times very pure faith, devotion, and samaya vows, diligently develop and increase the practice of the union of the two accumulations.

In the manner as shown above, (practice) the four ways of turning the mind, the stages of accumulation and purification, striving until one experience the results of each and especially the Guru Yoga because it alone actually is the profound, essential extraordinary path of the Vajrayana. So, by holding to this vital practice of the main practice and practicing this with extreme diligence, there is no need to care about the other practices of the arising and perfecting yogas, and one will draw breath in the pure land of Nga Yab Pema Od. Like magic, one will traverse (the stages) of the four vidyadharas and will certainly reach the level of the wholly perfect primordial wisdom teacher.

If there are any wise persons who desire to be completely freed from the hot torments of the fire pit of samsara, (they should) rely on this supreme path (which like) the king of trees.
願以菩提庇蔭能證悟
Will revive one in its cool, dense shade, enlightenment.

藉著清淨善行之功德
By the power of good deeds, may all beings throughout space

迅速進入無退愉悅地
Without regressing, through joy, swiftly enter into

That beautiful City of Pure Land of the Lotus Light.

如是，此日誦前行稱作“雙運道車”。此為上師，圓滿(本尊)和心意(空行)之
新伏藏，此無上甚深秘密之“空行心髓”。雖然以前也曾編寫過，仍有些小地方未解釋清
楚，我(法王)希望能另外編寫較易唸誦和禪修之法本。最近收到 Tulpaiku Jigme
Choying Norbu Don-thamche-drupai-de 從 Kongyul Len Ri Sang-ngak Cho-zong 寄來
的信請求說：“請您務必完成此法因為此法確定能利益所有幸運的初學密法者進入正道”
基於此點，我，明持之子，無畏金剛智，在三十四歲依希瓦年，智慧的八月初十日，當月
Thus, this daily recitation of the preliminary practice is called “Chariot of the Path of Union” which is the general teaching of the three sections of lama, perfection (yidam), and heart (dakini) of the new treasure, the profound, secret “Heart Essence of the Dakinis”.

Though arranged and composed before, it being a little unclear, I wished to make another arrangement of the recitation and meditation in a manner easy to practice. Also, recently, from Kongyul Len Ri Sang-ngak Cho-zong, the Tulpaiku Jigme Choying Norbu Don-thamche-drupai-de sent a letter of request saying “You must complete this as it certainly will be of great benefit to all fortunate beginners entering the path”. Because of this, I the vidhyadara son, Jigdrel Yeshe Dorje, at the age of thirty-four, in the year of Ishwa, on the 10th day of the wisdom part of the Bhadra-Path (8th) month, the waning of the moon, at the especially pure time of the close gathering, composed this at the king of all practice places blessed by the great teacher, the cave of Taktsang Senge Samdrub.

By this (merit), may the activities of this profound path continually spread to the limits of all directions and may whoever makes the connections be born at the feet of the Lotus Born and become a Fortunate One.

SARWA DA MANGALAM
Always auspicious.