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The Chariot that Carries One along the Path of the Aryas: Stages of Daily Recitation of the Stainless Instructions that Come from the Ultimate Lineage, The Karma Kamtsang, the Precious Garland of the Practice Lineage

步上聖道之勝乘
源自寶鬘實修傳承噶瑪岡倉證義傳承無垢教法之日常唸誦次第儀軌

The flawless verses contained herein are called The Chariot that Takes Us Along the Noble Path. Its source is the pure teachings of the Realization Lineage of the Karma Kamtsang, which belongs to the precious Practice Lineage. It is a practice designed for daily recitation. Guru Karmapa, the glorious Lord Vajradhara, lord of all buddha families; the deity Vajrayogini, origin of all mandalas, who is the splendor of samsara and nirvana; the Dharma protector Bernakchen with consort and retinue, having the power to perform all buddha activity — I, the yogin, with one-pointed intention, respectfully pay homage to you. Please protect me with your compassion and never be separate from me. A great river of blessings flows from the traditions of the precious Practice Lineage. I learned from many teachers and
put into practice what I learned. In order to engender bodhicitta, I have clearly set forth the vajra teaching entitled the Supreme Chariot that Takes Us Along the Noble Path. You fortunate ones who are ready to enter this path, proceed with diligence and without distraction. Using this Ngondro sadhana as your daily practice, arise when the gong rings, and outwardly adopt the code of behavior that accords with the instructions you have received as a monk, nun, or layperson. Inwardly, engender aspiration and implementation bodhicitta as you enter the assembly. Remaining faithful to your samaya and to the instructions of your vajrayana master, prostrate respectfully before the representations of the Three Jewels, take your seat, and arrange yourself in accordance with the five points of meditation posture. Then, not allowing your mind to fall under the influence of the eight worldly dharmas, resolve to practice the perfect Dharma. As you recite, do not allow the mind to wander, but keep the sound and the meaning of the words together. With this attitude, recite the verse on the difficulty of obtaining the human body, which possess the freedom and resources.

具德金剛總持諸部遍主上師噶瑪巴,所有壇城生處輪涅之威榮本尊瑜伽母,一切事業作者強御護法黑袍兄妹前,瑜伽行者專誠頂禮大悲不離祈護祐。

Death and impermanence:

观死无常:

观死无常：

Death and impermanence:

观死无常：

Death and impermanence:

观死无常：

Death and impermanence:

观死无常：
**Karma, cause and result:**

業及因果:

第三，於死時你將失去自由。

松巴夜翠讓旺米都哇
三者死時難自主，

**The defects of samsara:**

觀輪迴過患:

第四，因依居處、朋友、快樂，和善妙之條件，

息巴擴威內綽喋久叟
四者娑婆眷財等，

**Those were the four ordinary preliminaries. Then, to make the mind a suitable receptacle to go on the path of liberation, this is the recitation for the generation of bodhicitta:**

以上為四加共行。復次，令自心為法器，一切所作，皆趨入解脫之道，而唸誦皈依發心之教授。
Dün du Tso ü pak sam jön Shing Gi
In front of one, in the middle of a lake,
in a wish-fulfilling tree
敦突湊物巴桑涓星給
觀前湖中如意樹，

Gye pé ü Mar seng tri pe ma dang
Is a lion throne, on top of which, on a lotus,
給貝物瑪僧赤貝瑪當
中枝獅座及蓮花，

Dor Jé chang la ka gyü la mé kor
Vajradhara — surrounded by the Kagyu Gurus.
多傑羌拉噶舉拉美郭
金剛持為眾

Gyab tu dam chö yön du gen dün dang
Behind is the excellent Dharma, to the left, the Sangha; Below the throne are the dharma protectors and guardians.
嘉都坦卻元突給敦當
後有正法左僧伽，

So só ri kün khor tsok gya tsö kor
叟叟日屯擴湊嘉翠郭
Each of these is surrounded by an ocean of their own kind.
各部眷眾海會繞。

Ma gen tam ché khö par gyur pa lé
Are all my mothers of the past,
瑪根坦界可巴具巴雷
如母眾生安置已，

Dong po tsa wa chik la yal ga ngar
With one main trunk and five branches,
東博雜哇吉拉要卡納
具一主幹分五枝，

Nyi dé teng du tsa wé la ma ni
Sun, and moon, is one’s root guru —
尼喋典突雜威喇嘛尼
日月墊上根本師，

Dün du yi dam yé su sang gye dang
In front of them are the yidams, to the right the buddhas;
敦突依但耶速桑傑當
面前本尊右諸佛，

Den tri ok tu chö kyong sung ma nam
典赤哦度卻炯松瑪南
座下護法守者眾，

Tso tè néu seng teng du kha khyap kyí
In the meadow at the edge of the lake, in numbers that pervade the sky,
湊帖內僧典突卡洽吉
湖邊草地遍虛空，

Tse chik yi kyí kyam dro sem kyé gyur
One-pointedly going for refuge and arousing bodhicitta.
最吉宜吉嘉卓森皆具
專誠皈依與發心。
I, and all sentient beings, limitless as the sky, go for refuge to the embodiment the essence of the body, speech, mind qualities and activities of all the buddhas of the ten directions and three times,

達當南給他當釀⾙森間坦界 秋具突松吉 帖欣謝巴坦界吉 固松突元殿欽雷 坦界吉都讀貝諾我具巴
我及等虛空一切眾生皈依十方三世如來之身語意功德事業總集之體性，

CHÔ KYI PUNG PO TONG TRAK GYE CHU TSA ZHI JUNG NÉ
The source of the 84,000 collections of the dharma,

卻吉朋波東插界具雜息炯內
八萬四千法門之生處，

PAK PÉ GEN DÜN TAM CHÉ KYI NGA DAK
And lords of the aryasangha:

帕⾙給敦坦界吉納達
一切聖者僧伽之主體，

DRIN CHEN TSA WA DANG GYÜ PAR CHE PÉ PAL DEN LA MA DAM PA NAM LA KYAP SU CHI’O
I go for refuge to the glorious holy lamas, the kind root lama and the lineage masters.

欽建雜哇當居巴皆貝 保典喇嘛坦巴南拉嘉速契哦
具恩根本及傳承具德上師聖眾，

YI DAM KYIL KHIR GYI LHA TSOK NAM LA KYAP SU CHI’O
I go for refuge to all the yidams and deities gathered in the mandala.

依但吉擴吉拉湊南拉嘉速契哦
皈依諸本尊壇城聖眾，
I go for refuge to all the bhagavat buddhas.

I go for refuge to all the sacred dharma.

I go for refuge to all the noble sangha.

I go for refuge to the assembly of the viras, dakinis, dharmapalas, and guardians who possess eye of wisdom.

Recite that seven or twenty-one times, or as much as you can.

Until I reach the essence of awakening,

Likewise I go for refuge to the dharma, and to the assembly of bodhisattvas.

Just as buddhas of the past

Gave rise to the mind of awakening,
JANG CHUP SEM PÉ LAB PA LA
And trained gradually
強曲森貝拉巴拉
於菩薩學處，

DÉ ZHIN DRO LA PEN DÖN DU
In the same way, for the benefit of beings,
帖欣卓拉遍騰
如彼利眾生

DÉ ZHIN DU NI LAB PA LANG
And will train in their proper stages
帖欣突尼拉巴拉昂
亦如彼學處，

Say that three times.

DENG DÜ DAK TSÉ DRÉ BU YÖ
Now my life is fruitful.
庭讀達翠錐普月
我今獲此果，

DÉ RING SANG GYÉ RIK SU KYÉµ
Today I have been born into the family of Buddha;
帖仁桑傑日速界
此時入佛家，

DA NI DAK GI CHI NÉ KYANG
From now on, I will only do
塔尼達給吉內江
從此我決定，

DÉ DAK RIM ZHIN NÉ PA TAR
In the stages of the training of a bodhisattva,
帖他仁欣內巴大
悉如次而住。

JANG CHUP SEM NI KYÉ GYI ZHING
I generate this mind of awakening,
強曲森尼皆吉星
發大菩提心，

RIM PA ZHIN DU LAB PAR GYI
In the trainings of a bodhisattva.
仁巴欣突拉巴吉
如次而修學。

MI YI SI PA LEK PAR TOB
I have obtained a precious human existence;
米宜夕巴雷巴透
得賢善人身，

SANG GYÉ SÉ SU DAK DENG GYUR
I am a child of Buddha.
桑傑雖速達聴具
我今成佛子。

RIK DANG TÜN PÉ LÉ TSAM TÉ
Activities appropriate to this family，
日當屯貝雷贊喋
修相應行業，
KYÔN MÉ TSÜN PÉ RIK DI LA
So that this stainless noble family
巷美尊癨日迪拉
無垢勝傳承，

DAK GI DÉ RING KYOB PA TAM CHÉ KYI
Today, in the presence of all the protectors,
達給帖仁久巴坦界吉
我今於諸依怙前，

BAR DU DÉ LA DRÔN DU BÖ ZIN GYI
As my happy guests until buddhahood.
八突喋拉真突柏欣吉
願領彼入安樂境，

JANG CHUP SEM NI RIN PO CHE
May those who have not yet generated this
強曲森尼仁波切
菩提心妙寶，

KYÊ PA NYAM PA MÊ PA DANG
May those who have generated it keep it without
給巴釀巴美巴當
已生勿退失，

JANG CHUP SEM DANG MIN DRAL ZHING
May I never be separated from bodhicitta,
強曲森當米昭星
不離菩提心，

NYOK PAR MI GYUR DÉ TAR JA
Is never sullied.
紐巴米具帖大洽
莫使受玷污。

CHEN NGAR DRO WA DÉ SHEK NYI DANG NI
I take all beings
見納卓哇謝尼當尼
直至眾生証菩提，

LHA DANG LHA MIN LA SOK GA WAR GYI
May the gods, asuras, and others rejoice.
拉當拉民拉叟嗄哇吉
諸天非天咸歡喜。

MA KYÊ PA NAM KYÊ GYUR CHIK
Precious bodhicitta generate it.
瑪給巴南皆秋吉
未生祈即生，

GONG NÉ GONG DU PEL WAR SHOK
May it increase more and more.
孔內孔突佩哇修
轍轉願增勝。

JANG CHUP CHÔ LA ZHOL WA DANG
And be fully committed to bodhisattva actions.
強曲決拉修哇當
奮行菩薩行，
**SANG GYÉ NAM KYI YONG ZUNG ZHING**
May I be fully accepted by the buddhas.

**DÜ KYI LÉ NAM PONG WAR SHOK**
May I abandon the activities of mara.

**JANG CHUP SEM PA NAM KYI NI**
May all the good wishes of bodhisattvas

**DRO DÖN TUK LA GONG DRUP SHOK**
For the benefit of all sentient beings be accomplished.

**GÔN PO YI NI GANG GONG PA**
May the intentions of the protectors

**SEM CHEN NAM LA DÉ JOR SHOK**
Bring favorable conditions to beings.

**SEM CHEN TAM CHÉ DÉ DANG DEN GYUR CHIK**
May all sentient beings be happy.

**NGEN DRO TAM CHÉ TAKTU TONG PAR SHOK**
May the lower realms be permanently emptied.

**JANG CHUP SEM PA GANG DAK SAR ZHUK PA**
May the aspirations of bodhisattvas

**DÉ DAK KÜN GYI MÖN LAM DRUB PAR SHOK**
Abiding on the levels be accomplished.

**Up to this, and:**

**SEM CHEN TAM CHÉ DÉ WA DANG DE WÉ GYU DANG DEN PAR GYUR CHIK**
May all sentient beings have happiness and the causes of happiness.

**Sanggyé Namkhai Yongzun Dzongchen**

**Sanggyé Namkhai Yongzun Dzongchen**

**Up to this, and:**

**Sanggyé Namkhai Yongzun Dzongchen**

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Refuge and Bodhicitta
DUK NGAL DANG DUK NGAL GYI GYU DANG DRAL WAR GYUR CHIK
May they be free from suffering and the causes of suffering.

願一切有情離苦及苦因，(悲)

DUK NGAL MÉ PÉ DÉ WA DAM PA DANG MIN DRAL WAR GYUR CHIK
May they never be separated from the highest bliss, which is without suffering.

願一切有情不離無苦之妙樂，(喜)

NYÉ RING CHAK DANG DANG DRAL WÉ TANG NYOM CHEN PO LA NÉ PAR GYUR CHIK
May they abide in great impartiality,
Free from attachment and aversion, free from near and far.

願一切有情遠離親疏愛憎常住大平等捨。(捨)

Three times.

TA MAR KYAB YUL Ö ZHU DAK DANG DRÉ
Finally, the objects of refuge melt into light and dissolve into me.

最後皈依境化光與自身合而為一。
立面图

平面图
The Recitation and Meditation on Vajrasattva, which Purifies Faults and Veils.

淨除罪業障礙金剛薩埵修誦儀軌

RANG GI CHI WOR PÉ DÉ DEN GYI TENG
Above the crown of my head, on a lotus and moon seat,
讓給吉喔貝喋典吉丁
自頂蓮花月輪座墊上，
ZHAL CHIK CHAK NYI YÉ PÉ DOR JE DANG
With one face and two hands. He holds a vajra in his right hand,
小吉洽尼耶⾙多傑當
一面二臂右持金剛杵，
Light rays from his heart invite the assembly of wisdom beings; meditate that by their absorbing into him, he becomes the embodiment of the Three Jewels. Recite:
觀想心間放光,迎請智慧尊融入;金剛薩埵即為所有三寶所攝集之自性。口誦：
LA MA DOR JÉ SEM PA GYEN DEN KAR
Is my guru, Vajrasattva, with ornaments, white in color,
喇嘛多傑森巴間典嗄
上師金剛薩埵白端嚴，
YÖN PÉ DRIL BU ZHUK
And a bell in his left, and sits in cross-legged posture.
元⾙持普進經吉仲許
左手持鈴雙足跏跌坐。

Guru Vajrasattva, please remove and purify all of the wrongdoings, obscurations, evils and downfalls of myself and all beings who fill space.
喇嘛多傑森巴 讓賢南給他當釀⾙ 森間坦界 吉迪知涅東給湊 坦界強星塔巴最突叟
喇嘛多傑森巴 讓賢南給他當釀⾙ 森間坦界 吉迪知涅東給湊 坦界強星塔巴最突叟
上師金剛薩埵，祈請消除清淨自他等虛空一切眾生之罪垢、障障、過惡、墮犯等。
Having made this request, from the M surrounded by the hundred-syllable mantra on the moon disk in Vajrasattva’s heart, a stream of amrita flows,

最後雙手合掌置於心間：

**At your heart:**

OM BENZA SATO SAMAYA MANU PALAYA BENZA SATO TENOPA TIKDHO MÉBHAWA SUTOKHAYO MÉBHAWA SUPOKHAYO MAWA ANURAKTO MHAWA SARWA SIDDHI MÉM TRAYATSA SARWA KARMA SUTSA MÉ TSITTAM SHRH KURU HAHA HAHA HO BHAGAWEN SARWA TATHAGATA BENZA MAMÉ MUNTSA BENZI BHAWA MAHA SAMAYA SATO AH

**That was the hundred-syllable mantra.**

**Recite as much as you can. Finally, with palms joined**

At your heart:

OM BENZA SATO HUM

Recite as much as you can. Finally, with palms joined

At your heart:

盡量持誦。最後雙手合掌置於心間：
Vajrasattva grant his assurance to me, 
多傑森⾙達拉烏 
DOR JÉ SEM PÉ DAK LA UK YUNG ZHING 
金剛薩埵賜予我保證， 
Ö ZHU DAK LA TIM PÉ NYI MÉ GYUR 
化光融入自身而合一。
37 Mandala Figure

At the center is Mt. Meru, supreme king of mountains.

25 the vase of great treasure,

21 the precious minister,

29 the maiden of dance,

32 the maiden with lamps,

36 the precious umbrella,

24 the precious general,

18 The precious wheel,

34 The Sun

33 the maiden with perfumed water

26 The maiden of grace,

14 The precious jewel mountain,

37 the royal banner which is totally victorious in every direction,

30 the precious wheel,

22 the precious elephant,

35 and Moon,

19 the precious jewel,

23 the precious horse,

28 the maiden of song,

16 the wish-granting cows,

13 Kaurava.

17 the harvest without toil.

5 to the north Uttarakuru.

12 Kurava and

11 Uttaraamtrina.

4 to the west Godaniya,

10 Satha and

9 Videha.

3 to the south Jambudvipa.

8 Deha and
此图为三十七供宇宙曼达。
其中数目字表示米摄放在曼达拉盘上的次序，
行者想象他自己面向东方。
The Mandala Offering, which Perfects the Two Accumulations

If you have a practice mandala, then on it, from the letter DHRUM arises a celestial palace. In its five places, visualize the five rare supreme ones.

若已陳設修持曼達,其自性「忠」字化為越量宮,其上五堆米生起五寶。

In the middle of the sky in front of me are the gurus. In front of them, to their right, behind, and to their left, respectively, each surrounded by their own kind. Seated between them are oceans of dharma protectors and so on — the Rare and Supreme ones.

Taking the offering mandala in your hand, as you wipe it clean, think that all the wrongdoing and obscurations of yourself and others, the result of dualistic fixation, are purified.
Think of the meaning as you recite the following. By setting out grain, make offerings in the appropriate directions.

The completely pure ground is powerful golden earth.

A wall of iron mountains surrounds it completely.

To the east is Purvavideha, to the south Jambudvipa, to the west Godaniya, to the north Uttarakuru.

OM BENZA SATO SAMAYA MANU PALAYA BENZA SATO TENOPA TIKTA DRIDHO MÉBHAWA
SUTOKHAYO MÉBHAWA SUPOKHAYO MÉ BHAWA ANURAKTO MÉ BHAWA SARWA SIDDHI
MÉM TRAYATSA SARWA KARMA SUTSA MÉ TSITTAM SHRE YAH KURU HUM HAHA HAHA HO
BHAGAWEN SARWA TATHAGATA BENZA MAMÉ MUNTSAMÉ BENZI BHAWA MAHA SAMAYA
SATOSATOSATOSATO

嗡邊雜薩嘌薩瑪呀 瑪奴巴拉呀 邊雜薩嘌嘌諾巴地又 志多美巴哇 速嘌卡嘌美巴哇
速波卡嘌美巴哇 阿奴惹多美巴哇 薩哇悉地美札呀擦 薩哇嘌瑪速雜美 積當希日呀咕
如吽 哈哈哈哈哈 巴嘎問 薩哇達塔嘎達 邊雜瑪美木雜 邊自巴哇 瑪哈薩瑪呀薩嘌阿

嗡邊掛瑪速 薩哇悉地美札呀 搓

嗡邊雜布米阿吽 息南巴塔巴旺千難吉薩息

極清淨自在黃金之地基，

嗡邊雜瑞給阿吽 契嘉日擴玉給惹威 永速郭威五速 日以嘉波日喔秋惹

外以鐵圍山環繞，中央為山王勝須彌山；

SHAR LÚ PAK PO LHO DZAM BU LING NUB BA LANG CHÖ JANG DRA MI NYEN

To the east is Purvavideha, to the south Jambudvipa, to the west Godaniya, to the north Uttarakuru.
Beside them are Deha and Videha, Camara and Aparacama, Satha and Uttaramantrina,

RIN PO CHE RI WO  PAK SAM GYI SHING  DÖ JÖ’I BA  MA MÖ PA’I LO TOK

Kurava and Kaurava. the jewel mountain, the wish-granting trees, the wish-granting cows, the harvest without toil,

Radha Daya Rama Sita Yuddha

KHOR LO RIN PO CHE  NOR BU RIN PO CHE  TSÜN MO RIN PO CHE  LÖN PO RIN PO CHE

the precious wheel, the precious jewel, the precious queen, the precious minister,

Langbden Düpa Düpa Ngönma Ngönma

LANG PO RIN PO CHE  TA CHOK RIN PO CHE  MAK PÖN RIN PO CHE  TER CHEN PO’I BUM PA

the precious elephant, the precious horse, the precious general, the vase of great treasure,

Langbden Düpa Dhuruddhu Düpa Nyishicho

GEK MO MA  TRENG WA MA  LU MA  GAR MA

the maiden of grace, garlands, song, dance,

Gakmo Mêwa Mêwa Karmo Karmo

MÉ TOK MA  DUK PÖ MA  NANG SAL MA  DRI CHAB MA

flowers, incense, lamps, scented water;

Mêwa Mêwa Mêwa Mêwa Karmo Karmo

Radha Daya Rama Sita Yuddha

ikesa yudha
NYI MA DA WA RIN PO CHE DUK CHOK LÉ NAM PAR GYAL WÉ GYAL TSEN
the sun and moon, the precious umbrella, the royal banner that is victorious in all directions,
尼玛 达哇 仁波切读 秋雷南巴交威嘉曾
日，月，宝伞，威摄十方尊胜幢；

Ü SU LHA DANG MI'I PAL JOR PÜN SUM TSOK PA MA TSANG WA MÉ PA
with all the possessions of gods and men in between, lacking nothing.
五速拉當米以保久普松湧巴 瑪倉哇美巴
中央一切天人清淨吉祥圆满之珍寶，

RAB JAM GYA TSÖ DUL GYI DRANG LÉ DÉ PA NGÖN PAR KÖ DÉ
All this I set out in numbers exceeding the particles in oceans of boundlessness,
惹將嘉湧讀吉昌雷喋巴嫩巴各帖
莊嚴羅列無量無邊塵數海，

LA MA YI DAM SANG GYÉ JANG CHÚP SEM PA PA WO KHAN DRO CHÖ KYONG SUNG MÉ TSOK
And offer to the assembly of lamas, yidams, buddhas, bodhisattvas, dakas, dakinis, and dharmapalas.
喇嘛依但桑傑 強曲森巴 巴喔康卓 却炯松美湧當皆巴南拉 布哇吉哦
上師本尊諸佛菩薩勇士空行護法守者眾咸供養。

TUK JÉ DRO WÉ DÖN DU ZHÉ SU SOL
With compassion, please accept this offering for
突傑卓威騰度協速叟
祈以慈悲利眾而納受，

SA ZHI PÓ CHÚ JUK SHING MÉ TOK TRAM
Anointing the ground with scented water, and
薩息柏去曲星美豆張
大地塗香花錦簇，

ZHÉ NÉ JIN GYI LAP TU SOL
Having accepted it, please grant your blessings.
協內欽吉拉都叟
受已祈請賜加持。

RI RAP LING ZHI NYI DÉ GYEN PA DI
ornamenting it with Mt. Meru, the four
日惹令息尼喋間巴迪
須彌四洲日月嚴，
I offer this in consideration of the buddha realms.

SANG GYÉ ZHING DU MIK TÉ PUL WA YI

May all beings enjoy the experience of the pure realms.

DRO KÜN NAM DAK ZHING LA CHÖ PAR SHOK

卓棍南塔星拉決巴修

祈眾受用清淨土。

SANG GYÉ JANG CHUP SEM PA DANG

依但拉湊擴當界

本尊聖眾眷屬俱，

YI DAM LHA TSOK KHOR DANG CHÉ

令息日惹界巴當

四洲須彌山王等，

LING ZHI RI RAP CHÉ PA DANG

I offer to my superiors with a devoted mind.

令息切哇剎嘉當

四洲須彌山王等，

JÉ WA BUM DANG DUNG CHUR TÉ

Of this universe of Mt. Meru and the four continents

切哇本當通曲喋

十萬千萬與億等，

MÖ LÖ GONG MA NAM LA BUL

默樂空瑪南拉布

虔誠弟子咸供養，
Please accept this offering.

Having accepted it, grant me your blessing.

Offer as many times as you can, as appropriate; after that:

May no obstacles arise on the path of awakening.

May I realize the wisdom of all the buddhas of the three times.

And may I liberate of all beings who fill space.

If counting the number of mandalas:

If being confused in existence, may I not abide in one-sided peace,

Not述輪迴不住寂，
獻曼達

安ointing the ground with scented water, and scattering flowers upon it，薩息博去曲星美豆展

大地塗香花錦簇，

SANG GYÉ ZHING DU MIK TÉ PUL WA YI
I offer this in consideration of the buddha realms。

Do the short or the long form, as appropriate。

依情況選擇唸誦長或短曼達。

KU SUM YONG DZOK LA MÉ TSOK NAM LA
To the assembly of the gurus, the embodiment of the three kayas，卓棍南塔星拉決巴修

三身圓具上師眾尊前，祈眾受用清淨土。

DAK LÙ LONG CHÔ NANG SI YONG ZHÉ LA
Please accept my body, my possessions, and all phenomena，拉美秋給呢竹早度叟

吾身財寶顯有祈納受，祈賜無上殊勝之成就，

CHAK GYA CHEN PÔ NGÖ DRUP TSAL DU SOL
Please bestow upon me the siddhi of mahamudra。

恰佳千柏呢竹早度叟

祈請賜予大手印成就。
Rejoicing, making exhortations, and requesting, I dedicate to the supreme perfect awakening of all.

Having offered all the possessions Of myself and others, limitless as the sky, I dedicate to the supreme perfect awakening of all.

All beings become completely filled with the two accumulations.

The field of accumulation melts into light, and we become of equal taste.
Vajrayogini 金刚亥母
The Guru Yoga by Which the Guru’s Blessing Swiftly Enters into You

As the Dakpo Kagyu is a lineage of devotion, there is great blessing for its followers. Therefore, without doubt, with a one-pointed mind:

达尼結吉各 傑尊多傑那久瑪 固多瑪嫫 小記洽尼 洽耶多傑曾貝持固當 元貝特巴讀吉

As the Dakpo Kagyu is a lineage of devotion, there is great blessing for its followers. Therefore, without doubt, with a one-pointed mind:

尤其達波噶舉，即虔敬心之傳承，以是之故，於諸隨學者，亦極富大加持。故宜摒除疑慮，專一修持：

CHI WOR PÉ MA NYI DÉ DEN TENG DU
One the crown of my head, on a lotus, sun and moon seat,

Gyen Den Dor Dril Dzin Pé Chak Gya Nol
Ornamented, and holding a vajra and bell in the cross-armed mudra.

Gur yoga 27

TSA WÉ LA MA DOR JE CHANG WANG PO
Is my root guru, Vajradhara,

杂威喇嘛多傑強旺波
根本上師大力金剛持，

DOR JE DEN ZHUK GYÜ PÉ LA MA DANG
He sits in the vajra posture, with the lineage gurus,

多傑典修居貝喇嘛當
金剛座上傳承上師眾，
And an ocean of the Three Jewels, in tiers, gathered in a crowd.

Nonabiding, like space, you are without coming or going,

You do not have the characteristics of arriving or departing,

Yet, like the moon in water, you appear wherever you are thought of.

Gurus, with your retinue of gurus, yidams, and dakinis:

Through your nonconceptual compassion, please attend to me.

Who abides within the citadel of the dharmadhatu of Akanishta,

Read Akanishta, among buddhas of the three times,

Read the Bodhisattva of the nature of all things,

Glorious heruka, conqueror of hordes of evil doers,

Read the Vajrakila, embodiment of the nature of all things.

By my body, speech, and mind, I supplicate you here and now with faith,

Who abides in the citadel of the dharmadhatu of Akanishta,

Read the essence of all buddhas of the three times,

Read the nature of all buddhas of the three times,

Read the essence of all buddhas of the three times,
RANG SEM CHÖ KUR NGÖN SUM TÖN DZÉ PA
The glorious holy guru who demonstrates that my
own mind is the dharma kaya,

LÜ DANG LONG CHÖ YI KYI TRUL PA YI
I offer you my body, possessions, and all mentally
emanated offerings,

NGAR JÉ DIK PA MA LÜ SHAK PAR GYI
I confess all wrongdoing without exception,

DRO KÜN GÉ WA KÜN LA JÉ YI RANG
I rejoice in all of the virtue of all beings.

NYA NGEN MI DA ZHUK PAR SOL WA DEB
I pray that you abide, and do not pass into nirvana.

JAM DANG NYING JÉ CHOK MÉ JONG PA DANG
Grant your blessing that I may train

DÖN DAM LHEN CHIK KYÉ PÉ YÉ SHÉ Dé
In impartial love and compassion,

PAL DEN LA MA DAM PA LA CHAK TSAL
To you I pay homage.

TEK CHOK LA MÉ CHÖ KHOR KOR WAR KUL
I urge you to turn the unsurpassable Dharma Wheel
of the supreme vehicle.
And directly realize the ultimate coemergent wisdom

Grant your blessing that I recognize my own mind
to be the dharma-kaya.

Grant your blessing that I realize this illusory body
to be the sambhogakaya.

Grant your blessing that the inseparability of the
trikaya appear.

Grant your blessing that I realize the prana energy
to be the nirmanakaya.

Grant your blessing that the inseparability of the
trikaya appear.

Grant your blessing that I realize the ultimate coemergent wisdom

I pray to you. Bestow upon me coemergent wisdom.
I pray to you. Bestow upon me coemergent wisdom.  

CHAK GYA CHÉ NYÉ PAL DEN SHA WA RI  
Pongdragpa, who perfected the generation and completion stages,  

Glorious Shavaripa, who attained mahamudra;  

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL  
I pray to you. Bestow upon me coemergent wisdom.  

Lord Maitripa, who sees the essential meaning,  

Gangchen Drub Pé Tso Wo Mi La Jé  
Lord Milarepa, chief among siddhas in the land of snow,  

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL  
I pray to you. Bestow upon me coemergent wisdom.  

Arya Nagarjuna, who sees the meaning of dharmata,  

Lord of the ocean of tantras,  

Tup Top Wang Chuk Dro Gö'n Ré Chen Zhab  
Drogon Rechen, master of power and strength,  

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL  
I pray to you. Bestow upon me coemergent wisdom.  

Dusum Khyenpa, prophesied by the Victor,  

Snow, Lord Milarepa, chief among siddhas in the land of snow,  

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL  
I pray to you. Bestow upon me coemergent wisdom.  

Glorious Gampopa, prophesied by the Victor,  

Glorious Shavaripa, who attained mahamudra;  

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL  
I pray to you. Bestow upon me coemergent wisdom.  

Lord Marpa, owner of the ocean of tantras,  

Gangchen Drub Pé Tso Wo Mi La Jé  
Lord Milarepa, chief among siddhas in the land of snow,  

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL  
I pray to you. Bestow upon me coemergent wisdom.
DUL KA DUL DZÉ PAL DEN KAR MA PA
Glorious Karmapa, who tamed those difficult to tame,

DZAM LING TEN PÉ NGA DAK RANG JUNG WA
Rangjung Dorje, owner of the teachings of this world,

NGAK RIK DRUB PÉ GYAL WA YUNG TÖN PA
Victorious Yungtonpa, who accomplished all varieties of tantra,

NE LUK DÖN TOK TOK DEN KHA CHÖ WANG
Khacho Wangpo, the realized one who realized the meaning of the nature of all things,

SA KYONG TSUK GYEN CHÖ JÉ DE ZHIN SHEK
Lord of Dharma Dezhin Shekpa, the crown ornament to the emperor,

SI ZHI PAL GYUR TONG WA DÖN DEN LA
Tongwa Donden, the lord of samsara and nirvana,

NGÖ DRUP NYI NYÉ DRUB CHEN OR GYEN PA
Mahasiddha Orgyenpa, who attained the two siddhis,

ROLPE DORJE, ornament of the world,

KHE PÉ WANG PO RE NA BHA DRÉ ZHAB
Ratnabhadra, lord of scholars,

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
DOR JE CHANG NGO JAM PAL ZANG PO DANG
Jampal Zangpo, the actuality of Vajradhara,
多傑羌尼蔣包桑柏當
持金剛持蔣包桑柏及，

Wangchuk Dorje, lord of all mandalas,

JIN LAP JUN GNÉ CHÖ DRAK GYA TSO LA
Chodrak Gyamtso, the source of blessings,
欽拉炯內確札嘉措拉
加持泉源確札嘉措尊，

TSUNG MÉ LA MA DRUB CHEN CHÖ KYI JÉ
Unequalled guru, mahasiddha, dharma lord,
聰美喇嘛竹千確吉傑
無比上師大成就法王，

SAM ZHIN KU TRUL CHÖ DRAK PAL ZANG LA
Chodrak Palzang, who emanates at will,
桑欣固竹確札寶桑拉
如願化身確札寶桑尊，

Ö PAK MÉ GÖN ZHA MAR CHÖ PEN DZIN
Protector Amitabha, holder of the red crown,

峨巴美根夏瑪決本進
彌陀怙主紅帽持冠者，

KYIL KHOR KÜN DAK WANG CHUK DOR JÉ ZHAB
Wangchuk Dorje, lord of all mandalas,

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
叟哇喋叟連給耶西奏
至心祈請垂賜俱生智。

TSUKÉ DAK NYI PAL JÖR DÖN DRUP ZHAB
Paljor Dondrup, the embodiment of compassion,
突傑達尼保久騰珠峽
大悲自性寶久敦珠前，

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
叟哇喋叟連給耶西奏
至心祈請垂賜俱生智。

TA SHI PAL JÖR ZHÉ JAR RAB DRAK PA
The greatly renowned Tashi Paljor,
札希寶久協治惹查巴
極贊盛名札希寶久前，

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
叟哇喋叟連給耶西奏
至心祈請垂賜俱生智。

RIK DRUK KHYAB DAK GYAL CHOK KAR MA PA
Pervasive lord of the six families, supreme victor Karmapa
日出達達教秋噶瑪巴
六佛部勝王噶瑪巴，

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
叟哇喋叟連給耶西奏
至心祈請垂賜俱生智。
PAK MÉ Ö TSEN JIN LAP CHANG DÉ DANG
Possessor of the name of Amitabha, you are the
holder of blessings.

巴美峨曾欽拉強帖當

犘陀聖號彼乃加持主，

WAM YIK GYUR MÉ CHÖ YING DOR JÉ LA
Seated on a lion throne of mahamudra, the letter E,

旺宜具美確映多傑拉

闔字不變確映多傑尊，

GYU TRUL DRA WÉ KHA JOR DOR JÉ SEM
Vajra mind united with the net of magical illusion,

具出札威卡久多傑森

幻具出札威卡久多傑

CHOK GI TUL KU YÉ SHÉ NYING PÖ ZHAB
The supreme Nirmanakaya; at the feet of Yeshe Nyingpo:

秋給竹固耶喜寧波峽
殊勝化身耶喜寧波前，

DÉ TONG YÉR MÉ LHEN KYÉ YÉ SHÉ KU
Yeshe Dorje, the essence of all the buddhas,

嘎東耶美連給耶西固

樂空無別倶生智慧身，

GYAL KÜN NGO WO YÉ SHÉ DOR JÉ LA
You reveal the indestructable vajra dance,

諸佛體性耶喜多傑拉

諸佛體性耶喜多傑尊，

É YIK CHAK GYA CHEN PO SEN GÉ’I TRIR
Choving Dorje, the unchanging letter VAM,

允宜洽嘉千波給赤

欸字大手印之獅座上，

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.

叟哇喋叟連給耶西奏

至心祈請垂賜俱生智。

DRÉ GYÜ KHYAB DAK GAR WANG DOR JÉ CHANG
Fruition tantra, pervasive lord, lord of dance, holder of
the vajra,

維居洽達卡旺多傑羌
果續遍主舞王金剛持，

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.

叟哇喋叟連給耶西奏

至心祈請垂賜俱生智。

ZHOM MÉ DOR JÉ GAR GYI NAM ROL PA
Inseparable bliss and emptiness,

雄美多傑卡吉南若巴
不壞金剛舞所遊戲現，

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.

叟哇喋叟連給耶西奏

至心祈請垂賜俱生智。
ZAP DANG GYA CHÉ CHÖ TSUL JI NYÉ PAR
You who possess the power of expanded intelligence
that knows the nature, just as it is,
薩當嘉切確其涅巴
薩當嘉切確其涅巴
甚深廣大法相盡所有，

TSUL ZHIN TOK Pé DON NYI LHÜN DRUP LA
Who spontaneously accomplish the two benefits
through realization,
促欣豆貝騰尼倫珠拉
促欣豆貝騰尼倫珠拉
如理了達敦尼倫珠前，

KHYAB DAK DÖ MÉ GÖN PO CHÖ KYI YING
Dharmadhatu, the primordial protector, pervasive lord
洽達德美貢波確吉映
洽達德美貢波確吉映
遍主本初怙主即法界，

KÜN KHYEN LA MA JANG CHUP DOR JÉ LA
Omniscient guru, Jangchup Dorje,
棍千喇嘛強曲多傑拉
棍千喇嘛強曲多傑拉
遍智上師強秋多傑尊，

TONG NYI DZÉ MÉ NGÖN KHYÜ DOR JÉ CHANG
Dorje Chang, manifestly embraced by beautiful emptiness,
東尼最美嫩區多傑羌
東尼最美嫩區多傑羌
擁抱美妙空性金剛持，

NAL JOR TEN Pé NYIN JÉ GANG Dé LA
In the path of bliss without outflow, Tenpe Nyinje,
南久殿貝寧傑康帖拉
南久殿貝寧傑康帖拉
瑜伽行者殿貝寧傑前，

NAM CHÖ LO DRÖ GYÉ Pé NÜ POB CHEN
Both profound and extensive,
南決羅者傑貝努波間
南決羅者傑貝努波間
廣開知識智慧具無畏，

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
叟哇喋叟連給耶西奏
叟哇喋叟連給耶西奏
至心祈請垂賜俱生智。

MI CHÉ DOR JE ZHI YI GAR ROL PA
Who revels in the dance of the indestructible four vajras,
米切多傑息宜卡若巴
米切多傑息宜卡若巴
不壞四金剛舞遊戲現，

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
叟哇喋叟連給耶西奏
叟哇喋叟連給耶西奏
至心祈請垂賜俱生智。

PO GYUR Dé WA DZAK MÉ LAM CHING PA
You, yogi, who have bound all transference
破具喋哇雜美蘭淨巴
破具喋哇雜美蘭淨巴
無漏大樂為道縛變遷，

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
叟哇喋叟連給耶西奏
叟哇喋叟連給耶西奏
至心祈請垂賜俱生智。
You demonstrate the face of the ultimate dharmakaya,

Glorious Mipam Chödrup Gyamtso

Having directly seen the nature of the indestructible essence,

Yu Display varieties of compassionate revelry

Düdul Dorje, fearless conqueror of the hosts of maras,

Having directly seen the nature of the indestructible

You pray to me. Bestow upon me coemergent wisdom.

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL

I pray to you. Bestow upon me coemergent wisdom.

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL

I pray to you. Bestow upon me coemergent wisdom.

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I pray to you. Bestow upon me coemergent wisdom.

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL

I pray to you. Bestow upon me coemergent wisdom.
YONG DRUP YÉ SHÉ GONG PA KHA TAR DAK
Your fully present wisdom is pure like space.
永出耶西公巴卡大塔
圆成净智密意如虚空，

TSÉ MÉ TUK JÉ NANG WA KÜN LA KYAB
Your boundless compassion is all-pervasive.
翠美突傑囊哇棍拉治
無量大悲之光遍一切，

DRO WÉ NYI MA TEK CHOK DOR JE LA
To the sun of beings, Tekchok Dorje,
卓威尼瑪鐵秋多傑拉
眾生慧日鐵秋多傑尊，

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
叟哇喋叟連給耶西奏
至心祈請垂賜俱生智。

NGÓN GYUR SANG GYÉ YÓN TEN GYA TSO LA
To the actual buddha Yönten Gyamtso
嫩具桑傑圓典嘉湊拉
現成正覺圓頓嘉措前，

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
叟哇喋叟連給耶西奏
至心祈請垂賜俱生智。

KHYAB DAK TÓN PA KU NGÉ DOR JÉ CHANG
Pervasive lord, the teacher, Dorje Chang of the five kayas,
洽達登巴固內多傑羌
遍主導師五身金剛持，

DÉ TONG YÉ RÉ CHAK GYA CHEN PÔ DÖN
Manifesting the meaning of mahamudra,
inseparable bliss and emptiness,
喋東耶美治嘉千波騰
樂空無別大印之勝義，

KHYAB DAK DÖ MÉ LONG DROL DOR JE CHANG
Pervasive lord, liberated in the primordial expanse,
Dorje Chang, arising as the Karmapa,
洽達德美隆綽多傑羌
遍主始界解脫金剛持，

DÚ SUM GYALWÉ CHI ZUK KAR MA KA
The embodiment of the buddhas of the three times,
杜松交威吉蘇噶瑪噶
三世諸佛總攝噶瑪巴，

TUK JÉ TSÉ MÉ KHA KYHAP DOR JÉ LA
Khakhya Dorje of boundless compassion
突傑翠美卡治多傑拉
無量大悲卡治多傑尊，

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
叟哇喋叟連給耶西奏
至心祈請垂賜俱生智。

Guru Yoga
JAM GÖN TUK LONG ROL PA KHYAB DAL YING
Display of the vast mind of Lord Maitreya, the
all-pervasive expanse,
蕁根突隆若巴治道英
懺悟意界遊戲遍法界，

ZAB SAL TSUNG MÉ PÉ MA WANG CHOK LA
unequalled embodiment of the profound and
luminous, to Pema Wangchuk
撤嫂聰美頂旺秋拉
無比深明頂旺秋前，

RIK TONG ZAK MÉ CHÔ YING RAB JAM NGANG
The boundless state of the dharmadhatu, undefiled
awareness-emptiness,
日東撤美確映惹將當
明空無漏法界極廣袤，

TSUNG MÉ JAM GÖN KHYEN TSÉ ŽÉR CHOK
Unequalled supreme Jamgön Khentse Öser,
聰美蔣根千最峨雖秋
無比殊勝蔣貢欽哲偉，

DÛ SUM GYAL KÜN DÜ ZHAL CHÖ KYI JÉ
Lord of Dharma, embodiment of all the victors of
the three times,
度松交棍度小確寂界
三世諸佛總集佛法王，

RANG JUNG KHYAB DAK RIG PÉ DOR JÉ LA
Self-arisen pervading lord, Rikpe Dorje,
攘炯恰大日貝多傑拉
自生遍主立佩多傑尊，

PÉ MÉ GYAL TSAP GYAL TEN DRO WÉ GÖN
Regent of Pema, protector of beings and the
Victor's teachings,
貝美交擦交典卓威根
蓮華攝政佛教眾生恬，

SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
叟哇喋叟連給耶西奏
至心祈請垂賜俱生智。
Through the blessing of praying in that way,
Root guru who is the embodiment of all buddhas,
Dharma protectors and guardians who are the lords of all activity,
Yidam deities who bestow the two siddhis,
Root guru who is the embodiment of all buddhas,
Kind one who points out the natural state, the nature of mahamudra,
I pray to you. Bestow upon me coemergent wisdom.
I pray to you. Bestow upon me coemergent wisdom.
I pray to you. Bestow upon me coemergent wisdom.
May I realize ground mahamudra, the nature, in which there is no acceptance or rejection.
Beyond existence and nonexistence, free from all, the ground of everything.

ZHI LAM DRÉ BŪ NÉ LUK CHA KGYA CHÉ
Kind one who points out the natural state, the nature of mahamudra,
息蘭錦布內陸治嘉切
根道果之實相大手印，
SANG GYÉ KÜN DŪ TSA WÉ LA MA LA
Root guru who is the embodiment of all buddhas,
桑傑棍讀雜威喇嘛拉
諸佛總攝根本上師尊，
NGÖ DRUP NYI TSOL YI DAM LHA TSOK DANG
Yidam deities who bestow the two siddhis,
呢主尼奏宜但拉湊當
賜予二種成就本尊眾，
KA DÔ DAM CHEN GYA TSÖ TSOK CHÉ LA
together with your attendants and oceans of samaya bound,
噶德坦間嘉策湊界拉
具誓仰承教敕海會眾，
DÉ TAR SOL WA TAB PÉ JIN LAP KYI
Through the blessing of praying in that way,
帖大叟哇大貝欽拉吉
如上祈請所得加持力，
YÖ MÉ LA SOK KÜN DRAL KÜN GYI ZHI
Nothing to be removed or added, applying to all things of samsara and nirvana,
月美拉叟棍昭棍吉息
有無諸相悉離為遍基，
NYUK MÉ RANG NGO TRÓ DZÉ KA DRIN CHEN
The essence of ground, path, and fruition,
紐美讓諾者最嘎真間
令晤本來面目具恩德，
SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
叟哇喋叟連給耶西奏
至心祈請垂賜俱生智。
TRIN LÉ KÜN DAK CHÖ KYONG SUNG MÉ TSOK
Dharma protectors and guardians who are the lords of all activity,
欽雷棍達確炯松美湊
事業遍主護法守者眾，
SOL WA DEP SO LHEN KYÉ YÉ SHÉ TSOL
I pray to you. Bestow upon me coemergent wisdom.
叟哇喋叟連給耶西奏
至心祈請垂賜俱生智。
KHOR DÉ NGÖ KÜN SAL ZHAK PANG LANG DANG
May I realize ground mahamudra, the nature, in which there is no acceptance or rejection,
擴喋呢棍薩峽邦朗當
輪涅諸法棄執取捨等，
NÉ LUK ZHI'I CHAK GYA CHÉ TOK SHOK
Beyond existence and nonexistence, free from all, the ground of everything.
內陸息宜治嘉切豆修
願証實相根之大手印。

Guru Yoga 39
DRIP JA DRIP JÉ DRIB PA PANG MÉ PAR
There is nothing to be obscured, no one who obscures, or obscuration to be abandoned;
知治知切知巴邦美巴
所障能障障礙無所捨，

LAM GYI CHAK GYA CHEN PO NGÖN GYUR SHOK
May the path of Mahamudra manifest.

朗吉治嘉千波嫩具修
願能現証道之大手印。

PANG TOP NYI MÉ ZHI DRÉ YÉR MÉ PA
Without the duality of abandoning and obtaining, the ground and fruition are inseparable;
邦透尼美息錐耶美巴
斷証不二根本了無別，

DRÉ BÜ CHAKGYA CHENPO NGÖN GYUR SHOK
May the nature of all things, fruition mahamudra be realized.

錐布治嘉千波嫩具修
願能現証果之大手印。

MAR PA MI LA CHÖ JÉ GAMPOPA
Marpa, Milarepa, Lord of Dharma Gampopa,

CHÉ ZHI CHUNG GYÉ GYÜ PA DZIN NAM DANG
Lineage holders of the four great and eight lesser schools:
切息瓊界居巴進南當
四大八小傳承受持者，
DRI TAK TSAL SUM PAL DEN DRUK PA SOK
Drikung, Taklung, Tsalpa, glorious Drukpa, and others;
直大擦松巴典竹巴叟
止達察與具德竹巴等，

NYAM MÉ DRO GÓN DAK PO KA GYÜ LA
the Dakpo Kagyu, unrivaled protectors of sentient beings;
釀美卓根達波噶舉拉
無比達波噶舉眾生怙，

GYÜ PA DZIN NO NAM TAR JIN GYI LOP
Grant your blessing that I may follow your tradition and example.
居巴進諾南塔欽吉洛
持有傳承解脫祈加持。

ZÉ NOR KÜN LA CHAK ZHEN MÉ PA DANG
To the meditator without attachment to food and wealth,
雖諾棍拉洽賢美巴當
於諸飲食財寶無貪執，

NYÉ KUR ZHEN PA MÉ PAR JIN GYI LOP
Grant your blessing that attachment to honor and gain cease.
涅固賢巴美巴欽吉洛
無著名聞利養祈加持。

MEN NGAK TÉR GO JE PÉ LA MA LA
The lama opens the door of the profound oral teachings.
面納喋果傑貝喇嘛拉
上師開啟口訣伏藏門，

ZAB LAM CHAK GYA CHÉ LA NGA NYE PÉ
You who have mastered the profound path of Mahamudra,
撒朗治嘉切拉納涅貝
甚深之道大印得自在，

SOL WA DEP SO KA GYÜ LA MA NAM
I pray to you Kagyu lamas;
叟哇喋叟噶舉喇嘛南
祈請口耳傳承上師眾，

ZHEN LOK GOM GYI KANG PAR SUNG PA ZHIN
As is taught, detachment is the foot of meditation.
賢樓公吉岡巴松巴欣
教云離欲即為禪修足，

TSÉ DIR DÖ TAK CHÖ PÉ GOM CHEN LA
Who gives up ties to this life,
翠迪德塔確貝公千拉
斷離此世綑縛之行者，

MÖ GÜ GOM GYI GO WOR SUNG PA ZHIN
As is taught, devotion is the head of meditation.
莫固公吉構喔松巴欣
教言虔敬即為禪修首，

GYÜN DU SOL WA DEB PÉ GOM CHEN LA
To the meditator who always turns to him,
君突叟哇喋貝公千拉
恆常懇切祈請之行者，

Guru Yoga 41
Either in the practice session, or between sessions, recite the Manam Zhikor:

座上修法或下座後，均可誦「瑪南四句」：

CHÖ MIN MÖ GÜ KYÉ WAR JIN GYI LOP
Grant your blessing that uncontrived devotion be born.

GANG SHAR TOK PÉ NGO WO SO MA DÉ
Whatever thought arises, its nature is fresh.

GOM JA LO DANG DRAL WAR JIN GYI LOP
Grant your blessing that the meditation be free from intellectualization.

CHI YANG MA YIN CHIR YANG CHAR WA LA
They are nothing whatsoever, yet they arise.

KHKOR DÉ YÉR MÉ TOK PAR JIN GYI LOP
Grant your blessing that the inseparability of samsara and nirvana be realized.

YENG MÉ GOM GYI NGÖ ZHIR SUNG PA ZHIN
As is taught, unwavering attention is the actual meditation.

MA CHÖ DÉ KAR JOK PÉ GOM CHEN LA
To the meditator who rests naturally,

NAM TOK NGO WO CHÖ KUR SUNG PA ZHIN
As is taught, the essence of thought is dharmakaya.

MAN GAK ROL PAR CHAR WÉ GOM CHEN LA
To the meditator for whom the unobstructed play arises,

As is taught, the essence of thought is dharmakaya.
All mother sentient beings who fill space pray to the guru, the precious Buddha.

All mother sentient beings who fill space pray to the guru, the pervasive dharmakaya.

All mother sentient beings who fill space pray to the guru, the sambhogakaya, great bliss.

All mother sentient beings who fill space pray to the guru, the compassionate nirmanakaya.

KARMAPA KHYENNO

Chant this, etc. Further:
Glorious holy gurus,

LA MA RIN PO CHE LA SOL WA DEP
I supplicate the precious guru.

Finally, recite “Calling the Guru” with great longing for a long time — until there is a definite changed outlook.

DAK LA MIN JÉ WANG ZHI KUR DU SOL
Bestow upon me the four empowerments that ripen.

Bestow upon me the four empowerments that ripen.

DAK DZIN LO YI TONG WAR JIN GYI LOP
Grant your blessing that fixation on a self be abandoned by the mind.

CHÔ MIN NAM TOK GAK PAR JIN GYI LOP
Grant your blessing that nondharmic thoughts cease.

TRUL PA RANG SAR ZHI WAR JIN GYI LOP
Grant your blessing that confusion be pacified in its own place.

Grant your blessing that renunciation arise in our continuums.

Grant your blessing that all that appears and exists be realized to be the dharmakaya.

Grant your blessing that all that appears and exists be realized to be the dharmakaya.

Finally, recite “Calling the Guru” with great longing for a long time — until there is a definite changed outlook.

Grant your blessing that confusion be pacified in its own place.

Grant your blessing that confusion be pacified in its own place.

Grant your blessing that confusion be pacified in its own place.

Finally, recite “Calling the Guru” with great longing for a long time — until there is a definite changed outlook.

Grant your blessing that fixation on a self be abandoned by the mind.

Grant your blessing that nondharmic thoughts cease.

Grant your blessing that nondharmic thoughts cease.

Finally, recite “Calling the Guru” with great longing for a long time — until there is a definite changed outlook.

Grant your blessing that renunciation arise in our continuums.

Grant your blessing that all that appears and exists be realized to be the dharmakaya.

Grant your blessing that all that appears and exists be realized to be the dharmakaya.
GRANT YOUR BLESSING THAT MY FOUR CONTINUUMS BE RIPENED.

At the instant of making the supplication, my four continuums melt into light and dissolve into the body of the main figure.

I pray that you bestow upon me the siddhis of the four activities.

And dissolve into the fruition, the nirmanakaya and dissolve into the pure body, giving rise to the generation stage.

I become a fortunate one who will accomplish the fruition, the nirmanakaya.

I receive the empowerment, empowering me to meditate on the generation stage.

I pray that you bestow upon me the siddhis of the four activities.
SANG WÉ WANG TOP TSA LUNG GOM LA WANG
Granting the secret empowerment, empowering me to meditate on the channels and winds.
得密灌頂堪能修脈氣，

TUK KÉ NÉ NÉ Ö ZÉR NGÖN PO TRÖ
From his heart, rays of blue light emanate

SHÉR WANG TOP CHING NYOM JUK GOM LA WANG
Granting the empowerment of knowledge and wisdom, empowering me to meditate upon union.

SHÉR WANG TOP CHING NYOM JUK GOM LA WANG
Granting the empowerment of knowledge and wisdom, empowering me to meditate upon union.

NÉ SUM Ö ZÉR KAR MAR TING SUM TRÖ
From all three places, rays of white, red, and blue light emanate

ZHI PÉ WANG TOP CHAK CHEN GOM LA WANG
Granting the fourth empowerment, empowering me to meditate upon mahamudra.

Dé NÉ LA MA Ö ZHU RANG LA TIM
Then the guru melts into light and dissolves into me.

RANG GI LÜ NGAK YI SUM LA MA YI
My body, speech, and mind

LONG CHÖ DZOK KU DRUB PÉ KAL DEN GYUR
I become a fortunate one who will accomplish the sambhogakaya.
隆決秦固竹貝高典舉
令具成就圓滿報身福。

RANG GI NYING GAR TIM PÉ YI DRIP DAK
And dissolve into my heart, purifying obscurations of mind.
讓給寧卡聽貝宜知塔
融己心間即淨意業障，

NGO WO NYI KU DRUB PÉ KAL DEN GYUR
I become a fortunate one who will accomplish the dhrmakaya.
諸握尼固竹貝高典舉
令具成就法身果位福。

NÉ SUM LA TIM GO SUM DRI MA DAK
And dissolve into my three places, purifying all stains of the three gates,
內松拉聰構松尺瑪塔
融己三處即淨三門垢，
DOR JÉ SUM PO YÉR MÉ RO CHIK CHING
And the three vajras of my guru are indivisible and of one taste.
多傑松波耶美若吉淨
金刚三业无别同一味，
Those are the four extraordinary preliminaries.
以上四不共加行次第吉祥圆满。
Dedication and aspiration:
迴向祈願文:

给地卓哇玛陆多傑森
此善願眾常樂金刚心，

给哇地以女度大手印成就，

DÉ YI SA LA GÖ PAR SHOK
In that state.

CHAK GYA CHEN PO DRUP GYUR NÉ
By this merit may I quickly
此善迴向吾速能，

CHAK GYA CHEN PO DRUP GYUR NÉ
By this merit may I quickly
給哇地以女度大
此善迴向吾速能，

CHAK GYA CHEN PO DRUP GYUR NÉ
By this merit may I quickly
給哇地以女度大
此善迴向吾速能，

TAK DÉ TAB SHÉ JOR WÉ CHI MÉ CHING
Permanent, blissful, deathless — the union of wisdom and skillful means.
大碟塔些久為器美京
結合方便智慧獲無死，

给地卓哇玛陆多傑森
此善願眾常樂金刚心，

给地卓哇玛陆多傑森
此善願眾常樂金刚心，

GÉ DI DRO WA MA LÚ DOR JÉ SEM
I dedicate this virtue that all beings without exception realize the vajra mind —

给地卓哇玛陆多傑森
此善願眾常樂金刚心，

给地卓哇玛陆多傑森
此善願眾常樂金刚心，

GÉ WA DÍ YÌ NYUR DU DÁK
By this merit may I quickly
給哇地以女度大
此善迴向吾速能，

GÉ WA DÍ YI NYUR DU DÁK
By this merit may I quickly
給哇地以女度大
此善迴向吾速能，

DRO WA CHIK KYANG MA LÚ PA
And establish all beings without exception
卓哇寂將瑪陸巴
一切眾生盡無餘，

DRO WA CHIK KYANG MA LÚ PA
And establish all beings without exception
卓哇寂將瑪陸巴
一切眾生盡無餘，

SANG GYÉ KU SUM NYÉ Pé JIN LAP DANG
Through the blessing of the buddhas who attained the three kayas,
桑傑故松涅⾙欽拉當
佛陀証得三身之加持，
Through the blessing of the unwavering intention of the sangha,
僧伽堅固和合之加持，
May this dedication and aspiration be fulfilled.
如是發願迴向祈圓成。“
By placing this 26-syllable mantra in the text, even if one steps over it, there is no fault. This was taught in the *Manjushri Root Tantra*.

《文疏根本密續》云，置此 26 字咒於經書中，可滅誤跨之罪。