THE EXCELLENT PATH TO ENLIGHTENMENT: A PRACTICE OF THE PRELIMINARIES OF THE FIVEFOLD MAHAMUDRA

立て日五支前行菩提提嘉道
## CONTENTS 目录

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Refuge and Bodhicitta</td>
<td>3</td>
</tr>
<tr>
<td>The Four Immeasurables</td>
<td>4-5</td>
</tr>
<tr>
<td>Dorje Chang Wang</td>
<td>6</td>
</tr>
<tr>
<td>Seven - Limb Prayer</td>
<td>7</td>
</tr>
<tr>
<td>Sanskrit Alphabet Mantra And The Mantra Of Interdependant Origination</td>
<td>8-9</td>
</tr>
<tr>
<td>100 Syllable Mantra</td>
<td>10</td>
</tr>
<tr>
<td>Increasing Mantras And Mala Blessing Mantra</td>
<td>11-12</td>
</tr>
<tr>
<td>Supplication To Guru</td>
<td>13-14</td>
</tr>
<tr>
<td>Arousing Bodhichitta</td>
<td>15-16</td>
</tr>
<tr>
<td>First, The Four Common, Outer Preliminaries</td>
<td>17-20</td>
</tr>
<tr>
<td>The First Uncommon Preliminary - Taking Refuge</td>
<td>23-27</td>
</tr>
<tr>
<td>Second, The Method To Purify Negativities And Obscurations</td>
<td>29-35</td>
</tr>
<tr>
<td>Is The Practice Of Vajrasattva</td>
<td></td>
</tr>
<tr>
<td>Third, The Mandala Offering-The Method For Gathering The Accumulations:</td>
<td>37</td>
</tr>
<tr>
<td>Visualizing The Field Of Accumulation</td>
<td>38-48</td>
</tr>
</tbody>
</table>
Fourth, The Practice Of Guru Yoga To Instill Blessings In The Mind  
第四项，加持心相续者，为上师相应法。

The Special Preliminaries Of Cultivating Love, Compassion, And Bodhicitta  
特别前行，观修慈悲菩提心。

Sanskrit Alphabet Mantra And The Mantra Of Interdependant Origination  
梵文原音辅音与缘起咒

100 Syllable Mantra  
金刚萨埵百字明咒

Prayer To Be Born In Sukhāvati  
往生西方净土祈请文

Dedication  
回向文

His Holiness The Dalai Lama Long Life Prayer  
尊者达赖喇嘛长寿祈请文

His Holiness Drikung Kyabgon Chetsang Rinpoche Long Life Prayer  
直贡噶举第三十七任澈赞法王长寿祈请文

His Holiness Drikung Kyabgon Chungtsang Rinpoche Long Life Prayer  
直贡噶举第三十六任琼赞法王长寿祈请文

His Eminence Garchen Triptrul Rinpoche Long Life Prayer  
圆满无死甘露流嘉杰噶千曲图仁波切长寿祈请文

A Praying For Generating Dri-Kung Sect Written By Mi-Pam  
米滂所作增长直贡教派祈愿文
Refuge and Bodhicitta

SANG-GYAY CHO DANG TSOG KYI CHOG NAM LA/
CHANG CHUB BARDU DAG-NI KYAP-SU CHI/
DAG-GI JYIN-SOK GYI PAY SO-NAM KYI/
DRO-LA PEN-CHIR SANG-GYAY DRUB-PAR SHOG/

In the Buddha, the Dharma and the Sangha most excellent,
I take refuge until enlightenment is reached.
By the merits of generosity and other good deeds,
may I attain Buddhahood for the sake of all sentient beings.
(repeat 3 times)
The Four Immeasurables

MA NAM-KHA DANG NYAM-PAY SEM-CHEN TAM-CHAY DE-WA
DANG DE-WAY GYU-DANG DEN-PAR GYUR CHIK/ DUG-NGAL
DANG DUG-NGAL GYI GYU DANG DRAL-WAR GYUR CHIK/
DUG-NGAL ME-PAY DE-WA DANG MI DRAL-WAR GYUR CHIK/
NYE-RING CHAK-DANG NYI-DANG DRAL-WAY TANG
NYOM-LA NE-PAR GYU CHIK/

May all mother sentient beings, boundless as the sky,
have happiness and the causes of the happiness.
May they be liberated from suffering and the causes of suffering.
May they never be separated from the happiness, which is free from sorrow.
May they rest in equanimity, free from attachment and aversion.

(repeat 3 times)
THE EXCELLENT PATH TO ENLIGHTENMENT:
A PRACTICE OF THE PRELIMINARIES OF
THE FIVEFOLD MAHAMUDRA

四无量心

玛南 卡堂 娘贝 森间 汤接 喋哇 堂 喋威 求堂
滇巴 就记/ 董雅 堂 董雅 吉 求堂 扎 哇 就 记/
董雅 美贝 喋哇 堂 米扎 哇 就 记/
捏任 恰当 腥堂 渣威 当妞 拉 内巴 就 记

愿等虚空无量如母众生皆具乐及乐因，
愿其皆离苦及苦因，
愿其不离无苦之妙乐，
愿其永离爱憎常住平等舍。

诵三遍
Dorje Chang Wang

DOR JE CHANG WANG TI LE NA RO DANG/ MAR ME DAG PO PAG DRU JIG TEN GON/ KA DRIN SUM DEN TSA WÜ LAME SHAB/ TSA GYUR LA MA YI DAM CHO SUNG LA/ SOL WA DEB SO DAG JU JEN GYI LOB/

I beseech the great Vajradhara, Tilopa, Naropa, Marpa, Milarepa, Gampopa, Phagmodrupa, Lord Jigten Sumgoen, at the feet of the Root Guru, who possesses the three ways of kindness and all the Root Gurus and spiritual masters of the lineage, the Yidams and Dharma protectors:
May your marvelous blessings permeate my mind.

金刚总持

多杰尚汪帝利那洛当/马迷达波帕就记颠恭/卡曲松丹萨哇拉马峡/扎就喇嘛吉党秋松拉/梭瓦爹索达就行吉洛
祈求金刚总持、帝洛巴、那洛巴、马尔巴、密勒日巴、冈波巴、帕摩竹巴、吉天颂恭, 顶礼圆满悲心根本上师、传承导师本尊及诸护法, 祈请殊胜加持遍入我心。
The Excellent Path to Enlightenment:
A Practice of the Preliminaries of the Fivefold Mahamudra

In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

Guru, please think of me! Repeat three times.

Essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.

Kind root guru, please think of me! Look upon me from above my crown, the abode of great bliss. Let me see my own awareness, the true face of dharmakaya, and attain awakening in one life.

Whatever merit I have gathered through prostrations, offerings, confessing, rejoicing, requesting and praying, for the sake of the enlightenment of all sentient beings, all this I dedicate.

七支供养
恰擦哇当缺今夏巴堂/ 杰速恰让固行梭哇怡给哇均些达奇计萨巴/ 汤接作杯强秋企吴喔顶礼以及供养与忏悔, 随喜功德敦请佛住世,凡诸微许善业我积聚, 尽为圆满菩提而回向。
In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

In order to connect with the essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.

Kind root guru, please think of me! Look upon me from above my crown, the abode of great bliss. Let me see my own awareness, the true face of dharmakaya, and attain awakening in one life.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.

Sanskrit Alphabet Mantra

OM A AH AI AIH AU AUH RI RIH LI LIH AE AEH O OH ANG AH/
KA KHA GA GHA NGA/ TSA TSHA DZA DZHA NYA/
TA THA DA DHA NA/ TA THA DA DHA NA/ PA PHA BA BHA MA/
YA RA LA WA/ SHA KHA SA HA KHYA SVA HA/
(repeat 3 times)

The Mantra Of Interdependant Origination

OM YEDHARMA HETU PRABHAWA HETUNTEKHan
TATHAGATO HYAWADATA/ TEKHANTSA YO NIRODHA
EWAMWADI MAHASHRAMANAYE SVAHA/
(repeat 3 times)
THE EXCELLENT PATH TO ENLIGHTENMENT:
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THE FIVEFOLD MAHAMUDRA

The Excellent Path to Enlightenment:
A Practice of the Preliminaries of the Fivefold Mahamudra

In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

Guru, please think of me! Repeat three times.

Essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.

Kind root guru, please think of me! Look upon me from above my crown, the abode of great bliss. Let me see my own awareness, the true face of dharmakaya, and attain awakening in one life.

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100 Syllable Mantra

OM BAZRA SATTWA SAMAMYA/ MANU PALAYA/ BAZRA SATTWA TENOPA TISHTHA/ DRIDO ME BHAWA/ SUTO KHYOME BHAWA/ SUPO KHYOME BHAWA/ ANU RAKTO ME BHAWA/ SARWA SIDDHIM-ME PRA-YATSHA/ SARWA KARMA SUTSA-ME TSIT-TAN SHRIYA KURU HUNG/ HAHA HAHA HO/ BHAGAWAN SARWA TATHAGATA BAZRA-MAME MUNTSA/ BAZRI BHAWA/ MAHA SAMAYA SATTWA AH/

(repeat 3 times)

金刚萨埵百字明咒

唵巴軻薩埵百字明咒/
玛奴巴拉雅/
巴嘎温/
萨埵大他嘎大/
速多卡又美巴哇 /
速波卡又美巴哇 /
阿奴拉多美巴哇 /
萨哇悉地美扎牙擦 /
萨哇嘎玛速扎妹 /
计当西利央 /
咕如吽/
哈霍/
嗡巴底叉及朵美巴哇 /
速多卡又美巴哇 /
萨哇悉地美扎牙擦 /
萨哇嘎玛速扎妹 /
计当西利央 /
咕如吽 /
哈哈哈/
巴嘎温/
萨埵大他嘎大 /
巴扎玛美目扎 /
巴积拔哇 /
玛哈撒玛雅萨埵 /
诵三遍
In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.

Increasing Mantras

OM SAMBHARA SAMBHARA BIMANASARA SAMBHARA BIMANASARA BIMANASARA BIMANASARA
MAHAZAMBHA HUNG
(repeat 7 times)

OM SMARA SMARA BIMARA SKARA MAHADZABA
HUNG PHAT
(repeat 7 times)

OM SAMBHARA SAMBHARA MAHAZABHU HUNG PHAT
(repeat 7 times)

Mala Blessing Mantra

OM RUTSIRAMANI PRAWARTAYA HUNG PHAT
(repeat 7 times)

OM HRI PADMA NIRTI SHVARI HUNG
(repeat 7 times and then say OM AH HUNG for one round of the Mala)
The Excellent Path to Enlightenment: 
A Practice of the Preliminaries of the Fivefold Mahamudra

In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

Guru, please think of me! Repeat three times.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.
The Excellent Path to Enlightenment:
A Practice of the Preliminaries of
The Fivefold Mahamudra

In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, on a comfortable cushion first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

Guru, please think of me! Repeat three times.

Kind root guru, please think of me! Look upon me from above my crown, the abode of great bliss. Let me see my own awareness, the true face of dharmakaya, and attain awakening in one life.

DÜ SUM SANG GYE KYI NGO WO / LUNG TOG DAM CHÖ KYI JUNG NE / PHAG TSOG GEN DÜN GYI NGA DAG / TSA WEY LA MA KYE KHYEN NO / JIN LAB THUG JE YI TER CHEN / NGÖ DRUB NAM NYI KYI JUNG NE / TRIN LEY CHI DÖ KÜN TSÖL DZE / TSA WEY LA MA KYE KHYEN NO

Essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.
杜孙桑杰其俄沃/鲁东档秋其究捏/帕措根敦其俄档/萨威喇嘛其坚诺/金拉图杰伊德臣/俄朱南尼基炯内/萨威喇嘛其坚诺/

三世诸佛之精要，经义实修圣法源，贤圣僧伽之怙主，根本上师垂念我。二成就源悲祐藏，赐予希求证悟业，根本上师垂念我。

頂千萨威喇嘛千诺/持速德千捏捏基细
嚷日凑库嚷咋价内/瑟池桑杰朱趴拙曲

大慈根本上师护念我！大乐顶轮上垂视，
愿见自心法身相，祈愿一世证成佛。

KYE MA / DAG DRI SEM CHEN LE NGEN DIG TO CHEN / ...

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.

杰嘛/达递森千勒恩递透千/...
可在此诵读由康楚仁波切所造之《遥呼上师祈祷文》。
Arousal Bodhichitta:
发菩提心:

达喇档瓦杰贝眨/ 虐巴杰贝给/ 踏巴档汤介欠巴把
笃最巴杰巴汤介几周杰贝/ 玛朗喀档谅贝森间汤
介迭瓦档典/ 笃阿档眨/ 扭笃辣那梅巴仰达巴
卓贝蒋秋领波切拓巴贾

All mother sentient beings, limitless as space, especially those enemies who hate me, obstructers who harm me, and those who create obstacles on my path to liberation and all-knowingness, may they experience happiness, be free from suffering, and swiftly will I establish them in the state of unsurpassed, perfect, complete, and precious enlightenment.
Thus, until I achieve enlightenment, I will perform virtuous deeds with body, speech, and mind. Until death, I will perform virtuous deeds with body, speech, and mind. From now until this time tomorrow, I will perform virtuous deeds with body, speech, and mind.

Thus, give rise to the supreme mind of enlightenment.

Dey che du sang ma gye kyi bar du lü ngag yi sum ge wa la köl / ma shi bar du lü ngag yi sum ge wa la köl / dü de ring ne zung te nyi ma sang da tsam gyi bar du lü ngag yi sum ge wa la köl

Thus, until I achieve enlightenment, I will perform virtuous deeds with body, speech, and mind. Until death, I will perform virtuous deeds with body, speech, and mind. From now until this time tomorrow, I will perform virtuous deeds with body, speech, and mind.

Thus, give rise to the supreme mind of enlightenment.

Delkha tong ma ilmoj balsu liuq pa nga lasa / ma shi bar du lü ngag yi sum ge wa la köl / dü de ring ne zung te nyi ma sang da tsam gyi bar du lü ngag yi sum ge wa la köl

Thus, until I achieve enlightenment, I will perform virtuous deeds with body, speech, and mind. Until death, I will perform virtuous deeds with body, speech, and mind. From now until this time tomorrow, I will perform virtuous deeds with body, speech, and mind.

Thus, give rise to the supreme mind of enlightenment.
First, The Four Common, Outer Preliminaries:

初，共通外前行分四：

Unless a true wish for liberation arises within you, your Dharma practice will not be authentic. It will only become authentic if you generate a sincere mind of renouncing cyclic existence. Therefore, reflect upon the precious human existence of freedom and connection, that is so difficult to obtain, in order to overcome the attachment to this life.

达叽打久滇桑迪/企馁仰仰额尬伟/打列辣睐蒋秋几/苟胖竹迭咸敦贾

我此暇满善所依，后欲再得不易故，此次应得无上之，菩提果位利他事。
The way to overcome apathy and laziness is to reflect upon the impermanence of life:

针对懒惰懈怠，其对治即思维寿命无常者：

DAN DEY RIN CHEN LÜ DI YANG /
CHI DAG DÜ KYI DRA DANG WE / NAM CHI NGE PA MI DA YI /
DAG ZHEN MI TAG TSÜL DI TA

On seeing that the hostile Lord of Death may strike my precious life at any time, I shall consider the impermanence of others and myself.

档爹领千吕迪仰/ 企达堆几贬档伟/
朗企恩巴米达宜/打成米大促迪大

如今珍宝此身躯，亦受死神魔敌嗔，
是故死亡无定期，观此自他无常理。
The way to overcome the idea that true well-being may be found within samsaric existence is to reflect upon the suffering of cyclic existence.

Wherever in samsara one is born, true well-being cannot be found. I shall therefore turn away from worldly pleasures and enter the path of nirvana.
To make meaningful use of this body of freedom and connection, reflect upon karma, cause and effect. For making this life of freedom and connection meaningful, I shall abstain from all misdeeds resulting from a mind afflicted by the three poisons. I shall diligently strive in cultivating virtue and shall protect my vows and my samaybas of the three doors.

Thus, recite and meditate until you have fully internalized the meaning.

打久吕迪敦滇企/扭蒙笃孙米给蚌/给伟雷喇北巴介/苟孙档企董巴松
为令暇满身有用，断诸三毒烦恼恶，
勤精生起善功德，守护三门誓律仪。

Thus, recite and meditate until you have fully internalized the meaning.

依此口诵且观修，直至其义完全内化于心中。
In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

Essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.

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Guru, please think of me! Repeat three times.

Essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.

Kind root guru, please think of me! Look upon me from above my crown, the abode of great bliss. Let me see my own awareness, the true face of dharmakaya, and attain awakening in one life.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.
The First Uncommon Preliminary - Taking Refuge

不共前行。第一项，皈依：

Of the four uncommon preliminaries, first, in order to be taken under the protection of the Three Jewels, go for refuge. With respect to the purpose of taking refuge, it is taught that taking refuge is the entrance door to Buddhism. The benefits of taking refuge in the Three Jewels with full confidence, free from doubts, are inconceivable. The Condensed Perfection of Wisdom says, “If the merit of taking refuge had material form, even the three worlds would be too small to contain it.” The White Lotus Sutra says, “Lay or ordained, those who have entered my teachings will, in this very Excellent Eon, attain complete nirvana without residue.”

不共前行有四项, 初者, 能令进入于三宝救度之下, 即是皈依, 且为内道法之入门, 故若虔信而思「汝皆知也」, 丝毫无疑而皈依三宝, 则得不可思议利德。《般若摄颂》宣曰: 「皈依福德若具相, 此三界亦成小器。」以及《大悲白莲 花经》宣曰: 「已入于我此教法中, 是我矫揉造作之居士、沙门, 彼等众亦可于此贤劫, 毫无遗漏而尽皆涅槃也。」所宣亦系思维及皈依矣。
Then, intending to take refuge in the Three Jewels in order to protect all sentient beings, limitless as space, from samsara—the ocean of suffering—first, visualize the places of refuge:

彼又，内心思维：「为救度等同虚空之一切有情解脱轮回苦海，
故往皈依三宝」，如前发心已，其中首先，明现皈依境者：

DÜN DU TSO Ü PAG SAM JÖN SHING JI/ Ü SU RIN CHEN TRI
DANG PE DEY TENG/ RIG KÜN KHYAB DAG LA MA DOR JE
CHANG/ KA GYÜ DRUB THOB GYA TSÖ TSOG KYI KOR/
DÜN DU CHOM DEN KHOR LO DOM PA LA/ GYÜ DE ZHI DRUG
YI DAM LHA TSOG CHE/ YE SU DÜ SUM SANG GYE TSEN PEY
GYEN/ KAL ZANG SANG GYE TONG DANG LHEN CHIG ZHUG/
GYAB TU YUM CHEN SHE RAB PHAR CHIN DANG/ DO GYÜ
SUNG RAB CHÖ KYI RANG DRA DROG/ YÖN DU GYAL SE RIG
SUM GON PO LA/ THEG SUM PHAG PEY GEN DÜN KHIR GYI
KOR/ THA KOR KA DÖ DAM CHEN GYAM TSO CHE/
TRIN PHUNG TIB PA TAB BUR SAL WAR GYUR
Before you, appearing in the form of Vajradhara, the lord who pervades all buddha families, the guru is seated upon a cushion of lotus and moon, on a precious throne in the center of a wish-granting tree that emerges from a lake. He is surrounded by the ocean-like assembly of Kagyu masters. In front is the Bhagavan Chakrasamvara together with a host of yidam deities of the four or six classes of tantra. To his right are the buddhas of the three times, endowed with the major and minor marks, together with the thousand buddhas of this Excellent Eon. Behind is the Great Mother Prajnaparamita and the discourses of the sutras and tantras, which naturally resound the Dharma. To his left are the bodhisattva-protectors of the three families surrounded by the assembly of the Three Vehicles’ noble sangha. Surrounding everything is an oceanic host of oath-bound protectors, gathering like billowing clouds.
Then, take refuge thinking that you and all infinite sentient beings take refuge and prostrate with respectful body, speech, and mind, to the places of refuge visualized before you from now onwards until attaining awakening.

如前明现，其前方为我与无量有情。复次，于此明现皈依境前，内心思维：我与无边有情从现在直至成就菩提，恒以身口意恭敬皈依且顶礼。

NA MO / NGO WO LA MA CHÖ KU SANG GYE DANG /
RANG ZHIN LONG KU YI DAM DAM PEY CHÖ /
THUG JE TRül KU KHAN DRO GEN DÜN LA /
JANG CHUB MA THOB BAR DU KYAB SU CHI

Namo, until attaining enlightenment, I take refuge in the [empty] essence, which is the dharmakaya, the guru, and the Buddha. I take refuge in the [clear] nature, which is the sambhogakaya, the yidam, and the Dharma. I take refuge in [all-pervasive] compassion which is the nirmanakaya, the dakini, and the Sangha.

佛名法聚本尊与护法，我等有情于胜皈依众，
救离三有坏聚苦，直至菩提我皈依。

Deeply immersing your mind in the practice, offer prostration while reciting the refuge prayer.

诵已与心续相融合，坚定皈依而顶礼后：
Grant your blessing so that the minds of  myself and all sentient beings, limitless as space, follow the Dharma.

By supplicating thus with intense devotion, the field of  accumulation melts into its nature of  five-colored lights, which then dissolve into you. Thus, imagine that blessings enter your mind-stream and rest for a while in the natural state without any reference point.

To his left are the bodhisattva-protectors of  the three families  surrounded by the

assembly of  the Three Vehicles' noble sangha. Surrounding everything is an oceanic host of  oath-bound

resound the Dharma. To his left are the bodhisattva-protectors of  the three families  surrounded by the
In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

Essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.
Negativities, obscurations, and habitual tendencies are the hindrances that obstruct the realization of the profound meaning of Dharma. Therefore, it is essential to purify obscurations, just as it is necessary to clean a mirror so that a reflection may appear. It is said, “Though negativities themselves have no good qualities, that they are purified by laying them aside is one good quality.” Accordingly, no matter how great one’s negativities and obscurations, when they are properly laid aside, it is impossible that they do not become purified. Although there are many ways to confess, the supreme one is the meditation and recitation of Vajrasattva. The Stainless Confession Tantra says, “Vajrasattva himself has promised that the negativities and obscurations of someone who recites the Hundred Syllable Mantra—which is the essence of all the sugatas of the three times—will become completely purified.” Therefore, engage in the practice properly.
On the crown of my head, upon a seat of lotus and moon, appears a white HUNG. The brilliant light emanating from it pleases the buddhas and bodhisattvas of the ten directions, gathers their knowledge, love, and power, and dissolves back into the HUNG. Once again, light emanates to the abodes of the six classes of beings, purifies their impure karmic perceptions, self-grasping, and habitual tendencies, and gathers back into the HUNG. The HUNG then transforms into the guru, who embodies all buddha families, in the form of Vajrasattva, clear and white, endowed with the ornaments of a samboghakaya, in his right hand holding a vajra of awareness-emptiness at the heart level and in his left a bell of appearance-emptiness at his hip. His legs are crossed in half vajra posture and he abides within a circular rainbow sphere.
Having supplicated thus, a stream of bodhicitta nectar emerges from the seed syllable and mantra garland at Vajrasattva, please purify and cleanse the ignorance, self-grasping, and habitual tendencies of Oh,啊！

Lost in mental darkness, I have broken and corrupted my samayas. Guru, protector, grant me refuge!

Having supplicated thus, a stream of bodhicitta nectar emerges from the seed syllable and mantra garland at Vajrasattva, please purify and cleanse the ignorance, self-grasping, and habitual tendencies of Oh,啊！

Chief vajra holder, embodiment of great compassion, lord of all beings, I go for refuge to you!

Oh, Glorious Vajrasattva, please purify and cleanse the ignorance, self-grasping, and habitual tendencies of myself and all infinite sentient beings.

巴滇多杰森巴介/ 达档踏耶森间几/
玛黎达津把恰措/ 蒋醒达巴贼笃索/
具德金刚萨埵嗟, 我与无边有情众, 无明我执习气聚,
请令消除且清净。
Having supplicated thus, a stream of bodhicitta nectar emerges from the seed syllable and mantra garland at Vajrasattva’s heart. The nectar fills up his entire body, enters the Brahma opening at my crown, and cleanses all negativities and obscurations.

Recite the Hundred-Syllable Mantra.

協索瓦大貝多森免給薩奔阿千檔介巴雷
蒋秋森几朗形堆计均把侠右杯帖奔馁朗企
昌不笃修迭底计蒋瓦纠
祈请故, 菩提心甘露由金刚萨埵心间的种字与咒轮流出。
甘露注满其全身, 并注入自己顶轮的梵穴,
净化一切恶业罪障。

念诵百字明咒并祈请
ཐོབ་གནས་བསམ་པ་མངན་པ་བོད་ཀྱི་ལུགས་པར་གཅིག་གི་ཐོབ་གནས་པའི་གཏིང་ཐོབ་གནས་པའི་ཡུལ་གསུང་བོ་ཀྲེང་ལེན་པའི་མི་ཤེས་པ་ཡིས།

dam tshig la skye gal zhing nyam / la ma gon po kyab chig / zhe söl wa tab pe dor sem thug kay sa bön ngag 'dang che pa le tshung chub

Vajrasattva's heart. The nectar fills up his entire body, enters the Brahma opening at my crown, and cleanses all

མ་ཧཱི་ཝ།

ཞེས་ལན་གསུམ་དང་།

OM VAJRA SATTVA SAMAYA/ MANU PALAYA/ VAJRA SATTVA TENOPA TISHTA/ DRIDHO ME BHAVA/ SUTO KAYO ME BHAVA/ SUPO KAYO ME BHAVA/ ANU RAKTO ME BHAVA/ SARVA SIDDHI ME PRAYATSA/ SARVA KARMA SUTSA ME/ TSITAM SHRIYAM KURU HUNG / HA HA HA HA HO BHAGAWAN/ SARVA TATHAGATA/ VAJRA MAME MUNTS'A/VAJRI BHAVA /

MAHA SAMAYA/ SATVA AH

Vajrasattva, please purify and cleanse the ignorance, self-grasping, and habitual tendencies of
Lost in mental darkness, I have broken and corrupted my samayas. Guru, protector, grant me refuge!

Chief vajra holder, embodiment of great compassion, lord of all beings, I go for refuge to you!

Recite the Hundred-Syllable Mantra.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.
awakening is perfected.” Thus, be diligent in offering the mandala.

To this supplication Vajrasattva responds, “Fortunate child, all your negativities, obscurations, faults, and downfalls are now purified.” Having absolved me in this way, Vajrasattva dissolves into me, merging indivisibly.

Then even the mentally fabricated deity itself gathers into the innate state of luminosity. Rest briefly and behold Vajrasattva’s true face of ultimate reality: empty awareness, in which all ordinary concepts of something to be purified and someone who purifies lack inherent existence.

The mentally fabricated deity itself gathers into the innate state of luminosity. Rest briefly and behold Vajrasattva’s true face of ultimate reality: empty awareness, in which all ordinary concepts of something to be purified and someone who purifies lack inherent existence.
In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.
A sutra says, “As long as one has not truly perfected the two accumulations, one will not realize true emptiness.” Furthermore, “The ultimate, co-emergent wisdom will only reveal itself as the result of having gathered the accumulations and purified obscurations.” Thus, it is crucial to gather the accumulations. While there are many methods for gathering the accumulations, the mandala offering is most supreme. A tantra says, “Through offering the entire billionfold universe, adorned with various desirable gifts, to all the buddhas in their pure realms, the wisdom of awakening is perfected.” Thus, be diligent in offering the mandala.

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经中宣曰：「若未纯正圆满二资粮，彼则不能证悟正空性。」又曰：
「积资净障成就已，胜义俱生智自显。」续中宣曰：「三千大千界无余，
妙欲功德为庄严，献于净刹诸佛陀，由此圆满正觉智。」
Visualizing the field of accumulation

明现资粮田者：

DÜN DU TSO Ü PAG SAM JÖN SHING GI / Ü SU RIN CHEN TRI
DANG PE DEY TENG / RIG KÜN KHYAB DAG DOR JE CHANG
CHEN POR / KA GYÜ DRUB THOB GYAM TSÖ TSOG KYI
KOR / DÜN DU CHOM DEN KHOR LO DOM PA LA / GYÜ DE ZHI
DRUG YI DAM LHA TSOG CHE / YE SU DÙ SUM SANG GYE TSEN
PEY GYEN / KAL ZANG SANG GYE TONG DANG LHEN CHIG
ZHUG / GYAB DU YUM CHEN SHE RAB PHAR CHIN DANG / DO
GYÜ SUNG RAB CHÖ KYI RANG DRA DROG / YÖN DU GYAL SE
RIG SUM GON PO LA / JANG SEM PHAG PEY GEN DÜN KHOR
GYI KOR / THA KOR KA DÖ DAM CHEN GYAM TSO CHE / TRIN
PHUNG TIB PA TAB BUR SAL WAR GYUR
Before you appears Great Vajradhara, the lord who pervades all buddha families. He is seated on a cushion of lotus and moon, atop a jeweled throne in the center of a wish-granting tree that emerges from a lake. He is surrounded by the ocean-like assembly of Kagyu masters. In front is the Bhagavan Chakrasamvara together with a host of yidam deities of the four or six classes of tantra. To his right are the buddhas of the three times, endowed with the major and minor marks, together with the thousand buddhas of this Excellent Eon. Behind is the Great Mother Prajnaparamita and the discourses of the sutras and tantras, which naturally resound the Dharma. To his left are the bodhisattva-protectors of the three families surrounded by the assembly of the noble bodhisattvas. Surrounding everything is an oceanic host of oath-bound protectors, gathering like billowing clouds.
The Excellent Path to Enlightenment: A Practice of the Preliminaries of the Fivefold Mahamudra

In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

Essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.
Imagine that you offer up yourself, everything you own, the universe and beings, and all the glories and riches of gods and humans to them.

如前明现之足前，思忖敬献我执与我所执之所有事物，以及情器、天人財富：

Imagine that you offer up yourself, everything you own, the universe and beings, and all the glories and riches of gods and humans to them.

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THE EXCELLENT PATH TO ENLIGHTENMENT:
A PRACTICE OF THE PRELIMINARIES OF
THE FIVEFOLD MAHAMUDRA

OM VAJRA BHU MI AH HUNG / ZHI NAM PAR DAG PA WANG
CHAG RI MU KHYÜ KYI YONG SU KOR WEY Ü SU / HUNG RI
GYAL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING /
NUB BA LANG CHÖ / JANG DRA MI NYEN / SHAR DU LÜ DANG
LÜ PHAG / LHOR NGA YAB DANG NGA YAB ZHEN / NUB TU YO
DEN DANG LAM CHOG DRO / JANG DU DRA MI NYEN DANG
DRA MI NYEN GYI DA / RIN PO CHEY RI WO / PAG SAM GYI
SHING / DÖ JO YI BA / MA MÖ PEY LO TOG / KHIR LO RIN PO
CHE / NOR BU RIN PO CHE / TSÜN MO RIN PO CHE / LÖN PO
RIN PO CHE / LANG PO RIN PO CHE / TAM CHOG RIN PO
CHE / XMAG PÖN RIN PO CHE / TER CHEN PO’I BUM PA / GEG
PA MA / TRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG
PÖ MA / NANG SAL MA / DRI CHAB MA / NYI MA / DA WA / RIN
PO CHEY DUG / CHOG LE NAM PAR GYAL WEY GYAM TSEN / Ü
SU LHA DANG MI’I PAN JOR PHÜN SUM TSOG PA MA TSANG
WA ME PA / ZHING KHAM NAM PAR DAG PA DI NYI LA MA YI
DAM SANG GYE JANG SEM PA WO KHAN DRO CHÖ KYONG
SUNG MA DANG CHE PA NAM LA BÜL WAR GYI’O / THUG JE
DRO WEY DÖN DU ZHE SU SÖL / ZHE NE JIN GYI LAB TU SÖL

OM VAJRA BHUMI AH HUNG. The base is a perfectly pure, powerful,
golden ground. OM VAJRA REKHE AH HUNG. The outer periphery is
a ring of iron mountains. At the center is HUNG, from which arises Meru,
the King of Mountains. In the east is Purvavideha; in the south, Jambudvipa;
in the west, Aparagodaniya; in the north, Uttarakuru. Beside them are Deha
and Videha in the east, Camara and Aparacamara in the south, Shatha and
Uttaramantrina in the west, and Kurava and Kaurava in the north. There
is the jewel mountain, the wish-fulfilling tree, the wish-fulfilling cow, the
harvest that requires no toil, the precious wheel, the precious jewel, the
precious queen, the precious minister, the precious elephant, the precious
supreme horse, the precious general, the vase of great treasure; the goddess of
grace, the goddess of garlands, the goddess of song, the goddess of dance, the
goddess of flowers, the goddess of incense, the goddess of light, the goddess of perfume; the sun, the moon, the precious parasol, the victory banner triumphant in all directions. In the center are all the perfect glories and riches of gods and humans without exception. All these pure fields I offer to the sublime ones—the guru, yidams, buddhas, bodhisattvas, dakas, dakinis and Dharma protectors. Please accept it with compassion, for the benefit of beings. Having accepted it, please grant your blessings.


唵班札补弥阿吽，威耀纯金以为地。唵班札列克阿吽，周匝铁围山环绕。中央吽生须弥山王，东胜身洲，南瞻部洲，西牛贺洲，北俱卢洲，东方提诃洲与毗提诃洲，南方遮末罗洲和筏罗遮末罗洲，西方舍谛洲和上仪洲，北方矩拉婆洲和拉婆洲，珍宝山，如意树，满愿牛，无需耕种丰收田，转轮宝，摩尼宝，妃
女宝，大臣宝，象宝马宝将军宝，具大宝藏之宝瓶，美丽天，持鬘天，歌天，舞天，持花天，薰香天，明灯天，涂香天，旭日明月与宝伞，十方最胜宝幢中，人天财富圆满备。敬献一切净刹中，上师本尊与佛陀，菩萨勇士与空行，护法以及守卫众，悲悯有情请纳受，受已祈请赐加持。

LING ZHI JIG TEN RAM JAM GYÜ TSAM JOR / RAM JAM GYAM TSÖ ZHING GI JOR PEY TSOG / MA LÜ LO YI LANG TE BÜL LAG NA / DE NYE DRO KÜN THUG JE ZUNG DU SÖL / DAG LÜ LONG CHÖ DOG PA CHI CHI DANG / PHUNG KHAM KYE CHE TREL YÜN DÜN MA CHE / DAG TU ZUNG WEY NGÖ POR GYUR TSE KÜN / BÜL GYI DANG DZIN ZHI WAR JIN GYI LOB / NGÖ DANG NGÖ MIN THA LE YONG DRÖL ZHING / KYE GAG NE SUM DRO ONG TAG CHE KYI / MING TSEN LE DE NE LUG MEN DREL CHOG / PHÛL WE SANG GYE THOB PAR JIN GYI LOB / OM GURU DEWA DAKINI RATNA MANDALA PRATITSA SVAHA
Imagining limitless universes with limitless worlds of four continents, and offering it all together with the abundance of oceanic infinite realms, I supplicate you: please behold all beings with compassion. As I am offering my body, enjoyments, and possessions; my aggregates, elements, and sense sources, of the present and in future times to come, and everything else I own and will own in the future, please bless me to pacify self-grasping.

As I am offering the supreme mandala that is completely free from all limitations of being either substantial or insubstantial, the mandala that is the natural state, transcending all affirming and negating names and marks of arising, ceasing and dwelling, coming and going, please bless me to attain awakening.

OM GURU DEWA DAKINI RATNA MANDALA PRATITSA SVAHA.

Thus offer.

林希几滇喇蒋举昌久/ 喇蒋贾翠形叽久杯措/玛吕洛宜浪迭不喇哪/ 迭聂走棍兔介耸笃索/ 达吕拢最多巴计企档/ 彭康间切岔云敦玛介/ 达笃耸伟欧波纠切棍/ 不几达津昔瓦锦几洛/ 欧档欧民踏雷永卓醒/ 介噶聂孙走翁大切几/ 民千雷迭聂路免札秋/ 铺伟桑皆拓巴锦几洛

唵古鲁迭瓦札嘰尼列那免札札地岔娑哈

四洲浩瀚无量世界聚，无边法界财富似大海，内心无余悉皆敬献时，祈请慈悲垂视有情众，我身受用诸物任所有，蕴界与处及暂久所求，一切为我所拥诸物品，献矣加持我执即止息，实有非实尽解脱越边，远离生灭住与来去相，超越名相实相胜曼达，献故祈请加持得佛果。

唵古鲁迭瓦札叽尼列那免札札地岔娑哈
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Essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.
TONG SUM JIG TEN RAM JAM THAM CHE KYI / DAG TU ZUNG DANG MA ZUNG NGÖ PO DANG / DAG LÜ LONG CHÖ DOG PA CHI CHI PA / TÖ ME KÖN CHOG GYAM TSOR PHÜL WA YI / DRO KÜN DANG DZIN RAB ZHI JANG SEM DEN / CHAM CHIG SANG GYE GO PHANG CHOG THOB SHOG

The limitless, third-order thousandfold universe, all things owned and unowned, my own body, enjoyments, and everything I have, I freely offer to the ocean of jewels. May the self-grasping of all beings be pacified, may they be endowed with bodhicitta, and may all attain the supreme state of awakening together.

The recitation of this verse is to be accumulated.

东孙几滇喇蒋汤介几/ 达笃耸档玛耸欧波档/ 达吕拢最多巴计企巴/ 对昧哀秋贾措铺瓦宜/ 走棍打津喇昔蒋森典/ 羌计桑皆苟胖秋拓秀

无量三千大千之世界，一切所拥非拥诸事物，
所有我身受用与财物，无惜敬献供养三宝海，
祈愿有情我执尽止息，赐予觉心同得胜佛果。

念此偈颂而计数。
The recitation of this verse is to be accumulated.

KU SUM YONG DZOG LA MEY TSOG NAM LA / CHI NANG SANG SUM DE ZHIN NYI KYI CHÖ / DAG LÜ LONG CHÖ NANG SI YONG ZHE LA / LA ME CHOG GI NGÖ DRUB TSAL DU SÖL

To all the gurus who have perfected the three kayas, I make outer, inner, secret, and suchness offerings with my body, wealth, and all that is visible. Please accept these offerings and grant the unsurpassed, supreme attainment.

In the end, the field of accumulation gathers into yourself. The natural state of the one who offers, and all acts of offering by nature transcends all names and characteristics. Rest briefly within the unaltered state of mahamudra—the ultimate mandala.

In the end, the field of accumulation gathers into yourself. The natural state of the one who offers, the recipient, and all acts of offering by nature transcends all names and characteristics. Rest briefly within the unaltered state of mahamudra—the ultimate mandala.

Thus offer.

In the end, the field of accumulation gathers into yourself. The natural state of the one who offers, the recipient, and all acts of offering by nature transcends all names and characteristics. Rest briefly within the unaltered state of mahamudra—the ultimate mandala.

最末收摄资粮田众入于己后，能供的本然境、所供、供境，自然超越一切名相与性相，在大手印的不变状态中休息片刻，即是究竟的坛城。
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 Essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.

 Kind root guru, please think of me! Look upon me from above my crown, the abode of great bliss. Let me see my own awareness, the true face of dharmakaya, and attain awakening in one life.

 If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.
In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

 Essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.

Kind root guru, please think of me! Look upon me from above my crown, the abode of great bliss. Let me see my own awareness, the true face of dharmakaya, and attain awakening in one life.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.
Fourth, The Practice Of Guru Yoga To Instill Blessings In The Mind

The natural state of mahamudra can be realized only through devotion that sees the guru as the Buddha and through the power of the guru’s blessings. The sutras say, “The ultimate reality is realized through faith.” The tantras say, “Better than meditating on a hundred thousand deities for ten million kalpas is to think of one's guru for a single moment.” Lord Jigten Sumgon said, “Unless the sun of devotion shines upon the snow mountain of the guru’s four kayas, the stream of blessings will not emerge. So earnestly arouse devotion in your mind.” As mentioned here and in various other sources, be diligent in the practice of Guru Yoga, which causes the guru's blessings to enter your mind.

证悟大手印实相，唯有了知上师即佛，而生信心、恭敬、胜解、加持。此皆由上师加持力而来。续中宣曰：「观修十万亿尊千万劫，不如刹那忆念于上师。」吉天颂恭亲曰：「上师四身雪山，唯经虔信日光照，加持之水方流出，故应恳切发此心。」如此处及余处所述，应精进修持上师相应法，令上师加持进入汝心。
THE EXCELLENT PATH TO ENLIGHTENMENT: A PRACTICE OF THE PRELIMINARIES OF THE FIVEFOLD MAHAMUDRA

In the space before me, on a seat of lotus and moon, sits my root guru—the embodiment of all places of refuge—appearing in the form of Great Vajradhara, who is glorious throughout samsara and nirvana. Blue and adorned with precious ornaments, he holds a vajra and bell crossed at the heart and is seated in a crossed-legged posture. He is surrounded by the golden garland of the Kagyu lineage masters. These great beings, endowed with knowledge, love, and power, fill all of space like a gathering of clouds.

Contemplating thus, make offerings.

前方天空蓮月座上方，皈處總集根本上師尊，輪涅總祥大金剛總持，身體藍色珍寶飾端美，雙手交握杵鈴跏趺居，其周噶舉黃金鬘聚眾，智愛能威主体大士众，如云密布已遍满天空。
Thus, having merged your mind indivisibly with the guru's mind, rest within a non-referential state. In all circumstances throughout the post-

PAL DEN LA MA KU ZHI WANG CHUG LA / DAG LÜ NGAG YI CHI NANG ZHEN SUM GYI / NGÖ PO DRUB GU CHÖ PEY DZE SU BÜL / CHÖ JA CHÖ JE CHÖ PEY RANG ZHIN CHIG / THA DRAL RO NYAM CHEN POR BÜL LAG NA / JA TSÖL DRAL WEY NGÖ DRUB TSAL DU SÖL

To the glorious guru, the lord of the four kayas, I make offerings of body, speech, and mind, of outer, inner, and of other nature, and present all that is desirable as offering substances. As I offer you great equal taste, free of limits, in which giver and receiver are of equal nature, please grant me the attainment of effortless activity.

Supplicate with intense devotion:

巴滇喇嘛尊希夏旺秋喇/ 达吕阿宜企朗咸孙几/ 欧波竹古却贝贼暑不/ 却嘉却杰却贝朗形计/ 踏札罗谅千波不喇那/ 贾卓眨伟欧珠乍笃索具德上师四身自在士, 我身口意外内他三者, 一切所需为供物敬献, 所供能供养持身性一, 离边大等味中敬献时, 请赐无作无勤之成就。

诵矣。胜解恭敬强烈虔诚而祈请者：
In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points. Guru, please think of me! Repeat three times.

To the glorious guru, the lord of the four kayas, I make offerings of body, speech, and mind, of outer, inner, radiant light. Thus, having merged your mind indivisibly with the guru's mind, rest within a non-referential state. In all circumstances throughout the post and beyond, let go of self-grasping. Bless me to develop love and compassion. Bless me to let go of self-grasping. Bless me to develop love and compassion. Bless me to realize the natural state devoid of self. Bless me to attain awakening within a single life. Thus, supplicate earnestly from your heart.

Great Vajradhara, Tilopa, Naropa, Marpa, Milarepa, Gampopa, Phagmo Drupa, Lord Jigten Sumgon, root guru who has been kind in three ways, and all the other root and lineage gurus: I supplicate you. Bless me to let go of self-grasping. Bless me to develop love and compassion. Bless me to realize the natural state devoid of self. Bless me to attain awakening within a single life.

Thus, supplicate earnestly from your heart.

多杰羌千帝里那洛档/ 玛米达波帕竹几滇哀/ 嘎津孙滇乍伟喇嘛索/ 乍举喇嘛浪喇索瓦迭/ 打津洛宜通瓦锦几洛/ 蒋档领介炯瓦锦几洛/ 打昧聂路堕巴锦几洛/ 切计桑皆拓巴锦几洛

金刚总持帝洛那洛巴, 玛密冈波帕竹吉天恭, 具三恩德根本上师等, 祈请根本传承上师众, 加持内心能舍弃我执,
Thus, having merged your mind indivisibly with the guru’s mind, rest within a non-referential state. In all circumstances throughout the post-state devoid of self. Bless me to attain awakening within a single life. Thus, supplicate earnestly from your heart.

Having supplicated the root guru, who embodies all the buddhas, fervently and with undivided mind, four-colored light radiates from his body’s four places and dissolves into my four places. Thus, I receive the four empowerments, the four obscurations are gradually purified, and I actualize the four kayas. Then, the guru dissolves into me and I rest in an indivisible state.

SANG GYE KÜN DÜ TSA WEY LA MA LA / MI CHE DUNG SHUG DRAG PÖ SÖL TAB PE / KU YI NE ZHIR Ö ZER NA ZHI TRÖ / RANG GI NE ZHIR THIM PE WANG ZHI THOB / DRIB ZHI RIM DAG KU ZHI NGÖN DU JE / LA MANG RANG THIM YER ME NYAM PAR ZHAG

Having supplicated the root guru, who embodies all the buddhas, fervently and with undivided mind, four-colored light radiates from his body’s four places and dissolves into my four places. Thus, I receive the four empowerments, the four obscurations are gradually purified, and I actualize the four kayas. Then, the guru dissolves into me and I rest in an indivisible state.
Thus, having merged your mind indivisibly with the guru's mind, rest within a non-referential state. In all circumstances throughout the post-meditative state, it is important to sustain a state of recognizing your own mindfulness as the guru. Je Götsangpa said, “Guru Yoga is to recognize your own mind. The nature of supplication is to sustain undistracted mindfulness. The guru is nowhere outside, but rather, he is indivisible from your own mind. Practice Guru Yoga in such a way.” Accordingly, recognize that, ultimately, the actual guru is indivisibly united with your own mind.

诵而上师尊意与己心相融成为无别，随后等置于无所缘状中。于后得之一切阶段，了知自心正念即上师，于此保任甚重要。如至尊郭仓巴谓：「了悟汝之自心即上师之瑜伽，保任无散正念即祈祷之本质。上师不在心外而与自心无别，此为上师瑜伽修持之道。」由此，了知究竟胜义上师与己心一体无别，应知是为关键也。
The Special Preliminaries Of Cultivating Love, Compassion, And Bodhicitta:

First, cultivating love:

首先，观修慈悲心者：

玛纠朗喀谅贝森间浪 / 刚档德给爸喇最巴地 /
迭就真盆洛雷炯伟哪 / 梃蒋蒋杯森档典纠计
任何所具受用乐喜祥，从由利他心而出生故，
如母等同虚空有情众，祈愿众生皆具仁慈心。
Recite thus and then consider your mother, who was kind to you in four ways, such as how she cared for you affectionately, and so forth. Then, consider how all other sentient beings have cared for you with just such kindness when they were your mothers in past lives. Finally, reflect upon this thought until you have developed an uncontrived mind wishing that all sentient beings may experience happiness and possess a mind of love—the cause of happiness.

May self-grasping ignorance—the cause of all intolerable suffering that mother sentient beings, limitless as space, must endure in the six realms—be fully pacified, and may all beings care for one another with altruistic compassion.
Third, cultivating bodhicitta:

The commitment to the result is aspiring bodhicitta and the commitment to the cause is engaging bodhicitta. Whether one takes the vows of aspiring and engaging bodhicitta according to the elaborate system of the Great Awakening of Bodhicitta or the concise ritual of taking them oneself, it is essential to understand the training that is to be undertaken.
The benefits of bodhicitta are endless. The commitment to the result is aspiring bodhicitta and the commitment to the cause is engaging bodhicitta. Whether one takes the vows of aspiring and engaging bodhicitta according to the elaborate system of the Great Awakening of Bodhicitta or the concise ritual of taking them included, and everything you do will become a practice of the Six Paramitas.

My mothers are exhausted from the painful misery and evil that they have experienced for my sake in countless lives. In order to liberate them from the ocean of existence, I shall follow the supreme path of enlightenment.

达吉敦笃皆瓦掌昧馁/ 底档笃阿署勿切那伟/ 玛南系杯措雷卓伟企/ 蒋久蓝千抽拉纠巴吉
因我之故无数投生中，母亲辗转苦痛罪厄处，为度母众脱离三有海，我当随顺殊胜菩提道。
Repeat this many times and bring forth compassion and bodhicitta within your mindstream. In all your daily activities, never separate from the wish to do your best to help all sentient beings and to bring about their happiness. Within such practice, all precepts of the bodhisattva vow are included, and everything you do will become a practice of the Six Paramitas. The benefits of bodhicitta are endless. The Avatamsaka Sutra says, “All the buddhas of the three times ultimately arise from the excellent pure mind of bodhicitta—the treasure trove of merit. All the happiness of worldly beings arises from it. All goodness extolled by the Victorious Ones arises from it. It consumes the obscurations of all worlds. Without a doubt, it is through bodhicitta that one will become foremost among the Victorious Ones.” Furthermore, Lord Jigten Sumgon says in the Gongchig, “The Buddha is the embodiment of bodhicitta.” If bodhicitta is present, one cannot help but attain awakening. If it is absent, no matter what other practices, generation and completion stages, and so forth, one does, they will amount to nothing more than a facade. Therefore, as the three special preliminaries are the essence of all paths, cultivate them earnestly until they have taken birth within your mindstream.

多次复诵后，应令心相续生起悲心与菩提心之觉受。于一切行仪之时，亦当莫离此愿心：「应致力于令一切有情利益快乐之事。」若能如此行持，则其中可完整包括菩萨戒，且一切行仪成为六度矣。菩提心之功德利益无穷尽：《华严经》宣曰：「彼正菩提心者福德藏，此中可出三时一切佛，此出世间一切有情乐，此出胜者所赞一切好，此者能尽世间诸盖障，此为胜者主因莫须疑。」等句。吉天颂恭《一意》亦宣曰：「菩提心之形体即是佛。」故若有此，则不得不成佛；若无此，虽如何实修其他生圆次第等，则唯外象而已。故此三项特别前行系一切道之心要，故若相续尚不肯定已生此诸项，则需勤勉而观修也。
Thinking that it would benefit many devoted and dedicated disciples to have a ngondro sadhana of appropriate length, Dorzin Konchog Dondrub requested H.E. Garchen Rinpoche to compose this text, supporting his request by offering a white katak scarf with the auspicious symbols printed on it and a hundred dollars. Moreover, several devotees from inside Tibet had requested the composition of this text with great insistence. Thinking that it might be of benefit to his Dharma friends, who can see gold in a clod of dirt [humbly referring to Himself,] the 8th Garchen Rinpoche, Konchog Gyaltse, therefore compiled this text in accordance with the structure of Dharmakirti’s Oral Instructions on the Preliminaries to the Fivefold Path, while also including some lines taken from the instructions of other learned and accomplished masters of the past. This text was completed at the Garchen Buddhist Institute in the United States, with the assistance of the disciple Thubten Nima acting as Rinpoche’s scribe.

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The Excellent Path to Enlightenment:
A Practice of the Preliminaries of the Fivefold Mahamudra

In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

Guru, please think of me! Repeat three times.

Essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.

Kind root guru, please think of me! Look upon me from above my crown, the abode of great bliss. Let me see my own awareness, the true face of dharmakaya, and attain awakening in one life.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.

Sanskrit Alphabet Mantra
OM A AH AI AIH AU AUH RI RIH LI LIH AE AEH O OH ANG AH/
KA KHA GA GHA NGA/ TSA TSHA DZA DZHA NYA/
TA THA DA DHA NA/ TA THA DA DHA NA/ PA PHA BA BHA MA/
YA RA LA WA/ SHA KHA SA HA KHYA SVA HA/ (repeat 3 times)

The Mantra Of Interdependant Origination
OM YEDHARMA HETU PRABHAWA HETUNTEKHAHAN
TATHAGATO HYAWADATA/ TEKHANTSQA YO NIRODHA
EWAMWADI MAHASHRUMANAYE SVAHA/ (repeat 3 times)

梵文原音辅音
唵阿阿 依依 乌乌 日日 利利 诶诶 喔喔 长阿 嘎咖 卡卡雅
扎擦杂杂娘 搭他达达那 大他达达拿 巴帕琶琶麻
呀日 阿
拉哇 下卡撒恰恰梭哈 诵三遍

缘起咒
唵也达玛 嘿杜 巴日 阿巴哇 嘿滇得肯 大他嘎多 嘿雅哇达大
得肯扎又尼若达 诶汪哇迪 玛哈复玛那耶梭哈 诵三遍
The Excellent Path to Enlightenment: A Practice of the Preliminaries of the Fivefold Mahamudra

༄།།  ... dig to chen / …  

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.

100 Syllable Mantra

OM BAZRA SATTWA SAMAMAYA/ MANU PALAYA/ BAZRA SATTWA TENOPA TISHTHA/ DRIDO ME BHAWA/ SUTO KHYOME BHAWA/ SUPO KHYOME BHAWA/ ANU RAKTO ME BHAWA/ SARWA SIDDHIM-ME PRA-YATSHA/ SARWA KARMA SUTSA-ME TSIT-TAN SHRIYA KURU HUNG/ HAHA HAHA HO/ BHAGAWAN SARWA TATHAGATA BAZRA-MAME MUNTSAS/ BAZRI BHAWA/ MAHA SAMAYA SATTWA AH/ (repeat 3 times)

金刚萨埵百字明咒

唵巴扎萨埵玛雅/ 玛奴巴拉雅/ 巴扎萨埵喋诺巴底又及朵美巴哇/ 速多卡又美巴哇/ 速波卡又美巴哇/ 阿奴拉朵美巴哇/ 萨哇悉地美扎牙擦/ 萨哇嘎玛速扎妹/ 计当西利央/ 咕如吽/ 哈哈哈哈霍/ 巴嘎温/ 萨哇大他嘎大/ 巴扎玛美目扎/ 巴积拔哇玛哈撒玛雅萨埵阿   诵三遍
THE EXCELLENT PATH TO ENLIGHTENMENT:
A PRACTICE OF THE PRELIMINARIES OF
THE FIVEFOLD MAHAMUDRA

༄།།

In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

 Essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.

(Say at the completion of the practice)

TADYATHA/PANTSIDRIWA AWABODHANIYA SVAHA (repeat 7 times)
OM RURUDHARU MUKHEMUKHE SVAHA (repeat 7 times)
OM HANUBHASHA BHARA HRIDAYA SVAHA (repeat 7 times)
OM AH HUNG (repeat 108 times)

(Repeat 7 times)

(Repeat 7 times)
Prayer [to be born in Sukhāvati]

E MA HO / NGO TSAR SANG GYE NANG WA THA YE DANG /
YE SU JO WO THUG JE CHEN PO DANG / YÖN DU SEM PA THU
CHEN THOB NAM LA

E MA HO! Marvelous! [In the center is] the Buddha [Amitābha,] Boundless Light. To his right is [Chenrezig,] the Lord of Great Compassion, and to his left is the bodhisattva [Vajrapāni,] the Lord of Great Power.

SANG GYE JANG SEM PAG ME KHOR GYI KOR / DE KYI
NGO TSAR PAG TU ME PA YI / DE WA CHEN ZHE JA
WA'I ZHING KHAM DER
They are surrounded by an inconceivable assembly of buddhas and bodhisattvas. Extraordinary limitless peace and happiness is the buddha field called Bliss-Endowed.

By the power of all the buddhas and bodhisattvas of the ten directions, bless me that I may attain this aspiration without hindrance.

By reciting Calling the Guru From Afar by Kongtrul Rinpoche at this point.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.

When I and all beings pass from this life, may we be born there, unhindered by another samsāric birth. Once born there, may we behold the face of [the Buddha Amitābha,] Boundless Light.

达贤迪内测破久玛踏／界瓦贤吉把勒玛却巴如／
纪 قال كيف جا بريفاك／列如界内囊铁峡金通修／
唯愿自他往生刹那间，皆不辗转投生他趣中，
愿生彼土得见阿弥陀,
By the power of all the buddhas and bodhisattvas of the ten directions, bless me that I may attain this aspiration without hindrance.

TADYATHA / PAÑCA GRIYA AWA BODHANĀYA SVĀHĀ

Phonya
dha

Please think of me! Repeat three times.

The Excellent Path to Enlightenment: A Practice of the Preliminaries of the Fivefold Mahāmudrā

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In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

**CHANG CHUB SEM CHOG RINPOCHE / MA KYE PA NAM KYE GYUR CHIG / KYE PA NYAM PA ME PAR YANG / GONG NE GONG DU PHEL WAR SHOG**

May Bodhicitta, the excellent and precious mind, arise where it has not been, where it has arisen, may it not decline, but ever increase, higher and higher!

May Bodhicitta, the excellent and precious mind, arise where it has not been, where it has arisen, may it not decline, but ever increase, higher and higher!
Dedication

回向文

索南迪以汤界斯巴尼/ 拓内涅贝札囊滂色碟
界噶那企巴龙处巴以/ 斯贝措类卓瓦卓勒瓦勒修
以此功德愿证遍知性, 摧伏惑乱之敌诸苦因,
愿历生老病死之众生, 皆渡轮回之海达彼岸。

By this virtue, may I achieve the all knowing state and, by defeating all
enemies-confusion, the cause of suffering, may all who travel on the waves of
birth, old age, sickness and death, cross the ocean of samsara.
In order to train just like the hero Manjushri who knows reality as it is. And just like Samantabhadra as well, I completely dedicate all this goodness, just as they did. By the blessing of the Buddha who attained the three kayas; by the blessing of the truth of the unchanging Changeless nature, by the blessing of the indivisible assembly of the sangha, may these prayers be accomplished as I have dedicated.
THE EXCELLENT PATH TO ENLIGHTENMENT: A PRACTICE OF THE PRELIMINARIES OF THE FIVEFOLD MAHAMUDRA

By the virtuous accumulations of the three times, of myself and all beings in samsara and nirvana. And by this root of virtue, may I and all sentient beings swiftly attain, unsurpassed, perfect complete, precious Enlightenment.

達堂闊喋湯杰記/ 读顺读萨巴堂/
有贝给威扎哇迪/达堂森间汤杰纽读拉那美巴/
扬达巴作贝强丘仁波切透巴求记/

以我及与众有情, 三世所积之善根,
祈愿我共诸众生, 速证无上正等觉。
His Holiness The Dalai Lama Long Life Prayer
尊者达赖喇嘛长寿祈请文

GANG RI RA WE KOR WAI ZHING KHAM DIR/
PEN DANG DE WA MA LU JUNG WAI NE/
CHEN RE ZIG WA TEN DZIN GYA TSO YI/
ZHAB PE SI TAI BAR DU TEN GYUR CHIK/

In this pure realm, surrounded by snow mountains, you are the source of all benefit and happiness without exception; All powerful Avalokiteshvara, Tenzin Gyatso, may you stay firmly until the end of samsara.

冈日热瓦 括盛 兴康地/ 潘当得瓦马陆琼盛涅/ 间热及汪天津嘉措伊/ 夏巴西巴杜单决企/ 於此雪岭所绕国土中, 一切利益安乐之生处, 天津嘉措观自在菩萨, 愿尊常住直至轮回止。

尊者达赖喇嘛长寿祈请文
His Holiness Drikung Kyabgon Chetsang Rinpoche
Long Life Prayer

You are the embodiment of all the Precious Ones.
You, a great being, are the holder and promoter of the teachings
of the Shakya Lion. Your perfect actions are for the liberation
of sentient beings, may you, the Jetsun lama whose enlightened
activities are spontaneously present, live long!

You are the embodiment of all the Precious Ones.
You, a great being, are the holder and promoter of the teachings
of the Shakya Lion. Your perfect actions are for the liberation
of sentient beings, may you, the Jetsun lama whose enlightened
activities are spontaneously present, live long!

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of the Shakya Lion. Your perfect actions are for the liberation
of sentient beings, may you, the Jetsun lama whose enlightened
activities are spontaneously present, live long!
The Excellent Path to Enlightenment: A Practice of the Preliminaries of the Fivefold Mahamudra

In order to engage in the practice of the common (outer) and the uncommon (inner) aspects of the preliminaries, first assume the essential points of body, speech, and mind, and think that your root guru, who embodies all buddhas, sits above your crown, beholding you with great love.

Guru, please think of me! Repeat three times.

Essence of the buddhas of the three times, source of the holy dharma of scripture and experience, master of the sangha — the noble assembly — root guru, please think of me. Great treasure of blessings and compassion, source of the two attainments, bestower of whatever enlightened activity is desired, root guru, please think of me.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.

Precious holder of the Triple Gem of Drikungpa, who preserves the indisputable practice of the profound dharma, Who has realized the sublime truth which reveals peace and illumination, May you, who relieve the suffering of limitless beings, live long!

His Holiness Drikung Kyabgon Chungtsang Rinpoche
Long Life Prayer

His Holiness Drikung Kyabgon Chungtsang Rinpoche
Long Life Prayer
His Eminence Garchen Triptrul Rinpoche
Long Life Prayer

圆满无死甘露流
嘉杰噶千曲图仁波切长寿祈请文

The one known in the Holy Land as Aryadeva, emanated into the Gar clan of Eastern Tibet as Chodingpa, the heart son of Jigten Sumgon. May the life of glorious Garchen remain steadfast for a hundred aeons! In this age of strife when the Victor’s teaching faces hardship, through his powerful, vajra-like discipline and vows, He takes on himself the heavy responsibility of the unbiased teaching, may Garchen, the sun of the teaching, live long!

This was composed by His Holiness Kyabgon Konchog Tenzin Kunzang Trinle Lhundrub.
The excellent path to enlightenment: a practice of the preliminaries of the fivefold mahamudra

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Kind root guru, please think of me! Look upon me from above my crown, the abode of great bliss. Let me see my own awareness, the true face of dharmakaya, and attain awakening in one life.

If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.
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A Practice of the Preliminaries of the Fivefold Mahamudra

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Guru, please think of me! Repeat three times.

LA-MA KU-KHAM ZANG-WAR SOL-WA-DEB/ CHOG-TU
KU-TSHE RING-WAR SOL-WA-DEB/ THRIN-LE DAR-ZHING
TSAM-YANG LOG-TA MI-KYE-ZHING/ CHI-DZE LEG-PAR
THONG-WAI MO-GU-KYI/ LA-MAI JYIN-LAB SEM-LA JUG-PAG-SHOG/ SEM-CHEN THAM-CHE DE-DANG DEN-GYUR-CHING/
NGEN-DRO THAM-CHE TAG-TU TONG-PAR-SHOG/ JYANG-CHUB SEM-PAA GANG-DAG SU ZHUG-PA/ DE-DAG KUN-GYI
MON-LAM DRUB-GYUR-CHIG/

I pray that my Lama may have good health and long life, that his Dharma Activities spread far and wide, And that I will never be separated from him. In all the activities of the Glorious Lama may doubt never enter my mind for a moment, May I be able to see the purity of all your actions; and with deepest devotion I pray that your blessings enter my mind. May all sentient beings have happiness and may all the lower realms be emptied. May the aspirations of all the Bodhisattvas on the different Bhumis be fulfilled accordingly.
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If you wish you may also recite Calling the Guru From Afar by Kongtrul Rinpoche at this point.

祈愿上师身体恒安康, 祈愿师得长寿之究竟, 
祈愿上师事业得广大, 加持我与上师恒不离, 
至尊喇嘛领导下, 怀疑之心永不现, 
尽观师尊清净行, 诚愿加持心中铭, 
祈愿众生得乐因, 祈愿恶道速空净, 
圆满一切菩萨愿。
A Praying For Generating Dri-Kung Sect
Written By Mi-Pam

May the teaching of the Great Drigungpa, Ratna-Shri, who is omniscient, Lord of the Dharma, Master of interdependence, continue and increase through study, practice, contemplation and meditation, until the end of samsara.
The Excellent Path to Enlightenment:
A Practice of the Preliminaries of the Fivefold Mahamudra

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The Mahasiddha Garchen Teaching Preservation Project is an endeavor to compile and preserve the vast teachings and activities of His Eminence (H.E.) the 8th Garchen Rinpoche. This project was officially established on 26 August 2013 in Singapore with the blessing of H.E. Garchen Rinpoche. The project team comprises Rinpoche’s students from various countries such as Singapore, Taiwan and the United States.

Recognizing the importance of the teachings of H.E. Garchen Rinpoche, and to follow Rinpoche’s great aspiration to benefit all beings, it is the project’s mission “To preserve, compile and make available the enlightened activities of the great master, H.E. Garchen Rinpoche in a comprehensive archive that is accurate and easily accessible to all”.

“大成就者噶千仁波切法教典藏计划”（The Mahasiddha Garchen Teaching Preservation Project）致力于汇集、整编尊贵的第八世噶千仁波切的教言与佛行事业。本计划在仁波切的加持下，于2013年8月26日在新加坡启动，其团队成员包括新加坡、台湾、美国等诸多国家的弟子。

基于对噶千仁波切法教重要意义的认知，同时为了跟随仁波切的利生弘愿，故本计划的使命为：综合存储、整理、传播尊贵的噶千仁波切的佛行事业，帮助大家便捷、准确地获取仁波切的法教。

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Mahasiddha Garchen Teaching Preservation Project would like to thank the following sponsors for the printing of this book.

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