

A Chariot on the Path to the Union of the Two:

A Recitation of the Preliminaries to the Profound and Secret Heart Essence of the Dākinīs

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Translated by Eva Natanya

[2] *Om svasti*

O, you who are the knowledge, love, and power of infinite jinas taken form:
pervasive lord of the hundred families, kind master of maṇḍalas,
glorious guru, Buddha Padmasambhava, with reverence I take your feet
to be the crowning jewel upon my head; please bless me.

Here I have arranged the preliminaries to the profound treasure,
the fine path that leads to the state of the four kāyas,
the union of the two—swiftly and with ease.

All those of you with the spiritual fortune
to have been guided to this chariot
that conducts you to enlightenment with ease:
Get in, today, with joy!

Thus anyone who has the spiritual fortune to follow this fine path, and in whom the virtuous karmic momentum has awakened that makes one yearn to manifest the state of the four kāyas—the union of the two—within this very lifetime, [3] should from the very start strive assiduously to practice this path alone. There are two ways to do this: the general preliminary for each session, which makes one's mindstream into a suitable vessel, and the preliminaries that are a subset of the yogas of the two stages [of generation and completion].

Here is the first. Sit upon a comfortable cushion and straighten the crucial points of your body. Clear the stale winds associated with the three poisons. Settle your consciousness in its natural state and thus, by orienting your entire being toward a naturally settled concentration, bring forth the state of mind that recalls your root guru, that great being who encompasses all the buddhas.

In the space before me is an orb of rainbow light.
Within its expanse is a jeweled throne supported by lions,
with cushions of a lotus, sun, and moon.
Upon these is seated my root guru of unmatched kindness.
In appearance he is the Lake-Born Vajradhara of Oḍḍiyāna,
[4] deep blue in color, holding a vajra and bell,
with all the ornaments of a sambhogakāya.

¹ *Zab gsang mkha' 'gro'i snying thig gi sngon 'gro'i ngag 'don zung 'jug lam gyi shing rta*, in *The Collected Writings and Revelations of H. H. bDud-'jom Rin-po-che 'Jigs-bral-ye-shes-rdo-rje* (Kalimpong: Dupjung Lama, 1979-1985), Vol 13: 1–24. Buddhist Digital Resource Center: W20869.

He is joined with his own light, the Lady of Great Bliss;
 they smile in rapture, their holy bodies emanating the light
 of primordial consciousness.
 In their essential nature, they dwell as the encompassment
 of all the infinite sources of refuge.

Saying this, visualize your guru and with fervent admiration and reverence say:

Dharmakāya Guru who is always and everywhere present,
 Lama, please, I pray to you,
 bless me to clear away the darkness of ignorance.

Sambhogakāya Guru who has all that is good,
 Lama, please, I pray to you,
 bless me to arise from the sphere of the clear light.

Nirmāṇakāya Guru who emanates compassion
 Lama, please, I pray to you,
 bless me with realizations vast as the sky.

Guru Buddha Rinpoché,
 Lama, please, I pray to you,
 bless me to actualize, spontaneously,
 the benefit of myself and others.

Thus, make fierce supplication. Then:

The force of admiration and reverence
 arouses the mindstream of my guru
 and, dancing with the delight of unbearable bliss,
 he comes to the crown of my head.
 With a cloud of bodhicitta he grants
 the empowerment of primordial consciousness
 in the manner of anointing a king,
 [5] so that I am greatly blessed with
 realization and liberation all at once.

Once you have said this and contemplated its meaning, remain in meditative equipoise for a little while,
 resting in the nature of awareness, without grasping.

It is very important that you do this before every session, for it pacifies obstacles and brings blessings
 swiftly.

For the second type of preliminaries, there are two steps: (1) tilling the field of one's mindstream through
 the four revolutions in outlook, which are held in common with other paths, and (2) the uncommon
 preliminaries, which plant seeds for the profound path in five parts.

For the first, consider as follows: “A human body with leisure and opportunities such as this is extremely difficult to encounter; but this body I have found is impermanent, and will quickly come under the power of death. Once I have died, I will not simply turn into nothing, but will have no choice but to follow after my karma, creating more cycles of saṃsāra. Wherever I might be born in saṃsāra, I will never be able to get away from suffering. Therefore, *this* time I must be liberated from the great ocean of the sufferings of saṃsāra, no matter what it takes. For the sake of that goal, from this moment onward, I will practice a completely pure, sublime Dharma.”

Then, generating a powerful faith and a fierce spirit of emergence, think, “Precious Lama, please turn to me, so that I might be able to practice in this way.”

Then, recalling the meaning, speak the following words as many times as is appropriate:

Namo

O Lord, my lama of great kindness,
my only lasting refuge,
shining in the very nature of
perfect knowledge, love, and power,
the personified form of every buddha and
bodhisattva there ever was, is now, or is to come,
please come to the cakra of great bliss upon my crown,
never, ever to leave.

I beg you, precious guru, Lord,
[6] please bless me in your unmatched kindness.

Having leisure to practice without impediment
is an opportunity extremely difficult to find.
May I make this human life meaningful
and take hold of its very essence.

I beg you, precious guru, Lord,
please bless me in your unmatched kindness.

The appearances of this life are merely an episode in a dream.
May I remember its impermanence, and recall death from my heart.
I beg you, precious guru, Lord,
please bless me in your unmatched kindness.

The three realms are but the nature of suffering, cycling round and round.
May I sever from their root the tendrils of stubborn attachment.
I beg you, precious guru, Lord,
please bless me in your unmatched kindness.

The ripening of virtuous and sinful deeds will never fail.
May I know what to do and what not to do, and have the ability to act accordingly.
I beg you, precious guru, Lord,
please bless me in your unmatched kindness.

For the second step, [the uncommon preliminaries], there are five parts.

For the first, one goes for refuge, which is the foundation for the path to liberation. Begin by visualizing the sources of refuge:

At the center of a pure realm, utterly lovely in its environment and inhabitants,
is the pristine and beautiful Lake Dhanakośa.

[7] At its center is a jeweled lotus on its stem, with petals unfurled.

It has five branches, and atop the stamen of the central flower
is Lama Tötreng Tsel; in actuality he is all the buddhas.

He displays the dress and demeanor of one who outshines all possible worlds,
and blazes in the signs and symbols of enlightenment,
glorious amidst an expanse of rainbow rays of light.

Atop his crown, arranged in ascending vertical tiers,
are the Enlightened View, Symbolic, and Aural Lineages,
the lineages of oral transmission, prophecy, prayer, and empowerment,
and the actual lineage of vidyādhara gurus who have gained realization
and received a seal of commission from dākinīs.

All members are included, without exception.

In the four directions are four stemmed lotuses in full bloom;
above the lotus to the guru's right is the Bhagavān, King of the Śākyas,
surrounded by the thousand buddhas of the Fortunate Eon,
and the gathering of tathāgatas and jinas across all space and time.

Behind, in the expanse of an exquisite latticework of five-colored light,
is the sublime Dharma of scripture and realization in the form of
volumes of sacred discourse, with all the vowels and consonants
sounding out their own melodious sound.

To the guru's left are the eight close bodhisattva disciples,
the sixteen great ārya sthaviras, and the rest,
surrounded by the gathered saṅgha of bodhisattvas and śrāvakas.

[8] In front is the Vajra Youth, male and female,
surrounded by the personal deities of the four and the six
classes of tantra, the peaceful and wrathful deities,
and gatherings of the vīras and dākinīs of the three places.

Outside, in the intermediate space, and everywhere all around,
is an ocean of samaya-bound guardians of the three types of tantra.

All are there without exception, arranged like gathered clouds.
All perform sacred deeds to dredge saṃsāra from its depths
with the primordial consciousness of knowledge, love, and power.
Out of great compassion they attend to me and come to act as the ship's captain
who will guide myself and every living being.

In their presence, I and all sentient beings speak with one voice, expressing great reverence with our body, speech, and mind, turning our entire being into the determination to seek refuge until the heart of enlightenment:

Namo

I and all my mothers and fathers, beings across limitless space,
take refuge in our lama and the Three Jewels
until we reach the heart of enlightenment.
Out of love please take us under your care,
Never to be separated from you even for a moment.

Recite this as much as you can.

For the second preliminary, generating the resolve for supreme enlightenment, which is the essence of the Mahāyāna path, call upon all the sources of refuge to be your witnesses and say:

All beings across space, each of them [9] my mother and father,
long for happiness yet practice only to accomplish suffering.
They wander in a vicious cycle without freedom; what sorrow!
No matter what it takes, I will free them.
Therefore, I will develop the strength to strive earnestly without distraction
until I have reached the very end of the profound yoga.

Thus, generate bodhicitta in the form of a prayer and as commitment to action, and while maintaining the visualization, say:

Please attend to me, O Protector, with your daughters and sons.
By means of the four immeasurables
I will take responsibility for the needs of others.
Bearing in mind the intention to reach enlightenment,
I will train in the six perfections.
May I spontaneously accomplish the glorious goal for both myself and others.

Say this as much as is appropriate, and focus upon the mind training of exchanging self and others, as well as upon giving and taking happiness and suffering. At the end of the session:

From all the sources of refuge emerge streams of the nectar of blessing
in the form of countless rays of brilliant white light.
They dissolve into me and all those around me,
purifying the obscurations of our body, speech, and mind.
In an instant we melt into light and dissolve into the sources of refuge.
The surrounding sources of refuge gradually melt
and are withdrawn into the central figure.
The central figure disappears into the expanse
of the absolute space of phenomena.

Thus, withdraw the field and rest in meditative equipoise.

[10] For the third preliminary, the meditation and recitation of Vajrasattva, which purifies all adverse conditions, sins and obscurations, see that your root guru, in the form of Vajrasattva, male and female, is actually seated above the crown of your head. Generate an intense sorrow and regret for all your past sins and mentally make the promise that from now on you will not repeat them, even if it should cost your life. Think that the stream of bodhicitta nectar that emerges from the mantra garland at Vajrasattva's heart purifies without remainder all your sins, obscurations, bad deeds, and downfalls. Thus, endowed with the crucial points of all four powers, say:

Above the crown of my head,
upon a seat of lotus and moon,
is my lama, Vajrasattva, crystal white.

Peaceful, smiling, blazing in the supreme
youthful glory of the signs and symbols,
he holds a vajra and bell in his right and left hands:
method and wisdom.

Complete with all the adornments of a
sambhogakāya, he sits with his legs crossed.
Upon his lap he embraces the Lady of Confidence,
who holds a curved knife and skull-cup.

At their heart, upon a moon disk, surrounding the letter *hūṃ*^ṁ
is the mantra garland, from which a stream of the nectar
of bodhicitta descends, flowing through the place where
they are joined. It enters through the door of Brahma
at my crown and fills my entire body.
All my degenerate and broken samayas, sins,
and downfalls are purified without exception.

*Oṃ vajrasattva samayam anupālaya vajrasattva tvenopatiṣṭa dṛḍho me bhava sutoṣyo me bhava
supoṣyo me bhava anurakto me bhava sarva siddim me prayaccha sarva karmasu ca me cittam
śriyam kuru hūṃ ha ha ha ha hoḥ bhagavan sarvatathāgata vajra mā me muñca vajrī bhava
mahāsamaya sattva āḥ*

[11] Recite the hundred syllables as much as you can. Think that the stream of nectar entirely fills your body, making it white inside throughout. It purifies all sins and obscurations, as well as degenerate and broken samayas, so that your body and mind are pervaded by immaculate bliss. This is the outer purification of obscurations. When you have finished, make this supplication with fervent admiration and sincere faith:

O my Savior! Because I did not know and am confused,
I have gone against my samayas and let them degenerate.
My lord and lama, please protect me.
You are Vajradhara, the lord at the center!
You are the very nature of Great Compassion;
O Lord of beings, I take my refuge in you.

I disclose and confess all the root and auxiliary samayas of your holy body, speech, and mind in which I have degenerated or which I have transgressed. Please purify and clear away all the stains I have collected from my sins, obscurations, bad deeds, and downfalls.

Once you have made this supplication, believe that:

Smiling with joy, Vajrasattva grants absolution with these words:

“O Child of the Family, all your sins, obscurations, bad deeds, and downfalls are purified.”

All my sins and obscurations are entirely purified,
and I become like a crystal egg.

Then again Vajrasattva melts in a blaze of white light
and merges with my appearance, so that I become the
sacred form of Vajrasattva, [12] and look out upon
all possible worlds as an infinite display of purity.

Om vajrasattva hūm

Believe that the Vajrasattva above your crown dissolves into you, and you now become the sacred form of Vajrasattva. Look upon all appearances, sounds, and thoughts, respectively, as being the display of the deity, the mantra, and ultimate reality, and recite the quintessential mantra. This is the inner purification of obscurations.

Finally, even the elaborations of the deity and the mantra are withdrawn into the clear light. Look upon your own face, the face of the actual Vajrasattva, empty pristine awareness, which is primordially pure of any thoughts about what is to be purified and the one who purifies.

For the fourth preliminary, offering the maṇḍala to gather the collection of conducive conditions: Before the field for collecting merit, visualized as you did for the sources of refuge, and taking as your symbolic basis a maṇḍala actually set forth in front of you, offer it with the conviction that (1) the outer form is the realm of a thrice-thousand enduring world system, an arrangement of a billion worlds. (2) The inner form is your body, with its aggregates, elements, and sensory domains, along with your enjoyments and collections of virtue from the past, present, and future. (3) The secret form is the buddhafield of the vajra essence, the clear light, absolute space, with its manifest nature of immeasurably many appearances of spontaneously actualized kāyas and orbs—inconceivable ultimate reality. Offer thus, in every way, saying:

Om āh hūm

In order to complete the two collections, I offer to the Three Jewels
this exquisite maṇḍala of a billionfold world system, the glory of limitless arrays;
my own body, all that I could ever enjoy,
as well as my store of goodness and roots of virtue;
all there is, entirely whole, arranged to perfection.

[13] Once you have offered as many times as you can, dissolve the field for collecting merit into yourself and every other sentient being, and think that you have completed the two collections.

For the fifth, the guru yoga of blessings for the culmination of the path: first, visualize yourself as a suitable basis for empowerment.

É ma ho

What appears to me is totally pure, the actual Akaniṣṭha paradise.
 At the center of the city of Lotus Light, Great Bliss,
 I am Tsogyal, the Queen of Khecara.
 Luminous red, glorified by the signs and symbols,
 bearing a curved knife and skull-cup,
 I am adorned with various ornaments of silk, jewels, and bone.
 I stand in dancing posture upon a cushion of a lotus, sun, and human corpse.
 I gaze with fervent longing into the sky above me.

In the space before me is a dense array of rainbow light.
 Upon the seat of an unattached lotus, sun, and moon
 is the sacred form of Padmasambhava;
 his essential nature is that of my lama.

Radiant in a complexion of white with reddish hue,
 he is glorious, blazing in a mass of light.
 In the bloom of youth, perfectly complete with all the signs and symbols,
 his aspect is peaceful and also slightly fierce.

He wears his royal lotus hat, brocade cloak, Dharma robes, and secret garments.
 His right hand wields a vajra, and his left holds a skull-cup and vase.
 His two legs display a posture of ease, and his khaṭvāṅga staff rests upon his shoulder.

He is the lord who outshines all possible worlds, the extent of saṃsāra and nirvāṇa.
 The manifest nature of his holy body pervades every pure land of the buddhas. [14]
 Innumerable buddhafiels are complete within the space of his holy body.
 He dwells with the great identity of all sources of refuge combined as one.

Saying this and visualizing thus, ordinary consciousness naturally ceases and departs.

Hūṃ

O, Lord and Guru, nirmāṇakāya of Oḍḍiyāna,
 come from your celestial palace of Lotus Light, Great Bliss,
 where you dwell atop the peak of the Glorious Copper-Colored Mountain,
 at the center of the land of Cāmara,
 come with your assembly of vidyādhara, vīras and ḍākinīs,
 please come to bless us,
 all of us who hold the lineage.

Oṃ āḥ hūṃ Vajra Guru Padma Tōtreng Tsel vajra samaya jaḥ siddhi phala hūṃ āḥ

Saying this, believe that blessings descend and the samayasattvas and jñānasattvas remain indivisibly.

In order to gather the collections, perform the seven-limb practice, which contains in concise form all the crucial points of gathering, purifying, and magnifying:

Oṃ āḥ hūṃ

I prostrate with my body, speech, and mind
in single-pointed reverence,
to the Oḍḍiyāna Lama,
all sources of refuge combined as one.

I present to you a cloud of offerings,
my body and possessions, without regard
for anything as mine.

I disclose and confess all my sins and downfalls,
as well as my degenerate and broken samayas.

I rejoice in all virtue, both that which is stained and unstained.
I beg you to turn the wheel of the actual, essential Dharma.
Please, never pass into nirvāṇa but remain.

I dedicate this virtue and all my roots of virtue, [15]
so that all beings may achieve unsurpassed enlightenment.

Then, since the factor of whether or not blessings will enter into your mindstream depends solely on the auspicious connection forged by your admiration and reverence, generate with certainty the ascertaining consciousness that knows, regarding your own root lama—this very one who is the personified form of all sources of refuge combined—that with respect to his sublime qualities, they are equal to those of the buddhas, but with respect to his kindness, this greatly exceeds even that of the buddhas. With utter trust and confidence, turning your mind over entirely, make the following supplication single-pointedly, over and over again.

Kyé ho!

Precious Teacher, personification of the glory of every buddha
there ever was, is, or will be,
just to see you clears away the darkness of ignorance,
just to hear you severs the net of afflictive uncertainty,
just to remember you passes on realization of the Lineage of Enlightened View,
just to touch you bestows blessings and spiritual attainments.

When I think of your kindness, it is beyond expression.
Your sublime qualities stretch as far as space itself.
With unbearable, fierce, and fervent longing,
I beg you in your sacred compassion, please attend to me.

Without any sense of attachment I offer you
my body and all that I enjoy, as well as my roots of virtue.

From this life and throughout all future lives,
 you are my refuge, guide, protector, and guard;
 I have no other everlasting protector but you.
 I entrust myself to you completely,
 with all my mind and heart and innermost being. [16]

Whatever joy or grief, good or ill,
 exaltation or degradation I may experience,
 I cast it all aside. Lama, please listen to me.

Throughout beginningless lifetimes, I have come under the
 domination of ignorant delusion.
 Within the prison of the three realms of saṃsāra I have been tormented
 by the three kinds of suffering, unbearable.
 I can no longer bear the burden, this thorn of affliction!
 From the depths of my heart I call to you, my Lama and my Lord.

I long for happiness, yet strive in deeds bound for suffering.
 With regard to objects that appear to me, I am deceived by demons.
 Clinging, I chase after the delusions of dualistic grasping.
 From such bad karma, miserable fortune,
 what refuge or protector do I have to guard me but you?

I pray to you, my Lord and Lama.
 Hold me with your compassion, O Benevolent One!
 Bless me, O Powerful One!
 Take me after you, O Supreme Personification of Glory!

I beg you to turn my mind to Dharma.
 Please bestow upon me the four empowerments.
 Please purify me of the four obscurations.
 Please grant that I may attain the four kāyas.
 Please pass on the blessings of the Lineage of Enlightened View.
 Once you have uprooted the darkness of ignorance,
 release the cords of delusive dualistic grasping.

Make manifest the primordial consciousness
 that knows things as they are and perceives the full range of phenomena. [17]
 Bring me to the great extinction into the actual nature of reality,
 transcending the intellect.
 Grant that I may find ultimate relief in the great rainbow body,
 the spontaneously actualized youthful vase kāya.

This is the practice of accomplishment in the form of an outer supplication.


Then, with the firm conviction that the syllables ཨྎ *om*, ཨྎ *āh*, and ཨྎ *hūm*, which adorn the lama's three
 places, blazing in white, red, and blue light, respectively, reside in the nature of the three vajras of all the


tathāgathas, see that from them emerge countless forms of rainbow-colored rays, orbs, kāyas, syllables, and hand implements, like dust particles seen in rays of sunlight. These all dissolve into you. Believe that in this way you receive all empowerments, blessings, and spiritual attainments, without exception.


At times, conceive of your outer environment as being the palace of the Copper-Colored Mountain of Cāmara, of its inner inhabitants as the gathering of vīras and dākinīs of Oḍḍiyāna, of all the sounds that you hear as the sounds of mantra resounding by themselves, and of all the scattering and withdrawal of your mind as the naturally-liberated clear light. From within this state, recite:

Oṃ āḥ hūṃ Vajra Guru Padma siddhi hūṃ

Practice the approach single-pointedly with just these twelve syllables, the heart essence of secret mantra. When you have finished, take the four empowerments, while focusing upon the respective crucial points for each one:

From the  *om* at my lama's crown emerges a ray of white light, like a shooting star. It dissolves into my crown, causing the obscurations of the channels of my body to be purified. I receive the vase empowerment of the sacred body; my body is blessed to become a display of the sacred vajra body, [18] and the spiritual capacity to reach the state of a nirmāṇakāya is planted in my mindstream.

From the  *āḥ* at his throat emerges a ray of red light, like the flash of a lightning bolt. It dissolves into my throat, causing the obscurations of my speech energies to be purified. I receive the secret empowerment of sacred speech; my speech is blessed to become a display of sacred vajra speech and the spiritual capacity to reach the state of a sambhogakāya is planted in my mindstream.

From the  *hūṃ* at his heart emerges a ray of blue-black light, like a gathering bank of clouds. It dissolves into my heart, causing the obscurations of my mind and orbs to be purified. I receive the wisdom-and-primordial consciousness empowerment of the sacred mind; my mind is blessed to become a display of the sacred vajra mind, and the spiritual capacity to reach the state of the dharmakāya is planted in my mindstream.

Once more, an orb emerges, with light of five colors, whose essential nature is my lama's sacred mind, completely free of conceptuality. It dissolves into my heart, making it utterly pure by clearing away all habitual propensities for the two obscurations.

Thus, I receive the precious empowerment of the word; I am blessed with the perfectly complete ornamental wheel of the inexhaustible sublime qualities and sacred deeds of all the jinas, and the seed to make manifest the svabhāvakāya is planted in my mindstream.

Thus you have received the four empowerments. This is the inner practice of accomplishment, which includes taking the four empowerments. [19] Once more, generating intense admiration and reverence, make the following supplication:

O pervasive, powerful lord of the four kāyas,
treasure of knowledge, love, and compassion:
just to remember you clears away the torment of my mind.
I pray to you from my heart, O guru of unequalled kindness.

Never to be separated even for a moment,
when you have blessed me and
taken me under your care,
let us become indivisible,
one from the other.

Then think that:

The lama melts into the essential nature of great bliss, becoming a ball of five-colored light, just one inch in diameter. This dissolves into the center of my heart, so that the lama's holy mind and my mind become indivisible.

Look upon your own dharmakāya face, that of the guru, the abiding nature of the indwelling clear light, empty pristine awareness, beyond the mind. Remain there in meditative equipoise for as long as you can. This is the secret way to engage in the activities, by which you accomplish the actual lama, free of elaboration.

Later, when you are about to arise from the session, look upon all appearances, sounds, and thoughts as the guru's three mysteries, awakened by means of the path.

Come, my precious root guru, shining in glory,
sit atop the lotus cushion upon my crown,
and in your great kindness take me after you;
please grant me the spiritual attainments of
your holy body, speech, and mind. [20]

May I never for an instant develop a wrong view
towards the story of my glorious guru's liberation,
and with the admiration and reverence that looks
favorably upon whatever he may do,
may the guru's blessing enter my mind.

Taking this as a symbol for all the virtue I have collected
and will ever collect throughout the past, present, and future,
and without it ever being marred by the stains of hope for a
blissful nirvāṇa just for my own benefit, I dedicate it
as a cause so that the infinite gathering of all sentient beings
may, without exception, reach unsurpassed enlightenment.

Throughout all my lifetimes, may the sacred feet of my lama, lord of all buddha families, never be apart from the cakra of great bliss upon my crown. Through the path of admiration and reverence may my mind be joined as one with his holy mind, and may there be the auspicious fortune of spontaneously actualizing the two goals for myself and others.

Thus, finish your session by reciting prayers of dedication and auspiciousness, and then enter the practices of everyday life. In between each session, then, you should offer to the guru above your crown the first portion of your food and drink, in the nature of ambrosia, and offer your clothing as garments of divine silk.

Whatever may arise as appearances to the six collections of consciousness, do not follow after ordinary conceptions, but maintain that they are the mantra of the deity and the glow of pristine awareness, primordial consciousness.

When you lie down at night, pray that you may recognize the clear light. Then the lama who resides upon your crown comes through the door of Brahma and remains inside the four-petaled lotus within your heart. Direct your mind toward his light, which fills your body completely, [21] and fall asleep within the sphere of the clear light—naked, empty, pristine awareness, which is dissolved, but not obscured by dullness—without letting any other thoughts get in the way.

Should you wake up, cut off the current of your rumination, that widespread proliferation of scattering and agitation. As you sustain the glow of the sphere of the clear light, thoughts will dissolve into the clear light of sleep and into dreams. Then, when it is again time to rise at early dawn, think that your lama passes through the central channel to the place above your head and is joyfully seated there. Practice as taught earlier.

Moreover, when it is time to die, merge your awareness with the absolute space of the clear light and remain in meditative equipoise. This is the supreme form of transference. Even if you cannot reach that far, if you can recall the three yogas for taking the transitional period as the path, you will be liberated. No matter what and in every way, through your faith and admiration, and by keeping your samayas very pure, you should strive in the yogas that unite the two collections, so that they increase more and more.

In this way, you should apply yourself to each of the steps of accumulation and purification, from the four revolutions in outlook onward, until the appropriate experiences relating to each step have fully emerged. In particular, in order to gain certainty that the uncommon, profound crucial point of the Vajrayāna path is guru yoga alone, you should hold this very practice to be the life-force of your main practice.

If you practice it with intense enthusiasm, then without needing to rely on any other practice within the stages of generation or completion, you will find relief in the pure land of Lotus Light, in Cāmara. [22] Traveling in the mode of the four vidyādhara, which is like an optical illusion, you will touch the level of the primordial consciousness guru, Samantabhadra. This is certain.

*However many long for freedom
from ferocious heat—the fire pit of samsāra—
if they rest upon this tree of life along the supreme path
they will feel the lovely, cool shade of buddhahood.*

*By the power of a deed well done,
may living beings across space itself
become disciples of this profound Dharma,
and may they quickly enter with irreversible joy
upon the exquisite city of the land of Lotus Light.*

Thus is written the *Chariot on the Path to the Union of the Two*, a recitation of the preliminaries to the three general Dharma sections of the New Treasures on the *Profound and Secret Heart Essence of the Dākinīs*—those related to *The Lama [Gathered Together with the Peaceful and Wrathful Ones]*, *The [Explosion of Enlightened View Regarding the Profound Dharma of the] Great Perfection*, and to *The Holy Mind [Sādhana of the Secret Seal]*.

Since the written arrangement that was previously set forth was a little unclear, I had the aspiration to arrange the words once again, in a way that would be easy to recite and meditate upon. Then, recently, the Tulku Jikmé Chöying Norbu, who is of the class of those who accomplish all that is of meaning and benefit (Dön Tamché Drubpay Dé), sent me a letter from the Dharma Fortress of Secret Mantra in Lenri, Kongpo, saying, “If you can ascertain a way for beginners to enter this path, so that they can access the Great Physician, please do whatever you can to write it.” Thus he urged me with clear words, and on that basis this sprout of a vidyādhara, Jikdrel Yeshé Dorjé, wrote this when I had reached my 34th year, when the immediate auspicious circumstances had gathered, on the 10th day of the waxing moon, inclining towards wisdom, in the 25th constellation of the Ívara Year [of the Female Fire Ox, 1937].

[23] It was composed in the cave known as Tak-tsang Sengé Samdrup (The Tiger’s Lair where the Lion’s Wishes are Fulfilled), that supreme place of practice blessed by the Great Master. By its power, moreover, may the enlightened activity of the profound path spread to the ends of space, and may those with constant connection to it have the good fortune to be born at the feet of the Lake-Born Guru.

Sarvadā Maṅgalam