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1. Going For Refuge

KON\CHOG SUM\NGOY DE\SHEG TSA\WA SUM
The actual Three Jewels, the Three-Root sugatas,

TSA\LUNG TIG\LEI RANG\ZHIN JANG\CHUP SEM
The Bodhicitta, the nature of the Channels, energy, and essence

NGO\WO RANG\ZHIN TUK\JEI KYIL\KHIR LA
The Mandala of the nature, expression, and compassion,

JANG\CHUP NYING\POI BAR\DU KYAP\SU CHI
To these I go for refuge, until I attain the Bodhi-Essence (Enlightenment).

(Repeat Three Times)

2. Developing Bodhicitta

HO\NA\TSOG NANG\WA CHU\DI DZUN\RI KYI
Ho! Deluded by various appearances like the reflection of the moon in water,

KHOR\WA LU\GU GYUD\DU KHYAM\PI DO
Sentient beings wander in the samsaric wheel of lives,

RANG\RIG WOD\SAL YING\SU NGAL\SOI CHIR
In order to let them rest in the luminescent sphere of self awareness,

TSE\MED ZHI\YI NGANG\NE SEM\KYED DO
I shall develop the Bodhicitta by the practice of the four Boundless States.

(Repeat Three Times)
3. Visualization Practice

[Visualization] (For guide, see p. 18-20)

EH•MA HO
Wonderful!

RANG•NANG LHUN•DRUP DAG•PA RAB•JAM ZHING
In the naturally manifest, spontaneously present realm of infinite purity,

KOD•PA RAB•DZOG DE•WA CHEN•GYI ZHING
the display of the perfect realm of Sukhavati,

RANG•NYID ZHI•LUE DOR•JE NAL•JOR MA
oneself becomes that of the Exalted Vajra Yogini

ZHAL•CHIK CHAK•NYI MAR•SAL DI•THOD ZIN
with one face, two arms, radiant red, holding a curved-knife and a darmaru made of skulls,

ZHAB•NYI DOR•TAB CHEN•SUM NAM•KAR ZIG
with two feet in the advancing posture and three eyes gazing into space.

DE•YI KHONG•OUE TSA•OU MA
In the centre of her body runs the central channel

BOM•TRA DHA•NYUG TSAM•PA LA
which is the size of a narrow bamboo arrow,

TONG•SANG WOD•KYI BU•GU CHAN
a transparent empty tube of light.
YAR•NE TSHANG•BUG NE•SU HAR
The upper end opens at the crown of the head (the Brahma aperture);

MAR•NE TE•WOG ZUM•PA YI
the lower end is sealed off below the navel.

NYING•GAR TSIK•KYI CHED•PI TENG
Upon the conjoining place at the level of the heart

LUNG•GI THIG•LE JANG•KYI OUE
is a light green luminous-sphere of wind,

RIG•PA HRI•YIG MAR•PO SAL
in the center of which is one’s awareness as a clear red HRI.

CHI•WOR TRU•GANG TSAM•GYI TENG
One cubit distance above one’s head

SAN•GYE NANG•WA THA•YE NI
is the Buddha of Boundless Light (Amitabha).

TSEN•PE ZOG•PI PHUNG•POR SAL
His form is shining with all the marks and characteristics of perfection.

(Visualize in this way)

4. Actual Phowa Practice
To the Bhagavan, the Tathagata, the Arhat, the Perfectly Pure Buddha, the Protector of Boundless Light (Amitabha), to you I pay homage, make offerings, and take refuge!

(Recite Three, Five, Seven or Twenty-One Times)

* श्रावणं
* EH•MA HO

Wonderful!

* नेशमं
* NE RANG•NANG DON•GYI WOG•MIN NA

In the realm of self-illuminated Akanishta

* निद्रानि
* YID DE•GYI JA•GUR TRIK•PI LONG

filled with rainbows of 100-fold devotion,

* क्याब कुंगें द्वितीय एवं सुलभमेत
* KYAB KUNG•DUE TSA•WI LA•MA NI

is the root lama, embodiment of all refuges.

* कु थाम्बलमेत
* KU THA•MAL MA•YIN DANG•MI LUE

His form is not ordinary but luminous.

* पाल संग्यें नांगें धुरौंग-वोर झुग
* PAL SAN•GYE NANG•THI NGO•WOR ZHUG

He resides as the essence of the glorious Buddha of Boundless Light.

* यिद नॉगुए दूंगँ वोर-ZHUG
* YID MO•GUE DUNG•WE SOL•WA DEB

With a mind of overwhelming devotion, I pray:
* LAM PHO•WA JONG•WAR JIN•GYI LOB
Bless me that I may accomplish the path of Transference-of-Consciousness (phowa)!

* NE WOG•MIN DROD•PAR JIN•GYI LOB
Bless me that I may pass to the realm of Akanishta

* YING CHOE•KUE GYAL•SA ZHIN•PAR SHOG
and recognize the victorious state of the Great-Space & Dharmakaya!

* ( * Repeat Three Times)

** YID MO•GUE DUNG•WE SOL•WA DEB
With a mind of overwhelming devotion, I pray:

** ( ** Repeat Three Times)

*** YING CHOE•KUE GYAL•SA ZHIN•PAR SHOG
and recognize the victorious state of the Great-Space & Dharmakaya!

*** ( *** Repeat Three Times)
HRI HRI HRI HRI HRI HIK

(Repeat 3, 5, 7 or 21 Times)

To the Bhagavan, the Tathagata, the Arhat, the Perfectly Pure Buddha, the Protector of Boundless Light (Amitabha), to you I pay homage, make offerings, and take refuge!

(Repeat 3, 5, 7 or 21 Times)

Short Prayer of Phowa from Dzogchen Lineage by Treasure Discoverer Nyidha Sangye

* སངས་རྒྱས་འོད་དཔག་མེད་ལ་ཕྱག་འཚལ་ལོ༔
  To the Buddha of Boundless Light, I prostrate.

* ཨོ་རྒྱན་པད་མ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས༔
  To Padmasambhava of Oddiyana, I pray:

* དྲིན་ཆེན་རྩ་བའི་བླ་མས་ཐུགས་རྗེས་བཟུང༔
  supremely kind root lama, kindly accept me!

* རྩ་བ་བརྒྱུད་པའི་བླ་མས་ལམ་སྣ་དྲོངས༔
  May the lamas of the root lineage guide my way!

* རྩ་ལམ་འཕོ་བ་འབྱོངས་བར་བྱིན་གྱི་རློབ༔
  Bless me that I may accomplish the profound path of phowa,
and through the swift path of phowa, may I reach the celestial realm.

Bless us that as soon as we pass from this life

we may be reborn in the pureland of Great Bliss.

(Repeat Three Times)

we may be reborn in the pureland of Great Bliss.

(Repeat Three Times)

To the Bhagavan, the Tathagata, the Arhat, the Perfectly Pure Buddha, the Protector of Boundless Light (Amitabha), to you I pay homage, make offerings, and take refuge!

The Phowa of the Mind-Treasure Space-Dharma from the Palyul Lineage
Wonderful!

To the most marvelous protector Amitabha,

to the Great Compassionate One (Avalokiteshvara) and powerful Vajrapani:

we pray with single-pointed concentration.

Bless us that we may accomplish the profound path of phowa!

Bless us that as soon as we pass from this life

our consciousnesses may be transferred to the pureland of Great Bliss.

(Repeat Three Times)

our consciousnesses may be transferred to the pureland of Great Bliss.

(Repeat Three Times)
གཤིན་པོ་ལ་འཕོ་བ་འདེབས་ན་གཤམ་གསལ་འདོན།

5. Seal it the expanse of the five kayas by saying “Phat” five times

PHAT PHAT PHAT PHAT PHAT!

6. Dissolution and Amitayus Sadhana

[Dissolution and Visualization of Amitayus] (For guide, see pp. 21)

JIG•TEN DREN•PI TSO•WO TSE•PAK MED
Lord Amitayus who is perfect guide of sentient beings

DUE•MIN CHI•WA MA•LUE JOM•ZED PI
Who save us from untimely death;

GON•MED DUG•NGAL GYUR•PA NAM•KYI KYAB
Protector of the helpless and suffering

SAN•GYE TSE•PAK MED•LA CHAK•TSAL LO
Buddha Amitayus, to you I prostrate.
མན་ཏོག་
Mantra of Amitayus

ལྷ་རྨ་ལྔ་སྒྲ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ　

ཨོཾ་ན་མོ་བྷ་ག་ཝ་ཏེ། ཨ་པ་རི་མི་ཏ་ཨཱ་ཡུརྫྙཱ་ན་སུ་བི་ནིཤྩི་ཏ་ཏེ་ཛཱོ་རཱ་ཛཱ་ཡ། ཏ་ཐཱ་ག་ཏ་ཡ། ཨརྷ་ཏེ་སམྱཀྶཾ་བུདྷ་ཡ།

ཏདྱ་ཐཱ། ཨོཾ་པུཎྱེ་པུཎྱེ། མ་ཧཱ་པུཎྱེ། ཨ་པ་རི་མི་ཏ་པུཎྱེ། ཨ་པ་རི་མི་ཏ་པུནྱེ་ཛྙཱ་ན་སྐཱ་བྷཱ་རོ་པ་ཙི་ཏེ། ཨོཾ་སརྦ་སཾ་སྐཱ་ར་པརྷ་ཤུདྡྷེ་དྷརྨཱ་ཏེ་ག་ག་ན་ས་མུཏྒ་ཏེ་སྭ་བྷཱ་ཝ་བི་ཤུདྡྷེ་མ་ཧཱ་ན་ཡ་པ་རི་ཝ་རེ་སྭཱ་ཧཱ།

OM  NA•MO BHA•GA WA•TE  ཁོ•PA RI MI•TA AH•YUR JA•NA
SU•BI NI TSI•TA TE•ZO RA•ZA YA  ཁོ•TA•THA GHA•TA YA  ཁོ•AR•HA TE
SAM•YAK SAM BUD•DHA YA  ཁོ•TE•YA THA  ཁོ•OM  PUN•NE PUN•NE  ཁོ
MA•HA PUN•NE  ཁོ•AH•PA RI MI•TA PUN•NE  ཁོ•AH•PA RI MI•TA PUN•YE
JA•NA SAM•BA RO•PA TSI•TE  ཁོ•OM  SAR•WA SAM KA•RA PA•RI
SHUD•DHE DHAR•MA TE GA•GA NA SA•MU GA•TE SO•BHA WA
BI•SHU DE MA•HA NA•YA PA•RI WA•RE SO•HA  ཁོ

ལྷ་རྨ་ལྔ་སྒྲ་ལྔ་ལྔ་ལྔ　

OM AH•MA RA•NI ZI•WAN TE•YE SO•HA

(Repeat Short Mantra 108 Times)

7. Dedication

དགེ་བ་འདི་ཡིས་མྱུར་དུ་བདག
GE•WA DI•YI NYUR•DU DAK
By the virtue of doing this practice,

ཚེ་དཔག་མེད་མགོན་འགྲུབ་གྱུར་ནས།
TSE•PAG MED•GON DRUB•GYUR NE
May I quickly attain the realization of Amitayus.

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག
DE•YI SA•LA GOE•PAR SHOG
May I come to lead them to the stage of Amitayus.
Aspiration

PAL•DEN TSA•WI LA•MA RIN•PO CHE
The glorious and precious Root Lama,

DAK•GI CHI•WOR PE•MI DEN•ZHUG LA
Seated on the lotus above my head.

KA•DRIN CHEN•POE GO•NE JE•ZUNG TE
Look upon me with your great compassion.

KU•SUNG THUG•KYI NGOY•DRUP TSAL•DU SOL
Please grant all the siddhis of your body, speech, and mind.

PAL•DEN LA•MI NAM•PAR THAR•PA LA
Of all the activities of the Glorious Lama,

KED•CHIG TSAM•YANG LOK•TA MI•KYE ZHING
May doubt never enter into my mind for a moment.

CHI•ZED LEK•PAR THONG•WI MUE•GUE KYI
And may I be able to see the purity of all your actions with deepest devotion.

LA•MI JIN•LAB SEM•LA JUG•PAR SHOG
I pray that your blessings come into my mind.

KYE•WA KUNG•TU YANG•DAK LA•MA DANG
In all my life times, may I not be separated from the perfect lama.
DRAL-MED CHOE-KYI PAL-LA LONG-CHOD CHING
May I enjoy the glory of the teaching.

SA-DANG LAM-GYI YON-TEN RAB-ZOG NE
And having accomplished all the stages and paths of the Bodhisattva

DRO-JE CHANG-GI GO-PHANG NYUR-THOB SHOG
May I quickly attain the realization of Vajradhara.

EH-MA HO
How astonishing!

NGO-TSAR SAN-GYE NANG-WA THA-YE DANG
The wondrous Amitabha, the Buddha of Boundless Light

YE-SU JO-WO THUG-JE CHEN-PO DANG
On his right side, is the Lord of Great Compassion

YON-TU SEM-PA THU-CHEN THOB-NAM LA
And on his left Vajrapani, the Lord of Powerful Means.

SAN-GYE JANG-SEM PAK-MED KHOR-GYI KOR
They are surrounded by limitless Buddhas and Bodhisattvas.

DE-KYID NGO-TSAR PAK-TU MED-PA YI
In this Pure Land known as Great Happiness resides Immeasurable peace and happiness
In the Blissful Pure Land.

When I and all beings pass from samsara

May we be born there without taking other rebirth.

May I have the blessing of meeting Amitabha face to face.

This aspiration, which I make, by the power and blessings

Of the Buddhas and Bodhisattvas of the ten directions.

May I attain this aspiration without hindrance.

Bodhicitta Wishing Prayer

The precious Bodhicitta,
MA•KYE PA•NAM KYE•GYUR CHIG
If unborn, may it arise;

KYE•PA NYAM•PA MED•PA YANG
If generated, may it never diminish;

GONG•NE GONG•DU PHEL•WAR SHOG
And may it remain ever-increasing!

The Hundred Syllable Mantra of Vajrasattva

OM BEN•ZAR SA•TO SA•MA YA • MA•NU PA•LA YA • BEN•ZAR
SA•TO TE•NO PA • TIG•TRA DRI•DHO ME•BHA WA • SU•TO KHA•YO
ME•BHA WA • SU•PO KHA•YO ME•BA WA • AH•NU RAG•TO ME•BHA
WA • SAR•WA SID•DHI ME•TRA YA•TSA • SAR•WA KAR•MA
SU•TSA ME • TSI•TAM SHI•RI YAM KU•RU HUNG • (HA•HA HA•HA
HO • BHA•GA WEN) (SAR•WA TA•THA GA•TA • BEN•ZAR MA•ME
MUN•TSA BEN•ZI BHA•WA • MA•HA SA•MA YA) SA•TO AH •
འཛུམ་པའི་སྤྱན་གྱིས་གཟིགས། དགྱེས་པའི་ཐུགས་ཀྱིས་དགོངས་ནས་རང་གཞན་སེམས་ཅན་ཐམས་ཅད་འཁོར་བ་དང་ངན་སོང་གི་
ཅད་དྭངས་པའི་མཁའ་ལ་སྤྲིན་ཕུང་འཁྲིགས་པ་ལྟར་བཞུགས་ནས། རང་གཞན་སེམས་ཅན་ཐམས་ཅད་ལ་བརྩེ་བའི་ཞལ་
གྱི་ཕྱོགས། དཔར་ཞབས་བཞེངས་པའི་སྟབས་ཀྱིས་བཞུགས་པ། གཙོ་བོ་དེ་གསུམ་གྱི་མཐའ་སྐོར་དུ་ལམ་ཟབ་མོ་འཕོ་བ་བརྒྱུད་པའི་བླ་མ་
ཐམས་སྲིད་ཞིའི་མཐའ་ལ་མི་གནས་པའི་བརྡར་ཞབས་རྡོ་རྗེའི་སྐྱིལ་མོ་ཀྲུང་དང༌། སེམས་དཔའ་གཉིས་འགྲོ་དོན་སྐྱོ་དུབ་
དང་བྲལ་བའི་བསྣོལ་སྟབས་སུ་འཛིན་པ། དེ་གཉིས་ཀའང་ལོངས་སྤྱོད་རྫོགས་པའི་རྒྱན་ཆས་བཅུ་
གསུམ་གྱིས་སྤས་པ། དེ་ཡང་འོད་དཔག་མེད་
བ་ཐམས་ཅད་ཀྱི་མཐུ་སྟོབས་ནུས་པའི་བདག་ཉིད་
གསང་བའི་བདག་པོ་ཕྱག་སྣ་རྡོ་རྗེ་སྐུ་མདོག་
མཐིང་ག་ཕྱག་གཉིས་རྡོ་རྗེ་དང་དྲིལ་བུ་
འོག་མས་པདྨ་དཀར་པོའི་ཡུ་བ་ནས་འཛིན་
པའི་མེ་ཏོག་གི་འདབ་མ་སྙན་གྱི་ཐད་ཀར་ཁ་ཕྱེ་
བ། འོད་དཔག་མེད་ཀྱི་གཡོན་དུ་རྒྱལ་
མཚན་བཟང་པོ་སུམ་ཅུ་རྩ་གཉིས་དང༌། དཔེ་བྱད་
བཟང་པོ་བརྒྱད་ཅུས་བརྒྱན་པ། འོད་དང་འོད་
ཟེར་མུ་མཐའ་མེད་པར་འཕྲོ་བ་
དེ་ལྟ་ཚངས་པར་སྤྱོད་
པའི་ཆ་ལུགས་ཅན། སྐུ་ལ་ཆོས་
གོས་རྣམ་གསུལ་ཞིང་
དབུ་ལ་གཙུག་
ཏོར་
དང་ཞབས་
ལ་འཁོར་
ལོ་
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ཡང་གནམ་ཆོས་འཕོ་ལུང་གི་དུས་རྗེ་བླ་མས་མང་ཚོགས་ལ་འཕོ་བ་གདབ་པའི་དུས། འདི་རྣམས་ནམ་ཞིག་ཚེ་ཡི་དུས་བྱས་ཚེ། ཞེས་གསུང་སྲོལ་ཡོད་པ་བརྡའ་མ་འཕྲོད་པར་བཟུང་ནས། ད་ལྟ་ཁ་ཅིག་གིས་འདིར་སྣང་ནམ་ཞིག་དང༌། འདི་ནས་ནམ་ཞིག་སོགས་སུ་འདོན་པ་ནི། ཅུང་ཟད་མ་དག་གམ་སྙམ་མོ། དེ་ལྟར་ཡང་དང་ཡང་དུ་སྦྱངས་པ་སོང་ནས་མཐར་འཇོག་ཁར། སྐུ་ལྔའི་དབྱིངས་སུ་རྒྱས་གདབ་པའི་ཆེད་དུ། ཕོཿ ལྔ་ཕྲུགས་སུ་བརྗོད་ཅིང༌། གནས་ལུགས་སྤྲོས་པ་དང་བྲལ་བའི་ངང་དུ་མཉམ་པར་བཞག།

དེ་ནས་སྤྱི་གཙུག་གི་བརྒྱུད་པའི་བླ་མ་ཐམས་ཅད་གཙོ་བོ་གསུམ་ལ་ཐིམ། སེམས་དཔའ་གཉིས་ཀྱང་འོད་དཔག་མེད་ལ་ཐིམ། འོད་དཔག་མེད་འོད་དུ་ཞུ་ནས་རང་ལ་ཐིམ་པས། རང་ཉིད་སྐད་ཅིག་གིས་བཅོམ་ལྡན་འདས་མགོན་པོ་ཚེ་དཔག་ཏུ་མེད་པ་སྐུ་མདོག་དམར་པོ་ཞལ་གཅིག་ཕྱག་གཉིས་ཞབས་གཉིས་རྡོ་རྗེ་སྐྱིལ་ཀྲུང་གིས་བཞུགས་པ། བྱག་གཉིས་མཉམ་བཞག་གི་སྟེང་ན་འཆི་མེད་ཡེ་ཤེས་ཀྱི་བད་རྩིས་གང་བའི་ཚེ་བུམ་དཔག་བསམ་ལྗོན་ཤིང་གི་ཁ་རྒྱན་ཅན་འཛིན་པ། སྐུ་ལ་ལོངས་སྤྱོད་རྫོགས་པའི་རྒྱན་ཆས་བཅུ་གསུམ་གྱིས་སྤྲས་པ་དེ་ལྟ་བུ་ཞིག་ཏུ་བསྒོམས་ལ། ཡོཾ་ཨ་མཱ་ར་ཎི་ཛཱི་ཝན་ཏི་ཡེ་སྭཱ་ཧཱ། ཞེས་བརྒྱ་རྩ་དང་ཚེ་གཟུངས་སོགས་འདོན། དེས་ཚེ་ལ་མི་གནོད་ཅིང་རྟེན་འབྲེལ་གྱི་བདེན་པས་ཚེ་གེགས་ཀྱང་ཞི་བ་ཡིན། དེས་ན་གཞན་ཤི་བོ་དང་འཆི་ཀ་མ་ལ་གདབ་པ་དང་རང་ཉིད་འཆི་བའི་ཚེ་ལས་ལ་སྦར་བའི་དུས་འདི་མི་དགོས། དེ་ལྟར་སྦྱངས་པས་འབྱོངས་པའི་རྟགས་ཀྱང་གཞུང་ལས། མགོ་ན་ཆུ་སེར་ཟིལ་པ་འཕྲོམ། །འཇག་མ་དལ་གྱིས་ཚུགས་སོགས་འབྱུང༌། །ཞེས་པ་ལྟ་བུའི་རྟགས་མ་ཐོན་གྱི་བར་དུ་ནན་ཏན་གྱིས་སྦྱངས་དགོས་པ་ཡིན་ནོ། མཇུག་དགེ་བ་བསྔོ་ཞིང༌། བདེ་བ་ཅན་དུ་སྐྱེ་བའི་སྨོན་ལམ་ལ་སོགས་པ་འདོན་པར་བྱའོ།། དེ་ལྟར་ཟབ་ལམ་འཕོ་བའི་གདམས་པ་འདི་ནི་བསྐྱེད་རྫོགས་ཀྱི་རྣམ་གྲངས་གཞན་ལྟར་དུས་ཡུན་རིང་དུ་སྦྱང་མི་དགོས་པར་བདུན་ཕྲག་གཅིག་ཙམ་སྦྱངས་ན་ངེས་པར་རྟགས་ཐོན་དུ་འབྱོངས་པས། མ་བསྒོམ་པར་འཚང་རྒྱ་བའི་ཆོས་ཞེས་པའང་གསུངས་པ་ལྟར་ཡིན་པས་མྱུར་ལམ་བླ་ན་མེད་པ་འདི་ལྟ་བུ་ལ་ཐམས་ཅད་ཀྱིས་ཡི་དམ་དུ་བྱ་བར་རིགས་སོ། རང་མགོ་མི་ཐོན་རོ་མགོར་ཅ་ཅོ་སྒྲོགས། ���ཉམས་སུ་མི་ལེན་བཤད་རོངས་གདུགས་ལྟར་ཕུབ།་བདག་དང་བདག་འདྲ་ཟོག་པོའི་རིགས་ཅན་རྣམས། ���སྒྲུབ་ལ་སྙིང་རུས་ནུས་པར་བྱིན་གྱིས་རློབས། ���འཕོ་བ་མ་བསྒོམས་སངས་རྒྱས་ཀྱི་ཁྲིད་དོ།། ���།
Visualization of Phowa

[Continue from p. 2, visualization guide]:

Sit comfortably on a cushion, with your legs crossed in the vajra-posture, keeping your back completely straight.

First, go completely through all the preliminaries, clearly and in detail, starting with the Calling the Teacher from Afar and continuing up to the moment of dissolution in the Guru Yoga.

Visualize that your ordinary body, in an instant, becomes that of Vajra Yogini. She is red, with one face and two arms, standing with her two legs together, her right foot raised in the “walking posture.” Her three eyes are looking up toward the sky. For the purposes of these instructions on transference, visualize her with an attractive expression, at once peaceful and slightly wrathful. With her right hand high in the air, she rattles the small skull-drum that awakens beings from the sleep of ignorance and confusion. With her left she holds at her hip the curved knife that severs the three poisons at the root. She is naked except for a garland of flowers and ornaments of bone. Like a tent of red silk, she appears but has no substance or reality. All this is the outer empty enclosure of the body.

Running down the centre of your erect body, visualize the central channel, like a pillar in an empty house. It is called the “central” channel because it stands in the very axis of the body, without leaning to the left or the right. It has four characteristics. It is blue like a film of indigo, symbolizing the unchanging dharmakaya. Its fabric is as fine as a lotus petal, symbolizing the tenuousness of the obscuring veils arising from habitual tendencies. It is as bright as the flame of a sesame-oil lamp, symbolizing the dispelling of the darkness of ignorance. And it is as straight as a segment of bamboo, indicating that it never leads to lower or wrong paths. Its upper end opens straight out into the aperture of Brahma on the top of the head, like an open skylight, to symbolize that it is the pathway to liberation and higher rebirths, while its lower end is closed off four fingers below the navel without any opening, to symbolize that all access to samsara and lower rebirths is sealed. All this is the inner empty enclosure of the central channel.

Now visualize a swelling in the central channel at the level of the heart, like a knot in a bamboo stem. Above this knot, visualize the bindu of energy, light green in colour, active and vibrant. Just above it is the essence of your mind-consciousness, the red syllable hrih, with the long vowel sign and two dots for the visarga, fluttering and vibrating like a flag in the wind. This represents your mind awareness.

In the air a cubit above your head visualize a jeweled throne, held up by eight great peacocks. Upon it is a multicoloured lotus and the discs of the sun and moon, one upon the other, making a three-layered cushion. Seated on the cushion is your glorious root teacher, incomparable treasure of compassion, in essence embodying all the Buddhas of the past, present and future, and in form the bhagavan Buddha and Protector, Amitabha. He is red, like a mountain of rubies embraced by a thousand suns. He has one face. His two hands rest in the gesture of meditation, holding a begging bowl filled with wisdom nectar of immortality. Clad in the three monastic robes, the attire of a supreme nirmanakaya observing pure conduct, his body bears the thirty-two major and eighty minor marks, such as the usnisa on the crown of his head and wheel marked on the soles of his feet, and is bathed in a brilliant radiance from which immeasurable rays of light shine forth.

To Amitabha’s right is the noble Lord Avalokitesvara, embodiment of all the Buddhas’ compassion, white, with one face and four arms. The hands of his two upper arms are touching together, palm to palm, at this heart. His lower right hand moves the beads of a white crystal rosary and his lower left hand is holding the long stem of a white lotus whose flower, near his ear, has all its petals open.

To Amitabha’s left is Vajrapani, Lord of Secrets, embodiment of all the Buddhas’ power and strength. He is blue, and in his two hands, crossed over at his heart, he is holding a vajra and bell.

Both of these deities are wearing the thirteen sambhogakaya ornaments. Amitabha is seated, his legs crossed in the vajra posture. This symbolizes that he dwells in the extremes of neither samsara nor nirvana. The two Bodhisattvas are standing, which symbolizes that they never tire of working for the benefit of beings.
Around these three principal deities all the lineage teachers of the profound path of transference are gathered like a mass of clouds in a clear sky. They turn their faces with love towards you and all other beings. They gaze at you with smiling eyes, thinking of you with joy. Think of them as the great guides who liberate you and all other beings from the sufferings of samsara and the lower realms, leading you to the pure land of great bliss. Visualize according to the text, starting from:

My ordinary body becomes that of vajra Yogini…

down to:

...Gazing skyward with her three eyes.

Then from:

In the centre of her body runs the central channel ...

as far as the words:

... Her body perfect with all the major and minor marks.

Then, with total faith and trust, your whole body tingling and tears streaming from your eyes, repeat as many times as possible the prayer:

Bhagavan, Tathagata, Arhat, utterly perfect Buddha, protector Amitabha, I prostrate before you.

I make offerings to you. In you I take my refuge.

Then recite the next prayer three times in full, starting from:

Emaho! In this place, the spontaneously appearing absolute Akanistha ...

as far as:

... May I capture the stronghold of the expanse of dharmakaya!

Next, recite three times the last part, starting from:

With devotion in my mind…

Finally, recite three times the last line alone:

May I capture the stronghold of the expanse of dharmakaya!

While you pray, concentrate solely upon the syllable hrih, the representation of your mind-awareness, with such devotion for your teacher and protector, Amitabha, that your eyes fill with tears.

Now comes the ritual for ejecting consciousness. As you recite “Hrih, Hrih,” five times from the back of your palate, the red syllable hrih, representing your mind-awareness, is lifted upward by the vibrant light-green bindu of energy, which rises higher and higher, vibrating all the while. As it emerges from the aperture of Brahma at the top of your head, call out “Hik!” and visualize the bindu shooting up, like an arrow shot by a giant, and dissolving into Buddha Amitabha’s heart.

Go through the process seven, twenty-one or more times, visualizing the hrih in your heart and repeating “Hik!” as before. In other traditions one says “Hik!” as the consciousness shoots up and “Ka” as it comes back down, but in this tradition we do not say “Ka” for the descent.

Then go through the ritual as before as many times as suits you, starting with:

Bhagavan … protector Amitabha …

reciting the prayers and practicing the technique of ejection and the rest.

Then once again, recite three or seven times from:

Bhagavan … protector Amitabha …

down as far as:

... I make offerings to you. In you I take my refuge.

Follow this with the condensed transference prayer called Inserting the Grass-stalk, written by the treasure-discoverer Nyi Da Sangye and transmitted through the lineage of Dzogchen Monastery:

Buddha Amitabha, I prostrate you;
Padmasambhava of Oddiyana, I pray to you;
Gracious root teacher, hold me with your compassion!
Root and lineage teachers, guide me on the path.
Bless me that I may master the profound path of transference.
Bless me that this short path of transference may take to the realm of celestial enjoyment.
Bless me and others that as this soon as this life is over,
We may be reborn the Land of land of Great Bliss!

Recite this prayer three times, and then repeat the last line three times. Continue practicing the technique of ejection for as long as it suits you, as before. Then start again from:

Bhagavan, Tathagta...

and recite the transference prayer from the Sky Doctrines, transmitted through the lineage of Palyul monastery:

Emaho! Most marvelous protector Amitabha,
Great Compassionate One and powerful Vajrapani,
With one-pointed, mind, for myself and others I beseech you:
Bless us that we may master the profound path of transference.
Bless us that, when the time comes for us to die,
Our consciousness may be transferred to the state of great bliss!

Say this prayer three times, repeating the last two lines again three more times. Then practice the technique of ejection as before.

These last two prayers are not part of the texts of instruction on the Heart-essence of the Vast Expanse and were not transmitted by Rigdzin Jigme Lingpa, but came down through Dzogchen Rinpoche, via Gochen Monastery, and through other intermediaries. They form part of the transmissions received by Kyabje Dodrup Chen Rinpoche, who united them into a single stream. He used them himself, as did my own venerable teacher. Dodrup Chen Rinpoche also inherited the Kagyu lineage of instructions on transference going back to Gampopa. In the transference prayer-book he compiled, some prayers by Gampopa are therefore to be found, although those particular prayers are not ones my own teacher was in the habit of reciting. In any case, the visualization process in all these different traditions is exactly the same, so beyond any doubt the streams of instructions were united to become one great river. My venerable teacher received them many times from Kyabje Dodrup Chen Rinpoche. I feel that all those who received them him must also have received the Kagyu tradition of transference instructions at the same time, and are therefore authorized to recite the corresponding lineage and other prayers. Whether or not the two condensed prayers given here are identical to those in Dodrup Chen Rinpoche’s collection, they differ only very slightly from other versions and I have therefore written them down just as my venerable teacher taught them.

Once, my teacher was giving the transmission of the Sky Doctrines transference tradition. While he was performing transference for a large crowd, some people did not catch the phrase he added, “… all of these (di nam), when the time comes for them to die;” so now some say “…this life’s perceptions (dir nang)…,” and others say “… hence (di ne)…,” both of which are, in my opinion, slightly incorrect.

When you have gone through the practice many times and the time comes to end your session, seal it the expanse of the five kayas by saying “P’et!” five times. Then rest in equanimity in the natural state without contriving anything.

[Return to p. 2 to continue Visualization]
All the lineage teachers above your head dissolve into the three main figures; the two Bodhisattvas dissolve into Amitabha; Amitabha dissolves into light and then into you. Immediately visualize yourself as the Buddha protector Amitayus, red, with one face, two hands and two legs. He is sitting in the vajra posture. His hands rest in the gesture of mediation holding a vase of life filled with the wisdom nectar of immortality and topped with a wish-granting tree. He is wearing the thirteen sambhogakaya ornaments.

Recite “Om Amarani Jivantiye Svaha” hundred times, then the dharani of long life and other mantras. This is to prevent the duration of your life being affected by the practice and—through the truth of interdependence—dispels any obstacles that might threaten it. This part of the practice is not necessary when you perform transference for a dying your own death.

The signs of success in this practice are described in the root text:

- The head aches; a drop of serum, shining like dew, appears;
- A grass stalk can slowly be pushed in.

Practice assiduously until these signs arise.

To conclude, share the merit and recite the Prayer for Rebirth in the Pure Land of Bliss and other prayers.

Unlike the other practices of the generation and perfection phases, these instructions on the profound path of transference do not require a long training period. Signs of success will definitely come after one week. That is why the method is called “the teaching that brings Buddhahood without any mediation,” and that is why everyone should take this unsurpassable shortcut as their daily practice.

Unable to take care of myself, I mutter incoherently over the dead.
Without practicing, I spread the canopy of my interminable teachings.
Bless me and other frauds like me
That we may be able to practice with perseverance.
སྤྱིར་ལུས་ཅན་རོམས་འཆིའི་ཚེ་དང་པོ་དགས་པའི་ཐིམ་རིམ་ཉི་འོད་ནི། གཟུགས་ཀྱི་ཕུང་པོ་ཐིམ་པས་ཡན་ལག་ཐམས་ཅད་ཕྱི་བ་དང་། འཇིག་རྟེན་ཀྱི་བྱ་བ་དང་དགོས་པ་མི་དྲན། བྱ་བ་གྲུབ་པའི་ཡེ་ཤེས་ཐིམ་པས་འཇིག་རྟེན་ཀྱི་བྱ་བ་དང་དགོས་པ་མི་དྲན། རླུང་གི་ཁམས་ཐིམ་པས་རླུང་བཅུ་གནས་ནས་འཕོ། །ལྕེའི་དབང་པོ་ཐིམ་པས་ལྕེ་སྦོམ་ཞིང་ཐུང་ལ་རྩར་བ་སྔོན་པོར་འགྲོ། །ཡུལ་གྱི་དྲི་ཐིམ་པས་རང་ལུས་ཀྱི་ལུས་ལ་དྲི་མི་བྲོའོ། །ཡང་འདུ་བྱེད་ཀྱི་ཕུང་པོ་ཐིམ་པས་ལུས་ཀྱི་བྱ་བ་ཐམས་ཅད་ལ་འཇུག་པར་མི་འགྱུར། བྱ་བ་གྲུབ་པའི་ཡེ་ཤེས་ཐིམ་པས་འཇིག་རྟེན་ཀྱི་བྱ་བ་དང་དགོས་པ་མི་དྲན། རླུང་གི་ཁམས་ཐིམ་པས་རླུང་བཅུ་གནས་ནས་འཕོ། །ལྕེའི་དབང་པོ་ཐིམ་པས་ལྕེ་སྦོམ་ཞིང་ཐུང་ལ་རྩ་བ་སྔོན་པོར་འགྲོ། །ཡུལ་གྱི་རོ་ཐིམ་པས་རོ་དྲུག་ཉམས་སུ་མི་མྱོང་ངོ། དེ་ལྟར་རགས་པ་ཉི་འོད་ཐིམ་ནས།
གྱི་རྒྱུད་སྡེ་རྣམས་ནས་བཤད་པ་ཡོད་ཀྱང་ཇི་ལྟ་བར་གྲོལ་བ་ལོང་ཡོད་དུ་འཆར་དཀའ་བར་ཟོད་ལྗོང་ཚོའི་ཚུལ་མོ་ཡེགས་པའི་ཁྲིམས་སྒྲུབ་དང་། མྱུར་འཕྲུལ་མི་རྣམས་པའི་སྐོ་ཐོད་དཀའ་བར་ཟོད་ལོང་ཚོའི་ཚུལ་མོ་ཡེགས་པའི་ཁྲིམས་སྒྲུབ་དང་། བྱིན་ལགས་གུང་དུ་མཛོད་པའི་བཅུ་དྭངས་གི་རྨ་ཐོག་མེད་པ་སོགས་བར་དོ་ཡིན་པའི་རྟགས་སུ་བཤད། འདིའི་ཚེ་ལས་དག་མ་དག་གི་སྣང་བ་བཟང་ངན་སྣ་ཚོགས་དང་། དུས་པར་འཇིགས་པའི་སྒྲ་བཞི་ཞེས་པ་ས་རླུང་ལས་རི་ཉིལ་བ་ལྟ་བུའི་སྒྲ། ཆུ་རླུང་ལས་རྒྱ་མཚོའི་རླབས་འཆོལ་བའི་སྒྲ། མེ་རླུང་ལས་ནགས་ལ་མེ་མཆེད་པའི་སྒྲ། རླུང་གི་རླུང་ལས་འབྲུག་སྒྲ་སྟོང་དུས་གཅིག་ཏུ་ལྡིར་བའི་སྒྲ། ཉམ་ང་བའི་གཡང་ས་གསུམ་ཐོབ་པ་དེར་ལྟུང་བ་ན་མངལ་དུ་ཆུད་པ་སོགས་འབྱུང་། འདི་དག་གི་ཚེ་ཉམས་ལེན་གྱི་གནད་ནི། དང་པོ་འཆི་ངེས་པར་བློ་ཐག་ཆོད་པའི་ཚེ་ཚེ་འདིའི་ཞེན་པ་དང་འབྲེལ་བ་ཐམས་ཅད་བཅད། དམ་ཚིག་ཉམས་ཆགས་དང་སྡིག་ལྟུང་སོགས་ལ་སྙིང་ཐག་པ་ནས་བཤག་པ་བྱ། ཐང་བྱས་ཀྱི་སྡིག་པ་དྲན་ནས་འགྱོད་པ་དང་། འཆི་བ་ལ་འཇིགས་སྐག་ཚེ་འདིའི་ཞེན་པ་སོགས་སྐད་ཅིག་ཙམ་ཡང་མི་བྱ་བར། དགའ་ཡལ་ལེ། སྤྲོ་སང་ངེ་། ད་རེས་འཆི་བ་འོད་གསལ་ངོས་ཟིན་པར་བྱ་བའམ་མིན་ཀྱང་བར་དོར་འོག་མིན་མཁའ་སྤྱོད་ཀྱིས་གནས་སམ་ཟངས་མདོག་དཔལ་རི། བདེ་བ་ཅན་ལ་སོགས་པར་ངེས་པར་འགྲོ་ཆོག་པས་རེ་དགའ། དག་པའི་ཞིང་ཁམས་དེ་དག་ཏུ་འགྲོ་བར་བྱའོ་སྙམས་པའི་འདུན་པ་དྲག་པོ་མ་བརྗེད་པར་བྱ། ད་ལྟའི་རང་རྒྱུད་ཀྱི་ཉམས་ལེན་གང་གསལ་ནི་ངང་དུ་བློ་ལྷོད་ཀྱིས་བཞག་ནས་ཚེའི་འདུ་བྱེད་གཏོང་བ་ལས། ད་ལྟ་གོམ་འདྲིས་མེད་པའི་མན་ངག་གཞན་དེའི་ཚེ་ཉམས་སུ་མི་ལོན་པས་ད་ལྟ་རང་གི་ཉམས་ལེན་གང་གསལ་པ་དེའི་ངང་དུ་འཇོག་པ་དང་། ཟངས་མདོག་དཔལ་རི་སོགས་དག་པའི་ཞིང་དུ་འགྲོ་སྙམས་པའི་འདུན་པ་གཏད་པའི་དག་པའི་ཞིང་ཁམས་དེར་འགྲོ་བར་བྱའོ་སྙམས་པའི་འདུན་པ་ཡང་དང་ཡང་དུ་ཡིད་ལ་བྱ་བ་ནི་གནད་ཁྱད་པར་ཅན་ཡིན་པས་ད་ལྟའང་ཉིན་མཚན་རྒྱུན་དུ་ཡིད་ལ་མི་འབྲལ་བར་ཤེས་པར་གནད་གལ་པོ་ཆེ་ཡིན་ནོ། །
Generally, whenever physically embodied beings die, they first experience the twenty phases of coarse dissolution, which are as follows:

1. As the aggregate of form dissolves, the limbs twitch, and the body loses its strength and power.
2. As the mirror-like wisdom dissolves, the mind grows unclear and hazy.
3. As the earth element dissolves, the body grows dry.
4. As the eye faculty dissolves, sight becomes unclear and the eye takes on a rounder shape.
5. As the object form dissolves, the body loses its vitality and weakens.
6. As the aggregate of sensations dissolves, the dying person can no longer detect feelings.
7. As the wisdom of equality dissolves, there is no longer any awareness of the three types of sensation (i.e., pleasant, painful or neutral).
8. As the water element dissolves, the lips, sweat, urine, semen and ovum all dry up.
9. As the ear faculty dissolves, external and internal sounds can no longer be heard.
10. As the object sound dissolves, the sounds of the body itself can no longer be heard.
11. As the aggregate of perception dissolves, it is no longer possible to distinguish between different creatures.[1]
12. As the wisdom of discernment dissolves, the dying person forgets the names of his or her own parents, siblings or children.
13. As the fire element dissolves, proper digestion of food is no longer possible.
15. As the object smell dissolves, the person can no longer detect the odours of their own body.
16. As the aggregate of formations dissolves, the person is unable to carry out physical activities.
17. As the all-accomplishing wisdom dissolves, the person can no longer remember ordinary mundane tasks or their purpose.
18. As the wind element dissolves, the ten internal winds shift from their usual locations.
19. As the tongue faculty dissolves, the tongue feels thicker and shorter than usual and turns blue at its base.
20. As the object taste dissolves, the person can no longer detect the six kinds of taste.

Following the twenty coarse forms of dissolution, which unfold in this way, comes the process of subtle inner dissolution:

As earth dissolves into water, the person is unable to move the body and can no longer maintain its strength.[3] It feels as if the body is sinking into the ground. As an inner sign, there is a shimmering expanse of blue, and the impression of softly drizzling rain and flowing water.

As water dissolves into fire, the mouth and nostrils dry up, and the tongue becomes lodged against the palate. As an inner sign, there is an appearance of a smoky haze swirling on a plain.

As fire dissolves into wind, the body loses heat in its extremities, and the stomach’s digestive energy grows weaker. As an inner sign, shimmering red sparks crackle and flicker like fireflies.

As wind dissolves into consciousness, exhalations become longer, and, as the coarse outer breathing ceases, the person is unable to inhale. As an inner sign, there is a vision of a burning lamp, and many torches arranged in a row.

As consciousness dissolves into space, as an inner sign, awareness is very clear, and as an outer sign, there is an experience like the sky devoid of clouds.[4]
Then, as space dissolves into luminosity, four visions gradually unfold:

1. The white essence obtained from the father descends from the crown, and when it reaches the heart there is what is called ‘appearance’. As an outer sign, this is accompanied by an experience of whiteness, as when moonlight fills a completely clear sky that is entirely free from clouds. As an inner sign, there is a clear experience of the self-clarity of consciousness devoid of any coarse thought states focused on perceived objects.

2. As the subtle red element of the mother ascends from the base of the central channel, the wisdom of appearance fades into ‘increase’. As an outer sign, a red vision unfolds like a cloudless sky pervaded by sunlight. As an inner sign, there is an extremely clear state of mind devoid of any coarse thought states focused on the perceiving subject.

3. As the subtle white and red essences meet at the heart, the wisdom of increase dissolves into ‘attainment’. Through this, as an outer sign, there is an experience of blackness, like the thick darkness which falls when the sky turns completely black. As an inner sign, extremely subtle thoughts involving perceived objects and perceiving subject become completely absent, and all distinct concepts based on the appearance aspect of mind fade away, so that, as the ordinary dualistic mind ceases, the wisdom of attainment dawns.

4. When the the subtle essences of blood and breath, the bindus A and HANG[5] and so on, which are inside the white, silken thread-like channel in the heart, all dissolve completely, the ground luminosity of the moment of death arises. As an outer sign, there is an experience of emptiness and clarity without centre or periphery, like a cloudless sky when it is completely clear. As an inner sign, you remain in co-emergent, non-conceptual wisdom that is entirely without elaboration. If, having recognized this, you can settle into an ongoing experience of the present moment, mother and child luminosities will meet together, and you will be liberated in the first bardo.

In this context, empty luminosity is explained according to the general approach of the tantras, whereas how the forms of the deities arise out of clear light, how the tikles of light and so on appear are explained in the Dzogchen tantras. Nevertheless, it would seem to be rare for these to unfold in a way that provides an opportunity for liberation.[6]

Next, out of the luminosity into which the three visions dissolved, appearances unfold gradually once again, and the body of the bardo of becoming is formed. For the first half of this bardo, however long that might be, you have the form of your preceding life, and for the second half you take on the appearance of your eventual rebirth. All sensory faculties are intact, and you can travel anywhere but the mother’s womb, miraculously and without obstruction. You are invisible to all except those of the same class (i.e. other bardo beings) and those who have obtained divine vision. Since you have taken on something like a body in a dream, for example, which is generated in an instant, and knows neither light nor complete darkness, this is known as the ‘bardo of semi-darkness’.

It is difficult at this time to realize that you have died, so certain indications that you are in the bardo have been taught. For instance, you do not see the sun or moon when looking into the sky, and you leave no footprints and cast no shadow.

As earth dissolves into water, the person is unable to move the body and can no longer maintain its strength.[3] It feels as if the body is sinking into the ground. As an inner sign, there is a shimmering expanse of blue, and the impression of softly drizzling rain and flowing water.

All manner of experiences, both positive and negative, arise at this stage, as a result of both good and bad karma. In particular, there are the four so-called ‘fear-inducing sounds’, which are:

- the sound of a mountain collapsing, which comes from earth prana,
- the sound of waves crashing in the ocean, which comes from water prana,
- the sound of fire ravaging a forest, which comes from fire prana, and
- the sound of a thousand simultaneous claps of thunder, which comes from wind prana.[7]
The so-called ‘three terrifying abysses’ are the three white, red and black abysses which are the spontaneous forms of the three poisons. When seeing them and falling into them, you enter the womb.

This is also the stage at which you undertake a search for a birthplace, feel craving for a home and a body, and so on. Various visions, which are indications of the entrance to a birthplace can occur, with appearances such as wheels of light, caves, empty hollows, male and female animals, male and female human beings and so on.

At these times, the crucial points of practice are as follows:

At first, when you are certain that you are going to die, you must cut all ties and attachment to this life. Confess from the depths of your heart any downfalls and breakages of samaya, harmful actions and so on. Devote not even so much as a single moment to feeling guilty about your own negative actions, fearing death, or being attached to this life. Instead, feel happiness and joy, and say to yourself: “Now I shall recognize the clear light at death. Or, if that is not possible, since I shall certainly use the bardo as an opportunity to travel to a pure realm such as Akanishtha, Zangdokpalri or Sukhavati, I shall be joyful.” Maintain, without ever letting it slip away, the strong intention and thought “I shall travel to the pure realms!”

Gently, in a relaxed way, as you settle into an experience of whichever practice is the clearest and most vivid for you, let go of the constituents of this life. Since you will be unable to practise any unfamiliar pith instructions, rely only on those practices which are clearest for you at the moment. These two points—settling into a practice in this way, and aspiring to travel to a pure land such as Zangdokpalri—are unsurpassable. In particular, it is absolutely crucial that you repeatedly form the intention to travel to the pure land of your choosing. It is exceptionally important to understand that even now, both day and night, you must never let go of this thought.

Translated by Adam Pearcey, Rigpa Translations, 2010. With gratitude to Alak Zenkar Rinpoche, who kindly clarified many points of the text.

1. Literally “there is no awareness of bipeds and other creatures.”
2. This is the same as the ‘supporting wind’ (དེགས་བྱེད་ཀྱི་རླུང་), Alan Zenkar Rinpoche
3. ཚུངས་མི་ཐུབ།. ཚུངས་refers to something like the body’s vital constituents. As an indication of their degeneration, the person can no longer support themselves and remain upright. Alak Zenkar Rinpoche
4. The text may be incorrect here and the outer and inner signs confused.
5. A and HANG here symbolize the white essence received from the father (an upside-down HANG) and the red essence received from the mother (A), which meet at the heart.
6. In other words, for most people this process of subtle dissolution unfolds so quickly it is almost impossible to recognize.
7. In Tsele Natsok Rangdrol’s _Mirror of Mindfulness_ (དྲན་པའི་མེ་ལོང་) these are referred to as the ‘four enemies’ (དགྲ་བཞི།), indicating there has been some confusion at some point over the homophonic syllables སྒྲ/དགྲ.
འཆི་ཁ་མའི་མན་ངག་ནི། ཐེ་བཅོམ་ལས་བོད་སྙིང་པོ་བ་བོད་ཀུན་འདུས་སྐྱེས་པ་རྣམ་རྟོག་ངན་པ་མི་རྒྱུ་བར་བྱའོ་སྙམ་པའི་འཕེན་པ་ཡང་སྦང་བ་གལ་ཆེ། སྔོན་གྱི་དམ་པས། རིག་པ་སྡུག་པའི་དགེ་སྦྱོར་ཡུན་རིང་ལས། རིག་པ་དྭངས་པའི་དགེ་སྦྱོར་ཞག་གཅིག་དགའ ། །ཞེས་གསུངས་པ་ལྟར། འདི་ཐམས་ཅད་ཤེས་པ་དགའ་སྤྲོ་དང་ལྡན་པར་བཅོས་གང་ནུས་བྱས་པའི་ངང་ནས་བྱེད་པ་སྟོབས་ཆེ་བར་གོད་རང་ལྟ་བུས་གཞན་ལ་ཕན་ཐོགས་པ་དཀའ་ཡང་ཁྱོད་ཀྱི་སྐུ་ཚེའི་ཕྲེང་བར་ཐེག་པ་ཆེན་པོའི་བསྟན་པ་ལ་བྱ་བ་བྱེད་པའི་སྨོན་ལམ་དང་སྐྱབས་འགྲོ་འདོན་རྒྱུ་ལགས། །་འཇིགས་མེད་པས་བྲིས་། །
Advice for a Dying Practitioner

by Dodrupchen Jigme Tenpe Nyima

You will need to make preparations before the time comes to pass away. There are many aspects to this, but I will not go into too much detail here. Briefly, then, this is what you should do as you approach the time of death.

Think to yourself again and again: “Whether death comes sooner or later, ultimately there is no alternative but to give up this body and all my possessions. This is just how it is for the world as a whole.” Thinking along these lines, sever completely the bonds of desire and attachment. Confess all the harmful actions you have committed in this and all your other lives, as well as any downfalls or breakages of vows you may have incurred, wittingly or unwittingly, and make repeated pledges never to act in such a way in future.

Do not feel nervous or apprehensive about death. Try instead to raise your spirits and cultivate a clear sense of joy, bringing to mind all the positive, virtuous things you have done in the past. Without feeling any trace of pride or arrogance, celebrate your achievements over and again. Dedicate all your merits and make repeated prayers of aspiration, so that in all your future lives you may be able to take to heart the complete path of the supreme vehicle, with the guidance of a virtuous spiritual friend, and with qualities such as faith, diligence, wisdom and conscientiousness—in other words, all the most perfect circumstances, both outer and inner. Pray too that you never fall under the influence of evil companions or destructive emotions.

The texts of the Vinaya explain that one of the principal causes for taking a supreme form of rebirth, as one who leads a disciplined life in the presence of the Buddha for example, is to make prayers and aspirations at the moment of death. This is why it is said that ‘whatever is the closest and whatever is the most familiar’ will have tremendous power.[1]

Any aspirations you make should be given additional impetus by making determined pledges such as this: “In all my lives, I will do all that I can to train on the path of emptiness with compassion as its very essence!” To appreciate the importance of this, consider how much more effective it is to say strongly to yourself, “I will wake up early in the morning!” than simply to make the aspiration “May I wake up early.”

In order to accomplish more easily whatever prayers you have made or intentions you have formed, it is profoundly beneficial to rely upon an embodiment of spiritual power. Bring to mind therefore the one for whom you have the greatest devotion, or to whom you feel the deepest connection through your practice, whether it is the great and glorious master of Oddiyana, Guru Rinpoche, or Noble Avalokiteshvara, the Lord of the World, and, with the confident trust that he or she is the embodiment of all the precious sources of refuge, pray one-pointedly for the fulfilment of your aspirations.

At the actual moment of death it will be difficult to gather sufficient strength of mind to meditate on something new or unfamiliar, which is why you must choose an appropriate meditation beforehand and train until you are familiar with it. Then, as you pass away, you should devote your thoughts to the meditation as much as you possibly can, whether it is remembering the Buddha, focusing on the feeling of compassion, cultivating the view of shunyata, or remembering the Dharma or the Sangha. In order for this to happen successfully, it is also important that you train yourself beforehand to think, “From now on, as I pass through this critical juncture of the time of death, I will not allow any negative thoughts to enter my mind.”

The saints of the past had this saying: “Better than plenty of virtuous activity done with a dull and clouded mind is just a single day’s virtuous action done with mental clarity.” As this says, if you practise all this having first made every effort to develop a sense of inspiration and joy, it will be much more effective.

Even though it is difficult for the likes of me to benefit others, I will recite the verses of refuge and pray that in all your future lives you may follow the Mahayana teachings.

Written by the one called Fearless (Jigme).

Translated by Adam Pearcey, Rigpa Translations, 2006. Dedicated to the memory of Ian Maxwell.

In other words, the thoughts we have in the moments closest to death and those we have grown most accustomed to in life will have the greatest influence in determining our rebirth.
Vajrayogini
The Visualization of the Channel and Seed Syllable
Long Life Buddha
SAR•VA MAN•GA LAM

May All Be Auspicious!

05.03.2018