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The Six Bardos

Of all those who are born, there is not one who will be able to avoid death. Once we are born, then it's certain that we will die. Sooner or later the time of death will definitely arrive, so it's important to be prepared for it. We need to understand what to expect, and we also need to know that we must prepare for it now, while we are still alive, if we hope to be able to practice at the time of death. As long as we have this precious human life, we have a great opportunity to prepare for the time of our death. If we really dedicate ourselves to Dharma practice now, and if we practice virtue and habituate ourselves to the Dharma practices now, then we will be able to employ those practices at the time of death as well.

This brief explanation of the bardos is based on my familiarity with the teachings on the topic, but I myself don't have any direct personal experience in bardo practice. I can only tell you what I have learned through reading the scriptures and the accounts of great masters who gained experience in practicing the bardos.

The word bardo literally means intermediate state, that is, the time between. It's the period lasting from when something begins until it comes to an end and something else comes into being. There are essentially six bardos that are important for practice and so are dis-
cussed in the texts. There is the natural bardo of birth; the bardo of dreaming, which is the delusion of sleep; the bardo of meditative concentration; the bardo of death and the bardo of innate nature\textsuperscript{32}, and the bardo of becoming. Both the bardo of dreaming and the bardo of meditative concentration are in bards that occur within the bardo of birth. The bardo of birth lasts from the moment one enters a womb until the time that one dies and the bardo of death begins, and then within that bardo of birth, there are the experiences of the dream bardo and the meditative concentration bards. The six bards include all of the experiences that we have as sentient beings wandering in samsara. So, all the time beings wander in the six realms of cyclic existence, they are in one of these six bards. As beings that take birth in cyclic existence, when we take birth in the human realm, we take on a human body, so our bardo of birth exists from the time we enter a body and are born until the time we die. Within that bardo of birth, we can also experience the bardo of dreaming and the bardo of meditative concentration. As we have taken a body—and particularly in our case, a human body\textsuperscript{33}—we really must contemplate the transitory nature of existence: that we are only here for a very short period in the bardo, between our birth and death. By contemplating impermanence—that is, the truth of

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\textsuperscript{32} Tibetan \textit{chönyi}; Sanskrit \textit{dharmata}.

\textsuperscript{33} Because the human realm is the one in samsara that is ideal for practicing the Dharma.
impermanence and death—and karma cause and effect, we will be inspired to practice virtue. We should think, *Okay, since my birth in this bardo, how much time has already gone by, and how much time do I have left until the bardo of death begins?* We should think about the fact that our death could arrive very soon, and that even if death doesn’t come soon, it will definitely come. The moment we are born, it’s certain that we will die. Then we have to consider, *what is the most important thing to do with this life, this short time in the bardo of birth?* What kind of karma have we created, and what kind to karma do we want to create more of? At the time of death nothing other than our virtuous deeds can benefit us. As the Buddha clearly explains, there is no material thing that can provide any benefit whatsoever at the time of death. There is nothing you can get, no thing or person, in this life that will help you; you can’t even take your precious body with you. All of the material wealth that we have accumulated is completely useless at the time of death. Only the karmic propensities of our virtuous and non-virtuous deeds will accompany us at the time of death.

When the bardo of this life ends and we enter the bardo of death, the only thing that will matter is our karma. Since that is the case, we have to constantly keep it in mind during this bardo of birth, and make a great effort to accumulate virtuous karma and abandon non-virtuous actions as much as we can.

Intelligent people who understand this will live in such
a way that, at the time of death, they have no regrets. They will feel satisfied because they will know they have done all they could to prepare for death. They will have used this life to engage in the practice of virtue, and at the time of death there will be nothing that weighs on their conscience.

The bardo of dreaming begins at night, or when one falls asleep. At this time the senses of sight, taste, smell, touch, and sound all dissolve into the consciousness, and one experiences a deep sleep in which there is no conscious feeling. Then, the karmic winds of ignorance gather again, and experiences of the sense faculties arise as illusory dream experiences.

The dissolution of the experiences of the five senses into consciousness is actually similar to what is experienced at death. In both, we just fade into a state of unawareness. But then, in the bardo of dreaming, illusory experiences of the five senses arise in the form of dreams. Dreams are not outer appearances that take place inside, nor does the consciousness go outside and wander around; dreams simply manifest as delusional appearances. So, after the ignorance of deep sleep there is the delusion of dreaming. These dream illusions are actually quite similar, in a way, to our daytime experiences, and both nighttime and daytime experiences arise due to the karmic imprints in the mind stream.

Because we are sentient beings, we suffer from the delusion of apprehending things as real and substantially existent. We think what we experience while we are
awake is real and what we experience when we dream is false, and that only the dreams are unreal illusions. Actually, what we experience in both states is illusory. The things that appear to us when we are awake are no more real than what appears in a dream. It is our mistaken understanding and our fixation that things have true existence that keeps us wandering in cyclic existence and perpetuates the experience of samsara. Our daytime experiences, the things that appear during the waking state, are just the illusory manifestations of karmic imprints, no more real or truthful than the things that appear when we dream. Someone who has realized the perfect meaning of the Dharma understands that both dreams and the appearances of the waking state are illusions, and he or she will practice recognizing or awakening to the illusory nature of both states. Practitioners who recognize that their dream is a dream while they are dreaming will then be able to supplicate the lama, and thus consciously turn the experiences of the dream state into virtuous practice. They will be able to consciously engage in virtuous deeds in their dreams. In the same way, practitioners who recognize their waking appearances to be illusory will consciously choose to engage in illusory virtue and abandon illusory non-virtue. Thus, the practitioners who understand the lack of reality in both the waking state and the dream state are able to skillfully practice virtue in both states, causing their merit and virtue to multiply
while they also abandon all non-virtuous deeds. Such practitioners directly realize the truth of impermanence, and will also be able to reverse obstacles and negative circumstances.

The bardo of meditative concentration also occurs within the bardo of birth. It is a state of mind that is different from both the waking state and the dream state because one abides within meditative absorption. The bardo of meditative concentration begins when one falls into meditative absorption and ends when one comes out of it. During the bardo of meditative concentration, there are no delusional experiences of ordinary sentient beings, because all coarse concepts and afflictive emotions subside for as long as one abides in this meditative state. Because delusive experiences such as dreams and the appearances that arise in the waking state do not occur in the bardo of meditative concentration, it is treated as a separate bardo within the bardo of birth.

The bardo of meditative concentration—the state of samadhi—is characterized by an experience of great stillness and openness. It is like a vast, calm ocean or a bright open sky; the mind is completely relaxed and spacious, without following after or becoming entangled with either coarse or subtle thoughts. When the bardo of life ends, the bardo of death begins. The bardo of death lasts from when the clear signs of death start to manifest until, after the outer breath has ceased, the inner breath also ceases. Once the bardo of death be
gins, the process of dying can’t be halted or reversed; doctors and others who are familiar with the signs know that there’s nothing more that can be done. No matter what prayers or rituals are done, nothing will be able to reverse the process of death. No matter what medicine is taken, none of them can hold off the process of death.

When that time has come, what will be of benefit? There is nothing from this life that you will be able to take with you, there is nothing of this life that can benefit you other than your spiritual practice and whatever positive karma you have managed to accumulate.

Even if you have accumulated a heap of material objects and wealth the size of Mt. Meru, none of it will be of any use to you, you won’t be able to take any of it with you. Even if you are a very powerful king or a great general in the military, there’s no way that you’ll be able to overcome or somehow avoid this process of dying. When that bardo begins you’ll become aware that everything of this life will have to be left behind. You’ll realize that all of the effort you made to gain worldly success and comfort in this life was pointless. The only thing that will be of any consequence will be the virtuous and non-virtuous karma that you have created.

At the moment of death, a good practitioner will be able to recall the pith instructions. Turning away from attachment to this life, the practitioner’s mind will turn towards the Three Jewels. Some may be able to prac-
tice Phowa, which is extremely beneficial at the moment of death. The kindest thing you can do for yourself is to prepare for this crucial moment by receiving the pith instructions and really practicing them so that in this life you become familiar with Phowa.

We have to be prepared for this moment by contemplating the fact that when the moment of death comes, nothing at all that we have accomplished in a worldly sense will be of any benefit to us. Only our virtue, the virtuous karma that we have created, and our ability to apply the pith instructions and engage in Dharma practice, will be of any use to us. At the moment of death it's also very important to completely let go of this life that has just come to an end. Let go of any attachments and do not fixate at all on any aspect of the physical reality that you are leaving behind. The Buddhist teachings make it very clear that you must turn away from the worldly phenomena of this life and put your mind single-pointedly on your spiritual teacher and the Three Jewels. That is the time when it is essential to engage in practice. It is particularly the time to rely on your practice of Phowa, and really do it. If you yourself are not familiar with Phowa but can make a connection to a lama or other accomplished practitioner, at that moment when your outer breath comes to a halt, then they can practice Phowa for you and transfer your consciousness to the pure realm. It's important to

34 Phowa is a practice that transfers the consciousness at the time of death from the samsaric body to a pure land.
really contemplate this thoroughly until you feel you must really apply yourself to your Dharma practice during this life. Whatever ability you can develop in Dharma practice during this life will be of extremely great benefit to you at the time of death. When death comes, turn away from worldly concerns and just focus on putting your whole heart into your Dharma practice. At the exact moment the bardo of death begins, this body—which came into being through the substances of the mother and father coming together and then the aggregation of the five elements—starts the process of deterioration and dissolution. Step by step, the elements of the body dissolve and disperse. The warmth of the body dissolves into the element of fire, the energy of the flesh dissolves into the element of earth, and the energy of the blood dissolves into the element of water. When all five elements have dispersed, the outer breath comes to a halt.

Doctors and the people around you will pronounce you dead when the outer breath ceases, but there are still the inner elements and the inner breath. Once the inner breath ceases the inner stages of dissolution begin, and the essences of the father and mother that abide in the physical body move. The father essence abides in a white drop\textsuperscript{35} at the forehead, and the mother essence abides at the navel as a red drop. When the inner elements dissolve, the mother drop ascends while the father drop descends and they join at the heart. Then the

\textsuperscript{35} Tibetan, tgle; Sanskrit, bindu.
most subtle consciousness leaves the body. When the father and mother drops meet at the heart, there is an experience like fainting away. An experienced practitioner can maintain awareness during that process. Someone familiar with this process will be aware of what’s going on and able to maintain awareness when, in two moments, two split seconds, the consciousness dissolves into space, and then space dissolves into clear-light luminosity.
The moment space dissolves into clear-light luminosity is also the moment when the inner breath ceases and the bardo of reality\textsuperscript{36} begins. For someone who has had a great deal of experience in meditating on the innate nature, it is possible to use that meditation experience at that moment. When space dissolves into clear-light luminosity, those who are very advanced practitioners and great meditators experience it as like a pristine, open sky that is completely pure and vivid, and very brilliant, luminous and bright.
Those who have received an introduction to the nature of mind, and then grown accustomed through meditation to recognizing that nature of mind, will be able to instantly recognize the dawning of the clear-light luminosity in the bardo of reality, and they will be able to attain liberation through that recognition. The meditative absorption on the clear light luminosity of the mind during one’s lifetime is called the child (like) clear light luminosity.
\textsuperscript{36} Tibetan, chonyi; Sanskrit, dharmata.
The clear-light luminosity that shines forth in the bardo of reality is the innate nature of the mind, the ground clear-light luminosity, the tathagatagarbha or buddha-nature. At that time the meditative absorption of child clear-light luminosity developed during a practitioner’s lifetime can recognize the ground clear-light luminosity, and this recognition and merging is referred to as “the meeting of mother and child.”

Those who don’t have sufficient experience with meditative absorption on the nature of mind won’t recognize the dawning of the clear-light luminosity and will therefore continue into the experiences of the bardo of reality that follow. But those who are able to recognize it will be liberated through this meeting of the mother and child clear-light luminosities. Those meditators often manifest outer signs at the time of death. The meditation a very experienced practitioner is able to do throughout the process of death is called *tukdam.*

Many great practitioners have been able to remain in tukdam for seven days or so, sitting upright in the meditation posture past the time of their outer, clinical death, with their body still retaining warmth. There are also different postures some die in such as the “Sleeping Buddha” and “Lion” postures. Sometimes the tukdam meditators also manifest signs where their body shrinks, and a few even completely attain the rainbow body, dissolving their material body into light and leaving behind only hair and fingernails.

All of these signs indicate that during their lifetime
those practitioners were able to attain true realization. They were introduced to the clear-light nature of mind and then really developed that recognition, and so were able to attain liberation in the first stage of the bardo of reality through the meeting of the mother and child clear-light luminosities. Those meditators attain liberation as soon as the bardo of death ends as they recognize the dawning of the bardo of reality. This dawning lasts only for a moment, so it is only for a very short period that there is the opportunity to be liberated by recognizing the ground clear-light luminosity of the bardo of reality.

Those who don’t have sufficient experience with meditating on the dissolution of the elements and clear-light nature of mind remain in a state of unawareness for perhaps three days when the bardo of death ends. Since they can’t recognize the dawning of the ground luminosity, and thus miss the window of opportunity for liberation, they will go on to experience the manifestation of the peaceful and wrathful deities in the bardo of reality. At that time, all sorts of appearances, lights, sounds, and so forth arise. It’s almost like a “fun house” or “haunted house” at an amusement park where you go into a dark room or a dark house and there is an elaborate show or display with lots of lights, sounds, and scary images. Some of those “fun houses” are so frightening that people don’t even want to go inside, and little children are especially terrified; this part of the bardo of reality is really quite a bit like that. When
these images and sounds appear most people will be terrified, and non-practitioners won’t recognize them as the displays of the deity.
But those who have practiced meditative absorption, and especially those who have practiced the generation stage and become familiar with the yidam deity practices, may be able to recognize them as the projections or self-manifestations of the mind. Someone who is able to recognize them as such will have no fear and attain the sambhogakaya liberation in the bardo of reality. However, if the consciousness is not able to recognize that these appearances of the peaceful and wrathful deities are the mind’s self-display, it separates from the body at this point and enters the bardo of becoming.
In the bardo of becoming one no longer has a coarse physical form of flesh and blood, but rather a bardo body that has the nature of light; it is slightly luminous and gives off its own glow. In this bardo there is no perception of the sun or moon, but the light from their own bodies enables the bardo beings\(^{37}\) to see where they are going. They are also able to see all the other beings wandering in the bardo with them. During this time, bardo beings instantly go to whatever place they think of, except into the womb of a mother. Those who

\(^{37}\) Although we sentient beings are always “bardo beings” because we are always in one bardo or another, the phrase *bardo beings* refers specifically to those in the bardo of becoming, and when we say just *in the bardo* we generally mean “in the bardo of becoming.”
wander in this bardo desperately seek rebirth and crave a substantial body. However, at that point the door to the womb is still blocked, so they are unable to enter the womb of a mother and begin the bardo of birth. Bardo beings have a form of defiled clairvoyance that allows them to understand the thoughts of others. They can see everything that is occurring in the place where they died, they know all of the thoughts of their relatives and friends and so forth, and they know what is being done with all of the property they have left behind. They see whether people are giving it away and practicing virtue or whether they are grasping and fighting over it and so forth. Their mind is sensitive to this, and they are affected by the thoughts and actions of others, especially those close to them. They can see people in the human realm, all their relatives and friends, but their relatives and friends cannot see them. Those who accumulated a huge amount of great virtue during their lifetime, and also those who accumulated great non-virtue, will not wander long in the bardo of becoming. In fact, those who have engaged in the strongest non-virtuous deeds will instantly arrive in the hell realms as soon as their bardo of death ends, while those who have engaged in the strongest virtuous deeds will go directly from the bardo of death to a buddha’s pure land. The majority of beings, those who have accumulated a mixture of virtue and non-virtue, will wander for a while in the bardo of becoming. In this bardo beings suffer due to experiencing hunger
and thirst, heat and cold, and all sorts of fear, anxiety, and panic. Without a substantial body they are uncontrollably tossed here and there, like a feather helplessly blown about by the wind, they are constantly transported from place to place by their unstable thoughts and thus completely at the mercy of their karmic winds. How can we benefit those beings wandering in the bardo? If we practice virtue on their behalf it will benefit them. The siblings, children, or other relatives of the deceased should take care to give some of the left-behind possessions as offerings to the Three Jewels, such as offerings to monasteries, and also to give some to those in need. Chanting or sponsoring recitations of prayers such as the *Noble King of Aspiration* and *Chanting the Names of the Buddhas* will also really benefit them. Whatever virtuous deeds the close relatives and friends of the deceased engage in, particularly if they consciously dedicate the roots of their virtue to the deceased, they will truly benefit the one wandering in the bardo.

It's like giving a helping hand up to someone who has fallen. Through our effort to engage in virtuous practices at this time, through dedicating that merit to them, and especially through being generous with the things they have left behind, we benefit their mind-stream and thus give them some protection through virtue. The bardo of becoming lasts from the moment of death until one enters a womb, and although the actual time varies, it is generally said to last about forty-nine days.
The experiences in the first half of the bardo of becoming are related to the life that has just been left behind; this lasts for about the first twenty-one days. Then, in the second part, the experiences shift to the appearances of the approaching next life. For example, towards the end of the bardo of becoming, someone with the karmic propensity to be reborn as an animal will have visions and experiences related to the animal realm because the karmic imprints of the animal realm will be strengthening. The sensations and perceptions of the animal realm will grow stronger and stronger, becoming more predominant, and then fully developed. So, due to whatever karmic imprints predominate, one will start having experiences of that realm.

It is really important for friends and family members of somebody who has died to make an effort to practice only virtue for forty-nine days after the death. This is the time when the deceased are in the bardo and it can really make a difference because it is not yet definite where it is that they will be reborn; they are at a crossroads where they may go up or they may go down. The bardo is a sensitive time for beings, and our thoughts and actions can affect which of their karmic seeds will predominate.

Often there are signs at the time of death that suggest whether someone is headed towards rebirth in the lower realms or the higher realms. For instance a difficult death, one where there is a lot of pain, suffering, and fear, might indicate that they are headed to a less favor-
able destination. There are many different indications that can appear at the time of death, because there are so many different karmic dispositions. There is such diversity in the accumulation and ripening of the karma that manifests as an individual’s path through the bardo that everyone’s experience is unique.
The Phowa Jagtsug-ma Teaching

“Standing Blade of Grass”

Through which one can attain Enlightenment without meditation.

It is very difficult to attain the precious human body, and having attained it, one must utilize it to reach Buddhahood through the proper hearing, contemplation and meditation of the precious teachings. Even if one has attained human birth, it can suddenly end without warning. Because of the overwhelming power of laziness in the postponement of our practice, one’s life ends without one even realizing it, because life is so short and the galloping mara of death is so quick. When death comes we have no escape, we have to accept it and go on to the next life. At this time, neither your accumulated wealth, nor your dear ones, nor your cherished body – nothing can help except the precious teachings.

In the precious teachings, Lord Shakyamuni Buddha taught the Dharma to suit the different levels of understanding, and the different dispositions of all beings through Shravakayana (Hearers), Pratyekayana (Solitary Realizers) and Maha-yana (Bodhisattva) practices.

The Mahayana consists of Hetuyana (cause) and Phalayana (fruit). The Hetuyana (or Sutrayana) consists of all the practices without the tantric initiations. In the Phalayana (or Vajrayana) there are many means (paths) to attain enlightenment through the Arising and Completion processes, but one must diligently practice over a period of time before one can realize one’s Buddhahood.

In the Vajrayana, the Phowa practice is the most direct and the quickest path for one to achieve enlightenment. It is said that even the heaviest of sinners has a chance for enlightenment through the practice of Phowa. “There are teachings for one to become enlightened, but I have a teaching (Phowa) that offers enlightenment without meditation”, said Marpa, the great translator and the father of the Kagyu Lineage.

The Phowa “Jaktshukam” (the standing grass blade) Lineage is one of the precious phowa practices. In the eighth century, the Dharma king of Tibet, Chögyal Thri-song Deu-tsen invited the great Indian tantric master, Guru Padmasambhava, to Tibet and they built the Samye monastery. Guru Padmasambhava gave many tantric teachings to the King and his subjects. During this time Guru Padmasambhava was residing in Ch’im-phu cave in the vicinity of Samye when an important minister of the king, Nyima, had a tragedy. Nyima, who had two palaces and was in the process of moving from one to the other, was packing some
belongings by the light of a lantern when a small spark caused a fire which instantly burned down the whole palace, tragically killing thirteen people including his parents. All his horses, mules, cattle and other animals also perished in the fire. Minister Nyima, thinking the love and respect that others show their parents, felt that he had committed the heaviest of sins by causing the death of his parents and others.

The king desiring to end the suffering of his minister went to Ch’im-phu cave to request the help of Padmasambhava. Padmasambhava by miraculous power went to the Pure Land to see Amitabha Buddha. He told Buddha Amitabha about the suffering of Minister Nyima and of all sentient beings and asked Amitabha to give a special teaching to free them all from suffering. Buddha Amitabha gave this Phowa teaching to Padmasambhava and instructed that it should only be given to Minister Nyima for the time being. Padmasambhava through miraculous power then came back to Ch’im-phu cave in Samye and gave this teaching to Minister Nyima who then gave up all worldly activities to practice the Phowa which he eventually actualized. Through the path of Phowa, Minister Nyima’s consciousness attained the Pure Land and when death came many different signs appeared like rainbows in the sky and relics from his body.

The text was hidden in the Black Mandala Lake which is at the backside of Dhag lhagampo Hill. The Naga-king, Tsurana-Ratna, asked to be the guardian of this text and was told by Padmasambhava that the future incarnation of Minister Nyima would be Nyida Sang-gye and that he must give the text to him.

Padmasambhava then left to go to the land of the Rakshas. After more than 350 years the incarnation of Minister Nyima was born as the son of a shepherd. When Nyida Sang-gye was growing up he felt great compassion and wept tears of sorrow when the animals would die. In order to alleviate his great suffering, Buddha Amitabha appeared to him and gave him this Phowa teaching for the benefit of all sentient beings. Nyida Sang-gye then gave Phowa to all the dying animals and often many different signs appeared.

The Naga-king then came to Nyida Sang-gye and told him of the Hidden Text (Ter-ma) and Nyida Sang-gye took the Ter from the Black Mountain Lake and gave the teaching to the Nagas. Through his teaching many of the Nagas were reborn into a higher life.
After this Nyida Sang-gye gave many teachings to human beings through which many reached liberation.

This transmission of the teaching is held by the Drikung Kagyudpa.

The devoted practitioner, who has no doubt in the qualified Lama and teachings, can experience the sign of Phowa merely through receiving the Lung (Blessing Transmission). This has been experienced by many practitioners around the world.

Refuge and Bodhicitta:

Visualization: In the sky in front of one, appears the precious throne of eight peacocks on which sits my gracious Root-Lama in the form of Buddha Amitabha who is the essence of all the Buddhas in the three times. He is wearing the three dharma robes and possesses all the major and minor marks of a Buddha. His two hands are in the samadhi mudra and he is holding the begging bowl which is filled with the blessed nectars. Sitting in the vajra position, with lights radiating out from his body, he is surrounded by all the lineage lamas.

With one-pointed mind take refuge:
“ I and all sentient beings take Refuge in our Root-Lama in the form Amitabha as our teacher and guardian. Take Refuge in the Phowa as our real path to Enlightenment. Take Refuge in the Lineage Lamas as our companions on the Path. Please bestow upon us your great compassion.”

And the Bodhicitta prayer:
“ I will practice the precious Phowa teaching in order to enable all sentient beings who have been my mother in numberless lifetimes to attain Buddhahood quickly.” With the motivation of aspiring Bodhicitta and engaging Bodhicitta one should practice the Phowa. Drikung Phowa Chen-Mo

Visualization: One should sit in proper lotus position and think that one’s body is emptiness. In this emptiness one arises as Vajrayogini who is red in color with two faces. Her main face is graceful looking with three eyes, hair loosely knotted on top and adorned by a crown of five dry skulls. Her second face, black in color is the face of a grunting sow. She has two hands, the right hand is holding a hooked knife up to the sky and the left is holding a skull cup filled with blood at her heart. On her left shoulder she carries a Khatvanga staff. In the dancing position with her left leg bent and her right leg stretched out and standing on a yellow
corpse. Wearing a necklace of fifty fresh heads, many bone ornaments, and a garment of red silk – she is visible but without substance. Inside her body is the central channel, hollow and straight as a water tree, blue on the outside and red inside and transparent like colored glass. The upper opening is at the crown of the head and the lower point ends at the secret place. At the heart point is a red–four-petalled lotus in the center of which sits the essence of one’s consciousness in the form of a red ball the size of a pea. It is light and reverberating. Visualize all this clearly.

Above the opening in the crown of one’s head is Buddha Amitabha who is the essence of one’s own root-lama in Nirmanakaya form wearing the three dharma robes and possessing all the major and minor marks of a Buddha. He is sitting in Buddha Maitreya position with his two big toes placed on the opening at the crown of one’s head. (you in the form of Vajrayogini). Surrounding Buddha Amitabha are all the lineage lamas of the Phowa. In saying the name of each lama think, “Please bless my mind’s continuum and bless me to practice the Phowa successfully. Upon death may I attain Dewachen (Blissful Pure Land).”
The Forty-two Peaceful Deities
and The Ten Hero Awareness Holders
The Forty-two Peaceful Deities
and The Ten Hero Awareness Holders

Artwork by Shawu Tsering
English translation by Gyurme Dorje
From: The Great Liberation by Hearing in the Intermediate State
Composed by Padmasambhava
Revealed by Terton Dorje Lingpa
Root Verses of the Six Intermediate States

I bow down to the Conquerors, the Peaceful and Wrathful Deities.

Alas, now as the Intermediate State of Living arises before me, renouncing laziness, for which there is no time in this life, I must enter the undistracted path of study, reflection and meditation. Taking perceptual experience and the [nature of mind] as the path, I must cultivate actualization of the three Buddha-bodies. Now, having obtained a precious human body, this one time, I do not have the luxury of remaining on a distracted path.

Alas, now as the Intermediate State of Dreams arises before me, renouncing the corpse-like, insensitive sleep of delusion, I must enter free from distracting memories, the state of the abiding nature of reality. Cultivating the experience of inner radiance, thru the recognition, emanation, and transformation of dreams, I must not sleep like a beast, but cherish the experiential cultivation which mingles sleep with actual [realization].

Alas, now as the Intermediate State of Meditative Concentration arises before me, renouncing the mass of distractions and confusions, I must undistractedly enter a state, which is devoid of subjective apprehension, and free from the [two] extremes, and attain stability in the stages of generation and perfection. At this moment, having renounced activity, having attained a singular [concentration], I must not fall under the sway of bewildering mental affictions!

Alas, now as the Intermediate State of the Time of Death arises before me, renouncing [all] attachments, yearning and subjective apprehension in every respect, I must undistractedly enter the path, on which the oral teachings are clearly understood, and eject my own awareness into the uncreated expanse of space. Immediately upon separation from this compounded body of flesh and blood, I must know [this body] to be like a transient illusion.

Alas, now as the Intermediate State of Reality arises before me, renouncing the merest sense of awe, terror or fear, I must recognize all that arises to be awareness, manifesting naturally of itself. Know [such sounds, lights and rays] to be visionary phenomena of the intermediate state, At this moment, having reached this critical point, I must not fear the assembly of Peaceful and Wrathful Deities, which manifest naturally!

Alas, now as the Intermediate State of Rebirth arises before me, I must with one-pointed intention concentrate my mind, and resolutely connect with the residual potency of my virtuous past actions. I must obstruct the womb entrance and call to mind the methods of reversal. This is the time when perseverance and purity of perception are imperative. I must give up all jealousy and meditate on my spiritual teacher with consort.
From the mouth of the accomplished masters come these words:

“O [you], with your mind far away, thinking death will not come, entranced by the pointless activities of this life, if you were to return empty-handed now, would not your [life’s] purpose have been [utterly] confused? Recognize what it is that you truly need! It is a sacred teaching [for liberation]! So, should you not practice this divine [sacred] teaching, beginning from this very moment?’

And it is also said, ‘If I choose not to take the oral teachings of the spiritual teacher to heart, am I not the deceiver of myself?’

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**Aspirational Prayer Which Rescues from the Dangerous Pathways of the Intermediate States**

I Bow down to the spiritual teachers, [meditational deities] and dakinis, May I be guided on the path of their great love.

O, as I roam in cyclic existence [driven] by deep-seated bewilderment, may the spiritual teachers, holders of the oral lineages, draw me forward, leading me on the path of [radiant](clear) light, which is undistracted study, reflection and meditation. May the supreme consorts, the hosts of dakinis, support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly perfect Buddha.

O, as I roam in cyclic existence [driven] by deep-seated delusion, may the Transcendent Lord Vairocana draw me forward, leading me on the path of radiant (blue) light, which is the pristine cognition of reality’s expanse. May the supreme consort [Aksasa] Dhatvisvari support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly perfect Buddha.

O, as I roam in cyclic existence [driven] by deep-seated aversion, may the Transcendent Lord Vajrasattva-Akshobhya draw me forward, leading me on the path of radiant (white) light, which is the mirror-like pristine cognition. May the supreme consort, Buddha-Locana support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly perfect Buddha.
O, as I roam in cyclic existence [driven] by deep-seated pride, may the Transcendent Lord Ratnasambhava draw me forward, leading me on the path of radiant (yellow) light, which is the pristine cognition of sameness. May the supreme consort, Mamaki support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly perfect Buddha.

O, as I roam in cyclic existence [driven] by deep-seated attachment, may the Transcendent Lord Amitabha draw me forward, leading me on the path of radiant (red) light, which is the pristine cognition of discernment. May the supreme consort, Pandara-Vasini support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly perfect Buddha.

O, as I roam in cyclic existence [driven] by deep-seated envy, may the Transcendent Lord Amoghasiddhi draw me forward, leading me on the path of radiant (green) light, which is the pristine cognition of accomplishment. May the supreme consort, Samaya-Tara support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly perfect Buddha.

O, as I roam in cyclic existence [driven] by the five virulent poisons, may the transcendent conquerors, [the male Buddhas] of the five enlightened families, draw me forward, leading me on the path of radiant (rainbow) light, which is the four pristine cognitions combined. May the five supreme female Buddhas, [the purity of] the expanse, support me from behind, and thus encircled, may I be rescued from the light-paths of the six impure classes of beings and be escorted to the five utterly supreme and pure Buddha fields.

O, as I roam in cyclic existence driven by deep-seated habitual tendencies, may the assembly of spiritual heroes and awareness holders draw me forward, leading me on the path of radiant (multicolored) light, which is co-emergent pristine cognition. May the supreme consorts, the hosts of dakinis, support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly perfect Buddha.

O, as I roam in cyclic existence driven by deep-seated bewildering perceptions, may the assembly of Blood-drinking Wrathful Deities draw me forward, leading me on the path of radiant (rainbow) light, which is free of fear and terrifying perceptions.
May the assembly of the Krodhesvari, Queens of the Expanse, support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly perfect Buddha.

[OM AH HUM]
May the fields of the five elements not arise as a hostile force.
May I see them as the fields of the five Buddhas.

May the elements of space not arise as a hostile force.
May I see them as the field of the blue Buddha.

May the elements of water not arise as a hostile force.
May I see them as the field of the white Buddha.

May the elements of earth not arise as a hostile force.
May I see them as the field of the yellow Buddha.

May the elements of fire not arise as a hostile force.
May I see them as the field of the red Buddha.

May the elements of wind not arise as a hostile force,
May I see them as the field of the green Buddha.

May the [awesome] sounds, lights and rays not arise as a hostile force.
May I see them as the infinite fields of the Peaceful and Wrathful Deities.

May the rainbow colored elements not rise up as a hostile force.
May I see them as the fields of the manifold Buddhas.

May I recognize all sounds as my own sounds.
May I recognize all lights as my own lights.
May I recognize all rays as my own rays.

May I spontaneously recognize [the characteristics of] the intermediate states.
May the fields of the three Buddha-bodies be manifest.

Samaya!
Aspirational Prayer Which Protects from Fear of the Intermediate States

When my life’s course is ended, and I roam alone in the intermediate states, the loved ones of this world can no longer help me. So [at this critical time] may the Conquerors, the Peaceful and Wrathful Deities, [quickly] release the power of their compassion, and may the deep darkness of my ignorance be dispelled.

When I roam alone, separated from my loved ones, and [myriad] images of emptiness arise, naturally manifesting, may the Buddhas [quickly] release the power of their compassion, and may the fear of the awesome and terrifying intermediate state be annulled.

When the five radiant lights of pristine cognition dawn, may I recognize them as my own [nature], and without awe and without terror, and as the [manifold] forms of the Peaceful and Wrathful Deities arise, may I be fearlessly confident and recognize [the characteristics of] the intermediate states.

When I experience suffering, as the result of negative past actions, may the Great Compassionate One dispel all such misery, and as the natural sound of reality reverberates like a thousand peals of thunder, may all sounds be heard as the teachings of the Greater Vehicle.

When I am driven on by past actions, unable to find a refuge, may the meditational deities dispel all such misery, and as I experience the suffering of habitual tendencies and past actions, may the meditative stabilities of inner radiance and bliss [naturally] arise.

When I am miraculously born into the intermediate state of rebirth, may I not be beguiled by the perverse prophesies of Mara, and as I [freely] arrive at every place that I think of, may the bewildering fear and terror, generated by my negative past actions, not arise.

When the roars of savage wild beasts echo around me, may their cries be transformed into the sound of the sacred teachings, the Six Syllables, (OM MANI PADME HUM), and as I am engulfed by snow, rain, wind and darkness, may I achieve the pure clairvoyance of radiant pristine cognition.

May sentient beings in the intermediate state, similar in kind to myself, be born into the higher realms, free from rivalry, and as severe dissonant mental states generate insatiable hunger and thirst, may the afflictions of hunger, thirst, heat and cold, be annulled.
When I see my future parents in union, may I perceive them as Mahakarunika and consort, and for the sake of others, being blessed with the power to choose a birthplace, may I achieve an exalted body, adorned with the auspicious major and minor marks.

Once I have achieved birth in a supreme human form, may I act so as to swiftly liberate all who see and hear me. And may I not be influenced by my negative past actions, but multiply and emulate my past merits.

Wherever I may be born, in whatever land it may be, may I quickly encounter the meditational deity of my past lives. Knowing, from immediately after birth, how to speak and walk, may I remember my past lives and attain the power of non-forgetfulness.

May I easily come to master by study and reflection, the manifold stages of learning - small, intermediate and great, may the country into which I am born be auspicious, and may all sentient beings be blessed with happiness.

O, Peaceful and Wrathful Conquerors, may I and all others become entirely at one with you, and come to resemble you, in all your forms, your retinues, your lifespan, and your Buddha-fields, and in every quality of your supreme auspicious marks.

Through the compassion of Samantabhadra and the infinite Peaceful and Wrathful Deities, by the power of the truth of pure reality, and by the blessing of the mantrins who practice one-pointedly, may [every wish of] this aspirational prayer be fulfilled.

Samaya!

*Composed by the preceptor from Oddiyana, Padmakara. May this profound sacred teaching not be extinguished until all the worlds of cyclic existence have been emptied.*

*This is a treasure text of Tulku Karma Lingpa.*

*English translation by Gyurme Dorje*

*The Great Liberation by Hearing in the Intermediate States*
The Fifty-eight Wrathful Deities
The Fifty-eight Wrathful Deities

Artwork by Shawu Tsering
English translation by Gyurme Dorje
From: The Great Liberation by Hearing in the Intermediate State
Composed by Padmasambhava
Revealed by Terton Dorje Lingpa
Mahakarunika Avalokiteshvara
OPENING PRAYERS

Altruistic Motivation

_all mother sentient beings — especially those enemies who hate me, obstructers who harm me, and those who create obstacles on my path to liberation and omniscience — May they experience happiness, be separated from suffering and swiftly, I will establish them in the state of unsurpassed, perfect, complete and precious buddhahood._

Action Bodhicitta Prayer

_all mother sentient beings — especially those enemies who hate me, obstructers who harm me, and those who create obstacles on my path to liberation and omniscience — May they experience happiness, be separated from suffering and swiftly, I will establish them in the state of unsurpassed, perfect, complete and precious buddhahood._
Long Refuge Prayer

We take refuge in the kind root Lama and lineage Lamas. We take refuge in the deities of the mandalas of the Yidams. We take refuge in all the exalted Buddhas. We take refuge in the perfect Dharma. We take refuge in the excellent order of the Sanghas. We take refuge in all the noble Dakas, Dakinis and Dharma-guardians – possessors of the eye of wisdom.

(recite 3 times)
Taking the Bodhicitta Vow

Until I attain the heart of enlightenment, I take refuge in all the Buddhas.
I take refuge in the Dharma and likewise in the assembly of the Bodhisattvas.
As the previous Buddhas embraced the enlightened mind and progressed on the Bodhisattvas’ path, I too, for the benefit of all sentient beings, give birth to bodhicitta,
And apply myself to accomplish the stages of the path.

Short Refuge Prayer

In the Buddha, the Dharma and Sangha most excellent, I take refuge until enlightenment is reached. By the merit of generosity and other good deeds, may I attain buddha-
hood for the sake of all sentient beings.

**The Four Immeasurables**

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

**Seven Limb Prayer**

I bow down respectfully with my body, speech and faithful mind to all Tathagatas in the ten directions, those who have already reached the Tathagata state, those who are reaching it at present, and those Tathagatas still to come.
earth.

In each atom, I visualize as many Buddhas as there are atoms, surrounded by countless Bodhisattvas, thus, all space is filled with Buddhas and Bodhisattvas.

I praise all Buddhas through magnificent chanting, expressing the great ocean of their excellent qualities.

To all Buddhas, I make offerings of various pure flowers, flower garlands, of music, anointing oils, magnificent light and fragrant incense.

I make offerings to them, of fine garments, perfume, and pot-pourri piled high as Mount Meru and arranged in the most beautiful way.
I visualize the highest and most extensive offerings, and offer them with great faith to all Buddhas. I prostrate to the Buddhas and make offerings to them, following the deeds of the great Bodhisattvas, Samantabhadra.

I confess to you, Buddhas, whatever negative actions I have committed due to the power of anger, desire and ignorance.

I rejoice in the merit of all the Buddhas in the ten directions, of the great Bodhisattvas and Pratyekabuddhas, those who have attained arhatship, those who have entered the path of arhatship and all other beings.

I request to all Great Protectors and Buddhas to turn the highest wheel of Dharma as the light dispelling the darkness of beings in the ten directions and leading them gradually to the enlightened state.
I make requests to those Buddhas intending to pass into parinirvana, to live long, for as many eons as there are atoms of the earth in order to benefit all beings.

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

Supplication to Lord Jigten Sumgön

Unequaled refuge, ornament of the world, Your fame pervades the three thousand worlds. You are the victor, Vajradhara, without a doubt. I bow at the feet of the father, Jigten Sumgön.

Continually, I think of no one but you. Compassionate One, grant your blessings. Dispel the darkness that surrounds my heart. Please bless me so that I can realize the unelaborated nature of mind.
Vajrasattva 100-Syllable Purification Mantra

OM
BAZRA SATTVA SAMAYA/ MANU PALAYA/ BARZA SATTVA TENOPA/ TISHTHA
DRIDO ME BHAWA/ SUTO KHYOME BHAWA/ SUPO KHYOME BHAWA/
ANU RAKTO ME BHAWA/ SARWA SIDDHI ME-PAR-YATSHA/ SARWA KARMA
SUTSA-ME TSIT-TAN SHRI-YA KURU HUNG/ HA HA HA HA HO/ BHAGAWAN/
SARWA TATHAGATA/BAZRA / MAME MUNTSÁ/ BAZRI BHAWA/ MAHA SAMAYA
SATTWA AH////

OM! Vajrasattva Samaya. Help to protect my vow to purify myself.  
May you remain firm with me. Grant me the complete satisfaction.  
Grow with me. Be loving towards me. Grant me all the attainments to master the  
powers beyond body and nature.  
Show me all the deeds of body, speech and mind. Make my mind-heart good, virtuous  
and auspicious. Revel in the bliss of the four joys Oh! Blessed One who embodies the  
essence within me. Do not abandon me.  
Grant me the realizations of the Indestructible Nature. Make me one with you.  
Thus I signify my unity with non-duality, AH!
Vajrayogini
Phag Mo
Buddha Amitabha
Channel, Lotus and Bindu
The Great Drikung Phowa Lineage
Drikungpa Jigten Sumgön
The Golden Lineage Prayer

Na-Mo Gu-Ru!
Namo Guru

Rig-Kün Tso-Wo Drug-Pa Dor-Je-Chang/
Dorje Chang Vajradhara, the supreme sixth family;

Ku-Sum Ngön-Gyur Khe-Chog Na-Ro-Par/
Naropa, who actualized the three Kayas;

Du-Sum Gyal-Wal Rig-Trin Til'i-Shab/
Tilopa, the source of the Buddha families of the three times;

Sol-Wa Deb-So Dag-Gyü Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Dra-Ke Gya-Tsho'i Thar-Sön Mar-Pa-Dang/
Marpa, the great master of ocean-like sounds and languages;

Gang-Chen Ten-Pai Sog-Shing Gam-Po-Par/
Gampopa, the life tree of the Buddha’s teachings in Tibet, the land of snow;

Sol-Wa Deb-So Dag-Gyü Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Nal-Jor Ma-Yi Je-Sung Dor-Je-Gyal/
Dorje Gyalpo, Vajra Yogini’s chosen follower;
Lu-Drub Nyi-Pa Jig-Ten Sum-Gön Shab/
Lord Jigten Sungdon, the second Nagarjuna;

Sol-Wa Deb-So Dag-Gyü Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Gyü-Zin Dam-Pai Chog-Gyur Chen-Ngal-Shab/
Chen-nrıa, the most excellent lineage holder;

Ten-Pai Sel-Jye Khen-Chen Tshul-Dor-La/
The great Abbott Tsaltrim Dorje, the light of the Dharma;

Nyi-Me Tog-Pa Ngön-Gyur Sang-Gye-Ön/
Sang-gye Ön, who actualized the innate truth of non-causality;

Tilä Nam-Trul Dor-Je Drag-Pa-La/
Dorje Drālapa, the emanation of Tilopa;

Sol-Wa Deb-So Dag-Gyü Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Nyi-Zin Trul-Drol Drag-Pa Sö-Nam-Shab/
Dragpa Sonam, the one who is free from the delusion of duality;

Thug-Je Chen-Poi Nam-Trul Thog-Kha-Wa/
Thog-kha-wa, the manifestation of the supreme compassion;

Sa-Ra Ha-Yi Je-Sung Dor-Rin-La/
Dorje Rinchen, the chosen follower of Saraha;

Sol-Wa Deb-So Dag-Gyü Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Pe-Mai Nam-Trul Dor-Je Gyal-Po-Dang/
Dorje Gyalpo, the emanation of Padma Kara;

Thub-Ten Gye-Dze Cho-Kyi Gyal-Poi-Zhab/
Choekyi Gyalpo, the spreader of the Buddha's teachings;

Sol-Wa Deb-So Dag-Gyü Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Mi-Yi Wang-Po Cho-Gyal Rat-Na'i-Zhab/
Chogyal Ratna, Lord of human beings;

Drub-Pai Tsg-Gyen Dön-Drub Gyal-Po-La/
Döndrub Gyalpo, the crown of all the Yogins;

Chog-Le Nam-Gyal Dag-Po Wang-Gi Tshen/
Dagpo Wang, the Victorious One triumphant in every direction;

Chag-Dor Trul-Ku Rat-Na Do-Za-La
Ratna Doza, the Vajrapani emanation;
Sol-Wa Deb-So Dag-Gyū Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Gyal-Wang Nyi-Pa Tshung-Me Kün-Gaï-Zhab/
The peerless Kunga Rinchen;

Sol-Wa Deb-So Dag-Gyū Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Jam-Yang Nam-Thrul Rin-Chen Cho-Kyi-Gyal/
Rinchen Chokyi Gyaptop, the emanation of Manjushri-Gh-beta;

Ten-Nyi Sol-Dzin Je-Tsün Rat-Na-La/
the second Buddha, Jetsun Ratna, the holder of two lineages;

Men-Ngag Dzö-Dzin Pal-Gyi Gya-Tsho Dang/
Palgyi Gyatsho, the treasury of the sacred teachings;

Ka-Drin Khor-Me Dhar-Ma Ra-Dzai-Zhab/
Dharma Raka, the most gracious benefactor;

Sol-Wa Deb-So Dag-Gyū Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Gyal-Wai Dung-Dzin Drag-Pai Tshen-Chen-La/
Drakpa Gyaltsen, the holder of the Buddha families;

Ten-Pai Nying-Po Dom-Sum Ne-Chig Dön/
(Three kinds of vows) and is the essence of the matchless Dzadpo Kagyu teachings;

Gyang-Dul Der-Tön Chö-Kyi Drag-Pai Zhab/
from Sambhogakaya—the enjoyment body free from fixations; from these two comes Choky Dragpa who manifests according to the different dispositions of his disciples;

Sol-Wa Deb-So Dag-Gyū Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Ne-Lug Rang-Drol Kye-Me Chö-Ku-Le/
from the Dhammakaya—unconditioned, self-liberated nature;

Ma-Yö Jin-Drel Long-Chyö Dzog-Pai Kul/
Chyi-Tar Dul-Ngön Thub-Ten Gyal-Tshen Dzin/
Trinley Namgyal, outwardly holding the banner of the Vinaya teachings; inwardly through Bodhicitta.
Nang-Tar Jyang-Sem Dro-La Bu-Zhin Tse /
manifesting compassion for all sentient beings as for one’s only child; and secretly is the master accomplishing the uniting of the arising and completion stages.

Sol-Wa Deb-So Dag-Gyü Jyn-Gyi-Lob /
I pray that the blessings may permeate my mind.

Ma-Nor Thug-Chü Zhen-La Tön-Par Dze/
who mastered all the Sutric and Tantric forms of Buddha’s teaching — gave teachings to others;

Sol-Wa Deb-So Dag-Gyü Jyn-Gyi-Lob /
I pray that the blessings may permeate my mind.

Dro-Kün La-Me Jyang-Chub Gő-Dze Pa/
who liberates all beings through the profound and secret teachings with empowerments and explanations;

Sol-Wa Deb-So Dag-Gyü Jyn-Gyi-Lob /
I pray that the blessings may permeate my mind.

Gang-Gi Zab-Sang Min-Drol Chö-Kyi Gő/
The gracious Dhomeup Choegyal,

Ka-Drin Sum-Den Dön-Drub Chö-Gyal-La/
Gyal-Kün Ngo-Wo Chyag-Na Pe-Kar Chang/
Könchog Tenzin Drodhul,

Trin-Le Shi-Yi Kha-Khyab Jyang-Drol La/
the emanation of Chonarezig (the embodiment of all the Buddhas), who establishes all sentient beings in Enlightenment through the Four Activities;

Sol-Wa Deb-So Dag-Gyü Jyn-Gyi-Lob /
I pray that the blessings may permeate my mind.

Gő-Dze Kön-Chog Ten-Zin Dro-Dul Zhab/
Gyön-Zang Nyam-Me Tag-Par Be-Dze Pa/
who directly realized the self-awareness wisdom, continuously without decline streamed the profound and secret teachings of Mahamudra;
Sol-Wa Deb-So Dag-Gyū Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Nge-Dön Zab-Mo Chø-Kyi Kha-Ying Le/
Chokyi Nyima,

Dam-Pai Char-Gyi Lü-Chen Kye-Me Par/
who guides all sentient beings to the realization of the unburn stage by the power of the teachings which come from the ultimate profound Dharma-space;

Tri-War Dze-Khe Chø-Kyi Nyi-Mai Zhab/

Sol-Wa Deb-So Dag-Gyū Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Rang-Rig Kye-Me Chø-Ku Nam-Kha La/
From Dharma space (unproduced self-awareness)

Gag-Me Rang-Tsai Long-Ku Me-Shei Kham/
causes the unceasing sun of self-creativity, the Sambhogakaya radiating the non-duality of the Nirmanakaya manifestation, Padma Gyaltsen;

Nyi-Me Öd-Zer Trul-Ku Pe-Mai Tshen/

Sol-Wa Deb-So Dag-Gyū Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Drub-Gyū Rin-Chen Jyung-Den Khyön-Yang Su/
Dharma Dwaza, who fulfills the wishes of all sentient beings

Nge-Dön Zab-Sang Nor-Bö Dro-Kün La/
through the profound and secret ultimate gem teachings which manifest from the vast number of jewels of the practicing lineage;

Dö-Gu Tsol-Dze Dhar-Ma Dwa-Zai Zhab/

Sol-Wa Deb-So Dag-Gyū Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Kye-Me Öd-Sal Chen-Poi Long-Yang Le/
Konchog Tenzin Chowang Lodre,

Ma-Gag Dor-je Dzin-Pai Ngo-Wo Nyl/
who is the nature of Vajradhara, manifests unceasingly from the great pervading luminosity of the unburn state;

Kön-Chog Ten-Zin Chö-Wang Lo-Drö La/

Sol-Wa Deb-So Dag-Gyū Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Jam-Gön Zur-Phü Nga-Pai Gyu-Thril Gar/
The peerless Dharmananda,
Drang-Nge Cho-Kyi Dro-Nam Drol-Dze Pa/
the manifestation of Manjushri, who guides all sentient beings to Enlightenment through the teachings of conventional and absolute truth;

Sol-Wa Deb-So Dag-Gyü Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Dro-Nam Jyang-Chub Chog-La Gő-Dze Pa/
the embodiment of all objects of refuge and emanation of the great compassionate deity who establishes all sentient beings in Buddhahood;

Sol-Wa Deb-So Dag-Gyü Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Gang-Chen Ten-Drol Pal-Du Leg-Jyön Pa/
emanation of Shri Singha, the leader of Yogins who manifested in the Snow Land to further Dharma and to benefit sentient beings;

Sol-Wa Deb-So Dag-Gyü Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Ngo-Tshar Drub-Pai Khyu-Chog Shri-Sing/
The great Mahasiddha Vidyadhar, Nuden Dorje,

Rig-Dzin Drub-Wang Nö-Den Dor-Je La/
The great warrior Jetsun Chokyab—although he accomplished the qualities of purity

Yer-Me Nyi-Kyang Be-Pai Ngang-Tshul Gyil/
and realization of the Buddhas of the three times—he skillfully through hiding these qualities, tamed the minds of all sentient beings;

Sol-Wa Deb-So Dag-Gyü Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

She-Jya Kün-Zig Dön-Gyi Dor-Je Dzin/
nature of the Vajra-holder, who sees all aspects of knowledge through wisdom eyes which discern the limitless diversity of all phenomena and its nature;
Sol-Wa Deb-So Dag-Gyü Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

Sheg-Zhū Kye-Chi Trö-Tshen Ring-Pang Kyang/
Shiwa Lodro-

Dro-Kün Dren-Dze Zhi-Wa Lo-Drö La/

Jam-Gön La-Mai Thug-Ke Gyur-Thril Le/
Peerless Tenzin Chokyi Jungne,

She-Drub Ten-Pa Nyl-Tar Sal-Dze Pa/
the emanation of Manjushri, who illuminates the instruction and practice of Dharma, like the rays of the sun;

Rang-Rig Ngön-Gyur Tsai-Wai La-Mai Zhab/
Root Lama who has actualized the self-awareness wisdom;

Bar-Che Sung-Dze Kha-Dro Chö-Kyong La
Mandala of the Yidams who grant the extraordinary attainments; Khandros and Dharma Protectors who clear away all hindrances and obstacles;

Sol-Wa Deb-So Dag-Gyü Jyin-Gyi-Lob/
I pray that the blessings may permeate my mind.

De-Tar Ka-Gyü Yi-Zhin Nor-Bu La/
Thus I pray to the wish-fulfilling Kagyu Lineage.

Dag-Sog Lü-Chen Dro-Wa Ma-Lü Kün/
may I and all sentient beings accomplish the ordinary and

(Note: With one-pointed awareness we pray to the Root Guru and the lineage Lamas)

Gü-Ke Sol-Tab Ge-Wa Di-Tshöön Te/
By the virtue of this prayer of devotion,

Chog-Thün Dre-Bu Tshe-Dir Thob-Gyur Chigi/extra-ordinary attainments in this lifetime.
Invocation of Lord Jigten Sumgön's Love and Compassion

La-Ma Khyen-No (Repeat 3 times) Pal-Den La-Ma/ Glorious Lama, Ku-Zhi'i Wang-Chug/ Lord of the Four Kayas,

Dag-Po Ka-Gyu/ the crown of all, Yong-Kyi Tsug-Gyen/ Dro-Wai De-Pön/ the Leader of Beings, Dam-Pal Lam-Tön/ the Guide on the Sacred Path,

Dagpa Kangyu, Gyal-Wai Gyal-Tshab/ Ka-Drin Da-Drel/ the regent of the Buddha, the incomparable Gracious One, Tön-Pa Da-Me/ peerless teacher,

Thug-Jel Nga-Dag/ the embodiment of compassion.

Do-Je Chang-Wang Gön-Po Dri-Gung-Pa Chen-Po Khyen-No/ the Great Protector Drigungpa – Vajradhara, please heed me!

Sol-Wa Deb-So / Thug-Je Zig-Shig/ I pray, look upon me with compassion and

Do-Je Chang-Wang Gön-Po Dri-Gung-Pa Chen-Po Khyen-No/ the Great Protector Drigungpa – Vajradhara, please heed me!

Sol-Wa Deb-So / Thug-Je Zig-Shig/ I pray, look upon me with compassion and

Jyin-Gyi Lob-Shig/ bestow upon me blessings and Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/ Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/

Ngö-Drub Nam-Nyl/ the two accomplishments. Grant me now of spontaneous attainment of the two benefits, for oneself and others

Da-Ta Tsol-Chig/ Dön-Nyi Lhün-Drub/ Grant me now of spontaneous attainment of the two benefits, for oneself and others

Dre-Bu Tsol-Chig/ (Repeat 3 times) Bestow upon me the fruit.

Long Supplication To the Lineage Masters O-Gyen Pe-Ma Jyung-Ne-La Sol-Wa-Deb/ I pray to Padma Sambhava from Orgyen, bestow your blessing for the realization of the profound path of Phowa.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/ I pray to Padma Sambhava from Orgyen, bestow your blessing for the realization of the profound path of Phowa.

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/ bestow your blessing to reach the Pure Land by the quick path of Phowa.

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/ The moment we die

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/ May we be born in the blissful Pure Land of Dewa-chen.

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/ I prostrate to the Buddha Amītābha.
Ter-Tön Nyi-Da Sang-Gye-La Sol-Wa-Deb/
I pray to the Hidden Treasure Discoverer Nyida Sang-gye, bestow your blessing for the realization of the profound path of Phowa.

Nyur-Lam Pho-We Kha-Chó Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/

Dag-Sog Di-Ne Tshe-Phó Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Tshung-Me Nam-Kha Gyal-Tshen-La Sol-Wa-Deb/
I pray to the peerless Nam-kha Gyalsden,

Nyur-Lam Pho-We Kha-Chó Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

Da-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phó Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Tog-Den Sang-Gha Bhe-Dra La Sol-Wa-Deb/
I pray to the realized Sang-ga Bhadra,

Nyur-Lam Pho-We Kha-Chó Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phó Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.
Pha-Gö Dri-Me Lo-Drö La Sol-Wa-Deb/
I pray to Phag-goc Driméy Lodoe,

Nyar-Lam Pho-We Kha-Chö Dro-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Chö-De Sang-Gye Gyal-Tshen La Sol-Wa-Deb/
I pray to the DharmaLord Sang-gye Gyaltshen,

Nyar-Lam Pho-We Kha-Chö Dro-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Tshung-Me Ma-Tri Tshen-Chen La Sol-Wa-Deb/
I pray to the incomparable Mati’ Tshen-chen,

Nyar-Lam Pho-We Kha-Chö Dro-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.
Yong-Zin Phün-Tshog Nam-Gyal-La Sol-Wa-Deb/
I pray to the tutor Phun-tshog Namgyl,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Od-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Khen-Chen Nam-Jom Phün-Tshog La Sol-Wa-Deb/
I pray to great abbot Nam-jom Phun-tshog,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Od-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Je-Tsün Kön-Chog Rat-Na-La Sol-Wa-Deb/
I pray to the Holy Konchog Rataa,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Od-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.
Rig-Zin Chö-Kyi Drag-Pa-La Sol-Wa-Deb/
I pray to Vickyadhara Dharma Kirti,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Kön-Chog Trin-Le Nam-Gyal-La Sol-Wa-Deb/
I pray to Konchog Trin-Ley Namgyal,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Kön-Chog Trin-Le Sang-Po-La Sol-Wa-Deb/
I pray to Konchog Trin-Ley Sang-Po,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.
Trin-Le Dön-Drub Chö-Gyal-La Sol-Wa-Deb/
I pray to Trin-Le Don-Drub Choe-gyal,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Kön-Chog Ten-Zin Dro-Dui-La Sol-Wa-Deb/
I pray to Keo-chog Tenzin Dro-dui,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Yong-Zin Chö-Kyi Gyal-Tshen-La Sol-Wa-Deb/
I pray to the tutor Choe-kyi Gyal-tshen,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.
Ten-Zin Chö-Kyi Nyi-Ma-La Sol-Wa-Deb/
I pray to Ten-zin Chek-kyi Nyima,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Khyab-Dag Pe-Mai Gyal-Tshen-La Sol-Wa-Deb/
I pray to Vajradhara Femai Gyaltshan,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Je-Tsün Dhar-Ma Do-Za-La Sol-Wa-Deb/
I pray to Saint Dharma Doza,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.
Gar-Chen Chang-Chub Wang-Po-La Sol-Wa-Deb/
I pray to Gar-chen Chung-chub Wangpo,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

---

Tri-Chen Lo-Drö Gyal-Tshen-La Sol-Wa-Deb/
I pray to the great Vajra-Regent Lodro Gyalschen,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

---

Rin-Chen Ten-Pai Ze-Gyen-La Sol-Wa-Deb/
I pray to Rinchen Tenpai Zegyen,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.
Kön-Chog Thug-Jei Nyi-Ma-La Sol-Wa-Deb/
I pray to Konchog Thang-je Nyima,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Lho-Trul Chö-Wang Lo-Drö-La Sol-Wa-Deb/
I pray to Lhotrul Choe-wang Lodroe,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

O-Gyen Nü-Den Dor-De-La Sol-Wa-Deb/
I pray to O’gyen Nue-den Dorje,

Nyur-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Öd-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.
Je-Tsun Kon-Chog Cho-Kyab-La Sol-Wa-Deb/
I pray to Holy Konchog Chee-kyab,

Nyur-Lam Pho-We Kha-Cho Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa J Yong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Od-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

---

Ten-Zin Cho-Kyi Lo-Drö-La Sol-Wa-Deb/
I pray to Tenzin Chee-kyi Lodroe,

Nyur-Lam Pho-We Kha-Cho Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa J Yong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Od-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

---

Thub-Ten Zhi-Wai Lo-Drö-La Sol-Wa-Deb/
I pray to Thubten Shiwnai Lodroe,

Nyur-Lam Pho-We Kha-Cho Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa J Yong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Od-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.
Short Supplication
To the
Lineage Masters

Ten-Zin Chö-Kyi Jung-Ne-La Sol-Wa-Deb/
I pray to Tenzin Choekyi Jungney,

Nyar-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Od-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.

Drin-Chen Tsa-Wal La-Ma-La Sol-Wa-Deb/
I pray to the Gracious Rato-Lama,

Nyar-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
bestow your blessing for the realization of the profound path of Phowa,

Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
The moment we die

Sang-Gye Od-Pag Me-La Chag-Tshal-Lo/
I prostrate to the Buddha Amitabha.
<table>
<thead>
<tr>
<th>[[རྩོན་རྒྱལ་ཁྲི་མོ་རྒྱལ་མིང་།]]</th>
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</tr>
<tr>
<td>Tog-Den Sang-Gha Bha-Dra-La Sol-Wa-Deb/</td>
<td>Pha-Gö Dri-Me Lo-Drö-La Sol-Wa-Deb/</td>
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<tr>
<td>བྲོག་སྣང་གྱི་བ་དྲ་ལོ་བཤེང་ལ་སེམས་དཔེར།</td>
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<tr>
<td>Chö-Je Sang-Gye Gyal-Tshen-La Sol-Wa-Deb/</td>
<td>Tshung-Me Ma-Til Tshen-Chen-La Sol-Wa-Deb/</td>
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<td>ཇོ་སྐྱེ་སྣང་གྱེ་གྱི་བི་སྣོན་དོན་ལོ་བཤེང་ལ་སེམས་དཔེར།</td>
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<tr>
<td>Yong-Zin Phün-Tshog Nam-Gyal-La Sol-Wa-Deb/</td>
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<td>ཡོང་གི་གཞི་ཤུག་ནམ་བཞི་སྣོན་ལོ་བཤེང་ལ་སེམས་དཔེར།</td>
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<tr>
<td>Je-Tsun Kön-Chog Rat-Na-La Sol-Wa-Deb/</td>
<td>Rig-Zin Chö-Kyi Drag-Pa-La Sol-Wa-Deb/</td>
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<td>བོད་སྣང་གྱི་རབ་གནམ་ལོ་བཤེང་ལ་སེམས་དཔེར།</td>
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<td>Kön-Chog Trin-Le Sang-Po-La Sol-Wa-Deb/</td>
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<td>གཞུང་མེད་བྲིན་ལྡེ་གནམ་ལོ་བཤེང་ལ་སེམས་དཔེར།</td>
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Je-Tsün Kün-Chog Chö-Kyab-La Sol-Wa-Deb/
Ten-Zin Chö-Kyi Lo-Drö-La Sol-Wa-Deb/
Thub-Ten Zhi-Wai Lo-Drö-La Sol-Wa-Deb/
Ten-Zin Chö-Kyi Jung-Ne-La Sol-Wa-Deb/
Drin-Chen Tsa-Wai La-Ma-La Sol-Wa-Deb/
Dzab-Lam Pho-Wa Jyong-Par Jin-Gyi-Lob/
I pray to the Gracious Ront-Lama,
benefit your blessing for the realization of the profound path of Phowa,

Nyar-Lam Pho-We Kha-Chö Drö-Par Jin-Gyi-Lob/
Dag-Sog Di-Ne Tshe-Phö Gyur-Ma Thag/
Sang-Gye Ōd-Pag Me-La Chag-Tshal-Lo/
benefit your blessing to reach the Pure Land by the quick path of Phowa.
The moment we die
I prostrate to the Buddha Amitabha.

De-Wa Chen-Du Kye-War Jin-Gyi-Lob/
may we be born in the blissful Pure Land of Dewa-chen.

Dissolving the Visualization: All the Phowa Lineage Lamas dissolve into Buddha Amitabha who dissolves into light and is absorbed into oneself.
One then transforms into Buddha Amitayus. Recite the mantra.
Dissolving and Transformation
To Buddha Amitayus (Tsepame)
Conclusion

Jig-Ten Dren-Pai Tso-Wo Tshe-Pag Me/
Lord Amitayus who is our guide to Enlightenment;

Gön-Me Dug-Ngal Gyur-Pa Nam-Kyi Kyab/
Protector of the helpless and suffering

Om Na-Mo Bha-Ga-Wa-Te

Dü-Min Chi-Wa Ma-Lü Jom-Dze Pai
who guards us from untimely death;

Sang-Gye Tshe-Pag Me-La Chag-Tshal-Lo/
Buddha Amitayus, to you I prostrate.

Ta-Tha-Ga-Ta-Ya/ AR-Ha-Te Sam-Yak-Sam Buddha-Ya Ta-Dya-Tha Om Pun-Ye Pun-Ye Ma-Ha Pun-Ye

Ah-Pa-Ri-M-Ta Pun-Ye Ah-Pa-Ri-Mi-Ta Pun-Ye Ja-Na Sam-Bha-Ro Pa-Tsi-Ti Om Sar-Za Sam-Za-Ra

Pa-Ri-Shu-Ddha Dha-Ma-Te Ga-Ga-Na Sa-Mung-Ga-Te So-Bha-Wa
Bi-Shu-Ddhe Ma-Ha-Na-Ya Pa-Ri-Wa-Re So-Ha//
Dedication

Om Ah-Ma-Ra-Ni Dzil-Wan-Ti-Ye So-Hal/

Ge-Wa Di-Yi Nyur-Du Dag/
By the virtue of doing this practice,

Dro-Wa Chig-Kyang Ma-Lü Pa/
all beings, without exception

Tshe-Pag Me-Gön Lha-Tshog Drub-Gyur Ne/
may I quickly attain the realization of Amitayus and

De-Yi Sa-La Gö-Par-Shog/
to that same state may I come to lead.

Jigten Sumgon who is the incarnation of Chenrezig, imparting this teaching as well as other Drikung Lamas like the H.E. Choeje Ayang Rinpoche who is travelling the world to impart these precious teachings to fortunate human beings.

This Great Drikung Phowa text was translated into English from the original Tibetan text under the guidance of Khenpo Rinpoche, Konchog Gyaltshen at the Drikung Kagyu Tibetan Meditation Center in Washington, D.C., U.S.A. in September, 1982.

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3rd Edition – 1985
Brief Prayer to be Reborn in the Blissful Land of Amitabha
[Sukhāvati] Prayer

༄༄།    །བདྱེ་སོན་བསྔུས་པ།
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.

They are surrounded by an inconceivable assembly of buddhas and bodhisattvas. Extraordinary limitless peace and happiness is the buddha field called Bliss-Endowed.

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

[By the power of] all the buddhas and bodhisattvas of the ten directions, bless us that we may attain this aspiration without hindrance.

TAY-YA-THA/ PAN-TSA/ DRI-YA/ AWA/ BODHA/ NAYA/ SVAHA
The Oral Transmission of the Condensed Drikung Phowa Practice

KON CHOK SUM NGÖ LAMA LA JANG CHUB BAR DU KYAB SU CHI

Until I become enlightened, I take refuge in the guru who is the Three Jewels.

MA GYUR DRO PAI DÖN JYE LÖ ZAB LAM NYING PO GOM PAR JA (recite three times)

Through the mind that seeks to benefit all mother beings, I meditate on the essence of the profound path. (recite three times)

TONG PAI NGANG LE RANG NYID PAG MO MAR DRI GUG THÖD DZIN NA TAG PAG ZHAL NGUR

From the sphere of emptiness I arise as red vajra Varahri. She holds a curved knife and skull cup.

CHER BU RÜ PAI GYAN CHIN GAR TAB RÖL CHIG LA NANG LA LÙ Ú TSA U MA

Her face is that of a grunting sow with an upturned nose. She is naked, adorned by bone ornaments and dancing.

CHI NGO NANG MAR TSAN NYID ZHI DANG DAN YAR NE TSANG UG MAR NE SANG NA ZUM

The inside and outside of her body is transparent. In the center of the body is the central channel; it is blue on the outside, red on the inside and possesses the four characteristics.
There is a hole in the upper end of the channel and it is closed below the secret place at the bottom. At the heart center, is a red lotus, on its pollen bed, is a red bindu that is only the size of a pea.

It is the nature of consciousness. It is shiny, round, bouncing, vibrating, and transparently glimmering. Your Root Guru, Amitabha, is sitting with the soles of his feet on the Brahma aperture.

Root Guru, Tathagata Amitabha, I supplicate you to develop (in me) the profound path of Phowa.

By your blessings, as soon as I leave this life, may I become inseparable from the mind of the protector in Sukhavati.
Supplicate Amitabha as much as you can. By saying **HIK KA** imagine that the bindu, which is the nature of consciousness, is driven up to meet the feet of Amitabha and then comes back down to the heart center. I every session say **HIK KA** twenty-one times. When you say **KA** the bindu consciousness descends.

The red Guru descends down to your heart center, is inseparable from your consciousness and abides in Amitayus.

Light emanates, and then contracts with the concentrated vital life essence of samsara and nirvana. In order to stop the transference (of your consciousness) seal your crown aperture with crossed vajras.

*As many times as you can recite (Amitayus’s mantra):*

**OM AH MARANI DZI WANTI YE SVAHA**

By this virtue as soon as we leave our impure bodies, may myself and other wanderers have an easy birth in Sukhavati, the blissful land.

*May it flourish!*

*Composed by the humble servant of the supreme Orgyen Rigdzin Nuden Dorje, Orgyen Tendzil.*
Wonderful! In the true Akaniṣṭha of my pure perception is a vast expanse enfolded in the rainbow colors of my abundant faith. There abides my own root Lama, who encompasses all the sources of refuge. His body, however, is not ordinary. It is the radiant, immaculate form of the glorious Buddha of Infinite Light, as he is, in reality, Lord Amitabha himself.

I pray with a mind overcome with faith and devotion: Bestow upon me the power to accomplish the profound path of powa, the power to attain the heaven of Akaniṣṭha, and the achievement of the final, perfect state of Dharmaṇḍa. <Repeat three times from "Wonderful" through "perfect state of Dharmaṇḍa.">
دو ༡༠ ༩༤༩ ༩༧ རིང་པོ་ཆེན་པོའི་བོད་བོད་ཀྱི་ཕྱིར་མཛད་དོན་དེ་བགྲིག་མཆུ།

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གཞན་ངས་དེ་བགྲིག་གི་དེ་བགྲིག་མཆུ།

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Long Life Prayer for His Eminence Garchen Rinpoche  
composed by  
His Holiness the Dalai Lama

Crown of the Shakyas—  
Kind unknown friend to all beings,  
Seventeen Great Pandits, Tilopa, and Naropa,  
Marpa, Milarepa, Gampopa, Jigten Sumgön, and their lineage heirs:  
Please bestow good fortune and auspiciousness.

MA DRI DROL WA TSA LA SHA KYE DÖG  
BYIN DRUP KYUR DÉN TI LO NA RO SHAP  
MAR MÉ THAK SUM JYIG ZHIN SUM GÓN SOK  
JYU PA RIM ZHU NYAM CHAY DZOR GE LEK SHOG

Transcendent Lord Protector Amitayus  
Who grants supreme life - everlasting, stable, and unchanging -  
And who diverts from untimely death  
One who merely hears your name or thinks of you:  
Please bestow good fortune and auspiciousness.

DANG KYE SHEN NYI YEK LA DYEN PÉ MÖD  
D'YE MIN NANG PÉ LAM NA DYANG ZE DE  
THAK TH'IN MÉ JYUR TSE YE CH'OG CHING PÉ  
CH'OM DEN YÖN TS'AN GON PÔ KYE LEK TSOR

With discipline, living in the higher training of morality,  
With great compassion that appears as the glory of those to be tamed,  
And without ever parting, devoid of all grasping, from mahamudra’s natural state,  
Ngedön Tenpé Nyima, Sun of the Teachings,  
May your life remain firm!

NAM DA TH'IM JYE LAP PÉ DYUR WA JYUD  
TH'OG DZÉ ZHAN PO DYUR ZE PAR DU ZH'AR  
ZHIN MÉ TYAK CH'IN NYOG MÉ RANG MO CH'ANG  
NYING DON DYIN PU NYUR MÛR ZHAB DEN SHOG

In accordance with the request of various communities of the Upper Kham Nangchen region, and in particular the following of the Drikung Kagyü lineage at [Gar] Monastery and its nearby communities, the Buddhist monk and expounder of the Dharma Tenzin Gyatso, Dalai Lama, composed these words of prayer for the long life of the 8th Garchen Rinpoche, Könchog Ngedön Tenpé Nyima, on the 6th day of the 9th month in the Fire Monkey Year in the Tibetan 17th Rabjung Cycle, or November 5, 2016.

This translation from Tibetan into English was completed by Ina Dhargye and edited by Kay Candler in December 2016. The Tibetan phonetic transliteration by Lance David Bergerson. All the many errors are regretted.
Kagyu Lineage Dedication Prayer

DOR-JE CHANG-CHEN TI-LI NA-RO DANG/
MAR-PA MI-LA CHÖ-JE GAM-PO-PA/
PHAG-MO DRU-PA GYAL-WA DRI-KUNG-PA/
KAG-YU LA-MA NAM-KYI TA-SHI SHOG/

Dorje Chang, Tilopa, Naropa,
Marpa, Milarepa, Dharma Lord Gampopa,
Phagmodrupa, and Lord Drikungpa,
Please bestow upon us the most auspicious blessings of all the Kagyu Lamas.

SO-NAM DI-YI THAM-CHE ZIG-PA NYI/
THOB-NE NYE-PAY DRA-NAM PHAM-CHE TE/
KYE-GA NA-CHI BA-LONG TRUG-PA YI/
SI-PAY TSHO-LEY DRO-WA DROL-WAR SHOG/

By this virtue, may I achieve omniscience
By defeating all enemies - confusion.
May all who travel on the waves of birth, old age, sickness and death -
Cross the ocean of samsara.

CHANG-CHUNG SEM-CHOG RIN-PO-CHE/
MA-KYE PA-NAM KYE-GYUR CHIG/
KYE-PA NYAM-PA ME-PAR YANG/
GONG-NE GONG-DU PHEL-WAR SHOG/

Bodhicitta, the excellent and precious mind
Where it is unborn, may it arise,
Where it is born, may it not decline,
But ever increase higher and higher.
I pray that the Lama may have good health.
I pray that the Lama may have long life.
I pray that your Dharma activities spread far and wide.
I pray that I may not be separated from you.

As Manjushri, the warrior, realized the ultimate state,
And as did Samantabhadra,
I will follow in their path
And fully dedicate all the merit for all sentient beings.

By the blessing of the Buddha who attained the three kayas,
By the blessing of the truth of the unchanging Dharma- as-such,
By the blessing of the indivisible Sangha order,
May the merit I share bear fruit.
WELL-KNOWN PRAYER CALLED DAKHORMA

By the virtues collected in the three times
By myself and all beings in samsara and nirvana,
And by the innate root of virtue,
May I and all sentient beings quickly attain
Unsurpassed, perfect, complete, precious Enlightenment.

May the teachings of the Great Drikungpa, Ratnashri,
Who is omniscient, Lord of the Dharma, Master of Inter-dependence,
Continue and increase through study, practice, contemplation and meditation
Until the end of samsara.

Sarva Mangalam
Buddha Amitayus
Tse Pag Me
Buddha Amitayus Long-Life Practice

First recite Refuge and Bodhicitta prayers - page 35~34

**Generation Stage**

**Tibetan Text**

埽

**OM SWABHAVA SHUDDA SARWA DHARMA SWABHAWA SHUDDO ‘HANG**

**Generation Stage**

**Tibetan Text**

DAG-SHEN DER-DZIN GYI TOG-PA NGO-POR DZIN-PA THAM-CHE TONG-PA NYI-DU JYANG/

Grasping onto self and others, conceptual thoughts of grasping at reality, all this is purified into emptiness.

**Tibetan Text**

DAG-DANG TOR-MA YI-GE HRI MAR-PO RING-CHA TSHEG DRAG DANG CHE-PA LE

Upon these, both I and the torma appear as a brilliant red letter HRI

**Tibetan Text**

From this light radiates accomplishing the two benefits.

**Tibetan Text**

GON-PO TSHE-PAG-ME KU-DOK MAR-PO NANG-LA RANG-SHIN ME-PA

The red Protector Amitayus (Limitless Life), appearing but without inherent existence

**Tibetan Text**

With all the major and minor marks of the Buddha and with one face and two hands.
The hair is in a top-knot.

The head is ornamented with a jeweled crown.

The body is beautified by light-radiating ornaments, such as earrings, short necklace, long necklace, armlets, and anklets, along with multicolored silk upper and lower garments.

The hands are in the meditation position holding the vase filled with the life-restoring nectar, with silk ribbons tied around the neck of the vase.

The legs are in the Vajra position. At the forehead is an OM, at the throat is an AH, and at the heart is a HUNG from which light radiates inviting the Wisdom Beings, who appear identical to the visualized form.

They dissolve nondually.
LAR-YANG THUG-KAY SA-BON LE Ö TRÖ PE WANG-LHA RIG-NGA CHEN-DRANG/
Then, from the seed syllable at the heart, light radiates, inviting the five-family empowerment deities.

Make the Offerings:

OM PANTSA KULA SAPARIWĀRA ARGHAM PRATTITA SVĀHĀ/
OM PANTSA KULA SAPARIWĀRA PADTING PRATTITA SVĀHĀ/
OM PANTSA KULA SAPARIWĀRA PUSHPA PRATTITA SVĀHĀ/
OM PANTSA KULA SAPARIWĀRA DHUPE PRATTITA SVĀHĀ/
OM PANTSA KULA SAPARIWĀRA ALOKE PRATTITA SVĀHĀ/
OM PANTSA KULA SAPARIWĀRA GHANDHE PRATTITA SVĀHĀ/
OM PANTSA KULA SAPARIWĀRA NAIWAITE PRATTITA SVĀHĀ/
OM PANTSA KULA SAPARIWĀRA SHAPTA PRATTITA SVĀHĀ/

ZHE SOL-WA TAB-PE/ WANG-GI LHE
Thus supplicate the empowerment deities with the mantra:

OM SARWA TATHĀGATA ABHIHEKATA SAMĀYA SHRIYE HUNG

ZHE BUM-PAY-CHU WANG-KYUR KU-GANG DRI-MA DAG/
They bestow initiation filling the body with water from the vase, purifying the defilements

CHU LHAG-MA LE Ö-PAG-ME KYI U-GYEN WANG-LHA-NAM RANG-NYI-LA TIM-PAR-GYUR
The overflowing water transforms into Amitabha ornamenting the head. The empowerment deities dissolve into me.

Make the Offerings:
OM SARWA TATHĀGATA ĀYUR JÑĀNA SAPARIWĀRA ARGHAM PRATITSAYE SVĀHĀ/
OM SARWA TATHĀGATA ĀYUR JÑĀNA SAPARIWĀRA PADTING PRATITSAYE SVĀHĀ/
OM SARWA TATHĀGATA ĀYUR JÑĀNA SAPARIWĀRA PUSHE PRATITSAYE SVĀHĀ/
OM SARWA TATHĀGATA ĀYUR JÑĀNA SAPARIWĀRA DHUPE PRATITSAYE SVĀHĀ/
OM SARWA TATHĀGATA ĀYUR JÑĀNA SAPARIWĀRA ALOKE PRATITSAYE SVĀHĀ/
OM SARWA TATHĀGATA ĀYUR JÑĀNA SAPARIWĀRA GHANDHE PRATITSAYE SVĀHĀ/
OM SARWA TATHĀGATA ĀYUR JÑĀNA SAPARIWĀRA NEWITE PRATITSAYE SVĀHĀ/
OM SARWA TATHĀGATA ĀYUR JÑĀNA SAPARIWĀRA SHAPTA PRATITSAYE SVĀHĀ/

Praise:

JIG-TEN DREN-PAY TSO-WO TSHE-PHAG-ME/
Amitayus, chief guide of this world,

DÜ-MIN CHI-WA MA-LÜ JOM-DZE-PAY
Save all beings from untimely death

GON-ME DUG-NGAL GYUR PA NAM-KYI KYAB/
Refuge for helpless suffering beings

SANG-GYE TSHE-PAG-ME LA CHAG-TSHAL-LO/
I prostrate to Buddha Boundless Life.

Mantra Recitation:

THUG-KAR DA-WAY Ü-SU HRI-YIG-GI THAR-NGAG-KYI KOR-WA LE Ö TRÖ/ DRO-WAY DON-JYAY/
At the heart, in the center of a moon circle, is a HRI syllable surrounded by the mantra, radiating light that benefits beings.
The blessings of all the Buddhas and Bodhisattvas gather and dissolve into the mantra garland and seed syllable.

**OM A MARANI DZI WANTI YE SWĀHĀ**

The long mantra

OM NAMO BHAGA WATE AH PĀ RI MITA ĀYUR JÑĀNA SUVINISH TSITTA TEZO RĀZAYA/ TATHĀGATĀYA ARHATE SAMYAK SAM BUDDHAYA/ TAYATHA/ OM PUNYE PUNYE MAHĀ PUNYE AH PA RA MITA PUNYE AH PA RA MITA PUNYA JANA SAMBARO PA TSITI/ OM SARWA SAMSARA PARI SHUDDHA DHARMA TE GAGANA SA MUNG GATE SWABHAWA VISHUDDAH MAHĀNAYA PARIWARE SWĀHĀ/

The essence mantra

Recite the mantra as many times as possible.

**Offering:**

OM ĀYUR JÑĀNA SAPARIWĀRA ARGHAM PRATITSAYE SVĀHĀ/ OM ĀYUR JÑĀNA SAPARIWĀRA PADTING PRATITSAYE SVĀHĀ/ OM ĀYUR JÑĀNA SAPARIWĀRA PUSHPE PRATITSAYE SVĀHĀ/ OM ĀYUR JÑĀNA SAPARIWĀRA DHUPE PRATITSAYE SVĀHĀ/ OM ĀYUR JÑĀNA SAPARIWĀRA ALOKE PRATITSAYE SVĀHĀ/ OM ĀYUR JÑĀNA SAPARIWĀRA GHANDHE PRATITSAYE SVĀHĀ/ OM ĀYUR JÑĀNA SAPARIWĀRA NEWITE PRATITSAYE SVĀHĀ/ OM ĀYUR JÑĀNA SAPARIWĀRA SHAPTA PRATITSAYE SVĀHĀ/
Praise

Amitayus, chief guide of this world,

Save all beings from untimely death

Refuge for helpless suffering beings

I prostrate to Buddha Boundless Life.

Requesting forgiveness

For meager, incomplete offerings,

For mistakes made through my ignorance,

Or for adding or omitting things,

Protector, please forgive these mistakes.
Recite the 100-syllable mantra three times

ཐེག་པ་མེད།

Recite the 100-syllable mantra three times

ཐེག་པ་མེད།

Recite the 100-syllable mantra three times

ཐེག་པ་མེད།

Recite the 100-syllable mantra three times

ཐེག་པ་མེད།

Recite the 100-syllable mantra three times

ཐེག་པ་མེད།

Recite the 100-syllable mantra three times

ཐེག་པ་མེད།

Recite the 100-syllable mantra three times

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Recite the 100-syllable mantra three times

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Recite the 100-syllable mantra three times

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Recite the 100-syllable mantra three times

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Recite the 100-syllable mantra three times

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Recite the 100-syllable mantra three times

ཐེག་པ་མེད།

Recite the 100-syllable mantra three times

ཐེག་པ་མེད།

Recite the 100-syllable mantra three times

དི་འདྲེན་པ་མས་རྒྱ་བརྒྱ་པ་ལན་གསུམ་བརོད།
Verses of great fortune

HRIH/ MIN-DROL DAM-PAY CHOG-TSOL WA/
HRIH/ May I have the great fortune of the Root and Lineage Lamas

TSA-GYU LA-MAY TA-SHI SHOG/
Who grant the great instructions which ripen and liberate.

CHOG-THUN NGO DRUB CHOG-TSHOL WA/
May I have the great fortune of Buddha Amitayus,

CHI-ME GON-POY TA-SHI SHOG
Who grants supreme attainments both ultimate and mundane.

GAL-KYEN BAR-CHE SEL-DZE PA/
May I have the great fortune of the Ocean of Holders

DAN-CHEN GYA-TSHO TA-SHI SHOG
Of Samaya, who dispels all adverse circumstances
Amitabha
Buddha of Boundless Light
Connecting with the Pure Land of Sukhavati,  
a practice of Buddha Amitabha

Namo Amitabha! Someone who wishes to practice the Buddha Amitābha should arrange plenty of offering substances in front of an image of the pure land.

Visualizing the Objects of Refuge:

DÜN GYI NAM KHAR LA MA Ö PAG ME PA LA KHOR JANG CHUB SEM PA PAG DU ME PE KOR WA NGÖ SU ZHUG PAR GYUR

In the space before me appears the guru [in the form of] Amitābha, surrounded by an inconceivable [retinue of] bodhisattvas.  

Thus visualize.

Refuge and Bodhichitta:

NAMO / KÖN CHOG SUM DANG TSA WA SUM / KYAB NE NAM LA KYAB SU CHI / DRO KÜN SANG GYE LA GÖ CHIR / JANG CHUB CHOG DU SEM KYE DO

Namo! To the Three Jewels and the Three Roots—the places of protection—I go for refuge. In order to establish all beings in buddhahood, I give rise to the mind set on supreme awakening.  
Recite three times and then [recite]:

Recite three times and then [recite]:
Offering the Seven-Limbed Prayer of Gathering the Accumulations to the Objects of Refuge:

CHOG CHU DÜ SUM ZHUG PA YI / GYAL WA SE CHE THAM CHE LA / KÜN NE DANG WE CHAG TSHAL LO

With sincere faith I pay homage to all the buddhas and bodhisattvas abiding in the ten directions and three times!

ME TOG DUG PÔ MAR ME DRI / ZHAL ZE RÖL MO LA SOG PA/ NGÖ JOR YI KYI TRÜL NE BÜL / PHAG PE'I TSHOG KYI ZHE SU SÖL

I offer flowers, incense, lamps, fragrances, food, music, and the like, actually arranged and mentally created. Supreme gathering, please accept them!

THOG MA ME NE DA TA'I BAR / MI GE CHU DANG TSHAM ME NGA / SEM NI NYÖN MONG WANG GYUR PE'I / DIG PA THAM CHE SHAG PAR GYI

I confess all evil deeds, the ten non-virtues, and five acts without interval [that I have committed,] overpowered by mental afflictions, since beginningless time until now.

NYEN THÔ RANG GYAL JANG CHUB SEM / SO SÖ KYE WO LA SOG PE / DÜ SUM GE WA CHI SAG PA / SÖ NAM LA NI DAG YI RANG

I rejoice in the merit, all the virtue accumulated in the three times, by the śhrāvakas, pratyekas, bodhisattvas, ordinary beings, and the like.
Please turn the wheel of the Dharma of the greater and lesser vehicles, [and the teachings] common [to both], according to the aspirations and diverse mental capacities of sentient beings.

Until saṃsāra is emptied, do not pass into nirvāṇa but compassionately look upon sentient beings drowning in the ocean of suffering.

May all the merit I have accumulated become the cause of awakening, and may I soon become a glorious guide of beings. Thus offer.

Think: The field of accumulation dissolves into me. Thus the mind of the four immeasurables has arisen within the mind streams of myself and all sentient beings.

May [all] sentient beings have happiness. May they be free from all suffering. May they never be separate from happiness. May they abide in great equanimity. Thus recite.
The Main Part: Visualizing the Yidam:

A / NANG SI KHOR DE CHÖ KÜN RANG ZHIN TONG / MA TOG KHOR WAR THRÜL
NAM NYON RE MONG

A, appearance and existence, all phenomena of saṃsāra and nirvāṇa, are empty by
nature. How tiring, that beings wander confused in saṃsāra, not realizing this.

My awareness [appears as] a white HRĪ—the manifestation of unified emptiness, clarity,
and compassion.

[The HRĪ] transforms into myself [appearing as] Chenrezig [seated] upon a cushion of
lotus and moon, with one face and four arms, two are joined [at the heart and the other
two] hold a lotus and garland.

Peaceful and with loving countenance, [I am dressed in] the garments of a
saṃbhogakāya [buddha]. Sitting in cross-legged posture, my lower body is enfolded in a
lotus.

In the space in front, upon a seat of lotus and moon, [appears] a red HRĪ gleaming with
light.
[The light radiates,] pleasing the buddhas and bodhisattvas of the ten directions and gathering [their] knowledge, love, and power. [The light then] dissolves back into the HRĪ.

Again light rays radiate to the six realms, purifying the karmic visions, self-grasping, and habitual imprints of sentient beings.

The light gathers back and the HRĪ transforms into the supreme protector of beings, Buddha Amitābha.

Ceaselessly looking upon beings with eyes of compassion, he appears as the great embodiment of all buddhas.
DE YI YE SU PHAG CHOG CHEN RE ZIG / ZHAL CHIG CHAG NYI YÖN PE PE KAR DZIN / KAR PÖ RIN CHEN GYEN CHEN ZHENG TAB ZHUG

On his right is the noble supreme Chenrezig, with one face and two arms, holding a white lotus with the left [hand.] White and adorned with jewels, he stands upright.

TSO WÖ YÖN DU GYAL SE THU CHEN THOB / ZHAL CHIG CHAG NYI YÖN PE DOR JE DZIN / NGÖN PO RIN CHEN GYEN CHEN ZHENG TAB ZHUG

To the left of the lord is the bodhisattva Vajrapâṇi, with one face and two arms, holding a vajra in the left [hand.] Blue and adorned with jewels, he stands upright.

KHOR DU JANG SEM GEN DÜN TSHOG KYI KOR / TSO WÖ NE SUM DRU SUM TSHEN PA LE

They are surrounded by an assembly of bodhisattvas. The three places of the principal lord are marked with the three syllables.

Ö ZER KAR MAR THING SUM CHOG CHU DANG / KHYE PAR DE WA CHEN GYI ZHING DU THRÖ

From [the syllables] white, red, and blue light radiates to the ten directions, and in particular to the pure land of Sukhāvati,

NANG THA KHOR CHE THUG DAM GYÜ KÜL TE / KE CHIG NYI LA NE DIR CHEN DRANG GYUR

invoking the heart pledge of Amitābha and his retinue, who then instantly appear at this place. Burn incense and play instruments.
Hûm, in the great bliss sphere of my own primordially pure awareness [abides] Amitâbha and retinue [as] the naturally present innate radiance.

From the beginning the samaya- and wisdom [beings] are one, yet the form bodies manifest out of the expanse of great love and compassion in accordance with the mental inclinations [of beings.]

Following your heart pledge, come here to this place and be seated, indivisibly from the mandala [of the] samaya [being], upon a cushion of multicolored lotus and moon.

Supplicating thus, think that Amitâbha and retinue actually come from Sukhâvati and merge non-dually, like water pouring into water, with you, the visualized samaya being.
**Blessing the Offerings:**

**RAM YAM KHAM/ OM Ā HŪM [Recite] three times.**

**OM SARVA VI PURA PURA SURA SURA AVARTE BHYE SVĀHĀ/ OM VAJRA SPARĀṇA KHAM**

[Reciting] thus three times bless [the offerings.]

Visualize making offerings: from the heart of yourself, visualized as the Great Compassionate One, inconceivable offering goddesses emanate, holding inconceivable offering substances, such as the seven offerings, the five sense pleasures, the auspicious substances, symbols, and so forth, and from each of these offering substances unimaginable [offering] clouds of everything desirable emerge.

**HRI / YEN LAG GYE DANG DEN PE'I CHÖ YÖN DI / JIN PE'I RANG ZHIN GYAL WE'I ZHAL DU BÛL / DRO KÜN JOR PA PHÜN SUM TSHOG GYUR CHIG**

**HRI, I offer this water endowed with eight attributes, with the nature of generosity, to the mouth of the Victorious One. May all beings be endowed with perfect abundance!**

**DANG SIL NYOG ME YI 'ONG ZHAB SIL DI / TSŪL THRIM RANG ZHIN GYAL WE'I ZHAB DU BÛL / DRO KÜN SI PE'I DUNG WA CHIL GYUR CHIG**

I offer this foot-cleansing water—pure, cool, clear, and exquisite, with the nature of morality—to the feet of the Victorious One. May all beings be relieved from the misery of existence!
I offer various beautiful celestial flowers that have the nature of patience to the eyes of the Victorious One. May all beings be endowed with the seven attributes of the higher realms!

I offer naturally sweet-smelling scents and blended incense that have the nature of diligence to the nose of the Victorious One. May all beings become free from the bonds of samsaric existence!

I offer this precious radiant and lustrous lamp that has the nature of meditation to the heart of the Victorious One. May the darkness of all beings’ confused minds be dispelled!

I offer fragrant medicinal elixir, saffron, and the like, which have the nature of knowledge, to the form of the Victorious One. May all beings realize the inner nature of phenomena!
RO GYA CHU DANG DEN PE'I ZHAL ZE DI / THAB KYI RANG ZHIN GYAL WE'I JAG LA BUL / DRO KUN TING DZIN ZE KI TSO WAR SHOG

I offer food endowed with the essence of a hundred tastes, with the nature of method, to the tongue of the Victorious One. May all beings be nourished by the food of samādhi!

BÜ DUNG TRÖL SOG NYEN JEB RÖL MÖ TSOG / TOB KYI RANG ZHIN GYAL WE'I NYEN LA BUL / DRO KUN JANG CHUB SEM DANG DEN PAR SHOG

I offer harmonious musical sounds, such as those of conch shell, drum, and bell, which have the nature of power, to the ear of the Victorious One. May all beings be endowed with bodhichitta!

WANG PO TSIM JE DÖ PE'I YÖN TEN NGA / MÖN LAM RANG ZHIN GYAL WA NAM LA BUL / DRO KUN ZAG ME DE WE NGOM PAR SHOG

I offer the five desirables of the senses, which have the nature of aspiration to the Victorious One. May all beings be satisfied by undefiled bliss!

TRA SHI DZE TAG GYE DANG GYAL SI DÜN / YE SHE RANG ZHIN GYAL WA NAM LA BUL / DRO KUN SANG GYE YÖN TEN THOB PAR SHOG

I offer the eight auspicious substances, [the eight auspicious] symbols, and the seven royal attributes, which have the nature of wisdom, to the Victorious One. May all beings attain the attributes of buddhahood!

Oṃ SARVA PŪJA MEGHA SAMUDRA SPHARAṆA SAMAYE Ā HŪṂ Thus offer.
TONG SUM JIG TEN RAB JAM THAM CHE KYI / DAG DU ZUNG DANG MA ZUNG NGÖ PO DANG / DAG LÜ LONG CHÖ DOG PA CHI CHI PA

All owned and unowned things of the entire infinite billionfold universe, my own body, enjoyments, and all possessions,

TÖ ME DE CHEN ZHING DU BÜL WA YI / DRO KÜN DAG DZIN RAB ZHI JANG SEM DEN / NAM DAG ZHING DU THOG ME KYE WAR SHOG

I offer, without holding anything back, to the pure land of Sukhāvati. May the self-grasping of beings be thereby fully pacified, may they be endowed with bodhichitta, and may their birth in the pure land be unobstructed.

RANG SEM SANG GYE TOG PE DÖN CHAG TSAL/ RIG TONG DZIN ME NANG SI CHÖ PAR BÜL/ NYI DZIN THRÜL NANG CHÖ NYI LONG DU SHAG

Realizing that my own mind is awakened, I pay homage on the ultimate level. Empty awareness – free of grasping – is the offering of all appearance and existence. Confused perceptions of dualistic grasping are confessed within the expanse of dharmatā.
I rejoice in the spontaneous perfection of the three kāyas. Turn the Dharma wheel of unceasing compassion.

Remain in the dharmakāya nature that pervades all samsāra and nirvāṇa! I dedicate the threefold purity within infinite pervasiveness.

Offering Praise:

Recognizing and giving rise to certainty [in the fact that] everything [comprised by] appearance and existence is the deity, and the pure land, the self-arising manifestation of primordial wisdom, is the actual homage and praise. The homage as a mere common gesture of recollecting and venerating the qualities of the deity's knowledge, love, and power is as follows: 

Homage and praise to Amitābha, who while abiding in equipoise, follows his pledge to act for the purpose of beings!
To Chenrezig, Vajrapāṇi, the other bodhisattvas, the noble assembly of arhats,

and the gathering of deities dwelling in Sukhāvati, I humbly pay homage and offer praise with body, speech, and mind. Thus praise.

Visualization [for the Mantra] Recitation:

At the heart of myself as Chenrezig, on a moon disk, is a HRĪ surrounded by the six syllable mantra circling clockwise.

From it light [radiates and] a white mantra garland issues forth, emerges from my heart, and dissolves into the heart of the deity visualized in front. [Thus, Amitābha's] compassionate heart pledge of body, speech, and mind is invoked.
From the mantra garland around the HRĪ at the heart of Amitābha a red mantra garland of light emerges from his mouth, enters my mouth, and I obtain blessings and attainments.

In this way [the mantra] circles continuously [between myself and Amitābha.] The multi-colored light issuing from the [circling] mantra [garland]

sometimes abide in a state of non-meditation and non-distraction and recite the mantra effortlessly, beyond thought.

HUNG / RANG RIG NANG WA THA YE KU / ZUNG DZIN DRAL WEI SEM LA TÖ / NANG WA THA YE LOG NA ME / RANG RIG CHÖ KU NGO TSAR CHE

HŪNG, self-awareness is the form of Boundless Light. Look at the mind that is free of subject-object duality! How wondrous, there is no Boundless Light other than the dharma-kāya of self-awareness!

OṂ AMI DEWA HRĪ Recite as many times as you can and in the end [recite:]
HUNG / CHOM DEN GÖN PO SANG GYE Ö PAG ME / TSE CHEN GYAL SE JANG SEM PHAG PE'I TSOG / NYÖN MONG DRO LA THUG JE'I RAB GONG LA / DAG SOG DE CHEN ZHING DU DREN DU SÖL

HÜNG, transcendent conqueror, protector, Buddha Amitābha, and noble assembly of loving bodhisattvas, compassionately look upon us afflicted beings and guide us to the pure land of Sukhāvati.

NGÖN GYI THUG KYE DAM CHA JI ZHIN DU / THUG DAM MA YEL THUG JE WANG GI HLA / LE NGEN THA Ze KHOR WA DONG TRUG NE / DA TA NYI DU DREN PAR DZE DU SÖL

In accordance with your past bodhisattva vows, not wavering from your samaya, deity with great compassion, please extinguish all bad karma and empty samsāra from its depths. At this very moment, please act as our guide!

DE TAR DUNG SHUG DRAG PÖ GYÜ KÜL WE / NANG THAI THUG LE THUG JE'I Ö MAR THRÖ / DAG SOG DRO WE'I NYING KHAR THIM PE'I MÖ

As I, with intense devotion, have thus invoked the enlightened mind, red light rays of compassion radiate from the heart of Amitābha and dissolve into the hearts of all beings and myself.

DAG DZIN LOG TOG THRÜL PA RANG SAR ZHIG / DAG ME CHÖ KÜ GONG PA NGÖN GYUR SAM / SAL TONG DZIN ME TRÖ DRAL NGANG DU ZHAG

Self-grasping, misconceptions, and confusion naturally subside. I actualize the mind of selfless dharmakāya and rest within a state of clarity and emptiness, free from grasping and elaboration.

Rest in meditation for as long as it remains.
Dedication:

By all the boundless and perfect merit obtained through this meditation and recitation, may beings drowning in the river of suffering attain the highest state of Amitābha.

Verses of Auspiciousness:

HŪNG HRĪ, all-pervasive dharmakāya – Protector Amitābha; saṃbhogakāyas – the loving assembly of bodhisattvas; and nirmāṇakāyas – the gathering of śhrāvakas and arhats; together with your retinues please endow all beings with the auspiciousness to progress to Sukhāvati. Thus cast a rain of flowers and play instruments.

By the intention to engage in the Hundred Million Amidēwa Mantra Recitation Retreat at the Dri Thubten Dargye Ling Dharma center in Singapore, resident Lama Ven. Dorjên Döndrup supplicated H.E. Garchen Rinpoche that a more concise yet clear Amitābha sadhana be assembled. Due to this, Ven. Lama Gape with the Dharma name Thubten Nyima assembled these verses and wrote them down according to the words spoken by H.E. Garchen Rinpoche.

By this [virtue] may it cause innumerable beings to be born in Sukhāvati.
Buddha Amitabha
O' Pag Me
in the
Pure Land of Sukhāvati
Karma Chagme's Aspiration Prayer of Sukhāvati - Pure Realm of Great Bliss

Om Ami Dewa Shri
Make this aspiration a daily commitment and practice,
I had composed it sincerely despite my fingers sore from writing.

Thinking that someone might benefit from this.
If any one would like to recite this, please circulate,
There is no greater benefit than this special prayer.

There is no Dharma teaching more profound than this.
It is the root Dharma practice of mine.
Do not leave this in an idle place, take it up as practice.

Since this is of the Sutra tradition.
You may recite this without oral transmission.

E Ma Ho! In the direction of the setting sun, Beyond countless worlds and realms, How wonderful!

Slightly elevated, is the land of all the noble beings, Also known as the Pure Realm of Great Bliss, Sukhavati.

Dag Gi Chu Bur Mig Gie Ma Thong Yang. Rang Sem Sal Wai Yid La Lam Mer Sal.
It is not visible to ordinary human eyesight, But to a perfectly pure mind, it is clearly visible.

De Na Chom Den Gyal Wa Wo Pag Med. Pe Ma Ra Gai Dog Chen Zig Jid Bar.
In that realm resides Bhagavan Amitabha Manifesting a ruby red colour in a dazzling radiance.
The crown protrusion on his head;
the sign of wheels on his feet,

With one face, two arms in a meditation mudra
and holding an alms bowl

Seated on a moon disc, atop a lotus flower
with one thousand petals,

Thug Jei. Chen Gyiie. Gyang Ne. Dag La Zig.
Beholding me and all beings from afar,
with his compassionate eyes.

Pure white in colour, holding a white lotus
in his left hand

Ngon Po. Dor Je. Tsen Pai. Pe Ma Yon.
Radiant blue in colour,
holding a vajra in his left hand

These three main deities appear with
great splendor, like Mount Meru,

He is endowed with all 32 marks of perfection
and the 80 auspicious signs.

He wears the three Dharma robes
and sits crossed legged in vajra posture.

With a Bodhi tree behind his back,
as a bejeweled backdrop.

On his right is the Bodhisattva Avalokiteshvara,

And on his left is the Bodhisattva
Mahasthama Praptap.

Their right hands displaying
the refuge bestowing mudra.

Lhung Ne. Lhen Ne. Lham Mer. Shug Poa Khor.
Towering and immovable, they are surrounded by
their spiritual heirs.
And a trillion of Bodhisattvas and bikkhus,

All resplendent in golden complexion, adorned by glorious signs.

Wearing the three Dharma robes of brilliant golden colour

As there is no distinction between devotion from near and far,

I devotedly prostrate to you with my three gates,

The Dharmakaya Amitabha, supreme lord of the family.

Chag Ye. Wo Zer. Le Trul. Chen Re Zig.  
From his right hand, rays of light manifest as Avalokiteshvara,

Which further emanates as a billion Avalokiteshvara forms,

Chag Yon. Wo Zer. Le Trul. Drol Ma Te.  
From his left hand, rays of light manifest as Tara,

Which further emanates as a billion Tara forms.

From his heart, rays of light manifest as Padmasambhava,

Which further emanates as a billion Padmasambhava forms.

I prostrate to the Dharmakaya Amitabha, whose eyes, throughout the six periods of day and night,
Sem Chen.Kun La.Tse We.Tag Tu Zlg.
Constantly behold all beings with compassion,

Whatever thoughts passing through the minds of all beings,

He is clearly aware of them all, and he

Hears distinctly all the speech of all beings,

Tag Tu.Ma Dre.So Sor.Nyin La Sen.
Without any confusion, each and every one of them individually,

I prostrate to the omniscient Amitabha.

It is said that except those who have committed the five acts to reject Dharma,

All of you who recite this aspiration prayer with great faith and devotion,

Will fulfill the aspiration to be born in Sukhavati,

Amitabha will appear in Bardo to lead them.

I prostrate to the foremost guide, Amitabha.

Your lifespan extends to countless kalpas,

Without passing into Nirvana, you remain in presence now.

It is said that anyone who prays to you with one pointed devotion,

Excluding all ripened karma,

Will live a hundred years longer, after death.
And overcome untimely death without exception.

I prostrate to the supreme protector, Amitayus.

One could fill the countless realms  
of the three thousand-fold worlds,

With limitless jewels as generous gifts,

But if one hears the name of  
Amitabha and Sukhavati

Thoe Ne. Ded Pe. Thal Mo. Jar Je Na.  
And with great faith and devotion,  
join their palms together,

De Ni. De Wed. Sod Nam. Che War Sung.  
That would have even greater merit.

Therefore, I prostrate with devotion to Amitabha.

Any being who hears Amitabha’s name,

Kha She. Me Par. Nying Khong. Rue Pai Ting.  
And with devotion which is free from doubt,

Gives rise to steadfast faith.

Will never turn back from the path of awakening.

Therefore, I prostrate with devotion to Amitabha.

Whoever hears the name of Buddha Amitabha,

And until one reaches ultimate enlightenment,  
the state of Buddhahood,

One will never be born as female,  
and will be born of good family.
Upholding pure moral conduct in all future lifetimes.

Therefore, I prostrate devotedly to the Sugata Amitabha.

I offer my body, possessions and roots of virtue,

Whatever actual offerings there are,

With mentally created eight auspicious signs and the seven jewels,

Primordially existing in the three thousand-fold worlds,

The four continents, Mount Meru and thousand million sun and moon

All the wealth and treasures of the devas, nagas and human kind,

Lo Yie.Lang Te.Wo Pag.Me La Bu.
Bringing all these to mind, I offer them to Amitabha,

By the power of compassion, please accept these for my benefit.

Myself and all other sentient beings,

Thog Ma.Me Pai.Due Ne Da Tai Bar.
From time immemorial up till now,

All our non-virtuous deeds of killing, stealing and impure conduct,

Lue Kyi.Mi Ge.Sum Po.Thol Lo Shag.
I confess these three misdeeds of the body.
Zun Dang, Thra Ma, Tsig Tsub, Ngag Khyal Wa.
Lying, slandering, harsh speech and gossip,

Ngag Gi, Mi Ge, Zhi Po, Thol Lo Shag.
I confess these four misdeeds of the speech.

Nab Sem, Noe Sem, Log Par, Ta Wa Te.
Greed, malice and wrong views,

Yid Kyi, Mi Ge, Sum Po, Thol Lo Shag.
I confess these three misdeeds of the mind.

Pha Ma, Lob Pon, Dra Chom, Sed Pa Dang.
The killing of one’s father and mother,
teacher or an Arhat,

Gyal Wai, Ku La, Ngen Sem, Kye Pa Dang.
And intending to cause harm
to the body of a Buddha,

Tsam Me, Nga Yi, Le Sag, Thol Lo Shag.
I confess these five worst actions
that reject Dharma.

Ge Long, Ge Tsul, Sed Dang, Tsun Ma Phah.
The killing of a bhikshu or shramanera
or seducing a nun,

Ku Zug, Choe Ten, Iha Khang, Shig Pa Sog.
Destroying a statue, stupa or temple,

Nye Wai, Tsam Me, Dzig Je, Thol Lo Shag.
I confess these five secondary worst actions.

Kon Chog, Iha Khang, Sung Rab, Ten Sum Sog.
Swearing by the Three Jewels’ temples, scriptures
and refuge place

Pang She, Tse Tsug, Na Zoe, La Sog Pa.
And similar deeds of breaching
the deep faith and vows,

Choe Pang, Le Ngen, Sag Pa, Thol Lo Shag.
I confess the misdeeds of rejecting Dharma.

Kham Sum, Sem Chen, Sed Le, Dzig Che Wa.
Worse than the killing of all beings
in the three realms,

Jang Chub, Sem Pa, Nam La, Kur Wa Tab.
Is the slandering of Bodhisattvas.

Don Me, Dzig Chen, Sag Pa, Thol Lo Shag.
I confess these pointless misdeeds completely.
Reflecting on the benefits of virtues
and the harm of misdeeds,

And the intense suffering and
endless lifespan in hells,

Tsam Me. Nga We. Thu Wai. Le Ngen Pa.
If we merely listen without truly believing.
The bad karma is worse than the five worst actions.

I confess the misdeed from which it is hard to be freed,
The four defeats, thirteen remainders,


The thirty downfalls, and faults of bikshus,

I confess the transgressions of
the Pratimoksa Vows.

The four negativities, the five transgressions,
five and eight downfalls,

I confess these misdeeds of
the Bodhisattva Vow.

The fourteen root downfalls, and the
eight main branches

I confess these misdeeds of
the secret Samaya Vow.

The non-virtuous deeds committed
before taking vows,

Such as wrong sexual conduct
and abuse of drinking alcohol,
Actions that are naturally unwholesome,

I confess all these unintentional misdeeds,
committed without knowing.

Having taken refuge vow and empowerments,

De Yi.Dom Pa.Dam Tsig.Sung Ma She.
But without knowing how to
observe the commitment vows,

I now confess such downfalls of commitment.

Without regret, negative sins cannot be purified,

One should look upon past sins like drinking poison.

Confessing with shame, fear and regret.

If there is no commitment, confession is impure,

Even at the risk of losing my life,

Da Ne.Mi Gyid.Sem La.Dam Cha Zung.
I vow not to engage in further wrongdoings.

Sagata Amitabha and your spiritual heirs,

Grant your blessing that my mind be purified.

If, when one hears of another’s virtues,

And do not arise negative thoughts of jealousy.

But rather, truly rejoices from one’s heart,
De Yi.Sod Nam.Nyam Du.Thob Par Sung. It is said by Buddha that one will gain equal merits.

De Chir.Phag Pa.Nam Dang.So Kye Yie. Therefore, whether they are noble or ordinary beings,

Ge Wa.Gang Drub.Kun La.Yi Rang Ngo. I rejoice in their various merits,

La Med.Jang Chub.Chog Du.Sem Kyed Ne. And their generation of Bodhicitta,


Mi Ge.Chu Po.Pang Pa.Ge Wa Chu. Abandoning the ten misdeeds and practising the ten virtues,

Zhen Gyi.Sug Kyab.Jin Pa.Tong Wa Dang. Saving other beings and practicing generosity,

Dom Pa.Sung Shing.Den Par.Ma Wa Dang. Upholding the precepts and speaking only the truth,


Don Dang.Den Pai.Jam Jod.Dod Pa Chung. Conversing meaningfully, having little greed or desire,


Chog Chui.Jig Ten.Rab Jam.Tham Ched Na. In all the countless realms in the ten directions,

Zog Sang.Gye Ne.Ring Por.Ma Lon Par. All those who have attained ultimate enlightenment,

De Dag.Nam La.Choe Kyi.Khor Lo Ni. I request you to soon turn the Wheel of Dharma,

With the power of your super faculties
please reveal the true purpose,

I supplicate to all Buddhas, Bodhisattvas
and upholders of Dharma,

May those intending to pass into Nirvana,

I humbly request you not to do so,
but to remain in this world.

Die Tson. Dag G1. Due Sum. Ge Wa Nam.  
I dedicate this and all my virtues of the three times,

To the benefit of all sentient beings,

May they swiftly attain ultimate enlightenment.

And may the cyclic samsara existence
of the three realms be uprooted.

May this virtue ripen for me instantly,

Eliminating the eighteen kinds of
untimely death in this lifetime,

May I be healthy, vigorous and youthful,

And may wealth be bountiful like the
Ganges River in the summer.

Unharmed by maras, may I continue
my Dharma practice

May all my wishes be fulfilled
in accord with Dharma.
Ten Dang, Dro La, Phen Thog, Gya Chen Drub, Mi Lue, Don Dang, Den Par, Drub Par Shog.
May I accomplish vast benefits for all beings, May I achieve truly meaningful human existence.

Dag Dang, Dag La, Drel Thob Kun, Di Ne, Tse Phoe, Gyur Ma Thag.
May I and all those connected to me, As soon as we pass on from this life,

May we see in front of us the Surrounded by the assembly of emanation of Buddha Amitabha Bodhisattvas and Sangha.

Dun Du, Ngon Sum, Jon Par Shog, De Thong, Yid Ga, Nang Wa Kyld.
Appearing in real form in front of us, Beholding them, we feel such great joy,

Shi Wai, Dug Ngal, Me Par Shog, Jang Chuh, Sem Pa, Ched Gyet Ni.
May our death be free from suffering, May the eight great Bodhisattvas,

Zu Thrul, Tob Kyle, Nam Khar, Jon, De Wa, Chen Du, Dro Wa Yl.
Appear miraculously in the sky, And may they show us the path to Sukhavati,

Lam Ton, Lam Na, Dren Par Shog, Ngen Song, Dug Ngal, Zod Lag Med.
And guide us skillfully along the way, The suffering of the lower realms is unbearable,

Lha Mii, De Kyld, Mi Tag Gyur, De La, Trag Sem, Kye Par Shog.
The pleasures of devas and humans are impermanent, May I be fearful of this,
Thog Ma. Me Ne. Da Tai Bar.
From beginningless time up till now

May I truly want to reject this.

The sufferings of birth, old age, sickness and death will always entangle us,

Mi Dang. Lha Yi. De Kyid Di.
The pleasures of humans and the devas,

May I be free from any desire for such.

Mi Tag. Gyu Ma. Mi Lam Zhin.
Are impermanent and illusory like a dream.

Sa Cha. Yul Rie. Khang Khyim Nam.
My country, my home town and vicinity.

Den Par. Ma Druh. She Par Shog.
May I recognize their lack of reality.

Cyclic oceans of Samsara lasted for so long.

Mi Ne. Mi Ru. Kye Chog Kyang.
Although I may be reborn again as human,

There are many obstacles and dangers in these degenerate times.

Are like delicious food mixed with poison,

Nye Du. Ze Nor. Thun Drog Nam.
Family relatives, food, wealth and companions,

Chag Zhen. Pu Tsam. Me Par Shog.
May I be free from any attachment to them.

Mi Lam. Yul Gyi. Khang Khyim Tar.
Are just as illusory as a dream-like mirage,

Thar Me. Khor Wal. Gya Tso Ne.
May I flee the ocean of Samsara, from which it is hard to cross,
Nye Chen.Tson Ne.Thar Wa Zhin.
Just like a prisoner fleeing from prison,

May I flee directly to the pure realm of Sukhavati,

Chi Te.Med Par.Droe Par Shog.
With great determination, without ever looking back. Having severed all attachment and craving,

Chag Shen.Thri Wa.Kun Ched Ne.

Ja God.Nyi Ne.Thar Ba Zhin.
Just like a vulture being released from a net

May I swiftly fly through the western sky to the pure realm of bliss, Sukhavati.

Passing countless number of worlds,

Within a split second,

And having reached Sukhavati,

May I behold the face of Buddha Amitabha,

Who is presently here,

May all my obscurations be purified,

May I attain the foremost of the four modes of birth, Birth in the heart of a lotus flower,


Zue De.Kye Wa.Len Par Shog.
May I emanate this pure rebirth in a lotus.

Ke Chig.Nyi La.Lue Zog Ne.
May I instantly attain a perfect form.
Tsen Pe.Den Pai.Lue Thob Shog.
Endowed with all the marks and perfections,

Will cause me to remain for five hundred years,

Despite hearing Buddhas's speech,

Sang Gye.Shal Jal.Chi Wai Kyon.
I am unable to behold Buddha's face,

May my flower open instantly as I am born,

Through merit and miraculous powers,

Sam Mi.Khyab Par.Troe Je Ne.
Emanate from my palms.

De Tse.De Zhin.Sheg Pa De.
At that moment, may the Tathagata,

Any doubt as to whether or not I will be born there,

In this lotus flower, although with joy and comfort.

But because the lotus flower does not open,

May that never happen to me.

May I behold Buddha Amitabha's face.

May vast clouds of offerings

May I offer them to Buddha and his retinue.

Chag Ye.Kyang Ne.Go La Zhag.
Stretch out his right hand and placing it on my head,
May I receive the prophecy of my enlightenment.

Zab Dang. Gya Chei. Choe Thoe Ne.  
Having heard the vast and profound Dharma,

May my nature be ripened and liberated.

Chen Re. Zig Dang. Thu Chen Thob.  
May Avalokiteshavra and Mahasthamaprapta,

Gyal Se. Thu Po. Nam Nyle Kyle.  
The two foremost Bodhisattvas and heirs,

Bestow upon me their blessings.

Nyin Re. Zhin Du. Chog Chu Yi.  
Everyday from across the ten directions,

Innumerable Buddhas and Bodhisattvas 
arriving from there,

To present offerings to Buddha Amitabha,

And to behold and visit this pure realm.

Through my devoted homage to these noble ones,

Choe Kyi. Dud Tsi. Thob Par Shog.  
May I receive the amrita of Dharma.

With unhindered miraculous powers,

May I reach the realms of Abhirati (Joyous Realm) 
and Shrimat (Glorious Realm)

Prakuta (Accomplishing Realm) 
and Akanistha (Central pure realm),

May I proceed to these realms in the morning,
Mi Kyod.Rin Jung.Don Yond Drub.
And behold Buddhas Akshobhya and Ratnasambhava

Buddhas Amoghasiddhi and Vairocana.

Receive empowerments, vows and blessings,

Chod Pa.Du Me.Chod Je Ne.
And having presented vast offerings to them,

Gong Mo.De Wa.Chen Nyed Du.
Return to Sukhavati by evening time,

Ka Tseg.Me Par.Leb Par Shog.
Without any difficulty or hindrance.

Po Ta.La Dang.Chang Lo Chen.
In Potala Palace and Alakavati,

Nga Yab.Ling Dang.Wo Gyen Yul.
Uddiyana and Chamaradvipa,

In a billion Nirmanakaya realms,

Chen Re.Zig Dang.Drol Ma Dang.
May I meet a billion Avalokiteshvara and Tara,

Mahasthamaprapta and Padmasambhava.

May I present oceans of offering clouds to them,

And receive empowerments and profound instructions.

Nyur Du.Rang Ne.De Chen Zhing.
May I swiftly return to Sukhavati,

Smoothly and free from hindrance.

My family relatives and disciples,
I. ha Yl.Mig Gle.Sal War Thong.
May I behold them with heavenly eyes,

Protect and offer them blessings.,

The duration of one whole fortunate kalpa

Chi Due.Zhing Der.Thrid Bar Shog.
And at the time of their death, lead them to Sukhavati.

Throughout countless kalpas there is no death,

Is just one day in Sukhavati.

From Buddha Maitreya till Buddha Rochana,

Tag Tu.Zhing De.Zin Par Shog.
May I always remain in that realm.

When they all come to this world,

The thousand Buddhas in this fortunate kalpa.

Making vast offerings to Buddhas
and listen to profound Dharma,

Zu Thrul.Tob Kylie.Dir Wong Ne.
May I also come here through miraculous powers.

Then returning to the realm of Sukhavati,

Freely and unhindered.

Of the hundred thousand million Buddhas,

Across the eighty-one pure realms,
Their spendor and purity culminates in one place,

The unsurpassed and foremost in all pure realms,

May I be born in this realm of Sukhavati.

Its precious ground is even and soft as one’s palm,

Vast and spacious, it is blazing with radiant light,

Its ground is soft and supple to walk on,

May I be born in this spacious and
pleasant realm.

The wish-fulfilling trees are adorned with
multi-coloured gems,

Decorated with leaves of silk and
fruits of jewel ornaments.

Settled among the trees are various
emanations of noble birds

Whose melodious tones proclaim the vast
and profound Dharma.

May I be born in this wondrous realm,

The scented rivers and lakes are complete with
the eight attributes,

De Zhin.Dud Tsul.Thre Kyi.Zing Bu Nam.
There are also bathing pools of pure amrita,

Rin Chen.Na Dun.Them Ke.Pha Gue Kor.
Surrounded by steps and tiles made of the seven jewels,

Fragrant lotus flowers with rich fruits,
Emitting countless beams of light,

Which are adorned by emanations of Buddhas.

May I be born in this marvelous realm.

The names of the eight un-leisured states and
the three lower realms are unheard of there,

Likewise, the kleshas, the three and five poisons,
diseases and works of demons,

Enemies, poverty and all kinds of conflicts,

Dub Ngal.Tham Ched.Zhing Der.Thoe Ma Nyong.
Such sufferings are all unheard of in this realm,

May I be born in this realm of great bliss.

There are no female forms, therefore
no births from wombs,

All are born out of lotus flowers.

They all have bodies that are the same golden colour,

U La.Tsug Tor.La Sog.Tsen Pe Gyen.
And all adorned with crown protrusions
and other marks of perfections.

They all possess the five super faculties
and the five set of eyes,

May I be born in this realm of countless
virtuous attributes.
In self-arisen palaces with multiple jewel ornaments, Where all wishes and desires simply arise
by the power of the mind,

All wishes and needs are spontaneously fulfilled, There is no distinction between “me” and “others”,
without any efforts, and hence no conflicts.

Offering clouds of whatever one desires All beings there act in accordance
arise from one’s palms with Mahayana Dharma.

May I be born in this pure realm which is There, the fragrant breeze brings along
the source of all bliss. a rain of blossoms.

From all the trees, rivers and lotus flowers Pleasing forms, sounds, scents, tastes and touches,

Continuously arise as oceans of offering clouds. Apart from emanated devis, there are no other females.

These offering goddesses constantly When they wish to make a stop, presenting with devotion,
there arises a jewel palace,
When they wish to take a rest, there arises beds adorned with gems, pillows and mattresses of silk.

When one wishes to hear them, all the birds, trees, rivers, and music, spontaneously proclaim the melodious sounds of pure Dharma.

When one does not wish to listen, they are naturally silent.

The pools and rivers of amrita are made of the seven jewels.

Their temperature, whether warm or cool, are just as desired.

May I be born in this wish-fulfilling realm.

In this realm the perfect Buddha Amitabha will remain.

Not passing into Nirvana, for countless kalpas,

May I attend him for all that time.

When Buddha Amitabha passes into Nirvana,

For innumerable kalpas twice as much as the sand grains in the Ganges River,

His Dharma will remain and flourish.

Sod La. Dam Choe. Nub Pei. Tho Rang La. Chen Re. Zig De. Ngon Par. Sang Gye Ne. Buddha passes into Nirvana early evening, Avalokiteshvara will attain Buddhahood, and at the following dawn,


Thu Chen. Thob Dang. Tag Tu. Mi Dral Shog. De Ne. Thu Chen. Thob De. Sang Gye Te. And be inseparable from Mahasthamaprapta. Then, Mahasthamaprapta will attain Buddhahood,
De Zhin.Sheg Pa.Rab Tu.Ten Pa Ti.  
Becoming the Buddha called King of Amassed Jewels, and Stable Precious Mountain.

His lifespan and Dharma will equal that of Avalokiteshvara.

Make vast offerings and uphold all his genuine Dharma. Then, at the moment of my death

In this or another pure realm,

Buddhahood just the same as Amitayus.

May I guide all beings through countless emanations, and benefit them spontaneously, effortlessly and boundlessly.

Oh Tathagata of immeasurable lifespan,

The Dharmakaya Amitabha, Bhagavan of “infinite brilliance”.

May I continuously attend to that Buddha,
Anyone who hears and chants his name, 

Will be protected from fire, water, poison, 
weapons, yashas, rakshas, 

Dag Ni.Khye Kyi.Tsen Zin.Chag Tsal We. 
I prostrate to you and chant your name, 

Please grant your blessing for auspiciousness, 

Through the blessing power of the 
unchanging truth of Dharmata, 

May these aspirations of mine be fulfilled as intended. 

The Dharani for the fulfillment of aspirations.
Kun Chog Sum La Chag Tsal Lo.
I prostrate to the Three Jewels.

Nama Man Ju Shri Ye.

Na Ma Su Shri Ye.
Nama Uttama Shri Ye Swaha.

If after chanting this Dharan, you do three prostrations, it is said that they will be equivalent to a hundred thousand. Therefore, do if possible a hundred prostrations every day or at least seven times.

If possible, recite this aspiration every day if not, once every month or every year. When you are at leisure, face the west and recollect the realm of Sukhavati and Buddha Amitabha.

With palms joined in devotion and recite this aspiration prayer with one-pointed faith, it is said that your obstacles in this life will be dispelled. There is no doubt you will be reborn in Sukhavati after this life.

This is as Buddha has proclaimed in the “Amitabha Sutra”, “Sukhavati Sutra”, “Pandarika Sutra” and the “Drumbeat of Immortality Sutra”.

This prayer was composed in accordance with these sutras by the Brâhman Ragasya. May this be a meritorious cause for many beings to be reborn in Sukhavati!
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MANGALAM SHRI DZALA ZAMBHU VIPA ALANKARA BHAWANTU
SARVA MANGALAM

By the virtue of this work may all beings be free from suffering and attain enlightenment.
May all (beings and activities) be auspicious (for the benefit of the enlightenment of all sentient beings).
Notes