Short PHOWA Practice

Khenpo Samdup Rinpoche
Opening Prayers

ALTRUISTIC MOTIVATION

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ཐར་པ་དང་ཐམས་ཅད་མཁྱེན་པའི་བར་དུ་གཅོད་པར་བྱད་པ་ཐམས་ཅད་
ཀིས་གཙོ་བས་པའི། མ་ནམ་མཁའ་དང་མཉམ་པའི་སྱེམས་ཅན་ཐམས་ཅད་
བདྱེ་བ་དང་ལྡན། སྡུག་བསལ་དང་བྲལ། མྱུར་དུ་བླ་ན་མྱེད་པ་ཡང་དག་པར་
རོགས་པའི་བང་ཆུབ་རིན་པོ་ཆེ་ཐོབ་པར་བ།

ཞྱེས་ལན་གསུམ།

DHAG-
LA DANG WAR JYE-PA'I DRA/ NŌ-PAR JYE-PA'I
GEG/ THAR-PA DANG THAM-CHE KHYEN-PA'I

BAR-DU CHŌ-PAR JYE-PA THAM-CHE-KYI TSO JYE PA'I/
MA NAM-KHA DANG NYAM-PA'I SEM-CHEM THAM-CHE
DE-WA DANG DEN/ DHUG-NYAL DANG DREL NYUR-DU
LA-NA ME-PA YANG DAG-PAR DZOG-PA'I CHANG-CHUB
RIN-PO-CHE THOB-PAR JYA//

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. (repeat three times)
Thus, until I achieve enlightenment, I perform virtuous deeds with body, speech, and mind.

Until death, I perform virtuous deeds with body, speech, and mind.

From now until this time tomorrow, I perform virtuous deeds with body, speech, and mind.
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, Dakini and Dharma-guardians – possessors of the eye of wisdom. (repeat three times)
TAKING THE BODHISATTVA 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. (repeat three times)
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 buddhahood for the sake of all sentient beings. (repeat three times)
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. (repeat three times)
THE 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.

Through the power of Samantabhadra’s prayers, may all Buddhas manifest vividly in my mind. I prostrate to them, multiplying my body as many times as there are atoms of the 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 Bodhisattva 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.

GANG-NAM CHOG-CHUI JIG-TEN DRON-ME NAM/
JANG-CHUB RIM-PAR SANG-GYE MA-CHAG NYE/
GON-PO DE-TAG DAG-GI TAM-CHE LA/
KHOR-LO LA-NA MED-PA KOR-WA KUL/

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.

NYA-NGYAN DAY-TON GANG-SHIK DE-TAG LA/
DRO-WA KUN-LA PHEN-ZHING DE-WAY CHIR/
KAL-PA ZHING-GI DUL-NYE ZHUG-PAR YANG/
DAG-GI THEL-MO RAB-JYAR SOL-WAR GYI/

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.
Short Form of Phowa Lineage Prayer

ÖRGYEN PEMA JUNG NE LA SOL WA DEB/
1) I pray to Padma Sambhava from Orgyen,

ZAB LAM PHO WA JONG PAR JIN GYI LOB/
bewestow your blessing for the realization of the profound path of Phowa,

NYUR LAM PHO WE KHA CHÖ DRÖ PAR JIN GYI LOB/
bewestow your blessing to reach the Pure Land by the quick path of Phowa.

DAG SOG DI NE TSHE PHÖ GYUR MA THAG/
When we die, may we immediately

TSEN DE DI NE TSHE PHÖ GYUR PA DI/
May the deceased immediately

DE WA CHEN DU KYE WAR JIN GYI LOB/
be born in the blissful Pure Land of Sukhavati.

SANG GYE: Ö PAG ME LA CHAG TSAL LO/
I prostrate to the Buddha Amitabha.

2) TER TÖN NYI DA SANG GYE LA SOL WA DEB/
3) TSHUNG ME NAM KIHA GYAL TSHEN LA SOL WA DEB/
4) TOG DEN SANG-GHA BHA DRA LA SOL WA DEB/
5) PHA GÖ DRI ME LO DRÖ LA SOL WA DEB/

6) CHÖ JE SANG GYE GYAL TSHEN LA SOL WA DEB/
7) TSHUNG ME MA TI TSHEN CHEN LA SOL WA DEB/
8) YONG DZIN PHÜN TSHOG NAM GYAL LA SOL WA DEB/
9) KHEN CHEN NAM JOM PHÜN TSHOG LA SOL WA DEB/

10) JE TSÜN KÖN CHOG RATNA LA SOL WA DEB/
11) RIG DZIN CIÖ KYI DRAG PA LA SOL WA DEB/
12) KÖN CHOG THRIN LE NAM GYAL LA SOL WA DEB/
13) KÖN CHOG THRIN LE ZANG PO LA SOL WA DEB/

14) THRIN LE DÖN DRUB CHÖ GYAI LA SOL WA DEB/
15) KÖN CHOG TEN DZIN DRO DUL LA SOL WA DEB/
16) YONG Dzin Chö Kyi Gyal Tshen La Sol Wa Deb/
17) Ten Dzin Chö Kyi Nyi Ma La Sol Wa Deb/

| 18) Khyab Dae Peme Gyal Tshen La Sol Wa Deb/
19) Je Tsün Diarma Dwadza La Sol Wa Deb/
20) Gar Chen Jang Chub Wang Po La Sol Wa Deb/
21) Thri Chen Lo Drö Gyal Tshen La Sol Wa Deb/
22) Rin Chen Ten Pe Dze Gyen La Sol Wa Deb/
23) Kön Chog Thug Je Nyi Ma La Sol Wa Deb/
24) Lho Trul Chö Wang Lo Drö La Sol Wa Deb/
25) O Gyen Nû Den Dor Je La Sol Wa Deb/

| 26) Je Tsün Kön Chog Chö Kyab La Sol Wa Deb/
27) Ten Dzin Chö Kyi Lo Drö La Sol Wa Deb/
28) Thub Ten Zhi We Lo Drö La Sol Wa Deb/
29) Ten Dzin Chö Kyi Jung Ne La Sol Wa Deb/

Drin Chen Tsê We La Ma La Sol Wa Deb/
I pray to the Gracious Root-Guru,

Zab Lam Pho Wa Jong Par Jin Gyi Lob/
bestow your blessing for the realization of the profound path of Phowa,

| Njur Lam Po Wä K'a Tschö Drö Par Dschin Gji Lob/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

Dag Sog Di Ne Tshe Phö Gyur Ma Thag/
When we die, may we immediately

*Tsën De Di Ne Tshe Phö Gyur Pa Di*
May the deceased immediately

De Wa Chen Du Kye War Jin Gyi Lob/
be born in the blissful Pure Land of Sukhavati.

Sang Gye Ö Pag Me La Chiag Tsai. I.O/
I prostrate to the Buddha Amitabha.
Dissolving and Transformation

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 mantras.

Conclusion

Praise to Buddha Amitāyus (tib. Tsepame)

JIG TEN DREN PE TSO WO TSHE PAG ME/
Lord Amitayus who is our guide to Enlightenment;
DŬ MIN CHI WA MA LŬ JOM DZE PAL/
who guards us from untimely death;
GŎN ME DUG NGAL GYUR WA NAM KYI KYAB/
Protector of the helpless and suffering;
SANG GYE TSHE PAG ME LA CHAG TSHAL LO/
Buddha Amitayus, to you I prostrate.

Mantra Recitation

Long Mantra:

    OM-NAMO-BHAGAWATE-APARI-MITA/
    ĀYUR-GYĀ-NA/SU-BINISH-TSIITTA/
    TEDSWA-RĀDSĀYA/TATHĀGATĀYA/
    ARHATE/SAMYAKSAM BUDDHAYA/
    TADYATHĀ/OM-PUNYE/PUNYE/MAHĀ-PUNYE/
    APARAMITA-PUNYE/APARAMITA-PUNYE/
    GYĀNA-SAMBHAROPA-TSIITTE/
    OM-SARVA-SAMSKĀRA-PARI SHUDDHE DHARMATE
    GAGANA SAMUNG-GATE SVABHIĀVA BISHUDDHE/
    MAHĀNAYA PARIWĀRE SVĀHĀ/

The Essence (short Mantra):

    OM AMĀRANI DZI WĀNTI YE SVĀHĀ/
    Recite the short Mantra many times.
(Dissolution of Buddha Amitāyus Meditation)

Dedication

GE WA DI YI NYUR DU DAG/
By the virtue of doing this practice,
TSE PAG ME GÖN LHA TSHOG DRUB GYUR NE/
may I quickly attain the realization of Amitayus and
DRO WA CHIG KYANG MA LŪ PA/
all beings, without exception
DE YI SA LA GÖ PAR SHOG//
to that same state may I come to lead.
Vajrayogini
Phag Mo
Buddha Amitabha
Channel, Lotus and Bindu
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 Vajravarahri. She holds a curved knife and skull cup.
Her face is that of a grunting sow with an upturned nose. She is naked, adorned by bone ornaments and dancing.

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.

(The hole at the upper end of the central channel at the crown of your head). Visualizing thus, with strong humility and affection (pray):
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.*
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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 samsaric birth. Once born there, may we behold the face of Amitabha, 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/ NA-YA/ SVAHA
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.
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.