

THE GREAT DRIGUNG PHOWA
JAG-TSHUG-MA

The Standing Blade of Grass



Drigung Kagyud Tserkarmo Monastery
Tingmosgang, Ladakh

'bri gung 'pho ba chen mo 'jag tshugs ma
The Standing Blade of Grass

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His Holiness the Drigung Kyabgon Chetsang

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Amitabha, the Buddha Boundless Light

History of the Great Drigung Phowa

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 Buddha Shakyamuni taught the Dharma to suit the different levels of understanding and the different dispositions of all beings through Shravakayana, Pratyekayana and Mahayana practices.

The Mahayana consists of Hetuyana (cause-vehicle) and Phalayana (fruit-vehicle). The Hetuyana or the Sutrayana consists of all the practices without the tantric initiations. In the Phalayana or the 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 the 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 Kagyü Lineage.

The Phowa "Jag-tshug-ma" (the standing grass blade) Lineage is one of the precious Phowa practices. In the eighth century, the Dharma king of Tibet, Chögyal Thrisong Detsen 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 Chimphu 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 of 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 Chimphu cave to request the help of Padmasambhava. Padmasambhava by miraculous power went to the Pure Land to see Buddha Amitabha. He told Buddha Amitabha about the

suffering of Minister Nyima and of all sentient beings and asked Buddha Amitabha to give a special teaching to free them all from suffering. Buddha Amitabha gave the 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 Chimphu 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.

This text was hidden in the Black Mandala Lake which is at the backside of Dhaglagampo 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 Sangye 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 Sangye was growing up he felt great compassion and wept tears of sorrow when 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 Sangye then gave Phowa to all the dying animals and often many different signs appeared.

The Naga-King then came to Nyida Sangye and told him of the Hidden text (Terma) and Nyida Sangye took the Ter from the Black Mandala Lake and gave the teachings to the Nagas. Through this teaching many of the Nagas were reborn into a higher life. After this Nyida Sangye gave many teachings to human beings through which many reached liberation.

This transmission of the teaching is held by the Drikung Kagyüpa. The devoted practitioner who has no doubt in the qualified Lama and teach-

ings can experience the sign of Phowa merely through receiving the Lung (Oral Transmission). This has been experienced by many practitioners around the world.

Motivation Prayer

dag la dang war je pe dra/ nö par je pe geg/ thar pa
dang tham che khyen pe bar du chö par je pa tham che
kyi tso je pe/ ma nam kha dang nyam pe sem chen
tham che de wa dang den/dug ngal dang dral/ nyur
du la na me pa yang dag par dzog pe jang chub rin po
che thob par ja//

All mother sentient beings, limitless as the sky,
especially those enemies who hate me, obstruct-
ers who harm me, and those who create obstacles
on my path to liberation and all-knowingness;
may they experience happiness and be separated
from sufferings. I will quickly establish them in
the state of the most perfect and precious Bud-
dhahood.

Repeat three times

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

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.

Short Refuge Prayer

sang gye chö dang tshog kyi chog nam la/ jang chub
bar du dag ni kyab su chi/ dag gi jin sog gyi pe sö nam
kyi/ dro la phen chir sang gye drub par shog//

In the Buddha, the Dharma and the 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

ma nam kha dang nyam pe sem chen tham che de
wa dang de we gyu dang den par gyur chig/ dug ngal
dang dug ngal gyi gyu dang dral war gyur chig/ dug
ngal me pe de wa dang mi dral war gyur chig/ nye
ring chag dang nyi dang dral we tang nyom la ne par
gyur chig//

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 joy which is free from sorrow, and may they rest in equanimity, free from attachment and aversion.

Repeat three times

The Seven Limb Prayer

ji nye su dag chog chü jig ten na/
dü sum sheg pa mi yi seng ge kün/
dag gi ma lü de dag tham che la/
lü dang ngag yi dang we chag gyi'o//

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.

zang po chö pe mön lam tob dag gi/
gyal wa tham che yi kyi ngön sum du/
zhing gi dul nye lü rab tū pa yi/
gyal wa kün la rab tu chag tsal lo//

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.

dul chig teng na dul nye sang gye nam/
sang gye se kyi u na shug pa dag/
de tar chö kyi ying nam ma lü pa/
tham che gyal wa dag gi gang war mö//

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.

de dag ngag pa mi se gya tso nam/
yang yi yen lag gya tsö dra kün gyi/
gyal wa kün gyi yön ten rab jö ching/
de war sheg pa tham che dag gi tö//

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

me tog dam pa treng wa dam pa dang/
sil nyen nam dang jug pa dug chog dang/
mar me chog dang dug pö dam pa yi/
gyal wa de dag la ni chö par gyi//

To all Buddhas, I make offerings of
various pure flowers,
Flower garlands, music, anointing oils,
magnificent light

And fragrant incense.

na za dam pa nam dang dri chog dang/
che me pur ma ri rab nyam pa dang/
kö pe kye par phag pe chog kün gyi/
gyal wa de dag la yang chö par gyi//

I make offerings to them of fine garments
perfume and
Potpouri piled high as Mount Meru and
arranged in
The most beautiful way.

chö pa gang nam la me gya che wa/
de dag gyal wa tham che la yang mö/
zang po chö la de pe tob dag gi/
gyal wa kün la chag tsal chö par gyi//

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,
With the power of faith in Perfect Conducts.

dod chag zhe dang ti mug wang gi ni/
lū dang ngag dang de zhin yi kyi kyang/
dig pa dag gi gyi pa chi chi pa/
de dag tham che dag gi so sor shag//

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

chog chū gyal wa kūn dang sang gye se/
rang gyal nam dang lob dang mi lob dang/
dro wa kūn gyi sö nam gang la yang/
de dag kūn gyi je su dag yi rang//

I rejoice in the merit of all the Buddhas
in the ten directions,
Of the great Bodhisattvas
and Pratyeka-Buddhas,
Those who have attained Arhatship,
Those who have entered the path to Arhatship,
and all other beings.

gang nam chog chü jig ten drön ma dag/
jang chub rim par sang gye ma chag nye/
gön po de dag dag gi tham che la/
khor lo la na me pa kor war kul//

I request all great protectors and Buddhas to
turn the highest wheel of Dharma-
The light that dispels the darkness of the beings
in the ten directions
And leads them gradually to the
enlightened state.

nya ngen da tön gang she de dag la/
dro wa kün la phen zhing de we chir/
kal pa zhing gi dul nye zhug par yang/
dag gi thal mo rab jar sol war gyi//

I request 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, care and
bring joy for all beings.

chag tsal wa dang chö ching shag pa dang/
je su yi rang kul zhing sol wa yi/
ge wa chung ze dag gi chi sag pa/
tham che dag gi jang chub chir ngo'o//

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.

The Golden Lineage Prayer

namo guru!
rig kün tso wo drug pa dor je chang/
dü sum gyal we rig trün tilli zhab/
ku sum ngön gyur khe chog na ro par/
sol wa deb so dag gyü jin gyi lob//

Namo Guru! Vajradhara of the supreme
sixth family,
Tilopa, source of the conquerors'
families of the three times,
The profound scholar Naropa who has
actualized the three Kayas,
Pray, please bestow blessings
on my mind-stream.

dra ke gya tshö thar sön mar pa dang/
tog pa ngön gyur je tsün mi le zhab/
gang chen ten pe'i sog shing gam po par/
sol wa deb so dag gyü jin gyi lob//

Marpa who perfected the ocean of linguistics,
Exalted Milarepa who actualized realization,

Gampopa, the life-trunk of the Doctrine
in the Snowy Land,
Pray, please bestow blessings
on my mind-stream.

**nal jor ma yi je zung dor je gyal/
lu drub nyi pa jig ten sum gön zhab/
ten pe'i sal je khen chen tshul dor la/
sol wa deb so dag gyü jin gyi lob//**

Dorje Gyalpo who is cared for by the Yogini,
Jikten Sumgön, the second Nagarjuna,
The great *pandita* Tsultrim Dorje
who elucidated the Doctrine,
Pray, please bestow blessings
on my mind-stream.

**nyi me tog pa ngön gyur sang gye ön/
gyü dzin dam pe'i chog gyur chen nge zhab/
tilli nam thrul dor je drag pa la/
sol wa deb so dag gyü jin gyi lob//**

Sangyé Önchen who actualized
the realization of nonduality,

The superior, most excellent
lineage-holder, Chenga,
Dorje Drakpa, the manifestation of Tilopa,
Pray, please bestow blessings
on my mind-stream.

**thug je chen pö nam thrul thog kha wa/
nyi dzin thrul drol drag pa sö nam zhab/
sa ra ha yi je zung dor rin la/
sol wa deb so dag gyü jin gyi lob//**

Thokhawa, manifestation of
the Great Compassionate One,
Drakpa Sonam who is liberated from
the confusion of dualistic grasping,
Dorje Rinchen who is under the care of Saraha,
Pray please bestow blessings
on my mind-stream.

**pe me'i nam thrul dor je gyal po dang/
thub ten gye dze chö kyi gyal pö zhab/
drub pe'i tsug gyen dön drub gyal po la/
sol wa deb so dag gyü jin gyi lob//**

Manifestation of Padmasambhava,
Dorje Gyalpo,
Chökyi Gyalpo who propagates the
Sage's Doctrine,
The crown-jewel of the *siddhas*,
Döndrub Gyalpo,
Pray please bestow blessings o
n my mind-stream.

**chog le nam gyal dag po wang gi tshen/
mi yi wang po chö gyal ratne zhab/
chag dor trul ku ratna dwadza la/
sol wa deb so dag gyü jin gyi lob//**

Dakpo Wang victorious in all directions,
Leader of human beings, Chögyal Ratna,
Ratnadhvaja, emanation body of Vajrapani,
Pray, please bestow blessings
on my mind-stream.

**jam yang nam thrul rin chen chö kyi gyal/
gyal wang nyi pa tshung me kün ge zhab/
ten nyi sol dzin je tsün ratna la/
sol wa deb so dag gyü jin gyi lob//**

Rinchen Chökyi Gyalpo, manifestation
of Manjusri,
The peerless Kunga, the second conqueror,
Upholder of the two teachings, exalted Ratna
Pray, please bestow blessings
on my mind-stream.

**men ngag dzö dzin pal gyi gya tshö dang/
ka drin khor me dharma ra dze zhab/
gyal we dung dzin drag pe'i tshen chen la/
sol wa deb so dag gyü jin gyi lob//**

Treasurer of the pith-instructions,
Palgyi Gyatso,
Dharmaraja whose kindness can never be repaid,
Lineage holder of the conquerors' family,
Drakpa Gyaltsen,
Pray, please bestow blessings
on my mind-stream.

**dren pa da me dag po ka gyü kyi/
ten pe'i nying po dom sum ne chig dön/
ngön par sal dze kön chog ratna la/
sol wa deb so dag gyü jin gyi lob//**

The illuminator Könchok Ratna who manifests
The meaning of the Three Vows having a
singular vital point,
Matchless guide of the Dagpo Kagyü,
Pray, please bestow blessings
on my mind-stream.

ne lug rang drol kye me chö ku le/
ma yö dzin dral long chö dzog pe'i ku/
gang dul der tön chö kyi drag pe'i zhab/
sol wa deb so dag gyü jin gyi lob//

The self-liberated natural state, the
unchanging Dharmakya,
Unwavering and free from fixations,
the perfect body of the Sambhogakaya,
Chökyi Drakpa, teacher of those
who are ready to be tamed,
Pray, please bestow blessings
on my mind-stream.

chi tar dul ngön thub ten gyal tshen dzin/
nang tar jang sem dro la bu zhin tse/
rim nyi zung jug thrin le nam gyal la/

sol wa deb so dag gyü jin gyi lob//

Holding the victory banner of the Sage's
Doctrine by outwardly observing the Vinaya,
With inner bodhicitta, loving migrators
as his own child,
Trinle Namgyel with the two stages unified,
Pray, please bestow blessings
on my mind-stream.

**gyal we sung rab do ngag ma lü pa/
ma nor thug chü zhen la tön par dze/
kyab ne kün dü thrin le zang pö zhab/
sol wa deb so dag gyü jin gyi lob//**

Trinle Sangpo who imparts to others unerringly,
The totality of Sutras and Tantras, the excellent
words of the conquerors,
The embodiment of all objects of refuge,
Pray, please bestow blessings
on my mind-stream.

**gang gi zab sang min drol chö kyü gö/
dro kün la me jang chub gö dze pa/**

**ka drin sum den dön drub chö gyal la/
sol wa deb so dag gyü jin gyi lob//**

Establishing all migrators in
unsurpassed enlightenment
Through the profound and secret
ripening and liberating Dharma-doors,
Is Döndrub Chögyal who possesses
the three kindnesses,
Pray, please bestow blessings
on my mind-stream.

**gyal kün ngo wo chag na pe kar chang/
thrin le zhi yi kha khyab jang drol la/
gö dze kön chog ten dzin dro dul zhab/
sol wa deb so dag gyü jin gyi lob//**

Holder of the White Lotus,
essential nature of all conquerors,
Könchok Tenzin Drodul who
with the four activities,
Establishes beings pervading space in the state
of enlightenment and liberation,
Pray, please bestow blessings

on my mind-stream.

**zab sang chag gya chen po ne lug dön/
gyün zang nyam me tag par beb dze pa/
rang rig ngön gyur chö kyi gyal tshen la/
sol wa deb so dag gyü jin gyi lob//**

Continuously causing the descent
of the uncorrupted good tradition,
Of the meaning of the natural state
of the profound and secret Mahamudra,
Chökyi Gyaltsen who has actualized
intrinsic awareness,
Pray, please bestow blessings
on my mind-stream.

**nge dön zab mo chö kyi kha ying le/
dam pe'i char gyi lü chen kye me par/
tri war dze khe chö kyi nyi me zhab/
sol wa deb so dag gyü jin gyi lob//**

Chökyi Nyima who is good at guiding embodied
beings to realize the nonarising state,
By showering on them the excellent rain

Of the expanse of the sky of definitive and
profound Dharmata,
Pray, please bestow blessings
on my mind-stream.

**rang rig kye me chö ku nam kha la/
gag me rang tsal long ku me shel kham/
nyi me ö zer trul ku peme tshen/
sol wa deb so dag gyü jin gyi lob//**

In the sky of the Dharmakaya,
the unborn intrinsic awareness,
Is the sun of Sambhogakaya
unceasingly self-expressing.
Radiating the nondual light of the
nirmanakaya, Peme Gyeltsan,
Pray, please bestow blessings
on my mind-stream.

**drub gyü rin chen jung den khyön yang su/
nge dön zab sang nor bü dro kün la/
dö gu tsol dze dharma dwadze zhab/
sol wa deb so dag gyü jin gyi lob//**

Dharmadhvaja who fulfilled
the desires of migrators
With the jewel of the profound and secret,
definitive meaning,
Of the Practice Lineage, the vast source
of preciousness,
Pray, please bestow blessings
on my mind-stream.

**kye me ö sal chen pö long yang le/
ma gag dor je dzin pe'i ngo wo nyi/
kön chog ten dzin chö wang lo drö la/
sol wa deb so dag gyü jin gyi lob//**

In the great vast expanse of unborn luminosity
Is the essential nature of the unimpeded
Vajradhara,
Könchok Tenzin Chöwang Lodrö,
Pray, please bestow blessings
on my mind-stream.

**jam gön zur phü nga pe'i gyü thrul gar/
drang nge chö kyi dro nam drol dze pa/**

**tshung me dharma ma ni tshen chen la/
sol wa deb so dag gyü jin gyi lob//**

The incomparable one endowed
with the name Dharmamani
Dancing the miraculous display of the gentle
protector with five knotted locks of hair,
Savior of all migrators through the interpretable
and definitive teachings,
Pray, please bestow blessings
on my mind-stream.

**drub gye tsug nor je tsun mila yi/
dung gyü le trhung nga ri dub pe wang/
dam zab gyü dzin konchog tenpa la/
sol wa deb so dag gyu jin gyi lob//**

Born in the family lineage of Jetsun Mila,
the crown jewel of hundreds of Siddhas,
Konchok Tenpa of Nga Ri, the holder of the
treasury of profound instructions,
Pray, please bestow blessings
on my mind-stream.

nying je lha yi trul pe gar khen gyi/
dro nam jang chub chog la gö dze pa/
kön chog kün dü thug je nyi ma la/
sol wa deb so dag gyü jin gyi lob//

Dancer of the miraculous emanation
of the Deity of Compassion,
Who establishes all migrators
in the state of highest enlightenment,
The embodiment of the Three Jewels,
Tukje Nyima,
Pray, please bestow blessings
on my mind-stream.

ngo tshar drub pe'i khyu chog shiri sing/
gang chen ten drö pal du leg jön pa/
rig dzin drub wang nü den dor je la/
sol wa deb so dag gyü jin gyi lob//

Marvelous leader of the yogins, Sri Sinha.
Who appeared in the Snowy Land
for the glory of the Doctrine and sentient beings;
The great siddha and Vidyadhara Nuden Dorje
Pray, please bestow blessings

on my mind-stream.

pang tog yön ten dü sum gyal kün dang/
yer me nyi kyang be pe'i ngang tshul gyi/
dro dul pa wo je tsün chö kyab jer/
sol wa deb so dag gyü jin gyi lob//

Although having qualities
of abandonment and attainment
equal to all conquerors of the three times,
You tame migrators by keeping
these qualities concealed.
The exalted Lord Chökyab,
Pray, please bestow blessings
on my mind-stream.

ji tar ji nye khyen pe'i chen re kyi/
she ja kün zig dön gyi dor je dzin/
khyab dag ten dzin chö kyi lo drö la/
sol wa deb so dag gyü jin gyi lob//

The ultimate Vajra-holder
who sees all knowables,
Whose penetrating vision sees

things as they exist and as they appear,
The all-pervading Tenzin Chökyi Lodrö,
Pray, please bestow blessings
on my mind-stream.

**sheg zhü kye chi trö tshen ring pang kyang/
sam zhin kye we gyü thrul me po che/
dro kün dren dze zhi we lo drö la/
sol wa deb so dag gyü jin gyi lob//**

Although you have long abandoned
the false attributes of coming and going,
You manifest completely marvelous i
ntentional rebirths.

Shiwe Lodrö, guide of all migrators,
Pray, please bestow blessings
on my mind-stream.

**jam gön la me thug je gyü thrul le/
she drub ten pa nyi tar sal dze pa/
tshung me ten dzin chö kyi jung ne la/
sol wa deb so dag gju dschin gi lob//**

The compassionate miraculous
emanation of Manjusri,
Who illuminates like sunrays the knowledges
and practices of the Doctrine,
The incomparable Tenzin Chökyi Jungne,
Pray, please bestow blessings
on my mind-stream.

**rang rig ngön gyur tsa we la me zhab/
ngö drub chog tsol yi dam kyil khor lha/
bar che sung dze kha dro chö kyong la/
sol wa deb so dag gyü jin gyi lob//**

Root-gurus who have realized
intrinsic awareness,
Mandala of Yidam-deities who grant
the supreme accomplishments,
Ocean of oath-holders
who eliminate all obstacles,
Pray, please bestow blessings
on my mind-stream.

**de tar ka gyü yi zhin nor bu la/
gü pe'i sol tab ge wa di tshön te/**

**dag sog lü chen dro wa ma lü kün/
chog thün dre bu tshe dir thob gyur chig//**

By thus supplicating respectfully
to the Kagyü wish-fulfilling jewels,
May I and other embodied beings,
migrators without exception,
Achieve in this lifetime
the ordinary and supreme attainments.

**kje wa kün du yang dag lama dang/
dral me chö kyi pal la leg chöd ching/
sa dang lam gyi yön ten rab dzog ne/
dorje chang gi go phang nyur thob shog//**

In all my lives may I be inseparable
from the perfect Guru,
And thus enjoy the glory of the Dharma.
Having fully perfected the qualities
of the grounds and paths,
May I swiftly accomplish
the state of Vajradhara.



Vajrayogini

Phowa Jag Tshugma

the Standing Blade of Grass

The profundity of this Phowa instruction is that it can enlighten even a person with heinous negative deeds without needing to meditate. In order to practice this, assume the seven meditation postures of Vairochana, preceded by refuge and bodhicitta prayers. Say the *Golden Lineage Prayer*, (tib. rigs kun ma) and then:

Invocation of Guru's love and compassion

Lama Khyen no.

Guru, think of me!

Repeat three times

pal den lama/ ku zhi'i wang chug/ dagpo kagyu/
yong kyi tsug gyen/ dro we'i de pon/ dampe'i lam
ton/ thug je nga dag/ gyal we'i gyal tshab/ ka drin da
dral/ tonpa da me/ dorje chang wang/ gonpo dri gung
pa chen po khyen no/ sol wa deb so/ thug je zig shig/

jin gyi lob shig/ ngo drub nam nyi/ da ta tsol cig/ don
nyi lhun drub/ dre bu tsol cig//

Glorious Guru, lord of the four bodies, crown-
ornament of the entire Dakpo Kagyü, leader of
migrators, revealer of the sublime path, lord of
compassion, regent of the conquerors, kind beyond
peer, incomparable teacher, lord Vajradhara,
omniscient protector, great Drikungpa: I pray
to you, look at me with compassion, grant your
blessings of the two accomplishments now.
Bestow the fruit of the spontaneous establishment
of the two purposes.

Repeat three times.

om svabhava shuddha sarvadharma svabhava
shuddho hang/

Thus Cleanse

tong pe ngang le rang nyi ke cig gi dorje naljor ma ku
dog padma rage dog chen zhal nyima/ tsa zhal chag
pe nyam can/ chen sum nga wa che wa chung ze tsig
pa/ utra che ching kyi sil bu gyab tu drol wa/

Within the state of emptiness, I manifest as
Vajrayogini, ruby red in color, with two faces.
The main face is with three eyes, showing ex-
pression of passion, slightly showing the fangs.
The hair is knotted loosely behind.

thö kam nge ugyen pe na tag ye su phag zhal nagpo
ngur dra jin pa/ chag ye zang kyi dri gug nam khar
char wa/ yön thöd thrag thug kar nam pe dru mor
khatvanga dang den pa/ zhab yön kum pa ye kyi la la
jar wa/ ye kyang pe tab kyi sor mö bam ro ser po gen
kyal du gyel we nying khar nen pa/

I am wearing the five dry skulls. The second face,
in the right rear, is the face of a grunting sow. The
right hand is raised, holding the copper cleaver
knife. The left hand hold the skull-cup filled with
blood at the heart level. A trident is at the shoul-
der. I am standing on the right leg which is on the
heart of a yellow corpse. The left leg bends and
touches the right thigh.

thöd lön nga chü do shal chang wa/dar mar po dang
rü pe gyen gyi gyen pa/ ku nang la rang shin me pa/

de khong pe ü su tsa u ma chi ngo wa nang mar wa
tshen nyi zhi dang den pa/ da nyug dring po tsam/

I am wearing fifty freshly severed heads, and
am adorned with red silk and bone ornaments; a
body vividly clear yet without substance. In the
center of my body is the central channel. It is blue
outside, red inside, hollow like a tube of paper,
red in color like a rose, transparent inside and out
like a lamp, straight as a reed. Thus it possesses
the four characteristics. It is the size of a medium
arrow.

yar ne tshang bug dang mar ne sang ne su zug pe ny-
ing kha tshig kyi ched pa ta bü teng du padma mar po
dab ma zhi pe ze'u drü teng du rang gi nam par she
pe ngo bo thig le mar po sren me dog po tsam/ yang
zhing yo wa phar la khed pa/

The upper end is at the crown and the lower at
the secret place. At the heart level is a joint on
which is a four petalled red lotus. Upon that sits a
red sphere, (*skt. Bindu, tib. thigle*) the nature of my
consciousness. It is the size of a pea, fresh, light,

vibrating, ready to leap.

chi tsug tu u me yar ne tshang bug gya thong kha che
wa ta bu yöd pe teng du/ ngo wo tsa we lama yin pa
la/ nam pa sang gye öpag me ku dog mar po trul kü
cha che chen chö gö sum dang den pa/ tshen dang pe
ched kyi gyen pa/

The upper end of the central channel is at my crown, like a wide open skylight. There sits Amitabha Buddha, the nature of my root guru, red in color, in Nirmanakaya form, wearing the three dharma robes, adorned with the major and minor marks.

rinpoche thri la jam zhug kyi tshul du zhug pe the
wang gi rang gi tshang bug kag pa la gyü pe lama nam
kyi kor war sol wa tab ching/ hik gi dre kul wa la/
thig le de nyi chi wor ma thön tsam du sang gye kyi
zhab theb la tug tug song war sam shing/ mig pa sal
we ngang ne/ mö gü dung we yang kyi di ke do//

He is sitting on the precious throne in the Buddha Maitreya position with his right great toe

closing the opening of my crown chakra. He is surrounded by all the Phowa lineage gurus. As I push the sphere up, it reaches at the top of my crown and touches Amitabha Buddha's great toe. Having visualized this clearly, pray as follows with a melody of yearning devotion.

Prayer to the Phowa Transmission Lineage

orgyen pema jung ne la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Padmasambhava of Uddiyana.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth

in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

ter tön nyi da sang gye la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Tertön Nyida Sangye.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through phowa.
Homage to Boundless Light Buddha.

tshung me nam kha gyal tshen la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/

de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Namkha Gyaltsen the
incomparable. Grant your blessings for the
realization

of the profound path of Phowa.

Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,

I and others attain rebirth

in Sukhavati through Phowa.

Homage to Boundless Light Buddha.

tog den sang-gha bha dra la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Sanghabhadra the realized one.
Grant your blessings for the realization
of the profound path of Phowa.

Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

pha gö dri me lo drö la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Phago Drime Lodro.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through phowa.
Homage to Boundless Light Buddha.

chö je sang gye gyal tshen la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Dharma lord Sangye Gyaltsen.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

tshung me ma ti tshen chen la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate the incomparable one endowed with
the name Mati

Grant your blessings for the realization
of the profound path of Phowa.

Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.

Grant your blessings so that at the time of death,
I and others attain rebirth

in Sukhavati through Phowa.

Homage to Boundless Light Buddha.

yong dzin phün tshog nam gyal la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Phuntsok Namgyal the teacher.

Grant your blessings for the realization
of the profound path of Phowa.

Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.

Grant your blessings so that at the time of death,

I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

**khen chen nam jom phün tshog la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//**

I supplicate Namjom Phuntsok the great
Pandita. Grant your blessings for the realization
of the profound path of Phowa.

Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

**je tsün kön chog ratna la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/**

dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Könchok Ratna the exalted lord.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the Celestial
Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

rig dzin chö kyi drag pa la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Vidyadhara Chökyi Drakpa.
Grant your blessings for the realization
of the profound path of Phowa.

Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa. Homage to
Boundless Light Buddha.

**kön chog thrin le nam gyal la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//**

I supplicate Könchok Thrinle Namgyal.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

kön chog thrin le zang po la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Könchok Thrinle Sangpo.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

thrin le dön drub chö gyal la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Thrinle Döndrub Chögyal.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

**kön chog ten dzin dro dul la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//**

I supplicate Könchok Tenzin Drodul.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth

in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

yong dzin chö kyi gyal tsen la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Chökyi Gyaltsen the teacher.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

ten dzin chö kyi nyi ma la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/

de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Tenzin Chökyi Nyima.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

khyab dag peme gyal tshen la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate the all-pervading Peme Gyaltsen.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the

Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

je tsün dharma dwadza la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Dharmadhvaja the exalted lord.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

gar chen jang chub wang po la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo/ /

I supplicate Garchen Changchub Wangpo.
Grant your blessings for the realization
of the profound path of phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through phowa.
Homage to Boundless Light Buddha.

thri chen lo drö gyal tshen la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Lodrö Gyaltsen
the great throne-holder.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

rin chen ten pe dze gyen la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Rinchen Tenpe Zegyen.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of phowa.
Grant your blessings so that at the time of death,

I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

**drub wang kon chog tenpa la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//**

I supplicate Könchok Thukje Nyima.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

**kön chog thug je nyi ma la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/**

dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Könchok Thukje Nyima.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

lho trul chö wang lo drö la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Chöwang Lodrö, the Tulku of Lho.
Grant your blessings for the realization
of the profound path of Phowa.

Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

o gyen nü den dor je la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me lachag tshal lo//

I supplicate Ogyen Nuden Dorje.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

je tsün kön chog chö kyab la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Könchok Chökyab the exalted lord.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

ten dzin chö kyi lo drö la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Tenzin Chökyi Lodrö.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

thub ten zhi we lo drö la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Thubten Shiwe Lodrö.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,

I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

ten dzin chö kyi jung ne la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Tenzin Chökyi Jungne.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

drin chen tsa we la ma la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/

dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate my kind, Root-Guru.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

Abbreviated Prayer to the Phowa Lineage

orgyen pema jung ne la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Padmasambhava of Uddiyana.
Grant your blessings for the realization
of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of Phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.

ter tön nyi da sang gye la sol wa deb/
tshung me nam kha gyal tshen la sol wa deb/
tog den sang-gha bha dra la sol wa deb/
pha gö dri me lo drö la sol wa deb/

chö je sang gye gyal tshen la sol wa deb/
tshung me ma ti tshen chen la sol wa deb//

I supplicate Tertön Nyida Sanggye.

I supplicate Namkha Gyaltsen the
incomparable. I supplicate Sanghabhadra the
realized one.

I supplicate Phagö Drime Lodrö.

I supplicate Dharma lord Sanggye Gyaltsen.

I supplicate Mati Tshenchen.

yong dzin phün tshog nam gyal la sol wa deb/
khen chen nam jom phün tshog la sol wa deb/
je tsün kön chog ratna la sol wa deb/
rig dzin chö kyi drag pa la sol wa deb/
kön chog thrin le nam gyal la sol wa deb/
kön chog thrin le zang po la sol wa deb//

I supplicate Phuntsok Namgyal the teacher.

I supplicate Namjom Phuntsok the great *Pandita*.

I supplicate Könchok Ratna the exalted lord.

I supplicate Vidyadhara Chökyi Drakpa.

I supplicate Könchok Thrinle Namgyal.

I supplicate Könchok Thrinle Sangpo.

thrin le dön drub chö gyal la sol wa deb/
kön chog ten dzin dro dul la sol wa deb/
yong dzin chö kyi gyal tshen la sol wa deb/
ten dzin chö kyi nyi ma la sol wa deb/
khyab dag peme gyal tshen la sol wa deb/
je tsün dharma dwadza la sol wa deb//

I supplicate Thrinle Döndrub Chögyal.
I supplicate Könchok Tenzin Drodul.
I supplicate Chökyi Gyaltsen the teacher.
I supplicate Tenzin Chökyi Nyima.
I supplicate the all-pervading Peme Gyaltsen.
I supplicate Dharmadhvaja the exalted lord.

gar chen jang chub wang po la sol wa deb/
thri chen lo drö gyal tshen la sol wa deb/
rin chen ten pe dze gyen la sol wa deb/
drub wang kon chog tenpa la sol wa deb/
kön chog thug je nyi ma la sol wa deb/
lho trul chö wang lo drö la sol wa deb/
o gyen nü den dor je la sol wa deb//

I supplicate Garchen Changchub Wangpo.
I supplicate Lodrö Gyaltsen

the great throne-holder.
I supplicate Rinchen Tenpe Zegyen.
I supplicate Könchok Thukje Nyima.
I supplicate Drubwang Konchog Tenpa.
I supplicate Chöwang Lodrö the Tulku of Lho.
I supplicate Ogyen Nuden Dorje.

je tsün kön chog chö kyab la sol wa deb/
ten dzin chö kyi lo drö la sol wa deb/
thub ten zhi we lo drö la sol wa deb/
ten dzin chö kyi jung ne la sol wa deb/
drin chen tsa we la ma la sol wa deb/
zab lam pho wa jong par jin gyi lob/
nyur lam pho we kha chö drö par jin gyi lob/
dag sog di ne tshe phö gyur ma thag/
de wa chen du kye war jin gyi lob/
sang gye ö pag me la chag tshal lo//

I supplicate Könchok Chökyab the exalted lord.
I supplicate Tenzin Chökyi Lodro.
I supplicate Thubten Shiwe Lodrö.
I supplicate Tenzin Chökyi Jungne.
I supplicate my kind, Root-Guru.
Grant your blessings for the realization

of the profound path of Phowa.
Grant your blessings for reaching the
Celestial Realm by the swift path of phowa.
Grant your blessings so that at the time of death,
I and others attain rebirth
in Sukhavati through Phowa.
Homage to Boundless Light Buddha.
Thus supplicate.

As you make the **Hik** sound, if your crown feels itchy and if you notice there is liquid discharge thereof or if you fall unconscious, follow the practice instructions further, such as planting a blade of grass in the aperture at the crown and so forth. At the end of the session, pull down the sphere to its original location with the sound of **Ka**.

The Song that Clarifies Recollection

Once, when Jigten Sumgon was residing at Drikung Thel, he gathered his students in a meadow behind the monastery and asked them to perform displays of their miracle power. All but one was able to comply with their guru's request, and this disciple, Rinchen Drag, suddenly died from shame. When the undertakers tried to dismember his corpse to feed the vultures, the body resisted the knife. Jigten Sumgon placed his walking stick on the heart-center of the corpse, and sang this song:

pal phag mo dru pe zhab la dü/
bu nyön dang sön dang rin chen drag/ /
I bow at the feet of glorious Phakmo Drupa.
Listen, Rinchen Drak, my son.

ka chi kyang mi phen chi wa la/
chö jig ten gyi ja zhak kyang dzün por da/
chö gye ja tson gyi ri mo la/
ka lo te chik dug gam mi dug som//

Woe! At the time of death,
the impermanence unavoidable at any cost,

Worldly activities are a lie.
The eight *dharma*s are like colors of a rainbow –
Think, can you put your trust in them?

**drog dü ne dral wa thong tsa na/
nyen nye dü dung sem kyang dzün por da/
nying tam drag cha ta bu la/
ka lo te chig dug gam mi dug som//**

When you see the separation
of gathered friends,
The affection of relatives and friends is a lie.
Heart-felt words are just like echoes —
Think, can you put your trust in them?

**lū jung zhi la dar gü jung tsa na/
gyu she dang pa tsal yang dzün por da/
lang tsho tön ke me tog la/
ka lo te chig dug gam mi dug som//**

When growth and decline of the four elements
of the body occurs,
The illusion of strength and ability is also a lie.
The spring flower of youth –

Think, can you put your trust in it?

**nor sag ne dze pa thong tsa na/
ser na dang dug sog kyang dzün por da/
ze nor tsa khe sil pa la/
ka lo te chig dug gam mi dug som//**

When you see the gathering
and dispersing of wealth,
Clinging and painful accumulation are also lies.
Food and wealth are like dew
on a blade of grass—
Think, can you put your trust in them?

**kye chi dug ngal thong tsa na/
throm lha mi de kyi kyang dzün por da/
kyi dug si pay khor lo la/
ka lo te chig dug gam mi dug som//**

When you see the suffering of birth and death,
The happiness of the assemblies
of gods and men is a lie.
The joy and suffering of the wheel of Samsara—
Think, can you put your trust in them?

pha jang chub sem kyi dong po la/
dul je chog ri kyang dzün por da/
yul ngen dig pe drog po la/
ka lo te chig dug gam mi dug som//

To the father's tree-trunk of Bodhicitta,
The partiality of disciples is a lie.
Nonvirtuous and misleading friends—
Think, can you put your trust in them?

sem chen pha mar she tsa na/
rang che dzin gyi she dö kyang dzün por da/
gö so thar nyen thö kyi theg pa la/
ka lo te chig dug gam mi dug som//

When you understand that
all sentient beings are your parents,
Attachment to self-cherishing is a lie.
The Hearers' vehicle of self-liberation—
Think, can you put your trust in it?

le gyu dre la nge she kye tsa na/
chö jar me kyi kha ta yang dzün por da/
drug char me kyi nam kha tong pa la/

ka lo te chig dug gam mi dug som//

When you become convinced
of the cause and result of Karma,
The instruction of non-effort is a lie.
Thunder without rain in an empty sky—
Think, can you put your trust in it?

**nyam jin lab dang den pe la ma la/
du bar che dang gol sa yang dzün por da/
tsig gyü ne tsö dön pa la/
ka lo te chig dug gam mi dug som//**

For the Guru who has experience and
realization,
The demons, obstacles and strayings are a lie.
Chattering prayers like a parrot –
Think, can you put your trust in that?

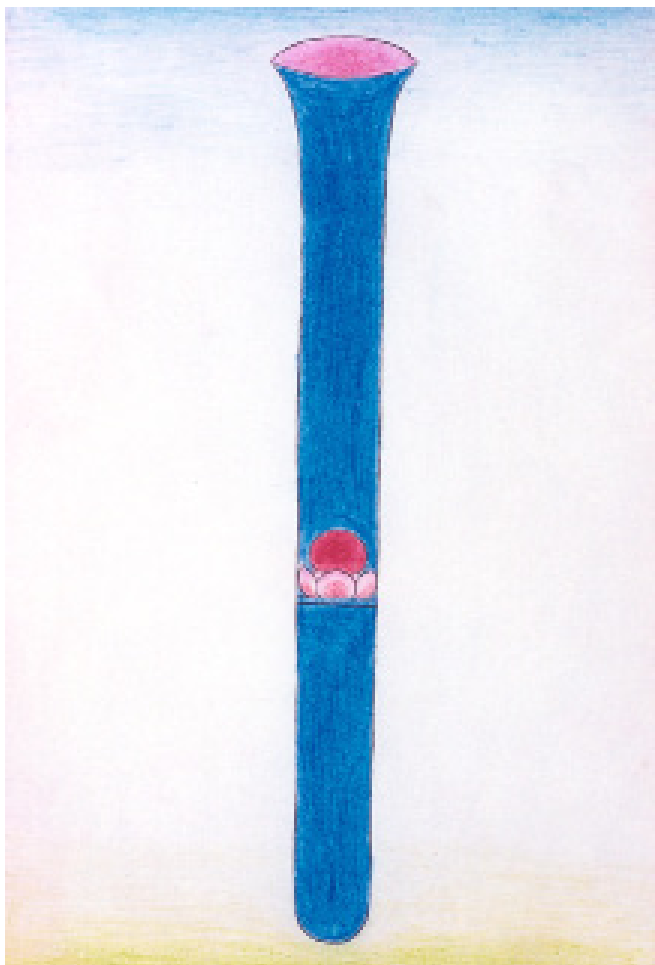
**rang sem ngon du gyur tsa na/
drang me sum yang dzün por da/
drang dön theg pe go kor la/
ka lo te chig dug gam mi dug som//**

When you realize the nature of your mind,
The three limitless kalpas are also a lie.
The deceptive vehicle of expedient meaning —
Think, can you put your trust in it?

ne ten chag teng gi dur trö du/
bu chig pur dö pa mi kyo'am/
tham che mi tag chi wa la/
chag zhen ma che rin chen drag/
sem threng na la me thug kar phö//

In this cemetery “Gathering Relics,”
Are you sad, son, at being alone?
Since all is impermanent and must die,
Rinchen Drak, don’t be attached.
If your mind is still attached,
transfer it to your Guru’s heart.

Conclude with **Hik** for seven times. At the end of the session, push the sphere down to its original location with the sound of **Ka**.



Avadhuti, the Central Channel

Dissolving the Visualization

zab lam pho wa gyü pe lama nam öpag me la thim/
ö pag me kyang 'od du zhu ne rang nyi la thim/ rang
nyi kyang tshe pag me kyi kur gyur

bar sam zhing//

All the Phowa Lineage Gurus dissolve into Buddha Amitabha who dissolves into light and is absorbed into oneself. One then transforms into Buddha Amitayus.

Thus imagine

Conclusion

Praise to Buddha Amitayus

jig ten dren pe tso wo tshe pag me/
dü min chi wa ma lü jom dze pe/
gön me dug ngal gyur pa nam kyi kyab/
sang gye tse pag me la chag tshal lo/

Lord Amitayus who is our guide
to Enlightenment;
who guards us from untimely death;
Protector of the helpless and suffering;
Buddha Amitayus, to you I prostrate.

Long Mantra of Amitayus

om-namo-bhagawate-apari-mita/ ayur-gya-na/ su-
binish-tsitta/ tedzwa-radzaya/ tathagataya/ arhate/
samyaksam buddhaya/ tadyatha/ om punye/
punye/ maha-punye/ aparamita-punye/ aparamita-
punye/ gyana-sambharopa-tsitte/om-sarwa-sam-
skara-pari shuddha dharmate gagana samung-gate
svabhava bishuddhe/ mahanaya pariware svaha/

Abbreviated Mantra of Amitayus:

om amarani dzi wanti ye swaha/

Recite not less than one round of a mala. At the end of the
practice the dissolution phase of Amitayus, then:

ge wa di yi nyur du dag/
tshe pag me pa lha tshog drub gyur ne/
dro wa chig kyang ma lü pa/
de yi sa la gö par shog//

By the virtue of doing this practice,
May I quickly attain the realization of Amitayus
and thus may I establish all beings,
without exception in that state.

Abbreviated Prayer to be Born in Sukhavati

e ma ho/ ngo tsar sang gye nang wa tha ye dang/
ye su jo wo thug je chen po dang/
yön du sem pa thu chen thob nam la/
sang gye jang sem pag me kor gyi kor/
de kyi ngo tshar pag tu me pa yi/
de wa chen zhe ja we zhing kham der/
dag zhen di ne tshe phö gyur ma thag/
kye wa zhen gyi bar ma chö pa ru/
de ru kye ne nang the zhal thong shog/
de ke dag gi mön lam tab pa di/
chog chü sang gye jang sem tham che kyi/

geg me drub par jin gyi lab tu sol/
tadyatha panytsa driya awa bodha naye swaha//

Wonderful! In the centre is the marvelous
Buddha Amitabha of Boundless Light, on the
right side is the Lord of Great Compassion and
on the left side is Vajrapani, the Lord of
Powerful Means. All are surrounded by
limitless Buddhas and Bodhisattvas.

Immeasurable peace and happiness is the
Blissful Pure Land of Dewachen. When I and all
beings pass from samsara, may we be born there
without taking samsaric rebirth. On being born
there, may I meet with Amitabha face to face.
By my aspiration prayer may the Buddhas and
Bodhisattvas of the ten directions, bestow their
blessing to fulfill my aspiration
without hindrance.

Repeat three times

Dedication Prayers

sö nam di yi tham che zig pa nyi/
thob ne nye pe dra nam pham je te/
kye ga na chi ba long trug pa yi/
si pe tsho le dro wa drol war shog//

By this merit may I defeat all wrong attitudes
and reach the all-knowing state.
And may all beings who are suffering in the
waves of birth, old age, illness and death
be free from the ocean of samsara.

chag tshal wa dang cho jing shag pa dang/
je su yi rang kul zhing sol wa yi/
ge wa chung ze dag gi chi sag pa/
tham che dzog pe jang chub chen por ngo//

By homage, offering, confessing, rejoicing,
requesting and beseeching,
The small merit which I have gathered
I share for the Buddhahood of all.

jang chub sem chog rin po che/
ma kye pa nam kye gyur chig/
kye pa nyam pa me pa yang/
gong ne gong du phel war shog//

Bodhicitta, the excellent and precious mind.

Where it is not arisen, may it arise;
where it is arisen, may it not decline
But ever increase, higher and higher.

sem chen tham che de dang den gyur chig/
ngen do tham che tag tu tong par shog/
jang chub sem pa gang dag sar zhug pa/
de dag kün gyi mon lam drub par shog//

May all sentient beings have happiness
And may all lower realms be emptied forever.
May all Bodhisattavas who dwell on the stages
Fulfill their aspirations.

sem chen ne pa ji nye pa/
nyur du ne le thar gyur chig/
dro we ne ni ma lu pa/
tag tu jung wa me par shog//

May all sentient beings who are sick
Be free from their sickness soon.
May all sicknesses of beings without exception,
Never occur at all times.

sang gye ku sum nye pe'i jin lab dang/
chö nyi mi gyur den pe'i jin lab dang/
ge dün mi che dü pe'i jin lab kyi/
ji tar ngö zhin mön lam drub par shog//

By the blessing of the Buddha
who attained the three bodies;
By the blessing of the innate truth of Dharma;
And by the blessing of the excellent
Sangha order;
May the merit I share bear fruit.

she ja kün zig kün khyen chö kyi je/
ten drel ne la wang thob dri gung pa/
rin chen pal gyi ten pa si the bar/
she drub thö sam gom pe'i dzin gyur chig//

The Dharma Lord, omniscient in all knowledge,
The Great Drigungpa,

Master of Interdependent Origination –
may the teachings of Ratna Shri flourish
unceasingly until the end of samsara
Through study, contemplation and meditation.

ton pa jig ten kham su jön pa dang/
ten pa nyi ö zhin du sal wa dang/
ten dzin pön lob she drub gye gyur chig/
ten pa yun ring ne pe tra shi shog//

May the teachers come to this world,
May the teachings shine like the sunlight,
May the teachers and disciples
who hold the teachings
progress in teachings and practices,
May there be the auspiciousness of
the teachings remaining long.



Amitayu, the Buddha of Longevity

