



Drikung Meditation Center
Shrine Room Copy

འབྱིན་གུང་འཕྲོ་བ་ཆེན་མོ་འཇག་ཚུགས་མ་ཞི་བྱ་བ་བཞུགས་སོ། །

Jag-tshug-ma

The Great Drikung Phowa

། །བདག་ལ་སྣང་བར་བྱེད་པའི་དག གཞོད་པར་བྱེད་པའི་བགེགས། ཐར་པ་དང་ཐམས་ཅད་མཁྱེན་པའི་བར་དུ་

DHAG- LA DANG-WAR JYE-PAY-DRA/ NÖ-PAR JYE-PAY GEG/ THAR-PA DANG THAM-CHE KHYEN-PAY BAR-DU CHÖ-PAR

Altruistic Motivation: All mother sentient beings, especially those enemies who hate me, obstructors who harm me, and those who

གཙོད་པར་བྱེད་པ་ཐམས་ཅད་ཀྱིས་གཙོ་བྱས་པའི། མ་ནམ་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་

JYE-PA TAM-CHE KYI TSO JYE-PAY/ MA NAM KHA DANG NYAM-PAY SEM-CHEN TAM-CHE DEWA DANG-DEN/ DHUG-NYAL

create obstacles on my path to liberation and all-knowingness; may they experience happiness,

ལྷན། ལྷུག་བཞུལ་དང་བྲལ། ལྷུར་དུ་གླ་ན་མེད་པ་ཡང་དག་པར་རྗེས་པའི་བྱང་ཆུབ་རྩོམ་པོ་ཆེ་ཐོབ་པར་བྱ། ཞེས་ལན་གསུམ།

DANG DREL NYUR-DU LA-NA ME-PA YANG DAG-PAR DZOG-PAY JYANG-CHUB RINPOCHE THOB-PAR-JYA// (3X)

and be separated from suffering. I will quickly establish them in the state of the most perfect and precious Buddhahood. *Repeat 3 times*

༥ དེའི་ཆེད་དུ་སངས་མ་རྒྱལ་གྱི་བར་དུ་ལྷན་ངག་ཡིད་གསུམ་དགེ་བ་ལ་བཀོལ།

DEI CHE-DU SANG MA-GYE KYI BARDU LU-NGAG YI-SUM GEWA-LA KOL/

Thus until I achieve enlightenment, I perform virtuous deeds with body, speech and mind.

མ་ཤིའི་བར་དུ་ལྷན་ངག་ཡིད་གསུམ་དགེ་བ་ལ་བཀོལ།

MA-SHEI BARDU LU NGAG YI-SUM GEWA-LA KOL/

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

དུས་དེ་རིང་ནས་བརྗེད་ཉི་མ་སང་ད་ཅམ་གྱི་བར་དུ་ལྷན་ངག་ཡིད་གསུམ་དགེ་བ་ལ་བཀོལ།

DU DE-RING-NE SUNG-TE NYI-MA SANG DA TSAM-GYI BARDU LU NGAG YI-SUM GEWA-LA KOL/

From now, until this time tomorrow, I perform virtuous deeds with body, speech and mind.

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༣༡། །སངས་རྒྱལ་ཚམས་དང་ཚོགས་གྱི་མཚོག་རྣམས་ལ། །བྱང་ཆུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཚི།

SANG-GYAY CHÖ DANG TSOG KYI CHOG NAM LA/ CHANG CHUB BARDU DAG-NI KYAP-SU CHI/

Short Refuge Prayer: In the Buddha, the Dharma and the Sangha most excellent, I take refuge until enlightenment is reached.

།བདག་གི་སྤྱོད་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས། །འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱལ་འགྲུབ་པར་ཤོག།

DAG-GI JYIN-SOK GYI PAY SO-NAM KYI/ DRO-LA PEN-CHIR SANG-GYAY DRUB-PAR SHOG/ Repeat three times.

By the merit of generosity and other good deeds, may I attain Buddhahood for the sake of all sentient beings. Repeat three times.

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༄༅། །མ་ཀམ་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ལྷན་པར་གྱུར་ཅིག

MA NAM KHA-DANG NYAM-PAY SEM-CHEN TAM-CHAY DE-WA DANG DE-WAY GYU DANG DEN-PAR GYUR CHIG/

The Four Immeasurables: May all mother sentient beings, boundless as the sky, have happiness and the causes of happiness. May they

སྤྲུག་བསྐྱེད་དང་སྤྲུག་བསྐྱེད་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག སྤྲུག་བསྐྱེད་མེད་པའི་བདེ་བ་དང་མི་བྲལ་བར་གྱུར་ཅིག

DUG-NGAL DANG DUG-NGAL GYI GYU-DANG DRAL WAR GYUR CHIG/ DUG-NGAL MEY-PAY DE-WA DANG MI-DRAL WAR

be liberated from suffering and the causes of suffering. May they never be separated from the happiness which is free from sorrow. May

ཉེ་རིང་ཆགས་སྤང་གཉིས་དང་བྲལ་བའི་བདེ་བ་དང་སྤོམས་ལ་གནས་པར་གྱུར་ཅིག

GYUR CHIK/ NYE-RING CHAK-DANG NYI-DANG DRAL-WAY TANG-NYOM LA NE-PAR GYUR CHIG// (3X)

they rest in equanimity, free from attachment and aversion. Repeat three times.

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༄༅། །སྤྱི་པོར་པད་དཀར་ཟླ་སྤྲིང་རྒྱུ་ཡིག་ལས། །རྫོ་རྗེའི་ལྗེ་བར་རྒྱུ་མཚན་འོད་འཕྲོས་པས།

CHI-WOR PE-KAR DA-TENG HUNG YIG-LEY/ DORJE TE-WAR HUNG TSHEN-WÖ TRÖ-PEY/

Above the crown of my head, I visualize a white lotus with a moon-disk seat. On this is the syllable HUNG (རྒྱུ) which trans-

འཕྲོ་དྲུག་སྤྱི་བ་སྤྲུང་རྒྱལ་མཚན་རྒྱུར་འདུས་པ། །ས་བོན་ལ་ཐིམ་ཡོངས་སུ་གྱུར་པ་ལས།

DRO-DRUG DRIB-JYANG GYAL-CHÖ TSUR-DÜ-PA/ SA-BON LA-THIM YONG-SU GYUR-PA-LEY/

forms into to a vajra (dorje) with a HUNG in its center. From this HUNG light radiates, purifying the obscurations of all beings.

།རྫོ་བའི་བླ་མ་རྗེ་རྗེ་སེམས་དཔའ་དཀར། །རྫོ་རྗེའི་བྲིལ་བཙམས་རྒྱུང་སྤྲུམ་འགྲུང་བའི་རྒྱལ།

TSA WAY LAMA DORJE SEM-PA-KAR/ DORJE DRIL-CHE KYANG-KUM GYING-WAY-TSHUL/

This light is offered to all the Buddhas and Bodhisattvas. The light returns and dissolves into the seed-syllable HUNG. The HUNG then transforms into Dorje Sempa who is in essence our own kind Root Lama. Dorje Sempa is white in color and holds a

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Dorje Sempa

།རིན་ཆེན་གྱི་འཆང་ཆ་ལུགས་ཡོངས་སུ་ཚོགས། མཚོད་པ་ ཨོ་བཟླ་སངས་པ་རི་ལྷ་ར་ཨ་རྒྱུྃ པ་དྲི་རྩུ་སྤྲུ་དྲ།

RINCHEN GYEN CHANG CHALUG YONGSU-ZOG/ (Offering:) OM BAZRA SATTWA SAPARIWARA ARGHAM PRATITSA SVAHA/
dorje and bell. He sits gracefully in the half lotus position.
He wears silken robes and all the precious ornaments.

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པུཏྲི་ པུཏྲི་ ལྷུཔི་ ཨུ་ལོ་ཀོ་ ཟུ་མི་ཉེ་ བམ་པ་དྲི་རྩུ་སྤྲུ་དྲ།

PADYAM/ PUSHAM/ DHUPAM/ ALOKAM/ GANDE/ NEWITE/ SHAPTA PRATITSA SVAHA

མཚོད་པ་ །རྩོ་རྩེ་སེམས་དཔའ་སེམས་དཔའ་ཆེ། །རྩོ་རྩེ་དེ་བཞེན་གཤེགས་པ་ཀུན།

(Praise:) DORJE SEMPA SEMPA CHE/ DORJE DESHEN SHEG-PA-KUN/

Praise: Vajrasattva, Mahasattva, the Great Mind. The embodiment of all the Buddhas

Dorje Sempa



།རྩོ་རྩེ་དང་པོ་ཀུན་ཏུ་བཟང། །ཕུག་འཆལ་ཕུག་ན་རྩོ་རྩེ་ལའོ། །

DORJE DANGPO KUNTUZANG/ CHAGTSAL CHAG-NA DORJE LAWO/
the Samantabhadra (Dharmakaya). I prostrate to the holder of the Vajra.

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།རྩོ་རྩེ་སེམས་ཐུགས་ཀར་ཁྱེད་རྩོ་རྩེ་ཡི། །ལྷོ་བར་རྩུ་མཐར་ཡིག་བཟུས་བསྐྱོར་བ་ལས།

DOR-SEM THUG-KAR DATENG DORJE-YI/ TEWAR HUNG THAR YIG-GYE KORWA LEY/

At Dorje Sempa's heart level is a dorje on a moon-disk. At the center of the dorje is a HUNG (འུྃ) syllable surrounded by the 100 syllable

།འོད་འཕྲོས་འགྲོ་བའི་སྐབ་པ་ཀུན་སྦངས་ནས། །རྩོ་རྩེ་འཛོན་པའི་ས་ལ་རབ་བཞོན་ཅིང།

WÖ-TRÖ DRO-WAY DRIB-PA KUN-JYANG NE/ DORJE DZIN-PAY SALA RAB-KÖ-CHING/

mantra. The radiating light from the rotating mantra completely purifies the obscurations of all beings and they become Dorje Sempas.

Dorje Sempa

།འོད་ཟེར་དེ་དག་ཚུར་བསྐྱས་སྒྲགས་འཕྲེང་དང་། །ས་བོན་ལ་ཐིམ་དེ་ལས་བདུད་ཚིའི་རྒྱུ།

WOE-ZER DE-DAG TSUR-DUE NGAG-TRENG-DANG/ SA-BON LA-THIM DE LE DUE-TSI GYUN/

The light returns and dissolves into the mantra of the seed syllable HUNG. Nectar produced from these syllables flows through the right

།འབས་ཀྱི་ཐིམ་བོང་ལས་ཐོན་བདག་ཉིད་ཀྱི། །ཚངས་བུག་ནས་ཞུགས་སྤྱིག་སྤྱིབ་ཉིས་ལྷུང་ཚོགས།

ZHAB KYI THE-BONG LE-THON DAG-NYI-KYI/ TSANG BUG NE-ZHUG DIG DRIB NYE-TUNG-TSHOG/

great toe of Dorje Sempa. It enters the crown of my head purifying all defilements, illness, and obscurations through the pores of the

།འོག་སྒྲོར་དུ་ཁུ་ལྷ་ར་བབས་བདུད་ཚིའི་རྒྱུ། །མས་བརྟེན་རང་ལུས་ཤེལ་ལྷ་ར་དག་པར་གྱུས།

WOE-GUR DU-KHU TAR-BAB DUE-TSI-GYUN/ MEY-TEN RANG-LUE SHEL-TAR DAG-PAR-GYUR/

skin and two lower openings of my body. These obscurations leave the body in the form of a smoky dark liquid. Then I am filled with nectar and completely purified as crystal.

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Dorje Sempa

།ཞེ་བརྟེན་སདྲ་ས་མ་ཡ་ མ་རུ་པ་ལ་ཡ་ བརྟེན་སདྲ་ཏེ་ནོ་པ་ཏཱི་ དེ་རྩོ་མེ་སྤྲ་ལྷ་

OM BAZRA SATTWA SAMAYA/ MANU PALAYA/ BAZRA SATTWA TENOPA TISHTHA/ DRIDO ME BHAWA/

སུ་ཏེ་ཕྱོ་མེ་སྤྲ་ལྷ་ སུ་པོ་ཕྱོ་མེ་སྤྲ་ལྷ་ ཨ་རུ་ར་ཏོ་མེ་སྤྲ་ལྷ་ སའ་སེའྲི་ལྷེ་པ་ཡ་ལྷ་

SUTO KHYOME BHAWA/ SUPO KHYOME BHAWA/ ANU RAKTO ME BHAWA/ SARWA SIDDHIM-ME PRA-YATSHA/

སའ་ཀམ་སུ་ཙ་མེ་ ཅིའྲི་ཤི་ཡེ་ཀུ་རུ་འྲི་ ཉ་ཉ་ཉ་ཉ་ཉོ། ལྷ་ག་ལྷན་སའ་ཏ་སྤྲ་ག་ཏ་

SARWA KARMA SUTSA-ME TSIT-TAN SHRIYA KURU HUNG/ HAHA HAHA HO/ BHAGAWAN SARWA TATHAGATA/

བརྟེན་སྤྲ་མེ་སྤྲ་ལྷ་ བརྟེན་སྤྲ་ལྷ་ མ་རུ་ས་མ་ཡ་སདྲ་ཞེ་

BAZRA-MAME MUN TSA/ BAZRI BHAWA/ MAHA SAMAYA SATTWA AH/

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Dorje Sempa

།བདག་སོགས་མྲོངས་པས་དམ་ལས་འགལ་གྱུར་པས། །མགོན་པོས་སྐྱབས་ཤིག་གཙོ་བོ་དོ་རྗེ་འཇིན།

DAG-SOG MONG-PE DAM-LEY GEL-GYUR-PEY/ GON-PÖ KYOB-SHIG TSOWO DORJE-DZIN/

I and all sentient beings, deluded by our ignorance, have broken the vows. Oh! Lama, Dorje Sempa, the Protector, Holder of the Vajra,

།འགྲོ་བའི་གཙོ་བོས་བདག་གི་སྐྱབས་མཛོད་ཅིག་ །དེ་སྐད་གསོལ་པས་དོར་སེམས་དགུས་ཚུལ་གྱིས།

DRO-WAY TSO-WÖ DAG-GI KYAB-ZÖ CHIG/ DE-KE SOL-PE DOR-SEM GYE-TSHUL-GYI/

Lord of all sentient beings, please protect us. Dorje Sempa is pleased with our prayers and replies "your delusions are now cleared

།ཕྱིད་ཀྱི་སྒྲིབ་སྒྲིབ་དག་གོ་ཞེས་གསུངས་ཏེ། །བདག་ལ་ཐིམ་པས་སྐྱིབ་པ་བྱང་བར་གྱུར།

KHYÖ-KYI DIG-DRIB DAG-GO SHE SUNG-TE/ DAG-LA THIM-PE DRIB-PA CHANG-WAR-GYUR//

away and you are purified!" Dorje Sempa then dissolves into light and is absorbed into myself through the top of my head.

I then becomes Dorje Sempa. Meditate on the union of appearance and emptiness.

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Dorje Sempa

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།དག་བའདི་ཡིས་སྐྱུར་དུ་བདག་ །དེ་རྗེ་སེམས་དཔའ་འགྲུབ་གྱུར་ནས།

GE-WA DI-YI NYUR-DU-DHAG/ DOR-JE SEM-PA DRUB-GYUR-NE/

Through the virtue of this practice, may I achieve Dorje Sempa's great realization.

།འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ། །དེ་ཡི་ས་ལ་འགོད་པར་ཤོག །།

DRO-WA CHIG-KYANG MA-LU-PA/ DE-YI SA-LA GÖ-PAR-SHOG//

To this state may I come to lead every being—not one left behind.

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Dorje Sempa

The Golden Lineage Prayer

by *Drikung Ratna, Rinchen Phuntsog.*

Namo Guru

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- 1) Vajradhara, the supreme sixth family,
- 2) Tilopa, the source of the Buddha families of the three times,
- 3) The excellent scholar, Naropa, who actualized the three kayas,
I pray that the magnificent blessings may permeate my mind.

- 4) Marpa, the perfection of the ocean of linguistics,
- 5) Milarepa, the perfection of realizations,
- 6) Gampopa, the life-tree of the Buddha's teachings in Tibet, the land of snow,
I pray that the magnificent blessings may permeate my mind.

- 7) Dorje Gyalpo, Vajrayogini's chosen one,
- 8) Lord Jigten Sumgon, the second Nagarjuna,
- 9) Tsultrim Dorje, the great abbot, the light of the teachings,
I pray that the magnificent blessings may permeate my mind.

- 10) Sang-gye On, who actualized the innate truth of nonduality,
- 11) Chen-nga Dragpa Jungne, the most excellent lineage holder,
- 12) Dorje Dragpa, the emanation of Tilopa,
I pray that the magnificent blessings may permeate my mind.

- 13) Thog-khawa, the manifestation of the supreme Compassionate One,
- 14) Drakpa Sonam, the one who is free from the delusion of duality,
- 15) Dorje Rinchen, the chosen one of Saraha,
I pray that the magnificent blessings may permeate my mind.

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16) Dorje Gyalpo, the emanation of Padmasambhava,
17) Chökyi Gyalpo, proponent of the Buddha's teachings,
18) Döndrup Gyalpo, the crown jewel of all yogins,
I pray that the magnificent blessings may permeate my mind.

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19) Dhagpo Wang, the victorious one triumphant in every direction,
20) Chögyal Ratna, Lord of human beings,
21) Ratna Dwaza, Vajrapani's emanation,
I pray that the magnificent blessings may permeate my mind.

22) Rinchen Chökyi Gyalpo, the emanation of Manjushri-ghoka,
23) Kunga Rinchen, the peerless second Buddha,
24) Jetsun Ratna, the holder of the two lineages,
I pray that the magnificent blessings may permeate my mind.

25) Pelgyi Gyatso, the treasure of the pith instructions,
26) Dharma Radza, whose kindness is unrepayable,
27) Drakpa Gyaltshen, holder of the victorious families,
I pray that the magnificent blessings may permeate my mind.

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28) Konchog Ratna, who illuminates the nature of the three vows, which is essence teachings of the peerless Dagpo Kagyu, I pray that the magnificent blessings may permeate my mind.

29) Dharmakirti, the unborn Dharmakaya, the self-liberated mode-of-abiding, manifests the unwavering Sambhogakaya, from which emanates the Nirmanakaya, according to the needs of his disciples. I pray that the magnificent blessings may permeate my mind.

30) Trinley Namgyal, outwardly holding the banner of the Vinaya teachings; inwardly, through Bodhicitta, benefiting sentient beings as one's only child; secretly, accomplished the mastery of the arising and completion stages, I pray that the magnificent blessings may permeate my mind.

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31) Trinley Sangpo, the embodiment of all objects of refuge, who is master of all the Sutric and Tantric forms of teachings and imparts them to others, I pray that the magnificent blessings may permeate my mind.

32) Dondrub Chögyal, who possesses the three kindnesses and liberates all beings through the profound and secret teachings with empowerments and explanations. I pray that the magnificent blessings may permeate my mind.

33) Konchog Tenzin Drodul, the emanation of Chenrezik (the embodiment of all Buddhas), who establishes all sentient beings in enlightenment through the four activities, I pray that the magnificent blessings may permeate my mind.

34) Chökyi Gyaltsen, who directly perceives the realization of the self-awareness wisdom, and from whom, with elegant continuity, streams the profound and secret teaching of Mahamudra, without decline. I pray that the magnificent blessings may permeate my mind.

35) Chökyi Nyima, who guides all sentient beings to the realization of the unborn stage, by the power of the teachings which descend from the ultimate, profound Dharma space. I pray that the magnificent blessings may permeate my mind.

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36) Padmay Gyaltsen, in the unborn self-awareness space of the Dharmakaya, the sun of Sambhogakaya unceasingly manifests, radiating the nonduality light of the Nirmanakaya. I pray that the magnificent blessings may permeate my mind.

37) Dharma Dwaza, who fulfills the wishes of all beings, by granting the jewel of profound and secret teachings, from the vast ocean of the practicing lineage, I pray that the magnificent blessings may permeate my mind.

38) Konchog Tenzin Chöwang Lodrö, whose nature is Vajradhara, manifests unceasingly from the great pervading luminosity of the unborn state. I pray that the magnificent blessings may permeate my mind.

39) The peerless Dharmamani, the manifestation of Manjushri, who liberates all sentient beings through the teachings of the conventional and ultimate truths, I pray that the magnificent blessings may permeate my mind.

40) Thugje Nyima, the embodiment of all objects of refuge and the manifestation of the Compassionate Deity, establishes all sentient beings in Buddhahood. I pray that the magnificent blessings may permeate my mind.

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41) The great Mahasiddha, Vidhyadhara, Nüden Dorje, emanation of Shri Singha, the leader of yogins, who manifested in the Snow Land for the glory of Dharma and sentient beings, I pray that the magnificent blessings may permeate my mind.

42) The great warrior Jetsun Chökyab, although his excellent qualities of abandonment and attainment equals the Buddhas of the three times, he skillfully tames the minds of all sentient beings by hiding these qualities. I pray that the magnificent blessings may permeate my mind.

43) The all-pervading, omniscient Tenzin Chökyi Lodrö, the nature of the Vajra Holder, whose wisdom eye sees the limitless diversity all phenomena and their nature, I pray that the magnificent blessings may permeate my mind.

44) Shiway Lodrö—although he has transcended all conception of coming and going, birth and death—he manifests voluntarily to guide all sentient beings to enlightenment. I pray that the magnificent blessings may permeate my mind.

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45) Peerless Tenzin Chokyi Jungne, the emanation of Manjushri, who illumines the explanations and practice of Dharma like the rays of the sun. I pray that the magnificent blessings may permeate my mind.

46) Root Lama, who has actualized the self-awareness wisdom; mandala of the Yidams who grant the extraordinary attainments; Dakinis and Dharma Guardians, who dispel all hindrances and obstacles; I pray that the magnificent blessings may permeate my mind.

Thus I supplicate respectfully to the wish-fulfilling Kagyu lineage. By this and other virtues, may I and all sentient beings achieve the ordinary and extraordinary attainments in this very lifetime.

In all lifetimes, may I not be separated from the authentic Lamas, and enjoy the glorious holy Dharma. By perfecting the excellent qualities of the levels and the paths, may I and all beings attain quickly the rank of Vajradhara.

We say these prayers to the Root and Lineage Lamas with strong devotion and one pointed awareness.



Lord Jigten Sumgon



Vajradhara—Dorje Chang



Vajrasattva—Dorje Sempa



། དཔལ་ལྷན་ལྷ་མ། །སྐྱེ་བཞིའི་དབང་ཕུག །དྲགས་པོ་བཀའ་བརྒྱན། །ཡོངས་ཀྱི་གཙུག་རྒྱན།

PAL-DEN LA-MA/ KU-SHIE WANG-CHUG/ DAG-PO KA-GYU/ YONG-KYI TSUG-GYEN/

I pray to the Glorious Lama, the embodiment of the four Buddhas bodies, the crown-jewel of all the entire Dagpo

། འགྲོ་བའི་དེད་དཔོན། །དམ་པའི་ལམ་སྟོན། །ཐུགས་རྗེའི་མངའ་བདག །རྒྱལ་བའི་རྒྱལ་ཚབ། །བཀའ་

DRO-WAY DE-PON/ DAM-PAY LAM-TON/ THUG-JEI NGA-DAG/ GYAL-WAY GYAL-TSHAB/ KA-DRIN DA-Kagyu, the leader of sentient beings, the teacher of the ultimate path, the Lord of Compassion, the regent of the

དྲིན་ལྷ་བྲལ། །སྟོན་པ་ལྷ་མིང། །དོ་རྗེ་འཆང་དབང། །མགོན་པོ་འབྲི་གུང་པ་ཆེན་པོ་མཁྱིན་མོ།

DREL/ TON-PA DA-ME/ DOR-JE CHANG-WANG/ GON-PO DRI-GUNG-PA CHEN-PO KHYEN-NO/

Buddha, of peerless kindness, incomparable teacher; Vajradhara, great Lord Drikungpa, please hear my prayer.

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། གསོལ་བ་འདེབས་སོ། །ཐུགས་རྗེས་གཟེགས་ཤིག །བྱིན་གྱིས་སློབས་ཤིག །དངོས་གྲུབ་

SOL-WA DEB-SO/ THUG-JE ZIG-SHIG/ JYIN-GYI LOB-SHIG/ NGÖ-DRUB NAM-NYI/

I pray to you, please look upon me with compassion. Please empower me with the blessings. Please grant me the

རྣམ་གཉིས། །ད་ལྟ་སྤྱོད་ཅིག །དོན་གཉིས་ལྷན་གྲུབ། །འབྲས་བུ་སྤྱོད་ཅིག

DA-TA TSOL-CHIG/ DON-NYI LHUN-DRUB/ DRE-BU TSOL-CHIG//

two actual accomplishments now. Please bestow the fruit of the effortless establishment of the two purposes.

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I cultivate the altruistic thought to attain all sentient beings to the state of Vajradhara, the embodiment of the four kayas. Therefore I will receive the transmission and practice of the Phowa teachings, *Jag tsuk ma, the Standing Blade of Grass*, the swift path to forcefully attain enlightenment, even for those who are sinful.

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The brief account of these Teachings.

Generally speaking, when we obtain this precious and complete human body, which has the complete qualities of the leisure and endowments, we should make extensive effort to study, contemplate, and engage in meditation practice of the precious Dharma to attain definite goodness. The reason behind this is that, although we have this body of leisure and endowments, the day of life is short. The galloping of the Lord of Death is fast, and the tendency towards laziness and postponing Dharma practices is powerful. If the condition of death comes suddenly, by exhausting life heedlessly, there is no place to

escape, take refuge, except to go on to the next life. At that time, the wealth which you have accumulated, the loved ones, this cherished body, and so forth, during the experience of death, nothing will help. In such time the only refuge and protector is the precious holy Dharma. Regarding this precious dharma, the great compassionate teacher (Shakyamuni Buddha), depending on whether the trainees were of the family of the Hearers, Solitary Realizers, or Bodhisattvas, taught three types of vehicles.

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The latter teachings are included in the two vehicles, the causal sutra vehicle and the fruition secret-mantra vehicle. In the secret-mantra vehicle there are methods to attain Enlightenment through the meditation practice of the Arising and Completion Stages. This profound path Phowa instruction is the only method to attain Enlightenment forcefully by even a sinful one, in an instant projection without need of long and diligent meditation practice.

Ruthless and senseless and so forth
Are those creators of the five heinous crimes
But if they meet with this path
Will be liberated perfectly.

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and also, the great translator Marpa Lotsawa said:

Every one has the method
To attain enlightenment by meditation
But I have the method for Enlightenment
Without the need of meditation.

This refers to this kind of Phowa instruction.

There are many marvelous fascinating Phowa instructions, in different Tantra texts of new and old lineages. This is Phowa Jagtsukma instructions of transfer to the Pure Land of Dewachen, which is included in the Terma of ancient secret mantra lineage.

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The Phowa Jak tsuk ma (the standing blade of grass) 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 successfully built the Samye monastery. Guru Padmasambhava ripened the minds of the king and his subjects through the Vajrayana vehicle. During that time, Guru Padmasambhava was residing in Chim-phu cave in the vicinity of Samye when an important minister of the king, Nyima, had a great tragedy. He had great wealth and power. He had two palaces and was bringing many things in and out of storage. He was doing this by the light of a lantern, when a small spark caused a fire which instantly burned down the entire palace, tragically killing thirteen people including his parents. All his horses, mules, cattle and other animals also perished in the fire.

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Minister Nyima, thinking of the respect and honor that others show their parents, felt that he had committed the heaviest of sins by causing the deaths of his parents and others. He was tortured with this suffering.

The king, desiring to end the suffering of his minister, went to Chim-phu cave to request the help of Padmasambhava. Padmasambhava, by miraculous power went to the Pure Land of Dewachen to see Amitabha Buddha. He told Amitabha Buddha about the suffering of Minister Nyima and of all sentient beings. He asked Amitabha Buddha to give a special teaching to free them all from suffering. Amitabha Buddha gave this Phowa teaching to Padmasambhava and instructed that it should only be given to Minister Nyima for the time being, and sealed so it should not be given to others. Padmasambhava through miraculous power then came back to Chim-phu cave in Samey and gave this teaching to Minister Nyima who then gave up all worldly activities to practice Phowa. He achieved the signs and realization of Phowa. Through the path of Phowa, Minister Nyima's consciousness attained the Pure Land of Dewachen. At the time of death, he used the Phowa, and inconceivable marvelous signs appeared, such as rainbows in the sky and relics from his body.

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Then this text was written on the palm leaf with the blood from the ring finger of Padmasambhava as the ink and the hair of Yeshe Sogyal as the pen. It was sealed seven times and wrapped with water-proof silk and so forth. Then it was hidden under the Black Mandala Lake which is located behind the East Dhag-lha-gampo Hill. The Naga king, Tsurana-Ratna, asked to be the guardian of this text. He 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 in the southwest. After more than 350 years, the incarnation of Minister Nyima was born as the son of a shepherd and given the name Nyida Sang-gye. While Nyida Sang-gye was growing up, he looked after the sheep, during which time he felt great compassion and wept tears of sorrow when the lambs and other animals would die. Amitabha Buddha appeared directly to him and said "Oh Son of a noble family, don't suffer. This is the profound teaching to alleviate your suffering and to benefit all sentient beings." Thus he gave this Phowa teaching.

Nyida Sang-gye then gave the Phowa to all the dying animals and often many miraculous signs appeared, such as rainbows and lights during the day.

The Naga king then came to Nyida Sang-gye and told him of the Hidden Text (Terma). Nyida Sang-gye took the Ter from the Black Mandala Lake and first gave the teaching to the Nagas in that lake. Through this teaching, most of the Nagas were liberated from the lower realms and reborn into the temporary high-goodness realms.

After that, this teaching was given to many human beings and they were established in liberation. This great knowledge-holder tertön gave the lineage transmission to Nam-kha Gyaltsen, the great being, the keeper of this teaching. He gave it to the great realized Sangha Bhadra. He was not able to find a teacher to hold this lineage. He then received a prophesy from Vajrayogini to give the transmission to Ra Dzi Trime Lodro (Phago Trime Lodro) in Phan Po. He gave him this transmission. He matured and liberated thousands of disciples through this Phowa. Then he transmitted the lineage to Chö-je Sang-gye Gyaltsen of Dsing Ta Tak To. Then he transmitted this to Lopon Gyaltsen of Man-tse. He transmitted

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this lineage to Lho-drak Phuntsok Namgyal, the abbot of Yang Gri Gar monastery. He gave the lineage to Kunchog Ratna, the fully enlightened one, the first Drikung Kyabgon Chetsang and the great Vidyadhara Dharmakirti (Chökyi Dragpa), the first Drikung Kyabgon Chungtsang. These two great beings enriched these profound teachings and made them well-known. Since then this great Phowa teaching has become one of the profound teachings of the Drikung Kagyu Lineage. As explained in the sutra and tantra, the qualified disciples, with no doubt or hesitation about the lama or the teachings, experience the Phowa signs, such as opening the Brahma door, becoming unconscious, and so forth, simply by receiving the *lung* blessing transmission without even depending on the practice. The signs of this Phowa are experienced by many people and it is quicker than other Phowas. Because of this, the fame of the magnificent blessing of this great Drikung Phowas remains intact and not exaggerated. These two brothers gave the lineage to Lama Lhopa Tulku Trinley Namgyal, and so forth. The lineage was transmitted to the present time. This is the brief account of the history of the teachings.

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Phowa Meditation Instructions

These instructions are in three sections; the preparation, taking refuge and cultivating Bodhicitta; the actual practice, the instruction of the actual meditation practice; and the conclusion, the beneficial effects of receiving the teachings: benefiting oneself and others.

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The first section: taking refuge and cultivating bodhicitta.

In front in the space above myself is a profound and vast, jeweled throne supported by eight peacocks, on which is a lotus, sun and moon disks upon which sits the Amitabha Buddha who is in nature my root Lama. He is red in color, in Nirmanakaya form, wearing the three dharma robes, adorned by the major and minor marks, holding the offering bowl filled with nectar, by His hands, in the meditation position, sitting in the vajra position, radiating light from His body to all directions. He is surrounded by

Padmasambhava, Tertön Nyida Sang-gye and all the lineage lamas in the dress of monks. Clearly establish the visualization in this way.

I and all sentient beings from now on, until we achieve the ultimate enlightenment, take refuge in the root Lama Amitabha as the teacher, and take refuge in the instruction in the profound path of Phowa as the actual refuge, and take refuge in all the surrounding lineage lamas as the guide.

32

Thus in this way take refuge.

Please do not forsake me from your compassionate mind. Then I will attain the state of Buddhahood quickly for the benefit of all mother sentient beings. For that reason, I will receive the instructions and practice of the profound path of Phowa, fully liberating through the upper door.

With this prayer cultivate the aspiration and action bodhicitta. This is the preparation, taking refuge and cultivating Bodhicitta.

The second part: the actual meditation practice.

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First, establish the body posture. Sit in the vajra position or the crossed-leg position, with the backbone as straight as an arrow. Expand your shoulders. Hold the two hands in the equipoise position and position the neck slightly bent to the front. The eyes gaze in the direction of the nose. The lips and teeth in their natural position . Thus make the seven position of Vairochana physically.

Then set the mind in this way.

OM SVABHAWA SHUDDAH SARWA DHARMA SWABHAVA SHUDDO' HANG

The conceptual thought, the grasping and fixation on my body, this form of flesh, bone and blood; I should see as all-pervading emptiness, not existing by nature.

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Within the state of all-pervading emptiness, I manifest as Vajrayogini, ruby red in color, with two faces. The main face is semiwrathful with three eyes, slightly showing the fangs. The hair is knotted loosely behind. 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 and the left holds the skullcup filled with blood at the heart level and the katvanga at the shoulder.

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. I am wearing the fifty freshly severed heads, and adorned with red silk and bone ornaments.

Visualize vividly clear but 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. The upper end is at the crown and the lower at the secret place, four fingers below the navel. At the heart level is a joint on which is a four petaled red lotus. Upon that sits a red ball, the nature of my consciousness. It is the size of a pea, fresh, light, vibrating, ready to leap.

Thus clearly visualize this way.

Above the opening of my crown is the Amitabha Buddha, the nature of my root Lama, red in color, in Nirmanakaya form, wearing the three dharma robes, adorned with the major and minor marks. He is sitting on the precious throne in the Buddha Maitreya position with his right great toe closing the opening of the crown chakra. He is the nature of wisdom and compassion, and radiating light. He is surrounded by all the Phowa lineage lamas. When you chant the name of each of the lineage lamas, strongly supplicate: "All you precious lamas, please grant the magnificent blessings. May I successfully practice the profound path of Phowa. Give me the magnificent blessings to be born in Dewachen, transferring my consciousness through the crown chakra at the time of death.

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With this strong confidence and devotion, say the lineage prayer:

I supplicate to Padmasambhava. Grant me the magnificent blessings to practice the profound path of Phowa. Grant me the magnificent blessings to attain the heavenly realm by the quick path of Phowa. Grant the magnificent blessings that I and others will be born in Dewachen immediately after death.

Say this pray to each of the lineage masters.

The rest of the instruction will be received from the Lama during the Phowa instructions.

At the end of the session, all the Phowa lineage masters dissolve into Amitabha who then dissolves into me. I receive all the blessings and qualities. Then I become Amitayus. I then recite the long and short mantras of Amitayus.

36

**The third part: the conclusion, the beneficial effects of receiving the teachings:
benefitting oneself and others.**

37

If one practices this way, it will not harm the life and you will get the great auspicious blessings to pacify the obstacles to life and so forth.

Regarding the beneficial effects, when you practice this way there are nine beneficial effects and one ultimate beneficial effect.

1. By the blessing of this practice one will not experience the great suffering of agony at the time of death.
2. One will not move the limbs.
3. One will not loose urine and stool.
4. One will not rotate the eyes upward.
5. One will not breathe heavily.

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6. One will not produce perspiration at the heart.
 7. One will not make a tight fist.
 8. One will not have the eyes gazing into space.
 9. One will die easily in body posture.
- This was said by Rechunga the Lord of Secrets.

The ultimate benefit is that even the sinful one who committed the heinous crimes, by meeting this forceful path of Phowa, will be born in the formless realm and cease suffering for the time being. Because of this they will not be stained by evil deeds, so there will be no ripening results and then they will choose the womb of universal monarch, god, human, or so forth, and will be freed from samsaric existence. Then you will be born wherever you desire, to connect with Buddhahood.

Thus is said in the Dorje Den Shi (Four Vajra Seat) tantra:

“If we receive the proper Phowa transmission when alive or have the experience of practice; then at the time of death, even if there is no lama to perform the Phowa, just by focusing our mind at the brahma door, the consciousness will exit from there and even the very sinful one will attain Buddhahood forcefully.”

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This is a very pure instruction received from the former great teachers.



Padma Sambhava



Buddha Amitabha



Vajrayogini

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PHOWA LINEAGE PRAYER

O-GYEN PEMA JYUNG NE LA SOL WA DEB/

DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN
GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI
LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/

41 TERTON NYIDA SANG GYE LA SOLWA DEB/

DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN
GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI
LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/

TSHUNG ME NAMKHA GYALTSHEN LA SOLWA DEB/

DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN
GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI
LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/

TOG-DEN SANG-GA BHA-DRA LA SOL WA DEB/

DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN
GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI
LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/

42 PHA GÖ DRI MEY LO DRÖ LA SOL WA DEB/

DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN
GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI
LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/

CHÖ-JE SANG-GYE GYALTSHEN LA SOL WA DEB/

DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN
GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI
LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/

TSHUNG ME MA TI TSHEN CHEN LA SOLWA DEB/

DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN
GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI
LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/

43	<p>YONGZIN PHUN-TSHOG NAMGYAL LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>
	<p>KHENCHEN NAMJOM PHUN-TSHOG LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>
	<p>JETSUN KONCHOG RATNA LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>
	<p>RIGZIN CHÖKYI DRAGPA LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>

44	<p>KONCHOG THRINLEY NAMGYAL LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>
	<p>KONCHOG THRINLEY SANGPO LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>
	<p>THRINLEY DONDRUB CHÖGYAL LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>
	<p>KONCHOG TENZIN DRODUL LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>

45	<p>YONGZIN CHÖKYI GYALTSHEN LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>
	<p>TENZIN CHÖKYI NYIMA LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>
	<p>KHYABDAG PEMAY GYALTSHEN LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>
	<p>JE-TSUN DHARMA DWAZA LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>

46	<p>GARCHEN JYANG CHUB WANGPO LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>
	<p>TRICHEN LODRÖ GYALTSHEN LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>
	<p>RINCHEN TENPAY ZE-GYEN LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>
	<p>KONCHOG THUGJEY NYIMA LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>

47	<p>LHOTRUL CHÖWANG LODRÖ LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p> <p>O-GYEN NÜDEN DORJE LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p> <p>JE-TSUN KONCHOG CHÖKYAB LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p> <p>TENZIN CHÖKYI LODRÖ LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>	
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48	<p>THUBTEN SHIWEY LODRÖ LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p> <p>TENZIN CHÖKYI JUNGNEY LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p> <p>DRINCHEN TSAWAY LAMA LA SOLWA DEB/ DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/</p>	
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SHORT FORM PHOWA LINEAGE PRAYER

O-GYEN PEMA JYUNG NE LA SOL WA DEB/

DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN
GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI
LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/

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TERTON NYIDA SANG GYE LA SOLWA DEB/ TSHUNG ME NAMKHA GYALTSHEN LA SOLWA DEB/
TOG-DEN SANG-GA BHA-DRA LA SOL WA DEB/ PHA GÖ DRI MEY LO DRÖ LA SOL WA DEB/
CHÖ-JE SANG-GYE GYALTSHEN LA SOL WA DEB/ TSHUNG ME MA TI'I TSHEN CHEN LA SOLWA DEB/
YONGZIN PHUN-TSHOG NAMGYAL LA SOLWA DEB/ KHENCHEN NAMJOM PHUN-TSHOG LA SOLWA
DEB/

JETSUN KONCHOG RATNA LA SOLWA DEB/ RIGZIN CHÖKYI DRAGPA LA SOLWA DEB/

KONCHOG THRINLEY NAMGYAL LA SOLWA DEB/ KONCHOG THRINLEY SANGPO LA SOLWA DEB/

THRINLEY DONDRUB CHÖGYAL LA SOLWA DEB/ KONCHOG TENZIN DRODUL LA SOLWA DEB/

YONGZIN CHÖKYI GYALTSHEN LA SOLWA DEB/ TENZIN CHÖKYI NYIMA LA SOLWA DEB/
KHYABDAG PEMAY GYALTSHEN LA SOLWA DEB/ JE-TSUN DHARMA DWAZA LA SOLWA DEB/
GARCHEN JYANG CHUB WANGPO LA SOLWA DEB/ TRICHEN LODRÖ GYALTSHEN LA SOLWA DEB/
RINCHEN TENPAY ZE-GYEN LA SOLWA DEB/ KONCHOG THUGJEY NYIMA LA SOLWA DEB/
LHOTRUL CHÖWANG LODRÖ LA SOLWA DEB/ O-GYEN NÜDEN DORJE LA SOLWA DEB/
50 JE-TSUN KONCHOG CHÖKYAB LA SOLWA DEB/ TENZIN CHÖKYI LODRÖ LA SOLWA DEB/
THUBTEN SHIWEY LODRÖ LA SOLWA DEB/ TENZIN CHÖKYI JUNGNEY LA SOLWA DEB/
DRINCHEN TSAWAY LAMA LA SOLWA DEB/

DZAB LAM PHOWA JYONG PAR JYIN GYI LOB/ NYUR LAM PHO WE KHA CHÖ DRÖ PAR JYIN
GYI LOB/ DHAG SOG DI NEY TSHE PHO GYUR MA THAG/ DEWA CHEN DU KYE WAR JYIN GYI
LOB/ SANG GYE WÖ PAG MEY LA CHAG TSHAL LO/

All Phowa Lineage Lamas dissolve into Buddha Amitabha who dissolves into light and is absorbed into me. I then transform into Buddha Amitayus.



འཕྲོ་བའི་སྤྲོ་བ་རྒྱུད་གསོལ་འདེབས།

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ལོ་རྒྱུན་པར་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས། ཟབ་ལམ་འཕྲོངས་པར་བྱིན་གྱིས་ཚོབས། ལྷུང་
 ལམ་འཕྲོ་བས་མཁའ་སྤྱོད་བསྤོད་པར་བྱིན་གྱིས་ཚོབས། བདག་སོགས་འདི་ནས་ཆེ་འཕྲོས་ལྷུང་མ་ཐག བདེ་བ་
 ཅན་དུ་སྐྱེ་བར་བྱིན་གྱིས་ཚོབས། སངས་རྒྱུས་འོད་དཔག་མེད་ལ་ཕྱག་འཚལ་ལོ། བདེ་བ་སྤོན་ཉི་ཟླ་སངས་རྒྱུས་
 ལ་གསོལ་བ་འདེབས། ཟབ་ལམ་ཟླུང་ལམ་ཟླུང་བདག་སོགས་ཟླུང་བ་ཅན་སངས་རྒྱུས་མཚུངས་མེད་
 རྣམ་མཁའ་རྒྱལ་མཚན་ལ་གསོལ་བ་འདེབས། ཟབ་ལམ་ཟླུང་ལམ་ཟླུང་བདག་སོགས་ཟླུང་བ་ཅན་
 སངས་རྒྱུས་རྟོགས་ལྡན་སྤྲོ་སྤྲོ་ལ་གསོལ་བ་འདེབས། ཟབ་ལམ་ཟླུང་ལམ་ཟླུང་བདག་སོགས་ཟླུང་བ་
 ཅན་སངས་རྒྱུས་ཕ་ཚོད་དྲི་མེད་སློབ་སློབ་ལ་གསོལ་བ་འདེབས། ཟབ་ལམ་ཟླུང་ལམ་ཟླུང་བདག་སོགས་

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བདེ་བ་ཅན་སངས་རྒྱུས་ཚོས་རྗེ་སངས་རྒྱུས་རྒྱལ་མཚན་ལ་གསོལ་བ་འདེབས། ཟབ་ལམ་ཟླུང་ལམ་
 ཟླུང་བདག་སོགས་ཟླུང་བ་ཅན་སངས་རྒྱུས་མཚུངས་མེད་མ་དྲིའི་མཚན་ཅན་ལ་གསོལ་བ་འདེབས། ཟབ་
 ལམ་ཟླུང་ལམ་ཟླུང་བདག་སོགས་ཟླུང་བ་ཅན་སངས་རྒྱུས་ཡོངས་འཛིན་ཕུན་ཚོགས་རྣམ་རྒྱལ་ལ་
 བསོལ་བ་འདེབས། ཟབ་ལམ་ཟླུང་ལམ་ཟླུང་བདག་སོགས་ཟླུང་བ་ཅན་སངས་རྒྱུས་མཁའ་ཚེན་རྣམ་
 འཛོམས་ཕུན་ཚོགས་ལ་གསོལ་བ་འདེབས། ཟབ་ལམ་ཟླུང་ལམ་ཟླུང་བདག་སོགས་ཟླུང་བ་ཅན་སངས་
 རྒྱུས་རྗེ་བཙུན་དཀོན་མཚོག་རྒྱལ་གསོལ་བ་འདེབས། ཟབ་ལམ་ཟླུང་ལམ་ཟླུང་བདག་སོགས་ཟླུང་བ་
 ཅན་སངས་རྒྱུས་རིག་འཛིན་ཚོས་ཀྱི་གྲགས་པ་ལ་གསོལ་བ་འདེབས། ཟབ་ལམ་ཟླུང་ལམ་ཟླུང་བདག་
 སོགས་ཟླུང་བ་ཅན་སངས་རྒྱུས་དཀོན་མཚོག་སྤོན་ལས་རྣམ་རྒྱལ་ལ་གསོལ་བ་འདེབས། ཟབ་ལམ་



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།སྐྱུར་ལམ་མེད་བདག་སོགས་མེད་པའི་ཕན་ཅན་སངས་རྒྱུས་དཀོན་མཆོག་སྤྱིན་ལས་བཟང་
 པོ་ལ་གསོལ་བ་འདེམས། ཟུང་ལམ་མེད་སྐྱུར་ལམ་མེད་བདག་སོགས་མེད་པའི་ཕན་ཅན་སངས་རྒྱུས་ལས་
 དོན་འབྲུབ་ཚོས་རྒྱལ་ལ་གསོལ་བ་འདེམས། ཟུང་ལམ་མེད་སྐྱུར་ལམ་མེད་བདག་སོགས་མེད་པའི་ཕན་ཅན་
 སངས་རྒྱུས་ལས་དཀོན་མཆོག་འཛིན་འགྲོའདུལ་ལ་གསོལ་བ་འདེམས། ཟུང་ལམ་མེད་སྐྱུར་ལམ་མེད་བདག་སོགས་མེད་
 པའི་ཕན་ཅན་སངས་རྒྱུས་ལས་ཡོངས་འཛིན་ཚོས་ཀྱི་རྒྱལ་མཚན་ལ་གསོལ་བ་འདེམས། ཟུང་ལམ་མེད་སྐྱུར་ལམ་མེད་
 བདག་སོགས་མེད་པའི་ཕན་ཅན་སངས་རྒྱུས་ལས་བསྐྱེད་འཛིན་ཚོས་ཀྱི་ཉི་མ་ལ་གསོལ་བ་འདེམས། ཟུང་ལམ་མེད་
 སྐྱུར་ལམ་མེད་བདག་སོགས་མེད་པའི་ཕན་ཅན་སངས་རྒྱུས་ལས་ཀྱང་ལོ་རྒྱུས་ལ་གསོལ་བ་འདེམས། ཟུང་ལམ་མེད་
 ཟུང་ལམ་མེད་སྐྱུར་ལམ་མེད་བདག་སོགས་མེད་པའི་ཕན་ཅན་སངས་རྒྱུས་ལས་ཇི་བཅུན་རྣམས་རྣམས་ལ་གསོལ་བ་

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འདེམས། ཟུང་ལམ་མེད་སྐྱུར་ལམ་མེད་བདག་སོགས་མེད་པའི་ཕན་ཅན་སངས་རྒྱུས་ལས་མཁར་ཆེན་བྱང་ཆུབ་དབང་
 པོ་ལ་གསོལ་བ་འདེམས། ཟུང་ལམ་མེད་སྐྱུར་ལམ་མེད་བདག་སོགས་མེད་པའི་ཕན་ཅན་སངས་རྒྱུས་ལས་ཁྱི་ཆེན་གྱོ་
 གྱོས་རྒྱལ་མཚན་ལ་གསོལ་བ་འདེམས། ཟུང་ལམ་མེད་སྐྱུར་ལམ་མེད་བདག་སོགས་མེད་པའི་ཕན་ཅན་སངས་རྒྱུས་ལས་
 རིན་ཆེན་བསྐྱེད་པའི་མཛེས་རྒྱན་ལ་གསོལ་བ་འདེམས། ཟུང་ལམ་མེད་སྐྱུར་ལམ་མེད་བདག་སོགས་མེད་པའི་ཕན་ཅན་
 སངས་རྒྱུས་ལས་དཀོན་མཆོག་ཐུབས་ཇི་ལོ་ཉི་མ་ལ་གསོལ་བ་འདེམས། ཟུང་ལམ་མེད་སྐྱུར་ལམ་མེད་བདག་སོགས་མེད་
 པའི་ཕན་ཅན་སངས་རྒྱུས་ལས་ལྷོ་རྒྱལ་ཚོས་དབང་གྲོ་གྲོས་ལ་གསོལ་བ་འདེམས། ཟུང་ལམ་མེད་སྐྱུར་ལམ་མེད་
 བདག་སོགས་མེད་པའི་ཕན་ཅན་སངས་རྒྱུས་ལས་ལོ་རྒྱུས་ལ་གསོལ་བ་འདེམས། ཟུང་ལམ་མེད་སྐྱུར་
 ལམ་མེད་བདག་སོགས་མེད་པའི་ཕན་ཅན་སངས་རྒྱུས་ལས་ཇི་བཅུན་དཀོན་མཆོག་ཚོས་ཐུབས་ལ་གསོལ་བ་འདེམས།

༄༅།

།ཟུར་ལམ་། ཟུར་ལམ་། བདག་སོགས་། བདེ་བ་ཅན་། སངས་རྒྱལ་། བསྟན་འཛིན་ཚོས་
 གྱི་སློ་གྲོས་ལ་གསོལ་བ་འདེམས། ཟུར་ལམ་། ཟུར་ལམ་། བདག་སོགས་། བདེ་བ་ཅན་། སངས་རྒྱལ་། ཐུབ་
 བསྟན་ཞི་བའི་སློ་གྲོས་ལ་གསོལ་བ་འདེམས། ཟུར་ལམ་། ཟུར་ལམ་། བདག་སོགས་། བདེ་བ་ཅན་། སངས་
 55 རྒྱལ་། བསྟན་འཛིན་ཚོས་གྱི་འབྲུང་གནས་ལ་གསོལ་བ་འདེམས། ཟུར་ལམ་། ཟུར་ལམ་། བདག་སོགས་།
 བདེ་བ་ཅན་། སངས་རྒྱལ་། དྲིན་ཅན་རྩ་བའི་སླ་མ་ལ་གསོལ་བ་འདེམས། ཟུར་ལམ་འཕོ་བ་འབྲུངས་པར་བྱིན་
 བྱིས་ལྷོབས། ཟུར་ལམ་འཕོ་བས་མཁའ་སྤྱོད་བསྤོང་པར་བྱིན་བྱིས་ལྷོབས། བདག་སོགས་འདི་ནས་ཚེ་འཕོས་
 བྱུར་མ་ཐག བདེ་བ་ཅན་དུ་སྐྱེ་བར་བྱིན་བྱིས་ལྷོབས། སངས་རྒྱལ་འོད་དཔག་མེད་ལ་ཕྱག་འཚལ་ལོ།

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Amitayus

༄། །འཇིག་རྟེན་འདྲིན་པའི་གཙོ་བོ་ཚེ་དཔག་མེད། །དུས་མིན་འཆི་བ་མ་ལུས་འཇོམས་མཇེད་པའི། །

JIG TEN DREN PAY TSO WO TSE PAG ME/ DU MIN CHI WA MA LU JOM ZE PAY/

Lord Amitayus, our guide to enlightenment, who guards us from untimely death,

མགོན་མེད་སྤྱད་བསྐྱེད་གྱུར་པ་རྣམས་ཀྱི་སྐྱབས། །སངས་རྒྱས་ཚེ་དཔག་མེད་ལ་ཕྱག་འཚལ་ལོ། །

GON ME DUG NGAL GYUR PA NAM KYI KYAB/ SANG GYE TSE PAG ME LA CHAG TSHAL LO//

protector of the helpless and suffering, Buddha Amitayus, to you I pray.

ཨོཾ་ན་མོ་གླ་ག་ལྷ་ཏེ་ཨ་པཱ་འམི་ཏ་ལུ་ཡུར་རྩུ་ལྷ་ལྷ་ཏེ་འོ་རུ་ཇ་ཡ། ཏ་སྤྱ་ག་དུ་ཡ། ཨཱ་ཏེ་སྐྱེ་མྱོ་བུ་རྩུ་ལ་

OM NAMO BHAGA WATE AH PA RI MITA AYUR JANA SU VI NISH TSITTA TEZO RAZAYA/ TATHAGATAYA

ཡ། ཏ་ཏྲ་ཤ། ཨོ་པུ་རྩུ་པུ་རྩུ། མ་དུ་པུ་རྩུ། ཨ་པ་འམི་ཏ་པུ་རྩུ་ཨ་པ་འམི་ཏ་པུ་རྩུ་རྩུ་ལྷ་སྐྱ་ལོ་པ་ཙེ་ཏེ།

AR HATE SAMYAK SAM BUDDHAYA/ TAYATHA/ OM PUNYE PUNYE/ MAHA PUNYE/ AH PA RI MITA

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ཨོ་སའ་སྐྱ་ར་པ་འམི་པུ་རྩུ་རྩུ་ཏེ་ག་ག་ན་ས་སུ་རྩུ་ཏེ་སྤྱ་ལྷ་ལྷ་པུ་པུ་མ་དུ་ལ་པ་འམི་པུ་འམི་པུ་རྩུ། །

PUNYE AH PA RI MITA PUNYA JANA SAMBARO PA TSITI/ OM SARWA SAMSKARA PARI SHUDDHA DHARMA TE GAGANA SA MUNG GATE SWABHAWA VISHUDDAH MAHANAYA PARIWARE SWAHA/

ཨོཾ་ཨ་མཱ་ར་ཏེ་འོ་པུ་རྩུ་ལེ་སྤྱ། །དགོ་བ་འདི་ཡིས་སྤྱར་དུ་བདག །ཚེ་དཔག་མེད་མགོན་ལྷ་ཚོགས་འགྲུབ་གྱུར་

OM A MARANI DZI WANTI YE SWAHA// GE-WA DI-YI NYUR-DU-DHAG/ TSHE-PAG MEY-GON LHA-TSHOG

Through the virtue of this practice, may I achieve the great realization of Amitayus.

ནས། །འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ། །དེ་ཡི་ས་ལ་འགོད་པར་ཤོག །

DRUB-GYUR-NE/ DRO-WA CHIG-KYANG MA-LU-PA/ DE-YI SA-LA GOE-PAR-SHOG//

To this state may I come to lead every being - not one left behind.

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།རྩོ་རྩེ་འཆང་ཆེན་ཏིལྱི་རྒྱ་རོ་དང། །མར་པ་མི་ལ་ཚོས་རྩེ་གླམ་པོ་པ།

DORJE CHANG CHEN TILLI NARO DANG/ MARPA MILA CHÖ JE GAMPOPA/

Dorje Chang, Tilopa, Naropa, Marpa, Milarepa, Dharma Lord Gampopa,

།ཕག་མོ་གྲུ་པ་རྒྱལ་བ་འབྲི་གུང་པ། །བཀའ་བརྒྱུད་སྤྲ་མ་རྣམས་ཀྱི་བཀྲིས་ཤོག།

PHAGMO DRUPA GYALWA DRIKUNGP/ KAGYU LAMA NAMKYI TASHI SHOG/

Phagmodrupa and Lord Drigungpa, please bestow upon us the most auspicious blessing of all the Kagyu Lamas.

།བསོད་ནམས་འདི་ཡིས་ཐམས་ཅད་གཟེགས་པ་ཉིད། །ཐོབ་ནས་ཉེས་པའི་དབྱ་རྣམས་ཕམ་བྱས་ཏེ།

SO-NAM DI-YI THAM-CHE ZIG-PA NYI/ THOB-NE NYE-PAY DRA-NAM PHAM-CHE TE/

By this virtue may I achieve the all knowing state and may all who travel on the waves of birth, old age, sickness and death

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།སྐྱེ་ག་ན་འཆི་བ་སློང་འབྲུག་པ་ཡི། །སྲིད་པའི་མཚོ་ལས་འགྲོ་བ་སྐྱོལ་བར་ཤོག།

KYE-GA NA-CHI BA-LONG TRUG-PA YI/ SI-PAY TSHO-LEY DRO-WA DROL-WAR SHOG/

cross the ocean of samsara by defeating all enemies—confusion (the cause of suffering).

།བྱང་རྒྱལ་སེམས་མཚོག་རིན་པོ་ཆེ། །མ་སྐྱེས་པ་རྣམས་སྐྱེ་གྱུར་ཅིག།

CHANG-CHUB SEM-CHOG RIN-PO CHE/ MA-KYE PA-NAM KYE-GYUR CHIG/

Bodhichitta, the excellent and precious mind. Where it is unborn, may it arise.

།སྐྱེས་པ་ཉམས་པ་མིད་པར་ཡང། །གོང་ནས་གོང་དུ་འཕེལ་བར་ཤོག།

KYE-PA NYAM-PA ME-PAR YANG/ GONG-NE GONG-DU PHEL-WAR SHOG/

Where it is born, may it not decline, but ever increase, higher and higher.

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༄༅། །ལྷོ་མ་རྒྱལ་ཁམས་བཟང་བར་གསོལ་བ་འདེབས། །མཚོག་རྩ་སྐྱེ་ཚེ་རིང་བར་གསོལ་བ་འདེབས།

LA-MA KU-KHAM SANG-WAR SOL-WA DEB/ CHOG-TU KU-TSHE RING-WAR SOL-WA DEB/

I pray that the Lama may have good health and long life.

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།འབྲིན་ལས་དར་ཞིང་རྒྱས་པར་གསོལ་བ་འདེབས། །སློ་མ་དང་འབྲལ་བ་མིང་པར་བྱིན་གྱིས་སློབས།
TRIN-LEY DAR-SHING GYE-PAR SOL-WA DEB/ LA-MA-DANG DRAL-WA ME-PAR JYIN-GYI LOB/

I pray that your Dharma activities spread far and wide. I pray that I may not be separated from you.

།འཇམ་དཔལ་དཔའ་བོས་ཇི་ལྟར་མཐུན་པ་དང་། །ཀུན་རྩ་བཟང་པོ་དེ་ཡང་དེ་བཞིན་ཏེ།

JAM-PAL PA-WÖ JI-TAR KHYEN-PA DANG/ KUN-TU SANG-PO DE-YANG DE-SHIN TE/

As Manjushri and likewise Samantabhadra realized the ultimate state, Buddhahood,

།དེ་དག་ཀུན་གྱི་ཇིས་སྲུ་བདག་སློབ་ཅིང་། །དགེ་བ་འདི་དག་ཐམས་ཅད་རབ་རྩ་བསྒྲེ།

DE-DAG KUN-GYI JE-SU DAG-LOB CHING/ GE-WA DI-DAG THAM-CHE RAB-TU NGO/

I will follow in their path and share the merit for all sentient beings.

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།སངས་རྒྱལ་སྐྱེ་བ་གསུམ་བརྟེན་པའི་བྱིན་རླབས་དང་། །ཚོས་ཉིད་མི་འགྱུར་བདེན་པའི་བྱིན་རླབས་དང་།

SANG-GYE KU-SUM NYE-PAY JYIN-LAB DANG/ CHÖ-NYI MI-GYUR DEN-PAY JYIN-LAB DANG/

By the blessing of the Buddha who attained the three kayas; by the blessing of the truth of the unchanging Dharma-as-such;

།དགེ་འདུན་མི་ཕྱིད་འདུས་པའི་བྱིན་རླབས་ཀྱིས། །ཇི་ལྟར་བསྔོས་བཞིན་སློན་ལམ་གྱུབ་པར་ཤོག།

GE-DUN MI-CHE DÜ-PAY JYIN-LAB KYI/ JI-TAR NGÖ-SHIN MON-LAM DRUB-PAR SHOG/

by the blessing of the indivisible Sangha order; may the merit I share bear fruit.



འབདག་དང་འཁོར་འདས་ཐམས་ཅད་ཀྱིས། །དུས་སུམ་དུ་བསམགས་པ་དང་།

DAK-DANG KHOR-DAY THAM-CHAY KYI/ DU-SUM DU-SAG PA-DANG/
By the virtues collected in the three times by myself and all beings in samsara and nirvana,

ཡོད་པའི་དགེ་བའི་རྩ་བ་འདིས། །བདག་དང་སེམས་ཅན་ཐམས་ཅད་སྐྱུར་དུ་

YÖ-PAY GE-WAY TSA-WA DI/ DAG-DANG SEM-CHEN THAM-CHAY NYUR-DU
and by the innate root of virtue, may I and all sentient beings quickly attain

སྒྲ་ན་མིད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ་རིན་པོ་ཆེ་ཐོབ་པར་གྱུར་ཅིག།

LA-NA ME-PA YANG-DAG-PAR DZOG-PAY JYANG-CHUB RIN-PO-CHE THOB-PAR GYUR CHIG/
unsurpassed, perfect, complete, precious Enlightenment.

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འཤེས་བྱ་ཀུན་གཟིགས་ཀུན་མཁྱིལ་ཚེས་ཀྱི་ཇི། །རྟེན་འབྲེལ་གནས་ལ་དབང་ཐོབ་འབྲི་བྱང་པ།

SHE-JA KUN-ZIG KUN-KHYEN CHÖ-KYI JE/ TEN-DREL NE-LA WANG-THOB DRI-GUNG-PA/
May the teaching of the great Drigungpa Ratna-Shri, who is omniscient, Lord of the Dharma, Master of interdependence,

འཛིན་ཆེན་དཔལ་གྱི་བསྐྱེད་པ་སྲིད་མཐའི་བར། །བཤད་སྐྱུབ་ཐོས་བསམ་སྒྲོམ་པས་འཛིན་གྱུར་ཅིག །སེམས་མཛད་ལོ།།

RIN-CHEN PAL-GYI TEN-PA SI-TAY BAR/ SHE-DRUB THÖ-SAM GOM-PEY ZIN-GYUR CHIG/
continue and increase, through study, practice, contemplation and meditation until the end of samsara.

continue and increase, through study, practice, contemplation and meditation until the end of samsara.

Sarva Mangalam

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THE BRIEF PRAYER TO BE BORN IN THE BLISSFUL PURE LAND OF AMITABHA

༄༅། །བདེ་སྐྱོན་བསྐྱུས་པ། ཨི་མ་ནོ། རྩོམ་ཚུལ་སངས་རྒྱལ་སྤང་བ་མཐའ་ཡས་དང་། གཡས་སྲུང་ལོ་བོ་ཐུགས་རྗེ་

E MA HO/ NGO-TSHAR SANG-GYE NANG-WA THA-YE DANG/ YE-SU JO-WO THUG-JE CHEN-PO DANG /

Eh Ma Ho! In the center is the marvelous Buddha Amitabha of Boundless light, on the right side is the Lord of Great Compassion

ཆེན་པོ་དང་། གཡོན་དུ་སེམས་དཔའ་མཐུ་ཆེན་ཐོབ་རྒྱལ་ལུ། སངས་རྒྱལ་བྱང་སེམས་དཔག་མེད་འཁོར་

YON-DU SEM-PA THU-CHEN THOB-NAM LA/ SANG-GYE CHANG-SEM PAG-ME KHOR-GYI KOR/

and on the left is Vajrapani, the Lord of Powerful Means. All are surrounded by limitless Buddhas and Bodhisattvas.

གྱིས་བསྐོར་། བདེ་སྐྱིད་རྩོམ་ཚུལ་དཔག་དུ་མེད་པ་ཡི། བདེ་བ་ཅན་ཞེས་བྱ་བའི་ཞིང་ཁམས་དེར་།

DE-KYI NGO-TSHAR PAG-TU ME-PA YI/ DE-WA CHEN-ZHE CHA-WAY SHING-KHAM DER/

Immeasurable peace and happiness is the Blissful Pure Land of Dewachen.

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བདག་བཞུགས་འདི་ནས་ཆོ་འཕོས་གྱུར་མ་ཐག་། སྐྱེ་བ་གཞན་གྱིས་བར་མ་ཚོད་པ་རུ།

DAG-SHEN DI-NE TSHE-PHO GYUR-MA THAG/ KYE-WA SHEN-GYI BAR-MA CHÖ-PA RU/

When I and all beings pass from samsara, may we be born there without taking samsaric rebirth.

དེ་རུ་སྐྱེས་ནས་སྤང་མཐའི་ཞལ་མཐོང་བོག་། དེ་སྐྱོད་བདག་གིས་སྐྱོན་ལམ་བཏབ་པ་འདི།

DE-RU KYE-NE NANG-THAY SHAL-THONG SHOG/ DE-KE DAG-GI MON-LAM TAB-PA DI/

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

ཕྱོགས་བརྒྱའི་སངས་རྒྱལ་བྱང་སེམས་ཐམས་ཅད་ཀྱིས་། གཞུགས་མེད་འགྲུབ་པར་བྱིན་གྱིས་བཏབ་དུ་སོལ།

CHOG-CHU'I SANG-GYE CHANG-SEM THAM-CHE KYI/ GEG-ME DRUB-PAR JYIN-GYI LAB-TU SOL/

By the power and blessings of the Buddhas and Bodhisattvas of the ten directions, may I attain this aspiration without hindrance.

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ཏདུཐུང་ པརྩུ་གྲི་ཡ་ཨ་ལ་ལ་པོ་རྩ་རྒྱ་ཡ་སྤྱི་རྩུང་།

TA YATHA/ PANTSADRI YA AWA BODHA NAYA SVAHA/

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། །བྱང་ལྷུབ་སེམས་མཚོག་རིན་པོ་ཆེ། །མ་རྒྱེས་པ་རྣམས་རྒྱེ་གུར་ཅིག

CHANG-CHUB SEM-CHOG RIN-PO CHE/ MA-KYE PA-NAM KYE-GYUR CHIG/

Bodhichitta, the excellent and precious mind. Where it is unborn, may it arise.

། རྒྱེས་པ་རྣམས་པ་མིད་པར་ཡང་། །གོང་རྣམ་གོང་དུ་འཕེལ་བར་ཤོག །།

KYEPA NYAM-PA ME-PAR YANG/ GONG-NE GONG-DU PHEL-WARSHOG/

Where it is born, may it not decline, but ever increase, higher and higher.

Dedication Prayer

by

Lord Jigten Sumgon

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Glorious, holy, venerable, precious, kind root and lineage Lamas,
Divine assembly of Yidams and assemblies of Buddhas, Bodhisattvas, Yogins, Yoginis and Dakinis dwelling in
the ten directions,
Please hear my prayer.

By the power of this vast root of virtue,
May I benefit all beings through my body, speech and mind.
May the afflictions of desire, hatred, ignorance, arrogance, and jealousy not arise in my mind.
May thoughts of fame, reputation, wealth, honor and concern for this life not arise for even a moment.
May my mind-stream be moistened by loving-kindness, compassion, and bodhicitta;
and through that may I become a spiritual master
with good qualities equal to the infinity of space.

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May I gain the supreme attainment of Mahamudra in this very life.
May the torment of suffering not arise even at the time of my death.
May I not die with negative thoughts.
May I not die confused by wrong view.
May I not experience an untimely death.
May I die joyfully and happily in the great luminosity of the Mind-as-such
and the pervading clarity of Dharmata.
May I, in any case, gain the supreme attainment of Mahamudra at the time of death or in the bardo.

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.

Translated from the Tibetan by Venerable Khenpo Konchog Gyaltsen Rinpoche with the assistance of Rick Finney.

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Long life prayers

His Holiness the Dalai Lama XIV

For this realm encircled by snow covered mountains,
you are the source of every benefit and bliss without exception,
Tendzin Gyatsho, you who are one with Avalokiteshvara,
May you remain steadfast until samsara's end.

His Holiness Kyabgon Kunzang Trinley Lhundrub (Chetsang Rinpoche)

Embodiment of the three Precious Jewels,
Holding the teachings of the Buddha—emanation of the Lotus Holder,
Having insight as the eye of the true nature of the noble meaning,
May Trinley Lhundrub live for hundreds of kalpas.

His Holiness Kyabgon Chökyi Nangwa (Chungsang Rinpoche)

Saint Manjushri, the Lord of Speech,
Who manifests in order to hold the teachings of the Buddha
And raise the precious lamp of the Buddha's teaching,
May Chökyi Nangwa live for hundreds of kalpas.

Khenpo Konchog Gyaltshe Rinpoche

You who are richly endowed with the glorious wealth of Dharma knowledge,
Who through reflecting and meditating have actualized the self-aware absolute reality,
And shines with the hundred-thousand light rays of ethical discipline of the Buddha-Dharma,
May you, great Abbot Ratna Dwaza, live long.