Short PHOWA Practice

Khenpo Samdup Rinpoche
Opening Prayers

ALTRUISTIC MOTIVATION

All mother sentient beings - especially those enemies who hate me, obstructers who harm me, and those who create obstacles on my path to liberation and omniscience.

May they experience happiness, be separated from suffering and swiftly,

I will establish them in the state of unsurpassed, perfect, complete, and precious buddhahood. (repeat three times)
ACTION BODHICITTA PRAYER

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

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

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

We take refuge in the kind root Lama and lineage Lamas. We take refuge in the deities of the mandalas of the Yidams. We take refuge in all the exalted Buddhas. We take refuge in the perfect Dharma. We take refuge in the excellent order of the Sanghas. We take refuge in all the noble Dakas, Dakini and Dharma-guardians – possessors of the eye of wisdom. (repeat three times)
TAKING THE BODHISATTVA VOW

CHANG CHUB NYING-POR CHI KYI BAR/ SANG-GYE NAM LA KYAB SU CHI/ CHÖ DANG CHANG CHUB SEM PA YI/ TSOG LA-YANG DE-SHIN KYAB SU CHI/
JI-TAR NGON GYI DE SHEG KYI/ CHANG CHUB THUB NI KYE PA DANG/ CHANG CHUB SEM PA'I LAB PA LA/ DE DAG RIM SHIN NE PA TAR/ DE SHIN DRO LA PHEN DON DU/ CHANG CHUB SEM NI KYE GYI SHING/ DE SHIN DU NI LAB PA LA/ RIM PA SHIN DU LAB PAR GYI//

Until I attain the heart of enlightenment, I take refuge in all the Buddhas. I take refuge in the Dharma and likewise in the assembly of the Bodhisattvas.

As the previous Buddhas embraced the enlightened mind and progressed on the Bodhisattvas' path, I, too, for the benefit of all sentient beings, give birth to bodhicitta, and apply myself to accomplish the stag-es of the path. (repeat three times)
SHORT REFUGE PRAYER

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

By the merit of generosity and other good deeds,
May I attain buddhahood for the sake of all sentient beings. (repeat three times)
THE FOUR IMMEASURABLES

མ་ནམ་མཁའ་དང་མཉམ་པའི་སྱེམས་ཅན་ཐམས་ཅད་བདྱེ་བ་དང་བདྱེ་
ིའི་རྒྱུ་དང་ལྡན་པར་གྱུར་ཅིག། སྡུག་བསལ་དང་སྔུག་བསལ་
གི་རྒྱུ་དང་བྲལ་བར་གྱུར་ཅིག། སྡུག་བསལ་མྱེད་པའི་བདྱེ་བ་
དང་མི་བྲལ་བར་གྱུར་ཅིག། ཉྱེ་རིང་ཆགས་སྡང་གཉིས་
དང་བྲལ་བའི་བཏང་སོམས་ལ་
གནས་པར་གྱུར་ཅིག། ཞྱེས་ལན་
གསུམ།

MA NAM-KHA DANG NYAM-PA'I SEM-CHEN TAM-CHAY
DE-WA DANG DE-WA'I GYU-DANG DEN-PAR GYUR
CHIK/ DUG-NGAL DANG DUG-NGAL GYI GYU DANG
DRAL-WAR GYUR CHIK/ DUG-NGAL ME-PAY DE-WA
DANG MI DRAL-WAR GYUR CHIG/ NYE-RING CHAK-
DANG NYI-DANG DRAL-WAY 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 the happiness that
is free from sorrow.

May they rest in equanimity, free from attachment
and aversion. (repeat three times)
THE SEVEN LIMB PRAYER

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

Through the power of Samantabhadra’s prayers, may all Buddhas manifest vividly in my mind. I prostrate to them, multiplying my body as many times as there are atoms of the earth.
In each atom, I visualize as many Buddhas as there are atoms, surrounded by countless Bodhisattvas, thus, all space is filled with Buddhas and Bodhisattvas.

I praise all Buddhas through magnificent chanting, expressing the great ocean of their excellent qualities.
To all Buddhas, I make offerings of various pure flowers, flower garlands, of music, anointing oils, magnificent light and fragrant incense.

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

I prostrate to the Buddhas and make offerings to them, following the deeds of the great Bodhisattva Samantabhadra.

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

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

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

I request to all Great Protectors and Buddhas to turn the highest wheel of Dharma as the light dispelling the darkness of beings in the ten directions and leading them gradually to the enlightened state.

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

I make requests to those Buddhas intending to pass into parinirvana, to live long, for as many eons as there are atoms of the earth in order to benefit all beings.
Whatever merit I have gathered through prostrations, offerings, confession, rejoicing, beseeching and praying, for the sake of the enlightenment of all sentient beings, all this I dedicate.
SUPPLICATION TO LORD JIGTEN SUMGÖN

Unequaled refuge, ornament of the world, Your fame pervades the three thousand worlds.
You are the victor, Vajradhara, without a doubt.
I bow at the feet of the father, Jigten Sumgön.
Continually, I think of no one but you.
Compassionate One, grant your blessings.
Dispel the darkness that surrounds my heart.
Please bless me so that I can realize the unelaborated nature of mind.
Short Form of Phowa Lineage Prayer

ÖRGYEN PEMA JUNG NE LA SOL WA DEB/
1) I pray to Padma Sambhava from Orgyen,
ZAB LAM PHO WA JONG PAR JIN GYI LOB/
bestow your blessing for the realization of the profound path of Phowa,
NYUR LAM PHO WE KHA CHÖ DRÖ PAR JIN GYI LOB/
bestow your blessing to reach the Pure Land by the quick path of Phowa.
DAG SOG DI NE TSHE PHÖ GYUR MA THAG/
When we die, may we immediately
\[ TSEN DE DI NE TSHE PHÖ GYUR PA DI / \]
May the deceased immediately
DE WA CHEN DU KYE WAR JIN GYI LOB/
be born in the blissful Pure Land of Sukhavati.
SANG GYE Ó PAG ME LA CHAG TSAL LO/
I prostrate to the Buddha Amitabha.

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

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

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

14) THRIN LE DÖN DRUB CHÖ GYAI. LA SOL WA DEB/
15) KÖN CHOG TEN DZIN DRO DUL. LA SOL WA DEB/
16) YONG DZIN CHÖ KYI GYAL TSHEN LA SOL WA DEB/
17) TEN DZIN CHÖ KYI NYI MA LA SOL WA DEB/

| 18) KHYAB DAG PEME GYAL TSHEN LA SOL WA DEB/
19) JE TSŪN DHIARMA DWADZA LA SOL WA DEB/
20) GAR CHEN JANG CHUB WANG PO LA SOL WA DEB/
21) THRI CHEN LO DRÖ GYAL TSHEN LA SOL WA DEB/

22) RIN CHEN TEN PE DZE GYEN LA SOL WA DEB/
23) KÖN CHOG THUG JE NYI MA LA SOL WA DEB/
24) LHO TRUL CHÖ WANG LO DRÖ LA SOL WA DEB/
25) Ø GYEN NÛ DEN DOR JE I.A SOL. WA DEB/

| 26) JE TSŪN KÖN CHOG CHÖ KYAB LA SOL WA DEB/
27) TEN DZIN CHÖ KYI LO DRÖ LA SOL WA DEB/
28) THUB TEN ZHI WE LO DRÖ LA SOL WA DEB/
29) TEN DZIN CHÖ KYI JUNG NE LA SOL WA DEB/

DRIN CHEN TSA WE LA MA LA SOL WA DEB/
I pray to the Gracious Root-Guru,

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

| NJUR LAM PO WÄ K'A TSCHÖ DRÖ PAR DSCHIN GJII LOB/
bestow your blessing to reach the Pure Land by the quick path of Phowa.

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

\[
TSEN \text{ DE DI } NE \text{ TSHE PHÖ GYUR PA DI/}
\]
May the deceased immediately

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

SANG GYE Ö PAG ME LA CHAŁG TSAI. LO/
I prostrate to the Buddha Amitabha.
Dissolving and Transformation

Dissolving the Visualization: All the Phowa Lineage Lamas dissolve into Buddha Amitabha who dissolves into light and is absorbed into oneself. One then transforms into Buddha Amitayus. Recite the mantras.

Conclusion

Praise to Buddha Amitāyus (tib.Tsepame)

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

Mantra Recitation

Long Mantra:

OM-NAMO-BHAGAWATE-APARIGITA/
ÄYUR-GYÄ-NA/SU-BINISH-TSITTA/
TEDSWA-RÄDSÄYA/TATHÄGATÄYA/
ARHATE/SAMYAKSAM BUDDHIAYA/
TADYATHÄ/OM-PUNYE/PUNYE/MAHÄ-PUNYE/
APARAMITA-PUNYE/APARAMITA-PUNYE/
GYÄNA-SAMBHAROPA-TSITTE/
OM-SARVA-SAMSKÄRA-PARI SHUDDHE DHARMATE
GAGANA SAMUNG-GATE SVABHÄVA BISHUDDHE/
MAHÄNAYA PARIWÄRE SVÄHÄ/

The Essence (short Mantra):

OM AMÄRANI DZI WÄNTI YE SVÄHÄ/

Recite the short Mantra many times.
(Dissolution of Buddha Amitāyus Meditation)

Dedication

GE WA DI YI NYUR DU DAG/
By the virtue of doing this practice,
TSE PAG ME GÖN LHA TSHOG DRUB GYUR NE/
may I quickly attain the realization of Amitayus and
DRO WA CHIG KYANG MA LŪ PA/
all beings, without exception
DE YI SA LA GŌ PAR SHOG//
to that same state may I come to lead.
Vajrayogini
Phag Mo
Buddha Amitabha
Channel, Lotus and Bindu
The Oral Transmission of the Condensed Drikung Phowa Practice

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

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

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

Through the mind that seeks to benefit all mother beings, I meditate on the essence of the profound path.

(recite three times)

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

From the sphere of emptiness I arise as red Vajravarahri. She holds a curved knife and skull cup.
གཅྱེར་བུ་རུས་པའི་རྒྱན་ཅན་གར་སབས་རོལ།
ཕི་གསལ་ནང་གསལ་ལུས་དབུ་རྩ་དབུ་མ།
CHER BU RÜ PAI GYAN CHIN GAR TAB RÔL CHIG LA
NANG LA LÜ Ü TSA U MA

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

ཕི་སོ་ནང་དམར་མཚན་ཉིད་བཞི་དང་ལྡན།
ཡར་སྱེ་ཚང་བུག་མར་སྱེ་གསང་གནས་ཟུམ།
CHI NGO NANG MAR TSAN NYID ZHI DANG DAN YAR
NE TSANG UG MAR NE SANG NA ZUM

The inside and outside of her body is transparent. In the center of the body is the central channel; it is blue on the outside, red on the inside and possesses the four characteristics.

སིང་ཁར་པད་དམར་ཟྱེའུ་འབྲུར་རྣམ་ཤེས་ཀི།
ངོ་བོ་ཐེག་ལྟ་དམར་པོ་སན་མ་ཙམ།
NYING KAR PAI MAR ZE U DUR NAM SHE KYI/
NGO WO TIG LE MAR PO SAN MA TSAM/
There is a hole in the upper end of the channel and it is closed below the secret place at the bottom. At the heart center, is a red lotus, on its pollen bed, is a red bindu that is only the size of a pea.

NUM LA DRIL PA PAR DAR LING NGER SEL/
CHI POR TSA WAI LAMA ÖPAG ME/

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

ZHING THAB ZHAB THIL TSANG BUG KA PAR SEL CHE SEL TAB MÖ GU DRAG PÖ/

(The hole at the upper end of the central channel at the crown of your head). Visualizing thus, with strong humility and affection (pray):
Root Guru, Tathagata Amitabha, I supplicate you to develop (in me) the profound path of Phowa.

By your blessings, as soon as I leave this life, may I become inseparable from the mind of the protector in Sukhavati.

Supplicate Amitabha as much as you can. By saying HIK KA imagine that the bindu, which is the nature of consciousness, is driven up to meet the feet of Amitabha and then comes back down to the heart center. I every session say HIK KA twenty-one times. When you say KA the bindu consciousness descends.
The red Guru descends down to your heart center, is inseparable from your consciousness and abides in Amitayus.

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

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

OM AH MARANI DZI WANTI YE SVAHA
By this virtue as soon as we leave our impure bodies, may myself
And other wanderers have an easy birth in Sukhavati, the blissful land.
May it flourish!

Composed by the humble servant of the supreme Orgyen Rigdzin Nuden Dorje, Orgyen Tendzil.
Бриф Пелра той бе Реборн ин тхе
Блйсылфул Лэнд оф Амитабха
[Sukhāvati] Prayer

E MA HO /
NGO TSAR SANG GYE NANG WA THA YE DANG /
YE SU JO WO THUG JE CHEN PO DANG /
YÔN DU SEM PA THU CHEN THOB NAM LA

SANG GYE JANG SEM PAG ME KHOR GYI KOR /
DE KYI NGO TSAR PAG TU ME PA YI /
DE WA CHEN ZHE JA WA'I ZHİNG KHAM DER

DAG ZHEN DI NE TSE PHÖ GYUR MA THAG /
KYE WA ZHEN GYI BAR MA CHÖ PA RU /
DE RU KYE NE NANG THE'I ZHAL THONG SHOG
Marvelous!
In the center is the Buddha Amitābha, Boundless Light. To his right is Chenrezig, the Lord of Great Compassion, and to his left is the bodhisattva Vajrapāṇi, the Lord of Great Power.

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

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

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

TAY-YA-THA/ PAN-TSA/ DRI-YA/ AWA/ BODHA/ NA-YA/ SVAHA
Kagyu Lineage Dedication Prayer

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

By this virtue, may I achieve omniscience
By defeating all enemies - confusion.
May all who travel on the waves of birth, old age, sickness and death -
Cross the ocean of samsara.
I pray that the Lama may have good health.
I pray that the Lama may have long life.
I pray that your Dharma activities spread far and wide.
I pray that I may not be separated from you.
As Manjushri, the warrior, realized the ultimate state,
And as did Samantabhadra,
I will follow in their path
And fully dedicate all the merit for all sentient beings.

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