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How to Use This Book

This booklet contains instructions for dying given by H.E. Garchen Rinpoche. It offers precious instructions on how to help people die in accordance with Tibetan Buddhist practices as articulated in *The Tibetan Book of the Dead*. The text is organized by stages of dying—before, during and after death—with instructions for speech, body and mind, and contains a brief section on the Stages of Dissolution, for reference. Most of the images and prayers mentioned in the booklet are included in the back for convenience. The intent of this booklet is to help readers prepare for death and/or to compassionately assist others make the transition. May it bring great benefit to all sentient beings across the billion-fold universe.

H.E. Garchen Rinpoche: A Brief Teaching on Impermanence and Letting Go

One day we will die; no one escapes this fate. The *Thirty-Seven Bodhisattva Practices* says, "Consciousness, the guest, will cast aside the guest-house of the body." When we die, we have to leave everything behind, so there's no point to being attached to this life. We should ask ourselves, "Does it really matter whether or not I'm prepared for death? Why is it important to receive instructions on dying?" In receiving these instructions, we learn that our consciousness should exit the body through the crown at the time of death. If we don't know this, we will be tossed around by afflictions such as hatred, desire, ignorance, and jealousy. In this state of delusion we lack autonomy. We are controlled by mental afflictions that cause consciousness to exit the body through one of the eight impure gates leading to birth in samsaric existence. All happiness and suffering relies on karma, cause and effect. It's crucial to use the little time we have in this world to make our life meaningful.

Through experiencing suffering we develop trust in the Buddha's teachings. The nature of samsaric existence is suffering. The root of all suffering is self-grasping, which can only be destroyed by love and compassion. The more people give rise to love the better the world becomes. There is nothing more important than to die with love. That is all we need to take with us at death. The Three Jewels protects those who die with an altruistic mind.

Suffering and pain are experienced mainly in the body. The body is impermanent, a compounded phenomenon created by the mind through habitual patterns. It's not who we really are. Clinging to physical comfort and having aversion toward discomfort is a delusion of the mind. After death, we don't have a physical body anymore, yet we experience more intense suffering in the bardo. By letting go of attachment and aversion in this life we avoid experiencing dreadful bardo appearances. That's why it's important to reflect on the dream-like nature of this life again and again. The ability to recognize afflictive emotions' empty nature while alive stays with us after death, and we will be able to recognize the bardo's empty nature. However, if we succumb to afflictive emotions and accumulate negative karma, then due to the imprint in the mind frightening bardo appearances will seem real.

Life is like a fleeting dream. Death and falling asleep are similar. The body dies, but the mind cannot die. Because we believe afflictive emotions are real, we create our future body. We are

born and die countless times. By not grasping at whatever arises we become free and attain the deathless state of an Awareness-holder. However, having knowledge only won't liberate us; we have to experience that suffering is nothing but a thought, a habit. By gaining the experience that habitual thoughts don't actually exist, we realize death is just a habitual thought. If we don't grasp at the truth of these thoughts, we will attain the deathless body of the yidam deity. Remember this at the time of death.

Our only true, constant friends are the Three Jewels, the guru, and the yidam deity. All worldly companions are impermanent; we can't take a single one with us at death. So stop all negative thoughts and pray to the deity or the guru. And don't worry too much about death—this only creates more suffering. Change negative thoughts and think about Tara or any other yidam deity instead. Worrying about death brings no benefit. We all will die one day, so it's pointless to wonder when it will happen. When the karmic time comes, we die. We can't say that we aren't ready to die; there's no right time to die. We don't have a choice because it's karma. If it's not your time, you won't die even if you think you will. So, let go of worrying and allow karma to unfold.

My practice of Phowa—transference of consciousness at the time of death—is twofold: first and foremost, it's the Bodhicitta Phowa of love and compassion, which is based on the *Thirty-Seven Bodhisattva Practices*. Secondly, I practice the Dharmakaya Phowa—resting in the Nature of Mind (see page 17). I practice Tara day and night, all the time, to help my students and all sentient beings. If you recite at least some Tara mantras, you can connect to my practice and I'll be able to help you. Even if you don't practice anything, my prayers still help but their power to benefit won't be as strong. So, you must do your part and practice. Remember precious human life in the morning upon awakening, remember karma throughout the day, and remember death and impermanence in the evening before going to sleep. You should also take the blessing pills (*dutsi*) every day. Take one small grain below your tongue every night before going to bed. I am sending millions of Taras to help you and all beings.

Before and/or During Dying

The materials listed below are a compilation of suggested items to assist the dying given by H.E. Garchen Rinpoche to his students in response to questions around how to prepare for death. Please note that you are not required to assemble all the items mentioned in this list. Rather, the intention is to provide a comprehensive list that encompasses the possible tools that can aid a person in the process of dying. In his teachings, Garchen Rinpoche has suggested we assemble items in accordance with a dying person's unique circumstances. With that teaching in mind, gathering those items that hold the greatest meaning to the dying person is most beneficial.

Suggested Materials to Assemble:

- Images of Amitabha (see Figure 1, page 13) and the root guru
- Liberation by sight mantra/liberation by touch mantra bracelet
- Liberation by sight mantra visual image (see Figure 2, page 14)
- Liberation by touch and Mani mantra visual image (see Figure 3, page 15, and Figure 4, page 16)

- Dharmakaya Phowa (see page 17)
- *Bardo Prayer—Ocean of a Single Mind* (see page 18)
- *Kuntuzangpo's Prayer* (see page 22)
- *Wishing Prayer of Dewachen* by Karma Chagme Rinpoche (see page 26)
- *Prayer to Be Born in Dewachen* (see page 33)
- Liberation by touch blanket or any material with liberation by touch mantra printed on it
- Amitabha mantra audio:
https://drive.google.com/file/d/0B_dYV9NK3r5bMjFPajFqREE2ZE0/view
- H.E. Garchen Rinpoche's Phowa audio file:
https://drive.google.com/file/d/0B_dYV9NK3r5bVENESXZOOEhYaGc/view

Peaceful Setting

Create a temple-like environment in the dying person's room. Set up an image of Amitabha and an image of her root guru in her field of vision. Ideally, try to arrange her head so it points west. Have her lie on her right side, but only if it is possible and not uncomfortable. Everyone present in the room should maintain a spacious, compassionate state of mind and control their emotions (or leave the room if they cannot). Play a recording of Amitabha's mantra on a loop at moderate volume, with the sound coming from the direction of the dying person's head, which helps guide her consciousness to her crown. Keep all other noise at a minimum. Do not burn incense, since the scent might be distracting for the dying person.

The Prayer Wheel

If a dying person is devoted to her prayer wheel and had a practice of spinning it frequently, then place it at her head and remind her it is there. If she simply remembers the prayer wheel and is aware of it being above her crown, then her mind will naturally go to this location and her consciousness will be more likely to exit the body through the crown at the moment of death.

Liberation by Sight and Liberation by Touch

The dying person should wear the liberation by sight mantra/liberation by touch mantra bracelet. The outer-facing side of this bracelet is engraved with the liberation by sight mantra, and the inner-facing side is engraved with the liberation by touch mantra. If for some reason the dying person cannot wear the bracelet, then at least touch her with the inside engraved liberation by touch mantra before and after passing. If need be cut your own bracelet to use. Touch her with the inside mantra first and then the outside mantra last. Please note that any form of the liberation by sight mantra is sufficient. If you do not have a bracelet, any other mantra image will have the same benefit.

Supplicate Buddha Amitabha and the Guru

Before a dying person loses the ability, she should supplicate the root guru, merge her mind with the guru's wisdom mind, generate compassion for sentient beings, and then simply rest in the natural state. She should silently pray to Amitabha and the guru as follows:

Amitabha, my kind root guru, at this time protect me. May I merge with your heart, and thereby clear away all afflictions. Having become like you, may I take birth in Dewachen and become a protector of beings.

If a dying person only remembers Amitabha, she needs nothing else. Amitabha and the guru are already here to protect us. The extent to which they can help only depends on whether or not a dying person thinks about them. Most of us cannot bring this to mind at the time of death, which is why liberation is difficult. However, if a dying person can only remember Amitabha, her yidam deity, or the guru, liberation is easy.

Wishing Prayer of Dewachen

Garchen Rinpoche says we should recite the *Wishing Prayer of Dewachen* throughout our lives to form a habit of confidence that we have a place to go after death. This little prayer book is a passport to enter Dewachen, Buddha Amitabha's pure land. Practicing in accordance with the prayer's instructions creates the causes for birth in Dewachen. Garchen Rinpoche recommends recording yourself or someone you love reciting this prayer so you can always listen to it on a loop. Then, if you are unable to recite the prayer yourself, you can always listen to the recording to create a firm imprint in your mind.

Instructions for Speech

During the dying process, a person's senses begin to shut down, and he most likely won't be able to communicate his feelings. His sense of hearing shuts down last. At this time, it is helpful to gently instruct the dying person to focus his mind and motivation and remind him about what he will encounter as he moves into his transition journey. It is best to speak to the dying person in his left ear.

Instruct the dying person to: visualize Buddha Amitabha above his crown; set his intention to leave through his crown to merge with Amitabha's or the guru's heart; and supplicate Amitabha, who is in essence his own kind root guru. Playing a recording of Amitabha's mantra helps the dying person to keep this awareness. If the dying person has great devotion to his root guru or other source of refuge, including a yidam deity such as Tara or any other holy being, then instruct him to think only of his object of devotion. Also crucial is to remind the dying person to keep bodhicitta as his motivation and a peaceful mind filled with love.

Having pure faith in and devotion to Amitabha, the yidam deity, or the guru is the key to becoming liberated. Nothing else is needed when we have 100% confidence in Buddha Amitabha, the yidam deity or the guru.

Other ways you can help a dying person using speech are:

- Recite Phowa instructions and visualizations.
- Recite Garchen Rinpoche's Dharmakaya Phowa teaching.
- Recite the Stages of Dissolution (see page 10).
- Remind about the nature of mind.
- Recite the *Bardo Prayer* and/or *Kuntuzangpo's Prayer*.

Recite these prayers and instructions from the direction of a dying person's crown while continuing to softly play Amitabha's mantra.

Although scripture says that a dying person should consciously work to block the eight impure gates, it is best not to mention these gates to a dying person. Doing so might cause his consciousness to focus on these impure gates rather than his crown, as well as create too many distracting thoughts. Most of us don't have the mental stability of samadhi to actually block the eight impure gates at the time of death.

Because a dying person's senses are still functioning somewhat before death, helpers must be careful not to disturb his mind through sense perceptions such as touching, speaking, etc. Helpers should not speak to each other from the dying person's lower body, since his consciousness will be drawn toward the location of the voices. At all times we must help the dying person remain focused on his crown to remind him of Amitabha's and the guru's imprint, which already exists in his mind. Helpers should speak only while standing at the dying person's crown level to help direct awareness in the correct direction. Even though it might appear that the dying person is unaware of what is happening around him since his bodily functions and some of his senses have shut down, his sense of hearing is the last to leave; so, a dying person may hear what people in the room are saying and become distracted or disoriented.

A dying person is extremely sensitive before death, and any sudden, forceful or emotional expressions might disturb his mind. So, it is best for all helpers and loved ones present in the room not to lament and sob. Expressing grief verbally and crying may reinforce a dying person's attachment to loved ones and put him into a negative mental state. Our state of mind just before death influences where our consciousness will be drawn to after death. That is why it is important to create a peaceful and calm environment without any disturbances and loud noises. Conversation should not be idle, emotional or negative, but comforting and peaceful. Dharma is what benefits a person most at death, so all conversation should be Dharma-related. Any other noise should be kept to a minimum.

At the Moment of Death

At the time of death, when the outer breath stops, play Garchen Rinpoche's Phowa audio recording. Have the recording ready to play, since breathing might stop suddenly. Place the audio device above the crown rather than near the ear, since his consciousness must be directed to his crown at this moment. Keep in mind that it is appropriate to play this recording before, during, and after death for as often as you feel is necessary. You may even play the recording days after death. For students who have faith, listening to the recording has the same benefit and power as having Garchen Rinpoche or any other lama present in person. This also holds true when the lama is available by telephone. We only need to think of the guru for him to be present.

When the moment of death approaches, contact the guru.

Instructions for Body

Since helpers must strive to direct a dying person's consciousness toward the crown chakra, they should not touch a dying person's body except for the area around the crown, and then only very gently. People near death are very sensitive to touch. When death is imminent, you may gently pull on the dying person's hair at the crown or softly touch the crown. Never apply too much force, since this may frighten a dying person.

If the dying person soils herself, you may carefully clean her. Ideally, gently let her know that you are going to briefly touch her. But, it is best to keep this to a minimum.

After Death

Instructions for Speech

After playing the Phowa audio recording return again to playing Amitabha's mantra. Read the *Prayer to Be Born in Dewachen* at the departed person's crown level, and continue to softly play Amitabha's mantra also from near the crown area.

Ideally, we should recite the *Wishing Prayer of Dewachen* (this prayer is longer than the *Prayer to Be Born in Dewachen*) and/or *Kuntuzangpo's Prayer* every day for the next 49 days. At the very least, we should recite these prayers every seventh day after the deceased's passing, since she will relive the conditions of her death every seventh day after death up to a maximum of 49 days.

Instructions for Body

As required by law, the corpse needs to be removed from the premises. If the corpse's legs are curled up, we have to straighten them to place the corpse in a body bag. At that time, if possible, it would be helpful to touch the corpse's crown first, before straightening the legs.

If possible, try to ensure the corpse's head continues to face west (for example, when the corpse is stored in a crematorium).

Scripture has said to leave the corpse alone and untouched for three days after death. According to Garchen Rinpoche, consciousness leaves the body very soon after death, in most cases. So, the corpse may be touched with great care and only when necessary. Garchen Rinpoche says that touching alone does not determine the gate through which the consciousness departs, especially when touching occurs a while after death. Consciousness is mainly pulled, almost automatically, by karmic forces and departs through this karmic door rather than a door someone touches; therefore, touch is a minor factor.

If you have a "liberation blanket"—a blanket imprinted with the liberation by touch mantra—place it on the dying person's body at any time, even shortly before death. You don't have to wait until the person has stopped breathing. Place the blanket on the body so that the liberation by touch mantra faces outward. If the deceased is cremated, you do not have to burn the blanket with the corpse. You may keep it to use as a container for the deceased's ashes after cremation.

In this case, keep the liberation by touch mantra facing outwards. If the law prohibits retrieving the blanket from the corpse, you may use another liberation blanket as a container for the ashes. Leave the liberation by sight mantra/liberation by touch mantra bracelet on the deceased's wrists, if possible.

Organ Donation

Garchen Rinpoche says that donating our organs after death is an excellent intention that is good for our consciousness. We should not think it would harm us; in fact what is really harmful is the selfish mind. The concept of an existing self is what keeps us wandering in samsara and why we have not yet become liberated. Garchen Rinpoche says that liberation depends on letting go of selfishness or self-grasping. Offering our body to benefit others is a final, great virtuous act; it is a bodhisattva deed. Donating our organs is an altruistic intention that is not affected by how a corpse is touched. Garchen Rinpoche says that, especially as Mahayana practitioners, we should want to give our corpse to help others, since it is otherwise useless.

The La

The *La* is part of the individual's essence that is connected to this life's identity. The *La* is the main reason we should not treat a corpse carelessly. The *La* remains at the heart chakra for a while after death before it disappears. Heedless or disrespectful handling of the corpse while the *La* is still present could upset the *La*, which might then cause harm to whoever was at fault. The deceased's consciousness would not be affected by the physical mishandling, but rather by the mind states of close family and friends left behind, since the deceased's consciousness is clairvoyant at this point and knows the minds of loved ones.

Instructions for Mind

When consciousness awakens in the bardo, it lacks the physical body's limitations and is much more clear than before. At this point, the thoughts and intentions of the living are more important to the deceased than expression through the five senses. The bardo consciousness knows the minds of close friends and family members.

The bereaved should not think of a deceased loved one as ordinary and having a mind of clinging attachment. Rather, think of the deceased as the deity—Chenrezig, Amitabha or Tara. Visualize the deity, and consciousness will awaken in the bardo—like from a sleep—through the power of the yidam and become liberated. Through our own practice we can help the bardo consciousness become liberated.

Garchen Rinpoche advises the deceased's relatives and friends to recite the recommended mantras and prayers on their own rather than to sponsor monasteries to pray on their behalf. Reciting the prayers and mantras on our own is more beneficial because a bond of love exists between the bereaved and the deceased, and prayers made with a loving mind are more powerful. The bardo consciousness is very bright and clearly knows the intentions of family and close friends. If relatives are more concerned with dividing the deceased's wealth or think of him with afflicted minds, or if those hired to perform the prayers are ill intentioned, it will affect the bardo consciousness negatively. Anger arising in the bardo consciousness can lead to birth in the lower

realms. Therefore, performing prayers for the deceased with a pure mind and sincere love is of utmost importance.

Because love is the crucial factor in benefiting the deceased, he can even help those who have never met him. This is because the person requesting Rinpoche's prayers loves both, the deceased and Rinpoche. Rinpoche loves the requesting person, so the prayers travel via the thread of love from Rinpoche to the requesting person to the deceased.

Inscription for the Dead Practice

The *Inscription for the Dead* is a practice we can do to help those who have died. Anyone who has taken the refuge vow and who has a motivation of love may perform this practice, even if they do not know the melody. The *Inscription for the Dead* may be practiced once a week during the 49-day period after death, at the anniversary of death, or at any other time. Sangha members may perform this practice at their local centers or homes. Garchen Rinpoche says that it is the sangha's responsibility to gather together to pray for the deceased and sick.

Several centers conduct this practice regularly. You may submit the names of individuals who have died as well as those who are sick to: questions@garchen.net (USA) or question@garchen.tw (Taiwan). These names also will be blessed during daily smoke offerings, which are performed in the morning for the living (*sang*), and in the evening for the deceased (*sur*).

The *Inscription for the Dead* sadhana can be obtained here: <http://garchen.tw/English/Sadhana>

Animal Friends

General Instructions

Garchen Rinpoche has general advice on how to help our animal friends die. We can give animals blessing pills and touch them with any form (sticker, blanket, bracelet, etc.) of the liberation by touch mantra. If possible, have the animal's head point west. Garchen Rinpoche says dogs naturally die with their heads pointing West. We can also play the Amitabha mantra close to their ears and recite the same prayers that we recite for humans. Reciting the mantras of Chenrezig or Amitabha and then blowing on their bodies blesses them with the mantra winds. In addition, we should pray that in the future the animal will be born in Dewachen or as a precious human being and not again take birth in the lower states of existence.

Euthanasia

Garchen Rinpoche says that, at the doctor's recommendation, euthanizing an animal that is old or has a serious, painful terminal illness is best for the animal. Euthanasia should be conducted with the utmost compassion for the animal's suffering, and the above general instructions also apply to help the animal transition.

Pests

Regarding pests such as termites, mosquitoes, cockroaches, or other creatures that might cause damage to building structures or threaten human life, Garchen Rinpoche says that extermination is permissible as long as we apply the above general instructions to aid their transition.

Handling the dead bodies of animals

Garchen Rinpoche says that it is not necessary to bury or cremate dead animals. Offering the body of a dead animal as food to other animals is best, whether that animal is a wild animal or even your own pet. If you find the body of a dead animal on the street, respectfully and safely moving the animal away from traffic to avoid it being run over is an act of kindness. Recite a few Chenrezig or Amitabha mantras and blow on the animal's body and apply any of the general instructions to assist the deceased animal on its transition journey.

Stages of Dissolution

The Moment of Death Bardo

Gross Elements

As the moment of death approaches, the four gross elements that form the outer body begin to dissolve and are absorbed into each other. As the earth element dissolves, the dying person can no longer move their body and limbs. The water element dissolves next. Water is emitted from the mouth and nose, which then become dry. As the fire element dissolves, body temperature cools down, and the body loses its radiance. Wind dissolves last. Outer breathing becomes labored and eventually stops. That is when the outer body dies. Consciousness then dissolves into space.

The inner breath has not yet ceased, and the system of channels winds and drops begin to dissolve. The pervasive wind energies withdraw, leaving nothing to hold together the white drop at the crown and red drop at the navel. The five sense consciousnesses—visual, sound, smell, taste, touch—then dissolve into the individual mental consciousness, and cognitive capacity vanishes.

Appearance, increase and attainment

After the gross system of channels, winds, and drops dissolves, the dissolution process called appearance, increase, and attainment begins. For most people this process doesn't take long.

First, individual consciousness dissolves into appearance. The white drop descends from the crown to the heart, and the mental state of attachment born from the father's semen ceases. As the white drop descends, the mind experiences a brilliant whiteness, like moonlight in an autumn sky. Feelings of haziness, like a mirage, should be recognized as the whiteness.

Next, appearance dissolves into increase. The red drop rises to the heart level, and the mental state of aggression born from the mother's ovum ceases. As the red drop rises, the mind experiences a brilliant redness, like the sun shining through a window. Sparks appear and disappear like fireflies. Note that the *Bardo Prayer* (see page 18) says attachment ceases with the white drop, and aggression ceases with the red drop, as is written here. However, most texts

write it the other way around—that aggression dissolves with the white drop and attachment dissolves with the red drop.

In the last phase of this process, increase dissolves into attainment. The white drop and red drop meet at the heart level, and the mental state of ignorance born from darkness ceases. The mind experiences blackness, like an autumn night sky. Consciousness alternates between being clear and hazy. Attainment dissolves into luminosity, and recognizing this luminosity a being can become liberated into the Dharmakaya at this moment. This is referred to as becoming a buddha in the first bardo. Beings who do not recognize this luminosity fall into unconsciousness for approximately three and a half days.

This process of the white drop and red drop joining at the heart is similar to the experience at conception, when the father's white drop joins the mother's red drop in the mother's womb. At that moment of bliss-emptiness, consciousness faints away and is conceived.

The Dharmata Bardo

After three and a half days, the mind emerges from a deep sleep and enters the Dharmata Bardo. At this time the five buddhas families manifest for five meditation days. (One meditation day corresponds to the amount of time we can rest in the nature of mind. For example, if we can rest in the nature of mind for five minutes, then one meditation day is equal to five minutes.)

Vairocana appears on the first day as blue light; Vajrasattva appears on the second day as white light; Ratnasambhava appears on the third day as yellow light; Amitabha appears on the fourth day as red light; and Amoghasiddhi appears on the fifth day as green light. These manifestations of five-colored lights should be recognized as the luminosity of Rigpa.

Two kinds of lights accompany each deity: one is a bright dazzling light, which is actually the deity, and the other a dim, comfortable light, which leads to rebirth in samsara. Ordinary beings want to escape from the bright light and are naturally drawn to the comfortable light and eventual rebirth in samsara. If we recognize that the bright light is the deity, then we become liberated in the Samboghakaya.

The Becoming Bardo

If we are not liberated in the Dharmata Bardo, then we continue into the Becoming Bardo. In the Becoming Bardo we have a mental body endowed with all sense faculties, similar to when we were alive. Consciousness is clear, and we realize we have died, which is painful. Every seven days we relive the suffering of our death. At this point, if we remember Buddha Amitabha and Dewachen and pray fervently for liberation, we may become liberated in the third bardo. This is why it is important for the living to keep reciting the *Wishing Prayer of Dewachen* for 49 days on behalf of deceased friends and loved ones.

If we do not attain liberation, we are swept along helplessly by the winds of karma and begin to search for a new body. The future birthplace begins to appear:

- For hell, we see visions of burned tree trunks; for the hungry ghost realm, we see smoke; and for both hell and the ghost realms, our head faces downwards.

- For the animal realm, we see blood; for the demi-god realm, we see snow and rain, and for both animal and demi-god realms, our head faces sideways.
- For the god and human realms, we see white, and our head faces upwards.
- For the desire god realm, we experience a feeling of joy and exhilaration.
- For the form god realm, we become attracted to light.
- For the formless god realm, we are attracted to complete nothingness.

Then we come into the presence of our future parents and see them in union. At that time, we should remember not to become afflicted, thereby blocking entrance to the womb. We should see our parents as the deity in Yab Yum aspect, if we want a fine rebirth where we encounter the Dharma and the guru.

Figure 1: Buddha Amitabha



Figure 2: Liberation by Sight Mantra



Figure 3: Liberation by Touch Mantra

**Hundred Peaceful and Wrathful Deities of Gar Monastery Lineage
Liberation Through Wearing**



Introduction:

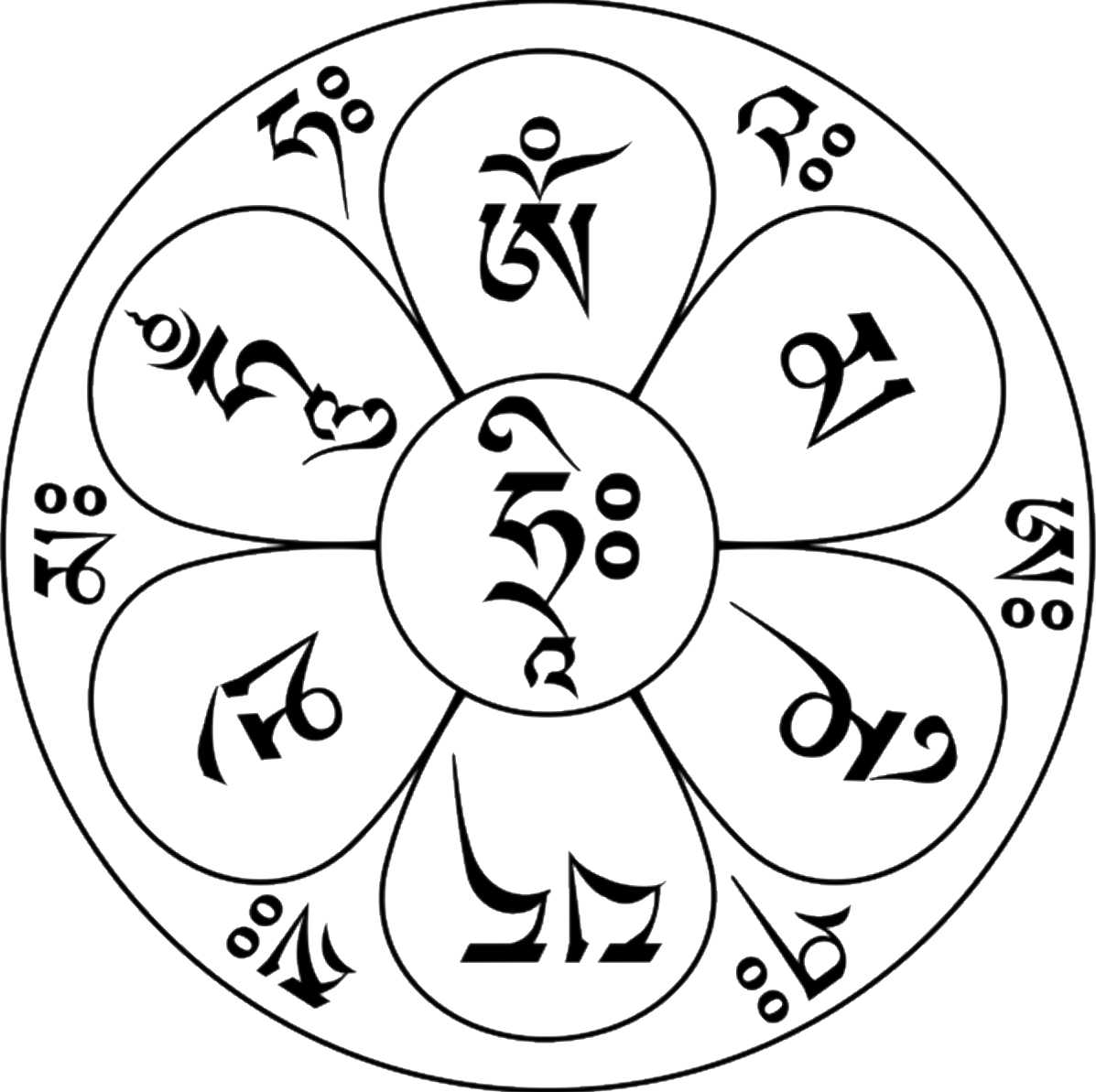
This supreme wheel of mantra is the mandala of hundred peaceful and wrathful deities of the Gar Monastery lineage. Where the mandala resides, all Buddhas and Bodhisattvas reside. Inside each circle, there is mantra and prayer of different deities. By wearing this mandala, all negativities and defilements can be eliminated and one can be liberated from samsara; five poisons will be transformed into five wisdoms; bodhicitta and virtue will be increased; all will be auspicious.

How to use it:

You can place this mandala in a clean place and make offering to it or fold it and carry (wear) it with you. In this way, you will be protected by Buddhas, Bodhisattvas and Dharma protectors. You can place it on the body of a deceased or dying person, or cremate or bury it with the body, or cover it on the bone ash box. This mandala possesses unimaginable blessings and merits and is very beneficial to both the living and the deceased beings. May it benefit all sentient beings!

Printed by Ratnashri Meditation Center, Sweden (<http://www.ratnashri.se>) for free distribution.
Courtesy of Garchen Dharma Institute, Taiwan.

Figure 4: Liberation by Touch and Mani Mantra



Dharmakaya Phowa

A teaching by His Eminence Garchen Rinpoche

Dear Dharma friends,

What is the difference between the Dharmakaya, Samboghakaya and Nirmanakaya Phowa? Individuals who perceive a duality of self and others and think that we are separate from each other should practice the Phowa of compassion—the Samboghakaya and Nirmanakaya Phowa. Those who understand the view of nonduality—that self and others are not separate within the mind—can practice the Dharmakaya Phowa. The Dharmakaya Phowa is very powerful.

When we realize the Nature of Mind, we have no fear of death. We are no longer affected by clouds of attachment and hatred. Our Awareness is above these clouds. Samsara and nirvana phenomena are like clouds; they arise momentarily but being compounds their nature is impermanent and subject to disintegration.

The Dharmakaya is like space; it is unchanging. Space never comes nor goes; it always is as it is. To see this nature, even for just a moment, is Mahamudra. Having given rise to compassion, we have love; realizing emptiness, we know duality of self and others does not exist. We are able to destroy self-grasping in the minds of others. This is the supreme Phowa.

Awareness is like fire: a spark in the beginning and a blaze in the end. But fire is always fire. We are not creating a great mind that we do not already possess. After we see Awareness for a brief moment then we must habituate it. When Awareness is sustained continuously, we achieve the state of great happiness and peace that knows no suffering.

For the Dharmakaya Phowa practice, we only need to meditate within a state of nonduality, realizing that sentient beings are confused by dualistic perceptions of self and others that in reality do not exist. Through our meditative state of nonduality, many sentient beings become liberated, themselves realizing nondual primordial awareness, and others give rise to love and compassion. Thus, the Dharmakaya Phowa practice is very beneficial.

Once you have received the Dharmakaya Phowa transmission, you are allowed to do this practice.

The recitation for this practice was written by Nyagla Pema Dudul.

*H.E. Garchen Rinpoche provided the above teaching on this practice.
Translated into English by Ina Trinley Wangmo.*

The Bardo Prayer—Ocean of a Single Mind

Precious guru, embodiment of all the buddhas of the three times, as I am without protection, please consider me with compassion! Enveloped in shrouds of ignorance, I have been overwhelmed by karma, afflictions, and evil deeds since beginningless times in samsara.

I have insulted the guru and become angry with my vajra siblings, and the essence of all my vows and samayas has fallen into the abyss of wrongdoing. With intense remorse, today I lay aside all the mistakes I have carelessly committed.

In the past, I transgressed your word, and if I leave this life without having purified those downfalls and misdeeds, I will surely burn in the unbearable fires of hell, where I will ask myself: How could I have ignored your instructions?

The natural state of dharmata is the beginningless and endless ground from which all confusion arises. Shadowed by the vicious demon of ignorance, upon arising from that ground, I found this body of freedom and advantage, and I have encountered the Dharma in this natural bardo of living. May I now please the guru and practice the supreme path of renunciation, bodhicitta, and the six perfections.

With the onset of the sickness that will cause death, the bardo of dying begins. When my time comes, may death be without negative conditions, and may I not experience a sudden, violent death. As awareness mingles with space, may I actualize the sphere of clear light and be liberated in the primordial ground.

If the power of my practice is not strong enough, I must block the eight doors and open the gateway of Brahma. Following the instructions on “consciousness riding on the horse of winds” and through practicing the transference and entrance of consciousness, may I attain the state of a space-faring vidyadhara.

If I cannot manage transference like a bodhisattva, as the earth element dissolves, I will not be able to raise my limbs; as the water element dissolves, liquid will ooze from my mouth and nose; as the fire element dissolves, my mouth and nose will dry out; as the wind element dissolves, breathing will become labored, my limbs will stiffen, and my eyes will roll back into their sockets. There will be visions like smoke, mirages, fireflies, or a flickering lights like candle flames. Thus, as the five winds withdraw, the pervaded five elements and the pervading wisdom drops will separate. As the five sense consciousnesses dissolve into the mental consciousness, may attachment and longing for this life not arise, and may I remember the instructions of the guru.

Next, through the separation of the channels, winds, and drops, the gross [consciousness] dissolves into the subtle [consciousness, which dissolves into] appearance, increase, and attainment.

The Bardo Prayer—Ocean of a Single Mind (continued)

As the white drop descends, the mental states of attachment, born from the original semen, will cease, and at the same time, consciousness will dissolve into appearance. As it moves downwards, there will be an experience of brilliant whiteness, like moonlight in an autumn sky. May I recognize it as the display of my mind!

Similarly, as the red drop rises, the mental states of aggression, born from the original ovum, will cease, and appearance will dissolve into increase. As it rises, there will be an experience of brilliant redness, like the morning sky filled with sunrise. May I recognize it as the display of my mind!

When the white and red drops meet at the heart, the mental states of ignorance, born from darkness, will cease, and increase will dissolve into near-attainment. Then there will be an experience of blackness, like the dark sky of an autumn night. When I am about to fall unconscious, as near-attainment dissolves into clear light, may I shine the light of mindfulness and attain buddhahood in the primordial expanse!

Should awareness fail me and I faint into unconsciousness, when I awaken in the dharmadhatu ground of all, may I actualize the clear light of death that is crystal clear and free of thought!

Having thus merged with the dharmakaya, should I fail to recognize the primordial, inner space, then the extremely subtle combination of mind and wind will reverse from near-attainment through increase and appearance, and the bardo of dharmata will arise. Through the view of Cutting Through, may I realize the primordially pure expanse of the basic space. Having habituated Crossing Over, may I recognize that all the appearances of five-colored lights--manifesting like a sparkling brocade unfurled in the sky--are the clear light arising from the basis itself. May the appearances of dharmata cease immediately.

When clear light dissolves into unity, the hundred buddhas will manifest in appearances of threatening intensity, emanating blazing light and piercing sounds. May I recognize them as the creation of my own awareness, like being frightened by a stuffed lion, and feel fearless confidence.

The five buddha families will appear for five meditation days. As shafts of light join their forms with me, awareness enters clear light; or, when the deities dissolve into me, clear light enters awareness. At that time, may I be liberated like a child jumping into its mother's lap.

Likewise, as unity dissolves into primordial wisdom, spheres of rainbow light will appear. Finally, when the four primordial wisdoms lights appear together and lead me on "the inner path of Vajrasattva," may my awareness stand firm.

The Bardo Prayer—Ocean of a Single Mind (continued)

When primordial wisdom dissolves into spontaneous presence, it manifests as the eight great wisdom doors of spontaneous presence: forms, primordial wisdom, compassion, light, freedom from extremes, non-duality, the pure [gate of primordial wisdom], and the impure [gate of samsara]. Recognizing the unfolding of samsara and the reversal into nirvana as the display of awareness that appears yet remains unmoving from the ground, may I be confident in the Great Appearance of the Ground.

Through having habituated the generation stage, may I merge my mental body of light with the fivefold perfection of the yidam's divine form, complete with its major and minor marks. Merging thus with the sambhogakaya in the bardo, may I arise in the deity's illusory form.

Endowed with the five recollections, the six clairvoyant powers, and perfect memory, may I find relief by remembering the practice. Remembering the guru, may he come to rescue me. Remembering the yidam, may I behold its face. May I remember the instructions on the view, the meditation, and the place of birth.

At this time, I will recall my former lives, my death, transference, and future rebirth. I will know the minds of others, see hidden phenomena and the abodes of the six classes, and I will have flawlessly clear, clairvoyant senses. As infallible memory awakens, I will remember the countless teachings I have heard before. At this crucial point, when there is a chance of liberation, may I recognize directly, in all its freshness, primordially pure awareness. May I decide upon it, and gain confidence in liberation!

In brief, there would be no end to analyzing the diversity of the bardo of dharmata. Yet, if you look at the nature of the one who analyzes, you realize that there is nothing that exists at all. May even this thought be liberated naturally. Having attained the youthful vase body—the primordial state of liberation—may I benefit beings through emanations manifesting from the natural energy of spontaneous presence. Thus may I empty samsara from the depths.

If I am carried off into the bardo of becoming, I will have a mental body, the four named aggregates, and all sense faculties complete. My consciousness will be clear, and I will realize that I have died. Caught between the state of liberation and rebirth, like a feather in the wind, I will be driven helplessly by the winds of karma. I will be tormented by panic and terror as I relive the suffering of my death each week, and I will search for a place to take rebirth.

Having familiarized myself with the naturally emanated pure realms of Manifesting Joy, Endowed with Glory, Delightful Field of Piled Lotuses, Utterly Complete Activity, and Blazing Wisdom Flames in the center, at that time, may I go directly to those five pure realms, where I will find relief in liberation.

The Bardo Prayer—Ocean of a Single Mind (continued)

If I have not been ripened through the empowerment of the natural energy of awareness and if I have not seen the truth, signs of my future birthplace will begin to manifest.

For hell, there will be burned tree trunks; for the anguished ghosts, smoke; and for both, my head will face downward. For the animal realm, there will be blood; for the demi-gods, snow and rain; and I will look to the sides. For the god and human realms, I will see white and I will look upward. For the god realms of desire, there will be an attraction to sense objects. For the god realms of form there will be an attraction to light, and for the formless god-realms there will be an attraction to an utter state of void.

In particular, for a human birth, I will then come into the presence of my future parents, seeing them in union. At that time, may I abandon attachment and aversion and recognize their lack of true nature. Or, having a basis in tantric training gained through having experienced the meaning of the third empowerment and having habituated the basis and path of training in the four phases of development that purify the four types of birth, may I have the power, as I enter the womb, to turn my birth into a nirmanakaya emanation.

If I have not familiarized myself with the ripening empowerment and liberating instructions, nor guarded samayas and merged with the fruition of the four kayas, nor trained my three doors in the deity, the mantra and the innate nature, or practiced the key points of transference, then, through the energy of the four elements, I will hear four terrifying sounds. The three poisons will manifest as three steep cliffs, and karmic patterns will manifest in forms of menacing figures, fire, water, ferocious wild animals, and other horrifying visions.

May I be relieved by the refuge of the Triple Gem and the practice of virtue. May I choose a fine womb with a body that has all the freedoms and fortunes. Connecting with pure aspirations, may I gain the seven virtues of the higher rebirth. Then, may I please the guru and engage in practice perfectly. Practicing according to the guru's words, may our minds merge into one!

This was written by the Vidyadhara Jigme Lingpa. May it be virtuous!

*Translated by Ina Trinley Wangmo and edited by Kay Candler in 2017.
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Kuntuzangpo's Prayer

Ho! Everything—appearance and existence, samsara and nirvana—has a single Ground, yet two paths and two fruitions, and magically displays as Awareness or unawareness.

Through Kuntuzangpo's prayer, may all beings become Buddhas, completely perfected in the abode of the Dharmadhatu.

The Ground of all is uncompounded, and the self-arising Great Expanse, beyond expression, has neither the name “samsara” nor “nirvana.” Realizing just this you are a Buddha; not realizing this you are a being wandering in samsara.

I pray that all you beings of the three realms may realize the true meaning of the inexpressible Ground. I, Kuntuzangpo, have realized the truth of this Ground, free from cause and condition, which is just this self-arising Awareness.

It is unstained by outer expression and inner thought, affirmation or denial and is not defiled by the darkness of unmindfulness. Thus this self-manifesting display is free from defects.

I, Kuntuzangpo, abide as Intrinsic Awareness. Even though the three realms were to be destroyed, there is no fear.

There is no attachment to the five desirable qualities of sense objects. In self-arising consciousness, free of thoughts, there is neither solid form nor the five poisons. In the unceasing clarity of Awareness, singular in essence, there yet arises the display of the five wisdoms.

From the ripening of these five wisdoms, the five original Buddha families emerge, and through the expanse of their wisdom, the 42 peaceful Buddhas appear. Through the arising power of the five wisdoms, the 60 wrathful Herukas manifest. Thus the Ground Awareness is never mistaken or wrong.

I, Kuntuzangpo, am the original Buddha of all, and through this prayer of mine, may all you beings who wander in the three realms of samsara realize this self-arising Awareness, and may your great wisdom spontaneously increase.

My emanations will continuously manifest in billions of unimaginable ways, appearing in forms to help you beings who can be trained. Through my compassionate prayer may all of you beings who wander in the three realms of samsara escape from the six life forms!

From the beginning you beings are deluded because you do not recognize the Awareness of the Ground. Being thus unmindful of what occurs is delusion—the very state of unawareness and the cause of going astray.

Kuntuzangpo's Prayer (continued)

From this delusive state comes a sudden fainting away and then a subtle consciousness of wavering fear. From that wavering there arises a separation of self and the perception of others as enemies.

Gradually the tendency of separation strengthens, and from this the circle of samsara begins. Then the emotions of the five poisons develop—the actions of these emotions are endless.

You beings lack awareness because you are unmindful, and this is the basis of your going astray. Through my prayer, may all you beings recognize your Intrinsic Awareness!

Innate unawareness means unmindfulness and distraction. Imputing unawareness means dualistic thoughts towards self and others. Both kinds of unawareness are the basis for the delusion of all beings.

Through Kuntuzangpo's prayer, may all you beings wandering in samsara clear away the dark fog of unmindfulness, clear away the clinging thoughts of duality! May you recognize your own Intrinsic Awareness!

Dualistic thoughts create doubt, from subtle attachment to this dualistic turn of mind dualistic tendencies become stronger and thicker.

Food, wealth, clothes, home and friends, the five objects of the senses and your beloved family—all these things cause torment by creating longing and desire. These are all worldly delusions; the activities of grasping and clinging are endless.

When the fruition of attachment ripens, you are born as a hungry ghost, tormented by coveting and desiring, miserable, starving and thirsty.

Through Kuntuzangpo's prayer, may all you desirous and lustful beings who have attachments, neither reject longing desire, nor accept attachment to desires. Let your consciousness relax in its own natural state, then your Awareness will be able to hold its own. May you achieve the wisdom of perfect discernment!

When external objects appear, the subtle consciousness of fear will arise. From this fear, the habit of anger becomes stronger and stronger. Finally, hostility comes, causing violence and murder. When the fruition of this anger ripens, you will suffer in hell by boiling and burning.

Through Kuntuzangpo's prayer, you beings of the six realms, when strong anger arises for you, neither reject nor accept it. Instead relax in the natural state and achieve the wisdom of clarity!

Kuntuzangpo's Prayer (continued)

When your mind becomes full of pride there will arise thoughts of competition and humiliation. As this pride becomes stronger and stronger, you will experience the suffering of quarrels and abuse. When the fruition of this karma ripens, you will be reborn in the God Realms and experience the suffering of change and falling to the lower rebirths.

Through Kuntuzangpo's prayer, may you beings who developed pride let your consciousness relax in the natural state. Then your Awareness will be able to hold its own. May you achieve the wisdom of equanimity!

By increasing the habit of duality, by praising yourself and denigrating others, your competitive mind will lead you to jealousy and fighting, and you will be reborn in the jealous God Realm, where there is much killing and injury. From the result of that killing, you will fall into the Hell Realm.

Through Kuntuzangpo's prayer, when jealousy and competitive thoughts arise, do not grasp them as enemies. Just relax in ease, then consciousness can hold its natural state. May you achieve the wisdom of unobstructed action!

By being distracted, careless and unmindful, you beings will become dull, foggy and forgetful. By being unconscious and lazy, you will increase your ignorance and the fruition of this ignorance will be to wander helplessly in the Animal Realm.

Through Kuntuzangpo's prayer, may you beings who have fallen into the dark pit of ignorance shine the light of mindfulness and thereby achieve wisdom free from thought.

All you beings of the three realms are actually identical to Buddha, the Ground of all. But your misunderstanding of the Ground causes you to go astray, so you act without aim. The six karmic actions are delusion like a dream.

I am the primordial Buddha here to train the six kinds of beings through all my manifestations. Through Kuntuzangpo's prayer may all you beings without exception attain enlightenment in the state of Dharmadhatu.

Ah Ho! Hereafter, whenever a very powerful yogin with his or her Awareness radiant and free from delusion recites this very powerful prayer, then all who hear it will achieve enlightenment within three lifetimes.

During a solar or lunar eclipse, during an earthquake or when the earth rumbles, at the solstices or the New Year you should visualize Kuntuzangpo. And if you pray loudly so all can hear, then beings of the three realms will be gradually liberated from suffering, through the prayer of the yogin and will finally achieve enlightenment.

This prayer was taken from the ninth chapter of the Dzogchen Teachings of the Gongpa Zangthal the Northern Treasures discovered by the Tertön Rigdzin Gödem.

On the fifteenth day of the seventh Tibetan month in the year of the Sheep (1991) this prayer was translated by the Venerable Bhakā Tulku Rinpoche in Berkeley, California, assisted by Lunpo Ugyan Thondup.

Wishing Prayer of Dewachen

by Karma Chagme Rinpoche

The wishing prayer of Dewachen, the pure realm of great bliss composed by the learned and accomplished Raga Asey

Om Ami Deva Hri!

This is the treasury of the heart practice of [Karma] Chagme [Rinpoche].

Considering how great the benefit would be for many beings, I make the effort to write, although my hand is sick. In the case that someone wishes to copy (study and practise) this text and does not have it himself, please lend it to him. Nothing has greater benefit. There is no dharma teaching more profound than this. It is the root of all dharma. Do not fall into indifference, but take up its practice diligently. Since this text belongs to the sutra tradition you may recite it without receiving a ritual reading transmission (lung).

E ma Ho! From here, in the direction of the setting sun, beyond a multitude of innumerable worlds, slightly elevated, is the land of the noble beings, the perfectly pure realm of Dewachen. Although Dewachen is not visible to our water bubble like eyes, it can clearly appear to our mind. There resides the Subduer and Victorious One Measureless Light who is of ruby red colour and blazing radiance. He is adorned with the top knot on his head, the wheels on his feet, and so on, the 32 signs of perfection and the 80 minor marks. He has a single face, two arms, in the mudra of equanimity, holding an alms bowl. He wears the three dharma robes. In crossed posture, he is seated on a lotus of a thousand petals with a moon disc from which rises a bodhi tree that serves as a back rest. From far away, he looks at me with his eyes of compassion. On his right is the Bodhisattva “Eyes of Compassionate Wisdom” (Avalokiteshvara), of white colour, holding in his left hand a white lotus; and on his left is the Bodhisattva of Great Power (Vajrapani), of blue colour, holding in his left hand a lotus marked with a vajra. Both of them extend their right hands towards us in the refuge bestowing mudra.

These three main deities appear like Mount Meru, the king of mountains. Radiant, pouring forth splendour and illuminating, they dwell accompanied by their retinue of a trillion gelong bodhisattvas, all of them also of golden colour, adorned with the marks and signs, dressed in the three dharma robes, of great resplendence. With a devotion that does not make any difference between near and far, I prostrate full of respect with my three doors. The Dharmakaya Limitless Radiance, Lord of the buddha family, emanates from his right hand light rays that become Chenrezi, one billion secondary emanations of the mighty Chenrezi. From his left hand he emanates light rays that become Tara with one billion secondary emanations of Tara. From his heart light rays go out manifesting Padmasambhava together with one billion secondary emanations of Orgyen. I prostrate to Dharmakaya Measureless Light. With the eyes of a buddha, during all six periods of the day and night he constantly regards with love all sentient beings. His

Wishing Prayer of Dewachen (continued)

enlightened mind is constantly aware of whatever thoughts or ideas arise in the mind of all sentient beings. His enlightened ear constantly hears distinctly, without confusion, whatever words are spoken by all sentient beings. I prostrate to the all-knowing Measureless Light.

Except for those who have rejected the dharma, or accomplished the deeds of immediate retribution, all who have faith in You and make their wishing prayers will be born in Dewachen and their prayers will be fulfilled. It is said that in the bardo, he will come and will guide us into this land. I prostrate to the guide Measureless Light. Your life span lasting for countless kalpas you stay here and do not go beyond suffering. If we pray to you with one pointed respect, it is said that – except for the complete ripening of karma – the end of our life force will happen only after one hundred years and the various kinds of untimely death will be averted. I prostrate to protector Amitayus. It is said that it is of greater merit to join the palms out of faith on hearing the name of Amitabha and about Dewachen than to fill countless three thousandfold universes of vast extent with jewels and to offer them as gifts. For this reason I respectfully prostrate to Measureless Light. Whosoever hears the name of Amitabha and develops just once a faith, which comes from the depth of his heart and bones and is not empty talk, will never lose the path to enlightenment. I prostrate to the protector Measureless Light. From the time of hearing the name of Buddha Measureless Light until obtaining buddhahood I will not be born in an inferior body, but take birth in a good family and have a pure conduct in all lives to come. I prostrate to Measureless Light gone to bliss. My body and all my possessions, together with my roots of virtue, whatever offerings that are actually present or emanated by mind including the auspicious substances, the eight auspicious signs, the seven precious items whatever offerings exist since all times: billions of three thousandfold universes with their four continents, the central mountain, the sun and the moon together with all the wealth of gods, nagas and humans – I take them up in my mind and offer them to Amitabha. By the force of your compassion, accept this for my own benefit.

I lay open and confess all the non-virtuous deeds which have been committed from beginningless time until now by myself and by all sentient beings headed by my father and mother. I lay open and confess the three unwholesome acts of the body: killing, taking what is not given, and impure conduct. I lay open and confess the four unwholesome acts of the speech: lying, slandering, rough speech, and gossip. I lay open and confess the three unwholesome acts of mind: covetousness, malice, and wrong views. I lay open and confess the five deeds of immediate retribution which we accumulated: killing our father, our mother, our teacher, or an arhat, and intending to cause harm to the body of a Victorious One. I lay open and confess the evil deeds similar to the deeds of immediate retribution: killing a gelong or a getsul, making a nun fall, destroying a statue, stupa or temple, and so on. I lay open and confess the evil acts of abandoning the dharma, like abandoning the three supports etc., the Jewels, the temple, and the supreme Speech. I lay open and confess all these accumulated very negative, useless actions like abusing bodhisattvas which is of greater evil than to kill the sentient beings of the three realms.

Wishing Prayer of Dewachen (continued)

Compared to the five crimes of immediate retribution it is more negative not to believe in the benefits of virtuous deeds and the difficulties resulting from nonvirtue and to think that this is not true and simply a pedagogical device, and this although we received explanations on the duration and extent of suffering in the hell realms, and so on. I lay open and confess this negative karma that makes liberation impossible. I lay open and confess all breakage and damages of the discipline of individual liberation including the five categories of faults: the four root downfalls, the thirteen with a remainder, the transgressions, the downfalls, the individually confessed damages, and the faults. I lay open and confess all the transgressions concerning the bodhisattva training: the four negative actions, the five, five and eight downfalls. I lay open and confess the samaya damages of the secret mantra: the 14 root downfalls and the transgressions of the eight secondary vows. I lay open and confess all harmful deeds which I did not understand to be harmful: the non-virtuous deeds that I have committed due to not requesting vows and all evil deeds of which I was not aware of as actually being harmful, like impure conduct (sexual activity), drinking alcohol, and so on. I lay open and confess the serious transgressions and downfalls due to receiving refuge vows, initiations and so on, but not knowing to keep the respective vows and commitments. Since a confession will not purify if there is no regret, I confess with great remorse, with shame, and with despair at my previous harmful deeds, as if poison had attained the depth of my being. Since there will be no purification if I am not keeping to my vows from now on, I promise in my mind, from today onwards, never to commit non-virtuous activity even at the cost of my life. Please, Sugata Measureless Light and your heirs, grant your blessing so that my stream of being may be completely purified.

When I hear about others who have accomplished wholesome acts, I abandon all unwholesome thoughts of jealousy and rejoice in their deeds with heartfelt joy, which is said to make us obtain a merit equal to theirs. For this reason, I rejoice in whatever virtuous deeds are accomplished by realised and ordinary beings. I also rejoice in the vast activity accomplished for the benefit of beings due to developing the mind of supreme unsurpassable enlightenment. I rejoice in giving up the ten unwholesome and performing the ten wholesome acts: to protect the life of others, to give offerings, and to keep one's vows; to speak the truth, to reconcile adversaries, to speak peacefully, gently and sincerely, and to engage in conversations which are meaningful; to have little desire, to cultivate love and compassion and to practise the Dharma – in all these virtuous acts I rejoice. I exhort all those perfect buddhas who dwell in all the myriad worlds of the ten directions to quickly and extensively turn the wheel of dharma without waiting any longer. Please be aware of this request with your clairvoyant mind. I supplicate all the buddhas, bodhisattvas, holders of the teaching, and spiritual friends who intend to go beyond suffering to remain and not pass into nirvana. As it was shown, I dedicate all my virtuous acts of the three times for the benefit of all sentient beings. May all of us quickly obtain unsurpassable enlightenment and stir the three realms of samsara from their depth.

Wishing Prayer of Dewachen (continued)

May these virtuous deeds quickly ripen for me and pacify the eighteen causes of untimely death in this life. May I be endowed with the physical strength of a healthy adolescent in full bloom. May my material wealth never decline, but increase as the river Ganges in the monsoon. May I practise the noble dharma without danger through demons or enemies. May all my wishes be fulfilled in accordance with the dharma. May I be of great benefit for the teaching and for beings. May I accomplish the true meaning of this human existence.

At the very moment when I and all those who have a connection with me pass beyond this life, may the emanation of Buddha Amitabha surrounded by his retinue of a sangha of monks actually come to meet us. On seeing him, may our mind be happy and joyful, and may there be no more suffering of death. May by the force of their miraculous powers the eight bodhisattva brothers appear in the sky and guide us indicating the path to Dewachen. The suffering in the lower realms is unbearable, and the joy and well-being of gods and humans is impermanent – understanding this, may I develop a fearful mind and develop disgust with samsara that had to be endured from beginningless time until now. Even those who go from one supreme human life to another experience countless times birth, old age, illness and death. In these difficult, degenerate times when there are many obstacles and the well-being and happiness of humans and gods are similar to food mixed with poison, may I have not even a hair tip of attachment. May I be free of even the slightest attachment to relatives, food, wealth and companions, which are impermanent and illusory like a dream. May I understand the countries, places and lodgings to have no real existence just like the places and houses in my dreams. Like a criminal liberated from prison, may I – without ever looking back – escape from this ocean of samsara that knows no freedom to the pure realm of Dewachen. Having cut all links of attachment and desire, may I fly off in space just like a vulture freed from a net and instantly reach Dewachen travelling beyond the countless universes in the Western direction. May I see the face of Buddha Measureless Light who is actually dwelling there and purify all my veils. May I take the superior of the four kinds of birth and be miraculously born from the heart of a lotus flower. Obtaining in one instant the complete perfect body, may I receive a body endowed with all the marks and the signs. If I doubt and hesitate to be born there, the blossom of the flower will not open for 500 years, but inside of it I will be happy and content with all enjoyments. Even though I will hear the word of the Buddha, may this fault of delayed meeting with the Buddha's face not happen to me. May the flower open as soon as I am born so that I may see the face of Amitabha. By the force of my merit and magical powers, may inconceivable clouds of offerings emanate from the palms of my hands as offerings to the Buddha and his retinue. May at that moment the tathagata stretch out his right hand, place it on my head, and may I obtain his prophecy of enlightenment. Having listened to the Dharma, which is profound and vast, may my mind ripen and be liberated. Chenrezi and Vajrapani being the principal bodhisattvas, may I be blessed and guided by these two. Almost every day countless buddhas and bodhisattvas of the ten directions come to make offerings and see Amitabha in this land. At that time, may I pay homage to all of them and obtain the nectar of the dharma.

Wishing Prayer of Dewachen (continued)

Through my limitless magical powers, may I go in the morning towards the realm of True Happiness, to the Glorious Land, to [the lands] Supreme Activity and Dense Array. May I request initiations, blessings and vows of the buddhas Akshobya, Ratnasambhava, Amoghasiddhi, Vairocana etc., make many offerings, and in the evening without any effort return to Dewachen itself. There are a billion realms of pure emanations – such as the lands of Potala, Alakavati, Kurava, and the land of Urgyen – with a billion Chenrezi, Tara, Vajrapani, and Padmasambhava. May I encounter them and make oceans of offerings, request initiations and profound pith instructions, and quickly return without any obstacle to my place in Dewachen. May I clearly see with my divine eye all the close friends, monks and students and so on, and may I be able to guard and protect them, bestow blessings and at the time of their death guide them to this land. This “Fortunate Aeon” that lasts for one aeon equals only a single day in Dewachen – may I live countless Dewachen aeons without ever dying and continuously remain in this land.

From Maitreya to Mōpa, the final one, may I see all the buddhas of the Fortunate Aeon when they appear in this world. With my magical powers, may I go to meet these buddhas, make offerings to them and listen to the noble dharma, and then again, without any obstacles, return to the pure land of Dewachen.

Dewachen unites the totality of all qualities of the buddha realms of eighty one billion trillion buddhas. May I be reborn in this land of Dewachen, outstandingly supreme among all pure lands. The ground which is made of jewels is as smooth as the palm of a hand and vast, spacious and radiant – blazing with light rays. When it is pressed down, it gives way, and on lifting up, it rebounds. May I be reborn in this joyful, pleasant land of happiness.

There are wish fulfilling trees made of many jewels with leaves of fine silk and fruits ornamented with jewels. On them gather flocks of emanation birds, which chant in very agreeable ways proclaiming the sounds of the profound and vast dharma – may I be reborn in this land of great wonders. The many rivers are of perfumed water with the eight qualities and the water in the bathing ponds is of nectar. They are surrounded by stairs and cornices made of the seven kinds of jewels and display fragrant lotus flowers bearing fruit and emanating countless rays of lotus light. The tips of the light rays are adorned with emanated buddhas – may I be reborn in this land of greatest marvel. May I be born in this Land of Great Joy, where even the words “eight unfitting conditions” or “hell” are unheard of – and where never any suffering is known, neither are the five or three emotions that are like poisons, nor sickness, mental illness, enemies, poverty, quarrels, and so on.

May I be born in this land of limitless qualities where there are no men or women, no beings born from a womb, since all are noble beings born from within lotus flowers. Here all bodies are without any difference, of golden colour, endowed with the marks and signs, like the topknot on

Wishing Prayer of Dewachen (continued)

their head, and so on, possessing all five special powers and the five eyes. Whatever I desire and think of, palaces made of a variety of jewels and all enjoyments arise by themselves; no effort is necessary, all needs are spontaneously fulfilled. There is no distinction between you and me, no clinging to a self. All my wishes manifest as offering clouds arising from the palm of my hand, and everyone practises the dharma of the unsurpassable Great Vehicle – may I be born in this realm, source of all bliss and happiness. A fragrant breeze brings great showers of flowers, and from the trees, rivers and lotus flowers arise heaps of clouds with all sorts of enjoyments: agreeable shapes, sounds, smells, tastes and touches. There are no women, but an abundance of emanated goddesses. These many offering goddesses continuously present offerings. At the time when I wish to rest, jewel palaces appear, and when I wish to sleep, beautiful thrones arise, covered with many pillows and cushions of fine silk, together with birds, wish fulfilling trees, rivers, music, and so on. When I wish to listen to them, they emanate the pleasant sound of dharma, and when I do not want, no sound is heard. Also the ponds and rivers are exactly as I wish, cold or warm, just as it is pleasing to me – may I be born in this land where all wishes are fulfilled. The perfect buddha Measureless Light will remain in this land for countless aeons, without going into Nirvana – may I act as his servant for all this time. Until his passing into peace after two times the number of aeons as there are sand particles in the Ganges, his teaching will remain.

At that time may I not be separated from his regent Chenrezi and uphold the noble dharma. When at dusk the sun of the dharma is setting, the very next morning Chenrezi will be a perfect buddha. He will be the “King whose light rays manifest the accumulated Splendour of all Noble Ones”. When this happens, may I see his face, make offerings and listen to the noble dharma. During the sixty-six trillion million aeons that he will live, may I continuously be his servant, worship him, and uphold the noble dharma without ever forgetting to remember his words. After he has passed into nirvana, his teaching will remain for three times six hundred billion million aeons – may I uphold the dharma during all this time and never be separated from Vajrapani. When Vajrapani becomes the Buddha “Completely reliable Tathagata King of abundant jewel-like qualities” with a life span and teaching just as those of Chenrezi, may we continuously be the servants of this buddha as well, present our offerings and uphold all the noble dharma. When my life is over, may I instantly obtain unsurpassable perfect buddhahood in this or one of the other pure realms. Having obtained perfect buddhahood, may all beings – just as with Amitayus – be ripened and liberated by simply hearing my name, and may there arise, through countless emanations that guide sentient beings and through other means, spontaneously and without effort a limitless benefit for beings. The buddha’s life span, his merit, his qualities, and his pristine awareness, as well as his splendour are beyond measure, and it is said that someone who remembers Your name – be it Dharmakaya Limitless Radiance, Measureless Light (Amitabha) or Bhagavan of Immeasurable Life and Primordial Wisdom (Amitayus) – will be protected against all dangers through fire, water, poisons, weapons, evil doers, demons, and so on, with the only exception of the full ripening of previous karma. By remembering Your name and prostrating, please protect us from all dangers and sufferings and grant your blessing of excellent auspiciousness. Through the blessing of having mastered the three bodies of the Buddha, through

the blessing of the truth of unchanging dharmata, and through the blessing of the undivided aspiration of the sangha, may all my prayers be accomplished just as it is wished.

I prostrate to the Three Jewels. Teyatha Pentsan Driya Awa Bhodhanaye Soha. I prostrate to the three jewels. Namó Manjushriye. Namó Sushriye. Namó Utama Shriye Soha.

By courtesy of Lama Tilmann Lhundrup, Dhagpo Kundrol Ling

Prayer to Be Reborn in Dewachen

EH MA HO/
NGO TSAR SANG-GYE NANG WA THA YE DANG/
YE SU JO WO THUG JE CHEN PO DANG/
YÖN DU SEM PA THUB CHEN THOB NAM LA/
SANG GYE CHANG SEM PAG MED KHOR GYI KOR/
DE KYID NGO TSAR PAG TU MED PA YI/
DE WA CHEN ZHE CHA WA'I SHING KHAM DER/
DAG ZHĀN DI NE TSHE PHÖ GYUR MA THAG/
KYE WA ZHĀN GYI BAR MA CHÖ PA RU/
DE RU KYI NE NANG THA'I ZHAL THONG SHOG/
DE KĀD DAG GI MÖN LAM TAB PA DI/
CHOG CHÜ'I SANG GYE CHANG SEM THAM CHE KYI/
GEG MED DRUB PAR JYIN GYI LAB TU SÖL/
TA YA THA/ PAN TSA DRI YA AWA BODHA NAYA SVAHA/

Eh Ma Ho! In the center is the marvelous Buddha Amitabha of Boundless Light. On the right side is the Lord of Great Compassion, and on the left 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. May I have the blessing of meeting Amitabha face to face. By the power and blessings of the Buddhas and Bodhisattvas of the ten directions, May I attain this aspiration without hindrance.

This book was assembled and translated by Ina Trinley Wangmo and edited by CJ Ondek, unless otherwise stated.

