

THE GREAT DRIKUNG PHOWA
"JAG-TSUG-MA"

The standing Blade of Grass

[1...]

The page number [at A5-text] refers to the page of the same text in Tibetan Format (Pecha).

REFUGE AND MOTIVATION PRAYER

[1] DAG LA DANG WAR JE PE DRA/

May all mother sentient beings

NÖ PAR JE PE GEG/

infinite as space –

THAR PA DANG THAM CHE KHYEN PE BAR DU CHÖ PAR

JE PA THAM CHE KYI TSO JE PE/

particularly enemies who despise me, obstructers who do harm

MA NAM KHA DANG NYAM PE SEM CHEN THAM CHE

DE WA DANG DEN/

and those who hinder liberation and omniscience – have happiness,

DUG NGEL DANG DREL/

be free from suffering

[2a] NYUR DU LA NA ME PA YANG DAG PAR DZOG PE

JANG CHUB RIN PO CHE THOB PAR JA//

and swiftly attain precious, unsurpassed, perfectly complete enlightenment.

Recite three times.

DE CHE DU SANG MA GYE KYI BAR DU LÜ NGAG YI SUM

GE WA LA KOL/

For that purpose, I will use body, speech and mind for virtue until enlightenment is attained.

MA SHI BAR DU LÜ NGAG YI SUM GE WA LA KOL/

Until death, I will use body, speech and mind for virtue.

DÜ DE RING NE ZUNG TE NYI MA SANG DA TSAM GYI

BAR DU LÜ NGAG YI SUM GE WA LA KOL//

From now until this time tomorrow, I will use body speech and mind for virtue.

Short Refuge Prayer

- [2b] SANG GYE CHÖ DANG TSHOG KYI CHOG NAM LA/
 In the Buddha, Dharma and the supreme assembly
 JANG CHUB BAR DU DAG NI KYAB SU CHI/
 I take refuge until enlightenment is attained.
 DAG GI JIN SOG GYI PE SÖ NAM KYI/
 By the merit of my generosity and so forth,
 DRO LA PHEN CHIR SANG GYE DRUB PAR SHOG//
 may buddhahood be achieved for the sake of migrators.

Recite three times.

The Four Immeasurables

- [3] MA NAM KHA DANG NYAM PE SEM CHEN THAM CHE
 May all mother sentient beings infinite as space
 DE WA DANG DE WE GYU DANG DEN PAR GYUR CHIG/
 have happiness and its causes.
 DUG NGEL DANG DUG NGEL GYI GYU DANG DREL WAR
 GYUR CHIG/
 May they be free from suffering and its causes.
 DUG NGEL ME PE DE WA DANG MI DREL WAR GYUR CHIG/
 May they never lack the bliss that is free from suffering.
 NYE RING CHAG DANG NYI DANG DREL WE TANG NYOM
 LA NE PAR GYUR CHIG//
 May they abide in equanimity, free from both attachment and aversion.

Recite three times.

THE GOLDEN LINEAGE PRAYER

[4] NAMO GURU!

NAMO GURU!

RIG KÜN TSO WO DRUG PA **DOR JE CHANG**/

Buddha Vajradhara¹, the supreme sixth family;

DÜ SUM GYAL WE RIG TRÜN **TILLI ZHAB**/

Tilopa², the source of the Buddha families of the three times;

KU SUM NGÖN GYUR KHE CHOG **NA RO PAR**/

Naropa³, who actualized the three Kayas;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/

I pray that the blessings may permeate my mind.

[5] DRA KÄ GJA TS'Ö T'AR SÖN **MAR PA DANG**/

Marpa⁴, the great master of ocean-like sounds and languages;

TOG PA NGÖN GYUR **JE TSÜN MI LE ZHAB**/

Jetsün Milarepa⁵, the fully accomplished one;

GANG CHEN TEN PE SOG SHING **GAM PO PAR**/

Gampopa⁶, the life tree of the Buddha's teachings in Tibet, the land of snow;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/

I pray that the blessings may permeate my mind.

¹ Buddha Vajradhara (tib. Dorje Chang), Dharmakāya form of Buddha

² Mahāsiddha Tilopa, Tilo Sherab Sangpo

³ Mahāsiddha and Pandita Nāropa

⁴ Marpa Lotsawa, the great translator, Founder of Kagyu lineage

⁵ Jetsün Milarepa (Shepa Dorje), the great Yogi of Tibet

⁶ Gampopa (Dagpo Rinpoche) unified the lineages of Asanga, Nāgārjuna and Tilopa, after him four branches of Dhagpo-Kagyü (Phagdru, Karma, Tselpa, Baram) were founded

NAL JOR MA YI JE ZUNG **DOR JE GYAL**/

Dorje Gyalpo⁷, Vajra Yogini's chosen follower;

LU DRUB NYI PA **JIG TEN SUM GÖN ZHAB**/

Lord Jigten Sumgön⁸, the second Nagarjuna;

[6] TÄN PÄ SAL DSCHE K'ÄN **TSCH'EN TS'UL DOR LA**/

The great Abbott Tsultrim Dorje⁹, the light of the Dharma;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/

I pray that the blessings may permeate my mind.

NYI ME TOG PA NGÖN GYUR **SANG GYE ÖN**/

Sangye Ön¹⁰, who actualized the innate truth of non-duality;

GYÜ DZIN DAM PE CHOG GYUR **CHEN NGE ZHAB**/

Chenga¹¹, the most excellent lineage holder;

TILLI NAM THRUL **DOR JE DRAG PA LA**/

Dorje Dragpa¹², the emanation of Tilopa;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/

I pray that the blessings may permeate my mind.

[7] T'UG DSCHE TSCH'EN PÖ NAM T'RUL **T'OG K'A WA**/

Thog Khawa¹³, the manifestation of the supreme compassion;

NYI DZIN THRUL DROL **DRAG PA SÖ NAM ZHAB**/

Dragpa Sönam¹⁴, the one who is free from the delusion of duality;

⁷ Phagmo Drupa, his main disciples founded the eight Phagdrü Kagyü lineages; Drikung Kagyu tradition is one of them

⁸ (1) Kyobpa Jigten Sumgyi Gönpo (skr. Ratnashri) from the Kyura clan, founder of Drikung Kagyu lineage, 1143-1217

The following are the Drikung lineage holders:

⁹ (2) Khenchen Tsultrim Dorje (Khenchen Gurawa)

¹⁰ (3) Ön Sönam Dragpa (Sangye Ön, Ön Rinpoche)

¹¹ (4) Chenga Dragpa Jungne (Chenga Rinpoche)

¹² (5) Jung Dorje Dragpa

¹³ (6) (Namtrul) Thog-Khawa Rinchen Senghe

¹⁴ (7) Tsam Chepa Dragpa Sönam

[(8) Döndrub Dorje Yeshe, not mentioned here]

SA RA HA YI JE ZUNG **DOR RIN LA**/
Dorje Rinchen¹⁵, the chosen follower of Saraha;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/
I pray that the blessings may permeate my mind.

PE ME NAM THRUL **DOR JE GYAL PO DANG**/
Dorje Gyalpo¹⁶, the emanation of Padma Kara;

THUB TEN GYE DZE **CHÖ KYI GYAL PÖ ZHAB**/
Chökyi Gyalpo¹⁷, the spreader of the Buddha's teachings;

[8] DRUB PÄ TSUG GJÄN **DÖN DRUB GJAL PO LA**/
Döndrub Gyalpo¹⁸, the crown of all the Yogins;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/
I pray that the blessings may permeate my mind.

CHOG LE NAM GYAL **DAG PO WANG GI TSHEN**/
Dagpo Wang¹⁹, the Victorious One triumphant in every direction;

MI YI WANG PO **CHÖ GYAL RATNE ZHAB**/
Chögyal Ratna²⁰, Lord of human beings;

CHAG DOR TRUL KU **RATNA DWADZA LA**/
Ratna Dwadza²¹, the Vajrapani emanation;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/
I pray that the blessings may permeate my mind.

¹⁵ (9) (Chung Nyepa) Dorje Rinchen

¹⁶ (10) (Nyer Gyepa) Dorje Gyalpo

¹⁷ (11) (Nyer Nyepa) Chenga Chökyi Gyalpo

¹⁸ (12) (Shenyen) Go Shri Döndrub Gyalpo

¹⁹ (13) Dagpo Rinchen Wangyal

²⁰ (14) Chögyal (Ratna) Rinchen Palsang

²¹ (---) Tulku Ratna Dwadza

- [9] **DSCHAM JANG NAM T'RUL RIN TSCH'EN TSCH'Ö KJI GJAL/**
 Rinchen Chökyi Gyalpo²², the emanation of Manjushri-Ghoka;
GYAL WANG NYI PA TSHUNG ME KÜN GE ZHAB/
 Gyalwang Kunga²³, the peerless One;
TEN NYI SOL DZIN JE TSÜN RATNA LA/
 Jetsün Ratna²⁴, the second Buddha, the holder of two lineages;
SOL WA DEB SO DAG GYÜ JIN GYI LOB/
 I pray that the blessings may permeate my mind.

MEN NGAG DZÖ DZIN PAL GYI GYA TSHÖ DANG/
 Palgyi Gyatso²⁵, the treasury of the sacred teachings;
KA DRIN KHOR ME DHARMA RA DZE ZHAB/
 Dharma Radza²⁶, the most gracious benefactor;

- [10] **GJAL WÄ DUNG DSIN DRAG PÄ TS'ÄN TSCHÄN LA/**
 Dragpe Tsenchen²⁷, the holder of the Buddha families;
SOL WA DEB SO DAG GYÜ JIN GYI LOB/
 I pray that the blessings may permeate my mind.

DREN PA DA ME DAG PO KA GYÜ KYI/
 Könchog Ratna²⁸, who illuminated the oneness of the three Samvaras
 (three kinds of vows)
TEN PE NYING PO DOM SUM NE CHIG DÖN/
 and is the essence

²² (15) Rinchen Chökyi Gyaltzen

²³ (16) Gyalwang Kunga Rinchen

²⁴ (17) (Tertön) Gyalwang Rinchen Phüntso (Jetsün Ratna)

[(18) Rinchen Namgyal (Chödrag Gyaltzen), not mentioned here]

²⁵ (19) Rinchen Sönam Penchen Sogyal (Palgyi Gyatso)

[(20) Chogle (Chökyi) Namgyal]

²⁶ (21) Tsungme Chögyal Phüntso (Dharma Radza)

²⁷ (22) Naro (Nyipa) Tashi Phüntso (Dragpe Tsenchen)

²⁸ (23) (Jetsün) Gyalwang Könchog Rinchen, (Könchog Ratna, the first Che-
 tsang Rinpoche)

NGÖN PAR SAL DZE **KÖN CHOG RATNA LA/**
of the matchless Dagpo Kagyu teachings;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/
I pray that the blessings may permeate my mind.

[11] NÄ LUG RANG DROL KJE ME TSCH'Ö KU LÄ/
From the Dharmakaya – unconditioned, self-liberated nature;

MA YÖ DZIN DRAL LONG CHÖ DZOG PE KU/
from Sambhogakaya-the enjoyment body free from fixation;

GANG DUL DER TÖN **CHÖ KYI DRAG PE ZHAB/**
from these two comes Chokyi Dragpa²⁹ who manifests according to the
different dispositions of his disciples;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/
I pray that the blessings may permeate my mind.

CHI TAR DUL NGÖN THUB TEN GYAL TSHEN DZIN/
Trinley Namgyal³⁰, outwardly holding the banner of the Vinaya teachings;
inwardly through Bodhicitta,

NANG TAR JANG SEM DRO LA BU ZHIN TSE/
manifesting compassion for all sentient beings as for one's only child;

[12] RIM NJI SUNG DSCHUG **T'RIN LÄ NAM GJAL LA/**
and secretly is the master accomplishing the uniting of the arising and
completion stages;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/
I pray that the blessings may permeate my mind.

²⁹ (24) Khünkyen Rinchen Chödrag, (Tertön Rigdzin Chökyi Dragpa, skr. Dharmakirti, the first Chungtsang Rinpoche)

³⁰ (Regent), (Lochen) Könchog Thrinle Namgyal

GYAL WE SUNG RAB DO NGAG MA LÜ PA/
 Trinley Sangpo³¹ – the embodiment of all objects of refuge,

MA NOR THUG CHÜ ZHEN LA TÖN PAR DZE/
 who mastered all the Sutric and Tantric forms of Buddha's teaching –

KYAB NE KÜN DÜ **THRIN LE ZANG PÖ ZHAB**/
 gave teachings to others;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/
 I pray that the blessings may permeate my mind.

[13] GANG GI SAB SANG MIN DROL TSCH'Ö KJI GÖ/
 The gracious Döndrup Chögyal³²,

DRO KÜN LA ME JANG CHUB GÖ DZE PA/
 who liberates all beings through the profound and secret teachings

KA DRIN SUM DEN **DÖN DRUB CHÖ GYAL LA**/
 with empowerments and explanations;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/
 I pray that the blessings may permeate my mind.

GYAL KÜN NGO WO CHAG NA PE KAR CHANG/
 Könchog Tendzin Drodul³³

THRIN LE ZHI YI KHA KHYAB JANG DROL LA/
 the emanation of Chenrezig (the embodiment of all the Buddhas),

[14] GÖ DSÄ **KÖN TSCH'OG TÄN DSIN DRO DUL SCHAB**/
 who establishes all sentient beings in Enlightenment through the Four

Activities;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/
 I pray that the blessings may permeate my mind.

SOL WA DEB SO DAG GYÜ JIN GYI LOB/
 I pray that the blessings may permeate my mind.

³¹ (25) Könchog Thrinle Sangpo, (2. Chetsang Rinpoche)

³² (26) (Thrinle) Döndrub Chögyal (2. Chungtsang Rinpoche)

³³ (27) Könchog Tendzin Drodul (3. Chetsang Rinpoche)

ZAB SANG CHAG GYA CHEN PO NE LUG DÖN/
From Chökyi Gyaltsen³⁴,

GYÜN ZANG NYAM ME TAG PAR BEB DZE PA/
who directly realized the self-awareness wisdom,

RANG RIG NGÖN GYUR **CHÖ KYI GYAL TSHEN LA**/
continuously without decline streamed the profound and secret teachings
of Mahamudra;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/
I pray that the blessings may permeate my mind.

[15] NGE DÖN SAB MO TSCH'Ö KJI K'A JING LÄ/
Chökyi Nyima³⁵ who guides all sentient beings

DAM PE CHAR GYI LÜ CHEN KYE ME PAR/
to the realization of the unborn stage by the power of the teachings

TRI WAR DZE KHE **CHÖ KYI NYI ME ZHAB**/
which come from the ultimate profound Dharma-space;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/
I pray that the blessings may permeate my mind.

RANG RIG KYE ME CHÖ KU NAM KHA LA/
From Dharmakaya space (unproduced self-awareness)

GAG ME RANG TSAL LONG KU ME SHEK KHAM/
arises the unceasing sun of self-creativity, the Sambhogakaya

[16] NJI ME Ö SER TRUL KU **PEMÄ TS'ÄN**/
radiating the non-duality of the Nirmanakaya manifestation, Peme Gyaltzen³⁶

SOL WA DEB SO DAG GYÜ JIN GYI LOB/
I pray that the blessings may permeate my mind.

³⁴ (Regent), Tendzin Chökyi Gyaltsen

³⁵ (28) Tendzin Chökyi Nyima (Könchog Thrinle Döndrub, 3. Chungtsang Rinpoche)

³⁶ (29) Tulku Tendzin Peme Gyaltzen, (4. Chetsang Rinpoche)

DRUB GYÜ RIN CHE'N JUNG DEN KHYÖN YANG SU/
 Dharma Dwadza³⁷, who fulfills the wishes of all sentient beings
 NGE DÖN ZAB SANG NOR BÜ DRO KÜN LA/
 through the profound and secret ultimate gem teachings
 DÖ GU TSOL DZE **DHARMA DWADZE ZHAB**/
 which manifest from the vast number of jewels of the practicing lineage;
 SOL WA DEB SO DAG GYÜ JIN GYI LOB/
 I pray that the blessings may permeate my mind.

[17] KJE ME Ö SAL TSCH'EN PÖ LONG JANG LÄ/
 Könchog Tendzin Chöwang Lodrö³⁸

MA GAG DOR JE DZIN PE NGO WO NYI/
 who is the nature of Vajradhara, manifests unceasingly
KÖN CHOG TEN DZIN CHÖ WANG LO DRÖ LA/
 from the great pervading luminosity of the unborn state;
 SOL WA DEB SO DAG GYÜ JIN GYI LOB/
 I pray that the blessings may permeate my mind.

JAM GÖN ZUR PHÜ NGA PE GYU THRUL GAR/
 The peerless Dharmamani³⁹,

DRANG NGE CHÖ KYI DRO NAM DROL DZE PA/
 the manifestation of Manjushri, who guides all sentient beings

[18] TS'UNG ME **DHARMA MA NI TS'ÄN TSCHÄN LA**/
 to Enlightenment through the teachings of conventional and absolute truth;
 SOL WA DEB SO DAG GYÜ JIN GYI LOB/
 I pray that the blessings may permeate my mind.

³⁷ (30) Tendzin Chökyi Gyaltsen (Skt. Dharma Dwadza)

³⁸ (Regent) Könchog Tendzin Chöwang Lodrö

³⁹ (31) Jetsün Könchog Tendzin Chökyi Norbu, (Skt. Dharmamani), 4. Chung-
 tsang Rinpoche

NYING JE LHA YI TRUL PE GAR KHEN GYI/

Könchog Thugje Nyima⁴⁰ the embodiment

DRO NAM JANG CHUB CHOG LA GÖ DZE PA/

of all objects of refuge and emanation of the great compassionate deity

KÖN CHOG KÜN DÜ THUG JE NYI MA LA/

who establishes all sentient beings in Buddhahood;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/

I pray that the blessings may permeate my mind.

[19] NGO TS'AR DRUB PÄ K'JU TSCH'OG SCHIRI SING/

The great Mahasiddha Vidyadhara, Nüden Dorje⁴¹,

GANG CHEN TEN DRÖ PAL DU LEG JÖN PA/

emanation of Shri Singha, the leader of Yogins

RIG DZIN DRUB WANG NÜ **DEN DOR JE LA/**

who manifested in the Snow Land to further Dharma and to benefit
sentient beings;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/

I pray that the blessings may permeate my mind.

PANG TOG YÖN TEN DÜ SUM GYAL KÜN DANG/

The great warrior Jetsün Chökyab⁴² – although he accomplished the quali-
ties of purity

YER ME NYI KYANG BE PE NGANG TSHUL GYI/

and realization of the Buddhas of the three times –

[20] DRO DUL PA WO **DSCHE TSÜN TSCH'Ö KJAB** DSCHER/

he skillfully through hiding these qualities, tamed the minds of all sentient
beings;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/

I pray that the blessings may permeate my mind.

⁴⁰ (32) Könchog Thugje Nyima, (5. Chetsang Rinpoche)

⁴¹ Mahāsiddha Vidhyadhara, Tertön Nüden Dorje

⁴² (---) Jetsün Chökyab

JI TAR JI NYE KHYEN PE CHEN RE KYI/

The all-pervading Tendzin Chökyi Lodrö⁴³,

SHE JA KÜN ZIG DÖN GYI DOR JE DZIN/

nature of the Vajra-holder, who sees all aspects of knowledge through
wisdom eyes

KHYAB DAG **TEN DZIN CHÖ KYI LO DRÖ LA/**

which discern the limitless diversity of all phenomena and its nature;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/

I pray that the blessings may permeate my mind.

[21] SCHEG SCHÜ KJE TSCH'I TRÖ TS'ÄN RING PANG KJANG/
Shiwe Lodrö⁴⁴ – although he has transcended all conception

SAM ZHIN KYE WE GYU THRUL ME PO CHE/

of coming and going, birth and death –

DRO KÜN DREN DZE **ZHI WE LO DRÖ LA/**

he manifests voluntarily to guide all sentient beings to Enlightenment;

SOL WA DEB SO DAG GYÜ JIN GYI LOB/

I pray that the blessings may permeate my mind.

JAM GÖN LA ME THUG JE GYU THRUL LE/

Peerless Tendzin Chökyi Jungne⁴⁵,

SHE DRUB TEN PA NYI TAR SAL DZE PA/

the emanation of Manjushri, who illumines the instruction and practice of
Dharma,

[22] TS'UNG ME **TÄN DSIN TSCH'Ö KJI DSCHUNG NÄ LA/**
like the rays of the sun;

SOL WA DEB SO DAG GYU JIN GYI LOB/

I pray that the blessings may permeate my mind.

⁴³ (33) Könchog Tendzin Chökyi Lodrö (5. Chungtsang Rinpoche)

⁴⁴ (34) Könchog Tendzin Shiwe Lodrö (6. Chetsang Rinpoche)

⁴⁵ (35) Könchog Tendzin Chökyi Jungne (6. Chungtsang Rinpoche)

RANG RIG NGÖN GYUR TSA WE LA ME ZHAB/
 Root Guru⁴⁶ who has actualized the self-awareness wisdom;
 NGÖ DRUB CHOG TSOL YI DAM KYIL KHOR LHA/
 Mandala of the Yidams who grant the extraordinary attainments;
 BAR CHE SUNG DZE KHA DRO CHÖ KYONG LA/
 Dakinis and Dharma Protectors who clear away all hinderances and
 obstacles;
 SOL WA DEB SO DAG GYÜ JIN GYI LOB/
 I pray that the blessings may permeate my mind.

[23] DE TAR KA GJÜ JI SCHIN NOR BU LA/
 Thus I pray to the wish-fulfilling Kagyu Lineage.
 GÜ PE SOL TAB GE WA DI TSHÖN TE/
 By the virtue of this prayer of devotion,
 DAG SOG LÜ CHEN DRO WA MA LÜ KÜN/
 may I and all sentient beings accomplish the ordinary and
 CHOG THÜN DRE BU TSHE DIR THOB GYUR CHIG//
 extra-ordinary attainments in this lifetime.

*With one-pointed awareness we pray
 to the Root Guru and the lineage masters*

⁴⁶ (36) S.H. Könchog Tendzin Chökyi Nangwa, (the current 7. Chungtsang Rinpoche), (37) S.H. Könchog Tendzin Kunsang Trinle Lhundrup, (the current 7. Chetsang Rinpoche) and the present spiritual masters



Invocation of Lama's love and compassion

[24] LA MA KHYEN NO/
Lama, please heed me!

Repeat 3 times.

PAL DEN LA MA/ KU ZHI'I WANG CHUG/
I pray to the glorious lama, the embodiment of the four buddha bodies,
DAG PO KA GYÜ/ YONG KYI TSUG GYEN/
the crown-jewel of all the entire Dagpo Kagyü,
DRO WE DE PÖN/ DAM PE LAM TÖN/
the leader of sentient beings, the teacher of the ultimate path,
THUG JE NGA DAG/ GYAL WE GYAL TSHAB/
the Lord of compassion, the regent of the buddha,
KA DRIN DA DRAL/ TÖN PA DA ME/
of peerless kindness, incomparable teacher;

[25] DOR JE CHANG WANG/
Vajradhara,

GÖN PO DRI GUNG PA CHEN PO KHYEN NO/
great Lord Drikungpa, please hear my prayer.

SOL WA DEB SO/ THUG JE ZIG SHIG/ JIN GYI LOB SHIG/
I pray to you, please look upon me with compassion. Please empower me
with the blessings.

NGÖ DRUB NAM NYI/ DA TA TSOL CHIG/
Please grant me the two actual accomplishments now.

DÖN NYI LHÜN DRUB/ DRE BU TSOL CHIG//
Please bestow the fruit of the effortless establishment of the two purposes.

Repeat the invocation 3 times.

Lineage Prayer of Phowa Transmission

[26] **ORGYEN 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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[27] **TER TÖN NYI DA SANG GYE LA SOL WA DEB/**

2) I pray to the Hidden Treasure Discoverer Nyida Sang-gye,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[28] TSHUNG ME NAM KHA GYAL TSHEN LA SOL WA DEB/

3) I pray to the peerless Namkha Gyaltzen,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[29] TOG DEN SANG-GHA BHA DRA LA SOL WA DEB/

4) I pray to the realized Sangha Bhadra,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[30] PHA GÖ DRI ME LO DRÖ LA SOL WA DEB/

5) I pray to Phagö Drime Lodrö,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[31] CHÖ JE SANG GYE GYAL TSHEN LA SOL WA DEB/

6) I pray to the Dharma Lord Sangye Gyaltsen,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[32] TSHUNG ME MA TI TSHEN CHEN LA SOL WA DEB/

7) I pray to the incomparable Mati Tsenchen,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[33] YONG DZIN PHÜN TSHOG NAM GYAL LA SOL WA DEB/

8) I pray to the tutor Phüntsoq Namgyal,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[34] KHEN CHEN NAM JOM PHÜN TSHOG LA SOL WA DEB/

9) I pray to great abbot Namjom Phüntsoḡ,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[35] JE TSÜN KÖN CHOG RATNA LA SOL WA DEB/

10) I pray to the Holy Könchog Ratna,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[36] RIG DZIN CHÖ KYI DRAG PA LA SOL WA DEB/

11) I pray to Vidyadhara Dharmakīrti (tib. Chökyi Dragpa),

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[37] KÖN CHOG THRIN LE NAM GYAL LA SOL WA DEB/

12) I pray to Könchog Thrinle Namgyal,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[38] KÖN CHOG THRIN LE ZANG PO LA SOL WA DEB/

13) I pray to Könchog Thrinle Sangpo,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[39] THRIN LE DÖN DRUB CHÖ GYAL LA SOL WA DEB/

14) I pray to Thrinle Döndrub Chögyal,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[40] KÖN CHOG TEN DZIN DRO DUL LA SOL WA DEB/

15) I pray to Könchog Tendzin Drodul,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[41] YONG DZIN CHÖ KYI GYAL TSEN LA SOL WA DEB/

16) I pray to the tutor Chökyi Gyaltsen

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[42] TEN DZIN CHÖ KYI NYI MA LA SOL WA DEB/

17) I pray to Tendzin Chökyi Nyima,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[43] KHYAB DAG PEME GYAL TSHEN LA SOL WA DEB/

18) I pray to Vajradhara Peme Gyaltzen,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[44] JE TSÜN DHARMA DWADZA LA SOL WA DEB/

19) I pray to Saint Dharma Dwadza

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[45] GAR CHEN JANG CHUB WANG PO LA SOL WA DEB/

20) I pray to Garchen Jangchub Wangpo,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[46] THRI CHEN LO DRÖ GYAL TSHEN LA SOL WA DEB/

21) I pray to the great Vajra-Regent Lodrö Gyaltsen,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[47] RIN CHEN TEN PE DZE GYEN LA SOL WA DEB/

22) I pray to Rinchen Tenpe Dzegyen,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[48] KÖN CHOG THUG JE NYI MA LA SOL WA DEB/

23) I pray to Könchog Thugje Nyima,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[49] LHO TRUL CHÖ WANG LO DRÖ LA SOL WA DEB/

24) I pray to Lhotrul Chöwang Lodro,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[50] O GYEN NÜ DEN DOR JE LA SOL WA DEB/

25) I pray to Orgyen Nüden Dorje,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[51] JE TSÜN KÖN CHOG CHÖ KYAB LA SOL WA DEB/

26) I pray to Holy Könchog Chökyab,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[52] **TEN DZIN CHÖ KYI LO DRÖ LA SOL WA DEB/**

27) I pray to Tenzin Chökyi Lodrö,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[53] **THUB TEN ZHI WE LO DRÖ LA SOL WA DEB/**

28) I pray to Thubten Shiwe Lodrö,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[54] TEN DZIN CHÖ KYI JUNG NE LA SOL WA DEB/

29) I pray to Tendzin Chökyi Jungne,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

[55] DRIN CHEN TSA WE LA MA LA SOL WA DEB/

30) 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,

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 Ö PAG ME LA CHAG TSAL LO/

I prostrate to the Buddha Amitabha.

Short Form of Phowa Lineage Prayer

- [56] 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 Ö PAG ME LA CHAG TSAL LO/
 I prostrate to the Buddha Amitabha.
- [57] 2) TER TÖN NYI DA SANG GYE LA SOL WA DEB/
 3) TSHUNG ME NAM KHA 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/
- [58] 10) JE TSÜN KÖN CHOG RATNA LA SOL WA DEB/
 11) RIG DZIN CHÖ 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 GYAL 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/

[59] 18) KHYAB DAG PEME GYAL TSHEN LA SOL WA DEB/
 19) JE TSÜN DHARMA DWADZA LA SOL WA DEB/
 20) GAR CHEN JANG CHUB WANG PO LA SOL WA DEB/
 21) THRI CHEN LO DRÖ GYAL TSHEN LA SOL WA DEB/

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

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

DRIN CHEN 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,

[61] NJUR LAM P'O WÄ K'A TSCHÖ DRÖ PAR DSCHIN GJI LOB/
 bestow your blessing to reach the Pure Land by the quick path of Phowa.

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

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

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

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

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)

- [62] JIG TEN DREN PE TSO WO TSHE PAG ME/
Lord Amitayus who is our guide to Enlightenment;
DÜ MIN CHI WA MA LÜ 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

- [63] Long Mantra:

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

- [64] The Essence (short Mantra):

OM AMĀRANI DZI WĀNTI YE SVĀHĀ/

Recite the short Mantra many times.

(Dissolution of Buddha Amitāyus Meditation)

Dedication

GE WA DI YI NYUR DU DAG/

By the virtue of doing this practice,

TSE PAG ME GÖN LHA TSHOG DRUB GYUR NE/

may I quickly attain the realization of Amitayus and

DRO WA CHIG KYANG MA LÜ PA/

all beings, without exception

DE YI SA LA GÖ PAR SHOG//

to that same state may I come to lead.

Dedication Prayers

[65] SÖ NAM DI YI THAM CHE ZIG PA NYI/
 By this merit may the all-seeing state be attained
 THOB NE NYE PE DRA NAM PHAM JE TE/
 or else may all negative emotions be conquered.
 KYE GA NA CHI BA LONG TR'UG PA YI/
 Thus may migrators be liberated from samsara's ocean
 SI PE TSHO LE DRO WA DROL WAR SHOG//
 which is agitated by the vortex of birth, aging, illness and death.

JANG CHUB SEM CHOG RIN PO CHE/
 May precious, supreme bodhicitta arise
 MA KYE PA NAM KYE GYUR CHIG/
 in whom it has not been generated.

[66] KYE PA NYAM PA ME PA DANG/
 May that which has been generated not decline,
 GONG NE GONG DU PHEL WAR SHOG//
 but exponentially increase.

LA MA KU KHAM SANG WAR SOL WA DEB/
 I pray that the guru have good health
 CHOG TU KU TSHE RING WAR SOL WA DEB/
 and supreme long life
 THRIN LE DAR ZING GYE PAR SOL WA DEB/
 and that his enlightened activity spread and increase.
 LA MA DANG DRAL WA ME PAR JIN GYI LOB//
 Bless me to become inseparable from the guru.

[67] JAM PAL PA WÖ JI TAR KHYEN PA DANG/
 So as the courageous Manjushri
 KÜN TU ZANG PO DE YANG DE ZHIN TE/
 and also Samantabhadra attained exalted wisdom,
 DE DAG KÜN GYI JE SU DAG LOB CHING/
 I train following their example
 GE WA DI DAG THAM CHE RAB TU NGO//
 and completely dedicate all these virtues.

SANG GYE KU SUM NYE PE JIN LAB DANG/
 By the blessing of the Buddha who obtained the three kayas,
 CHÖ NYI MI GYUR DEN PE JIN LAB DANG/
 by the blessing of the authenticity of phenomena's changeless nature,

[68] GE DÜN MI CHE DÜ PE JIN LAB KYI/
 by the blessing of the indivisible assembly of the Sangha,
 JI TAR NGÖ ZHIN MÖN LAM DRUB PAR SHOG//
 may these aspiration prayers be accomplished as I have dedicated.

Auspicious Prayers

DOR JE CHANG CHEN TILLI NĀ RO DANG/
 Great Vajradhara, Tilopa, Naropa,
 MAR PA MI LA CHÖ JE GAM PO PA/
 Marpa, Milarepa, Dharma Lord Gampopa,
 PHAG MO DRUB PA GYAL WA DRI GUNG PA/
 Phagmodrupa, Conqueror Drikungpa –
 KA GYÜ LA MA NAM KYI TRA SHI SHOG//
 may the Kagyü Lamas illumine our awareness.

Prayer for Spreading the Teachings

- [69] SHE JA KÜN ZIG KÜN KHYEN CHÖ KYI JE/
 May the teachings of the Drigungpa Ratna Shri,
 TEN DREL NE LA WANG THOB DRI GUNG PA/
 the master of interdependent abiding,
 RIN CHEN PAL GYI TEN PA SI THE BAR/
 the Dharma Lord who sees and knows all objects of knowledge,
 SHE DRUB THÖ SAM GOM PE DZIN GYUR CHIG//
 be upheld through teaching, practice, hearing, reflection and meditation
 until the end of cyclic existence.

Short Prayer to be reborn in Sukhavatī

- [70] E MA HO/ NGO TS'AR SANG GJÄ NANG WA T'A JE DANG/
 E Ma Ho! In space is wondrous Buddha Limitless Illumination (Amitabha),
 YE SU JO WO THUG JE CHEN PO DANG/
 with the Great Compassionate Lord (Avalokiteshvara) to his right
 YÖN DU SEM PA THU CHEN THOB NAM LA/
 and the Courageous Being of Great Might (Vajrapani) to his left.
 SANG GYE JANG SEM PAG ME KHOR GYI KOR/
 They are surrounded by a retinue of innumerable Buddhas and Bodhisattvas.
 DE KYI NGO TSHAR PAG TU ME PA YI/
 Immediately on transmigrating from here,
- [71] DE WA TSCHÄN SCHE DSCHA WÄ SCHING K'AM DER/
 uninterrupted by other kinds of birth,
 DAG ZHEN DI NE TSHE PHÖ GYUR MA THAG/
 may I and others take rebirth in that pure realm
*TSEN DE DI NE TSHE PHÖ GYUR PA DI/
 may the deceased take rebirth in that pure realm*
 KYE WA ZHEN GYI BAR MA CHÖ PA RU/
 of infinite, wondrous bliss and happiness known as Sukhavati.
 DE RU KYE NE NANG THE ZHAL THONG SHOG/
 Thus may we behold the countenance of limitless Illuminations.

DE KE DAG GI MÖN LAM TAB PA DI/

I beseech all the Buddhas and Bodhisattvas of the ten directions

CHOG CHÜ SANG GYE JANG SEM THAM CHE KYI/

to bless that this aspiration prayer I have made

[72] GEG ME DRUB PAR DSCHIN GJI LAB TU SOL/

be accomplished without hindrance.

TADYATHĀ PANTSĀ DRIYA AVA BODHA NĀ YE SVĀHĀ//

Recite 3 times.

JANG CHUB SEM CHOG RIN PO CHE/

May precious, supreme bodhicitta arise

MA KYE PA NAM KYE GYUR CHIG/

in whom it has not been generated.

KYE PA NYAM PA ME PA DANG/

May that which has been generated not decline,

GONG NE GONG DU PHEL WAR SHOG//

but exponentially increase.

Recite 3 times.

MANGALA BHAWENTU//

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Introduction

The Drikung Kagyu Lineage is one of the lineages of Tibetan Buddhism. The founder, Kyobpa Jigten Sumgön (1143-1217) – thought of as the second Buddha – was the successor of Phagmo Drupa who was the chief lineage holder of Gampopa (1079-1153).

The Drikung Kagyu order of Tibetan Buddhism holds the precious teachings of all the yantras which Shakyamuni Buddha taught for the benefit of all sentient beings. This lineage also possesses the complete transmission of the meditative practices of

the Five-Profound Paths of the Mahamudra and the Six Yogas of Naropa. The Drikung order is famous for its ability to successfully transfer the power of the Phowa meditation to initiated and devoted practitioners who practice it. Thus, the Phowa transmission given by the Drikung Lamas came to be known as the 'Drikung Phowa Chenmo – the Great Drikung Phowa. The Drikung Phowa became so powerful that it became a tradition in Tibet to have a Drikung Phowa Chenmo ceremony every twelve years at Drongor Sumdho at Drikung in central Tibet. The fame of this Phowa continued to spread as thousands of participants would experience the signs of the Phowa during the 'Lung' (Blessing Transmission) given by a head Lama of Drikung Kagyu. Due to the accumulated energy of the lineage and the blessing of the teaching itself, the qualified Lama is able to directly transfer the blessings of this practice to the pure and devoted disciples who can experience the signs very quickly. When one has received any of the signs of the Phowa meditation, then one is considered to be prepared to enter into the Buddha-field of Amitabha Buddha (Dewachen) at the time of death. It is taught that one does not return to the samsaric realms after having entered Dewachen and that one can quickly achieve Enlightenment. Because of all this, the Drikung Phowa is becoming particularly relevant in these times simply because in today's society we do not have the time nor the circumstances to walk the spiritual path of the Dharma as did our predecessors in the past. We desperately need a spiritual path that is simple, relevant, and direct, enabling us to transform the stresses and pace of modern life into a vital force that cuts through materialism and attachment to worldly phenomena, and awakens in us the realization of our Buddha-natures.

The Drikung Phowa meditation is simple and yet powerful. We have the same opportunity as did the thousands of people in Tibet to master the Phowa practice, enabling us to transform the experience of death, which is a certainty, into a passage of the realization of Dewachen (Blissful, Pure Land). Today, we have His Holiness the Drikung Kyabgon, the Vajra-regent of Lord Jigten Sumgön who is the incarnation of Avalokiteshvara, imparting this teaching as well as other Drikung Lamas like the H.E. Choeje Ayang Rinpoche who is travelling the world to impart these precious teachings to fortunate human beings.

This Great Drikung Phowa text was translated into English from the original Tibetan text under the guidance of Khenpo Rinpoche, Konchog Gyaltsen at the Drikung Kagyu Tibetan Meditation Center in Washington, D.C., U.S.A. in September, 1982.

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„PHOWA JAG-TSUG-MA TEACHINGS“ (THE STANDING BLADE OF GRASS)

through which one can attain Enlightenment without meditation

History of the Great Drikung Phowa

It is very difficult to attain the precious human body and having attained it one must utilize it to reach Buddhahood through the proper hearing, contemplation and meditation of the precious teachings. Even if one has attained human birth, it can suddenly end without warning. Because of the overwhelming power of laziness in the postponement of our practice, one's life ends without one even realizing it because life is so short and the galloping mara of death is so quick. When death comes we have no escape, we have to accept it and go on to the next life. At this time neither your accumulated wealth nor your dear ones nor your cherished body – nothing can help except the precious teachings.

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

The Mahayana consists of Hetuyana (cause) and Phalayana (fruit). The Hetuyana or the Sutrayana consists of all the practices without the tantric initiations. In the Phalayana or the Vajrayana there are many means (paths) to attain enlightenment through the Arising and Completion processes but one must diligently practice over a period of time before one can realize one's Buddhahood.

In the Vajrayana, the Phowa practice is the most direct and the quickest path for one to achieve enlightenment. It is said that even the heaviest of sinners has a chance for enlightenment through the practice of the Phowa. "There are teachings for one to become enlightened, but I have a teaching (Phowa) that offers enlightenment without meditation", said Marpa, the great translator and the father of the Kagyu Lineage.

The Phowa "Jag-tsug-ma" (the standing grass blade) Lineage is one of the precious phowa practices. In the eighth century, the Dharma king of Tibet, Chogyal Thri-song Deu-tsen invited the great Indian tantric master, Guru Padmasambhava, to Tibet and they built the Samye monastery. Guru Pad-

masambhava gave many tantric teachings to the King and his subjects. During this time Guru Padmasambhava was residing in Ch'im-phu cave in the vicinity of Samye when an important minister of the king, Nyima, had a tragedy. Nyima, who had two palaces and was in the process of moving from one to the other, was packing some belongings by the light of a lantern when a small spark caused a fire which instantly burned down the whole palace tragically killing thirteen people including his parents. All his horses, mules, cattle and other animals also perished in the fire. Minister Nyima, thinking of the love and respect that others show their parents felt that he had committed the heaviest of sins by causing the death of his parents and others.

The king desiring to end the suffering of his minister went to Ch'im-phu cave to request the help of Padmasambhava. Padmasambhava by miraculous power went to the Pure Land to see Amitabha Buddha. He told Buddha Amitabha about the suffering of Minister Nyima and of all sentient beings and asked Amitabha to give a special teaching to free them all from suffering. Buddha Amitabha gave this Phowa teaching to Padmasambhava and instructed that it should only be given to Minister Nyima for the time being. Padmasambhava through miraculous power then came back to Ch'im-phu cave in Samye and gave this teaching to Minister Nyima who then gave up all worldly activities to practice the Phowa which he eventually actualized. Through the path of Phowa, Minister Nyima's consciousness attained the Pure Land and when death came many different signs appeared like rainbows in the sky and relics from his body.

This text was hidden in the Black Mandala Lake which is at the backside of Dhaglhagampo Hill. The Naga king, Tsurana-Ratna, asked to be the guardian of this text and was told by Padmasambhava that the future incarnation of Minister Nyima would be Nyida Sang-gye and that he must give the text to him.

Padmasambhava then left to go to the land of the Rakshas. After more than 350 years the incarnation of Minister Nyima was born as the son of a shepherd. When Nyida Sang-gye was growing up he felt great compassion and wept tears of sorrow when the animals would die. In order to alleviate his great suffering, Buddha Amitabha appeared to him and gave him this Phowa teaching for the benefit of all sentient beings. Nyida Sang-gye then gave Phowa to all the dying animals and often many different signs appeared.

The Naga-king then came to Nyida Sang-gye and told him of the Hidden Text (Terma) and Nyida Sang-gye took the Ter from the Black Mandala

Lake and gave the teaching to the Nagas. Through this teaching many of the Nagas were reborn into a higher life.

After this Nyida Sang-gye gave many teachings to human beings through which many reached liberation.

This transmission of the teaching is held by the Drikung Kagyupa. The devoted practitioner who has no doubt in the qualified Lama and teachings can experience the sign of Phowa merely through receiving the Lung (Blessing Transmission). This has been experienced by many practitioners around the world.

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Refuge and Bodhicitta

Visualization: In the sky in front of one appears the precious throne of eight peacocks on which sits my gracious Root-Lama in the form of Buddha Amitabha who is the essence of all the Buddhas of the three times. He is wearing the three dharma robes and possesses all the major and minor marks of a Buddha. His two hands are in the samadhi mudra and he is holding the begging bowl which is filled with the blessed nectars. Sitting in the vajra position with lights radiating out from his body, he surrounded by all the lineage lamas. With one-pointed mind take refuge: "I and all sentient beings take Refuge in our Root-Lama in the form of Amitabha as our teacher and guardian; take Refuge in the Phowa as our real path to Enlightenment; take Refuge in the Lineage Lamas as our companions on the Path. Please bestow upon us your great compassion", and the Bodhicitta prayer, "I will practice the precious Phowa teaching in order to enable all sentient beings who have been my mother in numberless lifetimes to attain Buddhahood quickly". With the motivation of aspiring Bodhicitta and engaging Bodhicitta one should practice the Phowa.

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Drikung Phowa Chenmo

Visualization

One should sit in proper lotus position and think that one's body is emptiness. In this emptiness one arises as Vajrayogini who is red in color with two faces. Her main face is graceful looking with three eyes, hair loosely

knotted on top and adorned by a crown of five dry skulls. Her second face, black in color is the face of a grunting sow. She has two hands, the right hand is holding a hooked knife up to the sky and the left hand is holding a skull cup filled with blood at her heart. On her left shoulder she carries a Khatvanga staff. In the dancing position with her left leg bent and her right leg stretched out and standing

on a yellow corpse. Wearing a necklace of fifty fresh heads, many bone ornaments, and a garment of red silk - she is visible but without substance. Inside her body is the central channel, hollow and straight as a water tree, blue on the outside and red inside and transparent like colored glass. The upper opening is at the crown of the head and the lower point ends at the secret place. At the heart point is a red four-petalled lotus in the center of which sits the essence of one's consciousness in the form of a red ball the size of a pea. It is light and reverberating. Visualize all this clearly.

Above the opening in the crown of one's head is Buddha Amitabha who is the essence of one's root-lama in Nirmanakaya form wearing the three dharma robes and possessing all the major and minor marks of a Buddha. He is sitting in Buddha Maitreya position with his two big toes placed on the opening at the crown of one's head (you in the form of Vajrayogini). Surrounding Buddha Amitabha are all the lineage lamas of the Phowa. In saying the name of each lama think, "please bless my mind's continuum and bless me to practice the Phowa successfully. Upon death may I attain Dewachen (Blissful Pure Land)."

MANGALA BHWANTU