

Buddhahood Without Cultivation - Longchen Nyingthig's Transference Of Consciousness

༄། གྲོ་ཚེན་སློང་གི་འཕོ་བ་མ་བསྐྱམས་སངས་རྒྱལ་བུ་གསུམ་སོ།

Practice of phowa, the transference of consciousness at the time of death : On a comfortable cushion, seat in the lotus position and keep the body straight. First, recite the "Calling The Guru From Afar" while doing the complete guru yoga including the post-meditation practices. Next, the actual practice. Visualize yourself instantly arising as Vajrayogini, red in colour with one face and two arms, the legs in dance posture, and the three eyes looking into empty space. When doing phowa, the expression of Vajrayogini is semi-wrathful (different from that in guru yoga), the right hand raised towards empty space, holds a damaru that arouses one from the dark sleep of ignorance. The left hand holds at waist level, a curve blade that cuts the root of the three poisons. Her body is naked and adorned with bone ornaments and flower bouquets. She appears, but is without the nature of a self, in a red silk tent that opened up like a spiral. This is the outer visualization. Also visualize in the centre of the body that is empty like space, a tube that is very straight, without any deviation to the left or right. This is the central channel. The central channel, which possesses the four characteristics, is visualized thus: (i) as deep blue in colour to denote the unchanging Dharmakaya; (ii) as being as thin as a lotus petal to denote thin and weak habitual tendencies; (iii) as bright as a sesame oil lamp to denote the dispatching of darkness; and (iv) as very straight like a banana tree trunk to denote non-entry into inferior and evil paths. The Brahma hole at the top end of the central channel is visualized as an open skylight to denote the path to higher realms and liberation. The bottom end of the central channel which is located four-finger width below the navel, is visualized as completely sealed with no possibility of leakage. This denotes the closing of the door to the lower realms and cyclic existence itself. This is the inner visualization.

Then visualize in the central channel at the heart level is a joint, like the joint between two sections of a bamboo plant. On top of that, visualize a whitish- green bindu of the wind element that is constantly jiggling about. It represents the essence of one's mind. It has the nirvana bindu and the short 'Ah' of the red colour 'Hrih' and flutters like a banner in the wind. This is the visualization of the fundamental awareness of one's mind. Subsequently, visualize as follows: In the space above your head, at about a height of an elbow-to-fingertip length, is a three-layer throne ornamented with eight great peacocks, various lotuses, sun and moon, with the nature of all buddhas as its essence. On it seats the root guru, the embodiment of virtues and unmatched treasure of great compassion. He takes the form Buddha Amitabha, the protector and guide of the world. His body is red in colour and splendidly radiant like a ruby mountain lighted up by ten thousand suns. He has one face and two arms. His hands are in meditative equipoise posture with a begging bowl filled with amrita. His appearance is that of a supreme nirmanakaya with the attire of a brahmin sramana, viz., his body is dressed in the three Dharma robes; his hair is tied up as a knot on his head; his body has the 32 major marks and 80 minor marks such as the mark of the Dharma Wheel on the soles of his feet, etc. and radiates light. On his right is Avalokitesvara, the embodiment of the great compassion of all the buddhas. His body is pure white. He has one face and four arms. The palms of the first pair of hands are together and held at his chest. His lower right hand holds a crystal mala. His lower left hand holds a lotus at the end of its stalk. The lotus flower is at the level of his ear and in full bloom. On the left of Buddha Amitabha is the Lord of Secrets, Vajrapani (Mahasthamaprapta), the embodiment of the power of all the buddhas. His body is blue in colour. His hands are crossed, holding vajra and bell. These two bodhisattvas are in their sambogakaya form with the thirteen accoutrements. Buddha Amitabha seats with his legs in the vajra posture symbolizing his non-abidance in the peace of nirvana. The two bodhisattvas are standing, symbolising their benefitting sentient beings without feeling weary and dislike. The lineage gurus of the profound path of phowa seat and surround the three like clouds in a clear sky. With their compassionate and kind eyes, they look amiably and pleasantly at you and all sentient beings. Happily bearing you all in their minds, they save and free all sentient beings from the suffering of evil realms and samsara, and guide them to pureland.

AH

RANG NANG LHUN DRUB DE WA CHEN

Spontaneously coming into existence and is but one's own appearance, the Land of Great Bliss

TSHEN NYID YONG DZOG ZHING GI U

is totally complete (not lacking in anything). At its centre

RANG NYID ZHI LU DOR JE NEN JOR MA

I myself arise as Vajrayogini, the basis body,

ZHAL CHIG CHYAG NYI MAR SAL THRI THOD DZIN

with one face, two arms, red in colour and radiant, holding curve knife and skullcup.

ZHAB NYI DOR TAB CHEN SUM NAM KHA ZIG

The two legs are in the dancing posture and the three eyes gaze into space.

THAY YI KHONG U TSA U MA

In the centre of the body is the central channel,

BOM THRA DA NYUG TSAM PA LA

with a diameter similar to that of an arrow shaft made from bamboo shoot.

TONG SANG WOD KYI BU GU CHEN

It is a tube of empty and pure light.

YAR NAY TSHANG BUG NAY SU HAR

The top of the tube ends abruptly at the Brahma aperture (and is open).

MAR NAY TAY WOD ZUG PA YI

The bottom end is planted below the navel area (and is closed).

NYING GAR TSHIG KYI CHE PI TENG

On the joint at the heart

LUNG GI THIG LE JANG KYI U

is a whitish-green bindu, at the centre of which is

RIG PA HRIH YIG MAR POR SAL

the wisdom HRIH letter that shines red in colour.

CHI WOR THRU KANG TSAM GYI TENG

Above the top of the head about a height of an elbow-to-fingertip length,

SANG GYE NANG WA THA YE NI

is Buddha Infinite Light,

TSHEN PAY DZOG PI PHUNG POR SAL

complete with the (five) aggregates, and clear.

CHOM DEN DE THAY ZHIN SHEG PA DRA JOM PA YANG DAG PAR DZOG PI
SANG GYE GON PO WOD PAG TU ME PA LA CHYAN TSAL LO CHHOD DO KYAB
SUN CHHI-O

To the Bhagavan (World-honoured One), the Tathagata (One Who Has Gone To Or Arrived At Suchness), the Arhat (One Who Is Praiseworthy In Being Freed From Samsara), the Samyaksambuddha (the Truly Complete Buddha), the Guardian Infinite Light (Amitabha), I prostrate, make offering, and go for refuge.

E MA HO

Amazing!

NAY RANG NANG DON GYI WOG MIN NA

In the actual Below-none (Akanishtha) place that is none other than one's own appearance,

YID THAY JI JA KHUR THRIG PI LONG

within the space of a tent made from the massing of hundred rainbows of a mind of faith,

KYAB KUN DU TSA WI LA MA NI

is the root lama, the embodiment of all refuges,

KU THA MAL MA YIN DANG MI LU

with a Body extraordinary, the purified body,

PAL SANG GYE NANG THI NGO WOR ZHUG

he seats in the form of glorious Buddha Amitabha.

YID MO GU DUNG WAY SOL WA DEB

With a mind of devotion, I earnestly request:

LAM PHO WA JONG WAR JIN GYI LOB

your blessings so that I become adept in the path of phowa,

NAY WOG MIN DROD PAR JIN GYI LOB

your blessings so that I am able to traverse from here to Akanishtha,

YING CHHO KUI GYAL SA ZIN PAR SHOG

and so that I may attain the realm/expanse that is the kingdom of dharmakaya

Recite completely in this way three times. Then recite from " YID MO GU DUNG WAY SOL WA DEB " onwards three times. Finally recite three times "YING CHHO KUI GYAL SA ZIN PAR SHOG". During this period, you should maintain sincere respect and trust in the guru, the guardian Buddha Amitabha. Concentrate on the letter HRIH, the support for the nature of one's awareness. Then with the tongue pressed against the top of the palate, recite HRIH five times. At the same time, visualize the red HRIH which is the support for the nature of one's awareness. Then move the whitish-green bindu up and down, undulating higher and higher. Finally, the bindu exits the Brahma aperture. At this moment, recite "HIK". The bindu shoots upward, fast like an arrow shot by a strongman, into the heart of Buddha Amithab and the letter HRIH dissolves into it. Again visualize as before the letter 'HRIH' at the heart. Concentrate on karmic affinity and recite "Hik" seven or

twenty one times. Then recite as before " CHOM DEN DE THAY ZHIN SHEG PA " three or seven times. Do your utmost to train in this letter HRIH practice.

SANG GYE WOD PAG MED LA CHYAN TSHAL LO

I prostrate to Buddha Amitabha.

O GYEN PE MA JUNG NAY LA SOL WA DEB

I supplicate The-Ogyen-Lotus-Born.

THRIN CHEN TSA WI LA MA THUG JE ZUNG

Kind root lama, hold me with your compassion.

TSA WA GYUD PI LA ME LAM NA DRONG

Root lineage lama, lead me on the path.

ZAB LAM PHO WA JONG WAR JIN GYI LOB

Bless me to be adept in the profound path of phowa.

NYUR LAM PHO WE KHA CHOD DROD PAR JIN GYI LOB

Bless me to be able to traverse from here to Khecara pureland via the quick path of phowa.

DAG SOG DI NAY TSHE PHO GYUR MA THAG

Immediately at the time of my and others' death

DE WA CHEN TU KYE WAR JIN GYI LOB

bless us to be born in the Land of Great Bliss.

Recite the last line "DE WA CHEN TU KYE WAR JIN GYI LOB" three times. Then practise as before the letter HRIH practice (from reciting HRIH five times to reciting HIK). Then recite as before " CHOM DEN DE THAY ZHIN SHEG PA ".

E MA HO

Amazing!

SHIN TU NGON TSHAR WOD PAG MED GON TANG

The extremely wondrous guardian Amitabha,

THUG JE CHHEN PO CHYAG DOR THU CHHEN THOB

greatly compassionate Avalokitesvara and exceedingly powerful Vajrapani,

DAG SOG TSE CHIG YID KYI SOL WA DEB

I and others single-pointedly supplicate,

ZAB LAM PHO WA JONG WAR JIN GYI LOB

bless us to be adept in the profound path of phowa.

DAG SOG NAM ZHIG CHHI WI DU JUNG TSHE

One day when the time of our death arrives,

NAM SHE DE CHHEN PHO WAR JIN GYI LOB

bless our consciousness to be transferred to the Land of Great Bliss.

Again, recite the last line "NAM SHE DE CHHEN PHO WAR JIN GYI LOB" three times. Then practise as before the letter HRIH practice.

DE WA CHEN TU JANG SEM LO DRO NYING

The essence of the wisdom of the bodhisattvas of the Land of Great Bliss,

KHA WA CHEN TU CHHO JE KA THOG PA

the man from Kathok, the Dharma King of the Snowy Land,

MA JON DAY SHEG TSHE PAG MED PA ZHE

he who is said to be the future Buddha Amitabha,

THRAG PI TSA GYUD LA MAR SOL WA DEB

to the renowned root lineage guru, I supplicate,

DE WA CHEN TU KYE WAR THUG JE ZUNG

hold me in your compassion so that I may be born in the Land of Great Bliss.

Recite the last line three times. Then practise the letter HRIH practice. Practise like this repeatedly. When nearing the close of the practice, recite "PHAT" five times in order to imprint the five kayas (dharmakaya or dharma body, sambhogakaya or enjoyment body, nirmanakaya or emanation body, svabhavikakaya or the self nature body, and the vajrakaya or the natural unchanging body). Then leave the illusory display and enter into meditative equipoise in the natural state. Lastly, visualize that the lineage gurus above your head dissolve into the three Deities. The two bodhisattvas then dissolve into Buddha Amitabha. Buddha Amitabha dissolves into light which then dissolve into your body. As a result, you instantly transform into the World-honoured One and Guardian, Buddha Limitless Life (Buddha Amitayus) with red colour body, attired in the thirteen accoutrements of a sambhogakaya, one face and two arms, seated with leg crossed in the vajra or lotus position, the two hands making the meditative equipoise mudra and supporting a long-life vase filled with deathless wisdom amrita that has a wish-fulfilling tree in its mouth. Visualize in this manner.

THAY TSHE WOD PAG MED PI KU

At this time, Buddha Amitabha

WOD TU ZHU NAY RANG LA THIM

dissolves into light and then merge into your body

KYEN THAY KED CHIG DREN DZOG SU

and because of that, at the instant of thinking it,

RANG YANG TSHE PAG MED TU GYUR

you transform into Buddha Limitless Life (Buddha Amitayus).

OM AH MA RA NI DZI WAN TI YE SVA HA

Om Ahmarani Dziwantiye Svaha

Recite the above heart mantra of Buddha Amitayus one hundred times or as much as you could. You could also recite the Buddha Amitayus dharani here. With this, you could ensure that your longevity will not be harmed. In addition, obstacles to longevity can be removed by the power of truth. Therefore, when doing practice for liberation of the deceased or the dying or at the time of one's own death, one should not do the long life practice.

KHOR WI SEM CHEN KHANG YANG RUNG

Any appropriate sentient being of samsara

KHYED KYI TSHEN TSAM DZIN PA YI

that hold in mind your name,

TSHE TANG YE SHE TSOL DZED PA

you will bestow longevity and wisdom.

TSHE PAG MED KYI TA SHI SHOG

May there be the auspiciousness of Buddha Amitayus.

GE WA DI YI NYUR TU DAG

By this virtue may I quickly

TSHE PAG MED GON DRUB GYUR NAY

accomplish the qualities of Buddha Amitayus.

DRO WA CHIG KYANG MA LU PA

Then, all migrating beings without exception,

THAY YI SA LA GOED PAR SHOG

may I lead to that ground.