

## Garchen Rinpoche Bestows Dharmakaya Phowa Transmission

Courtesy of Garchen Dharma Institute in Taiwan.

(watch the video <https://www.youtube.com/watch?v=bjAru20sYUM> for explanation and transmission in Tibetan) . Ina provided the translation below.

Dear dharma friends,

The other day we had so many questions that we forgot to answer the request for a transmission of the Dharmakaya Phowa. This is a very good request. What is the difference between the Dharmakaya, Samboghakaya and Nirmanakaya Phowa? Those who understand the view of non-duality, that self and others are not separate, can practice the Dharmakaya Phowa. The Dharmakaya Phowa is very powerful. Those who do not understand the non-duality of self and others should practice the Phowa of compassion - the Samboghakaya and Nirmanakaya Phowa. So those who perceive a duality of self and others, who think that we are separate from each other, should practice the Samboghakaya or Nirmanakaya Phowa - the Phowa of compassion. Those who understand that a duality of self and others does not exist within the mind can practice the Dharmakaya Phowa. Because they have given rise to compassion, they have love; and because they have realized emptiness, they know that a duality of self and others does not exist. Therefore, they are able to destroy the self-grasping in the minds of others. This is the supreme Phowa. I will now recite the transmission. Anyone who has received the transmission can also pass it on to others.

ལྷོ་སྐད་ཅིག་སྟོང་གསལ་བྱུང་འཇུག་ངང་ཉིད་ལས།

a kechik tongsel zungjuk ngang nyi lé

A! In an instant, out of the state of the inseparable union of clarity and emptiness,

啊／給計 東薩 聳句 昂匿雷

啊！空明雙運境界剎那間，

འོད་ཟེར་ཡི་ཤེས་རིགས་བྱུག་གནས་སུ་འཕྲོས།

özer yéshé rik druk né su trö

Widsom light rays radiate out to all the six realms,

哦瑟 耶謝 利竹 內蘇吹

光芒智慧照向六道趣，

སེམ་ཅན་རྣམ་ཤེས་ལྷུང་ཀར་གཅིག་ཏུ་གྱུར།།

sem chen nam shé a kar chik tu gyur

so that, the consciousnesses of all sentient beings are transformed into a single white A-syllable, which

森堅 南謝 啊嘎 計度局日

有情心識轉為一白啊（ཨྲུཿ）,

དགོན་མཚོག་ཙ་གསུམ་བདེན་པའི་བྱིན་ལྷབས་ཀྱིས།།

kön chok tsa sum den pé jin lap kyi

Through the blessings of the truth of the Three Jewels (Buddha, Dharma and Sangha) and the Three Roots (Guru, Yidam and Dakini),

衰秋 雜松 典貝 僅臘季

三寶三根諦實加持力，

ཕྱག་རྒྱ་བཞི་ཡིས་བཀྱག་ནས་རང་ལ་བསྐྱེམ།།

chak gya zhi yi kuk né rang la tim

is gathered with the four mudras and dissolved into me.

恰加 習宜 固內 穰拉定

以四手印勾攝融於己，

གསལ་རིག་སྣོང་གསུམ་དབྱེར་མེད་གཏུག་མའི་གཤིས།།

sel rik tong sum yer mé nyuk mé shi

In the primordial nature of the indivisibility of clarity, awareness and emptiness,

薩日 東松 頁每 女悟美夕

明、覺、空三無別原始性，

འཕོ་བྱ་འཕོ་བྱེད་མེད་པའི་ངོ་བོ་ཉིད།།

po ja po jé mé pé ngowo nyi

where the very essence has neither object to be transferred nor transferor,

頗架 頗杰 美貝 哦沃匿

無有所遷能遷本性中，

གྲགས་སྣོང་བརྗོད་བྲལ་སློ་འདས་ཉི་ཀའི་གདམས།།

drak tong jö drel lo dé hik dra dap

I utter the 'hik' [sound] which is inexpressible sound and emptiness beyond apprehension,

札東 覺札 樓迭 嘿乍達

聲空離詮超思出嘿聲，

མཐའ་བྲལ་རྣམ་པ་ཆེན་པོའི་འཁྲུག་པོ།།

ta drel röl pa chen po up chup po

and beyond extremes, the vast play is instantly perfected.

踏札 若巴 千杯 吾趣波

離邊廣大遊舞當下圓，

རང་རིག་རླུ་མེད་ཚོས་རླུ་འི་དབྱིངས་སུ་འཕོ།

rang rik kyé mé chö kü ying su po

My own awareness (rigpa) is transferred to the expanse of the unborn Dharmakaya.

穰日 介美 確貴 因蘇頗

己覺遷往無生法身界。

ཉི་ཀུ་ཉི་ཀུ་ཉི་ཀུ་ །ཨོ་ཨོ།

hik hik hik ah

Hik! Hik! Hik! (ah)

嘿／嘿／嘿（啊）

嘿！嘿！嘿！（啊！）

ཅས་འཕོ་བ་འདི་དང་དང་ཟན་པའི་ཟླ་མ་ཨོ་རྒྱན་རྒྱལ་མཚན་དང་ཨོ་རྒྱན་གར་དབང་རྒྱལ་མཚན་གཉིས་ཀྱིས་བསྐྱལ་པོ་ཉག་རྣམ་ཐག་ལྷན་བདུད་འདུལ་མིང་གིས་ཕྱེལ་བས་མ་བསྐྱོམ་སངས་རྒྱས་འཕོ་བའི་གདམས་པ་འདི་ཐོས་ཚད་སེམས་ཅན་ཐམས་ཅད་རང་རིག་བྱང་རྒྱལ་སྤོང་པོ་ཐོབ་པར་གྱུར་ཅིག

*This phowa practice was composed by the old beggar of Nyarong Lhangdrak named Dündul, in response to requests made by the devoted lamas Orgyen Gyaltsen and Orgyen Garwang Gyaltsen. May all beings who hear this instruction on the method of transference that brings enlightenment without meditation attain the essence of awakening within their very own rigpa. Sarva Buddha Maṅgalam.*

Reference: <http://www.lotsawahouse.org/tibetan-masters/nyala-pema- Dundul/dharmakaya-phowa>

For this practice, you only need to meditate within a state of non-duality, realizing that sentient beings are confused by the dualistic perception of self and others, where in reality such a duality does not exist. Through your meditative state of non-duality, many sentient beings become liberated, themselves realizing non-dual primordial awareness, and others give rise to love and compassion. Thus this practice is very beneficial. Now that I have given you the transmission, anyone is allowed to do this practice.