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前言

Preface

前言	Preface
本文根据《中有教授听闻解脱密法》（以下简称《中有》）孙景风居士译本整理。因现行流通的念诵版本多加有现代解释文作念诵，而《中有》原文提到：“中有之身，六根具足，且有业通，聪明灵利，九倍于生前”，所以行法者无需担心亡者无法听懂指引。故本次整理，重点在于全部采用原文念诵。	This text has been compiled from the translation by lay practitioner Sun Jingfeng of the Esoteric Teaching of Liberation Through Hearing in the Intermediate State (hereafter, Intermediate State). Because many currently circulated recitation editions add modern explanatory passages for recitation, whereas the original text of Intermediate State states: “The intermediate-state body possesses all six sense faculties and also has karmic powers. It is intelligent and keen, nine times more so than before death,” ritual practitioners need not worry that the deceased will be unable to understand the instructions. Therefore, this compilation focuses on using the original text in its entirety for recitation.
一、本念诵行文以1994年上海书局出版的《中有》为蓝本，按“中有”四个阶段依次摘录。每阶段又分“行法时间”“行法须知”“行法实施”三部分加以说明。	I. This recitation manual is based on the 1994 edition of Intermediate State published by the Shanghai Book Bureau. Its selections are arranged in sequence according to the four phases of the intermediate state. Each phase is further explained in three parts: “Time for Performing the Practice,” “Instructions for Practice,” and “Conducting the Recitation.”
二、为方便每天行法，加注了时间的目录索引，行者可根据亡者的死亡时间和天数来查找相应的行法实施内容。	II. To facilitate performing the practice each day, a time-indexed table of contents has been added. Practitioners may consult the relevant instructions for conducting the practice according to the time and number of days since the deceased’s death.
三、“行法实施”一栏均采用《中有》原文。文中的加粗楷体橙色字为念诵内容，以便于行法者读诵。	III. The section “Conducting the Recitation” uses the original text of Intermediate State throughout. The bold, italicized orange text indicates the recitation passages, for the convenience of those performing the practice.
四、文中图片皆来源于网络，仅供参考。	IV. All images in this text are from the internet and are for reference only.

五、行法中须注意的事项和说明等，尽量采用《中有》原文。但为了方便快速阅读和掌握教授方法，整理组将原文个别用语改成了白话，并对原文说明的次序加以调整。	V. The matters requiring attention and the explanations in performing the practice draw as far as possible on the original text of Intermediate State. However, to facilitate rapid reading and understanding of the instructional methods, the compilation team has rendered certain original expressions into plain language and rearranged the order of some explanations.
如需了解详尽内容还应学习《中有》原文，及参看元音老人所述《中有释要》一书。	For a fuller understanding, one should still study the original text of Intermediate State and consult Master Yuanyin's Essential Explanation of the Intermediate State.
生死乃人生大事，宜慎终以追远。了生脱死则更是修行人之目标与本分。今仗佛力加持，了知中有险峡如何得蒙救度，我辈更应珍惜眼前，乘今生、借此身，行起解绝的踏实修证，超情识海，越生死河，而非待临命终时，寄望他人超度。若当下鉴得，度亡事毕矣！	Birth and death are great matters in human life; one should treat the end with reverence and honor those who have gone before. To transcend birth and death is all the more the goal and proper duty of practitioners. Now, sustained by the Buddha's blessing, we understand how one may receive deliverance from the perilous passage of the intermediate state. We should all the more cherish the present, make use of this life and this body, and undertake solid, firsthand practice and realization of liberation: transcend the ocean of emotion and consciousness, cross the river of birth and death, and not wait until the moment of death to place our hopes in others' rites for the deceased. If this is recognized here and now, the work of assisting the deceased is complete.
资料整理组 敬编	Respectfully compiled by the Materials Compilation Team
2023年3月15日	March 15, 2023

度亡时期注意事项十四条

Fourteen Important Points to Observe When Assisting the Deceased

度亡时期注意事项十四条	Fourteen Important Points to Observe When Assisting the Deceased

（一）本法为西藏丧仪度亡所通用。经中所述中有时期与行法后亡者得度的情况，据藏中传述：曾有已证最高成就达于“生死一如”的喇嘛，从死后实际体验，确与经文完全相符。	(I) This practice is commonly used in Tibetan funeral rites to assist the deceased. According to Tibetan accounts, the intermediate-state periods described in the text and the liberation attained by the deceased after the practice has been performed have been confirmed through the actual postmortem experience of lamas who attained the highest realization, in which birth and death are one.
因此，无论读者及行法者，皆应具充分信心与至诚心，则存、亡俱获大利。亡者固然因此得度，而存者只须虔读七遍后，由其深印于八识田中，临命终时，纵无他人为之行法，亦可自度。	Therefore, both readers and those performing the practice should have ample faith and utmost sincerity; then both the living and the deceased will receive great benefit. The deceased may thereby attain liberation, while the living, simply by devoutly reading it seven times and thereby deeply imprinting it upon the field of the eight consciousnesses, may liberate themselves at the time of death even if no one else performs the practice for them.
（二）佛经义理高深，未曾研习的人，对之不免望洋兴叹，何况此经为密部大法，其中义理与专门名词，多为显教经中所罕见，则行法度亡者，可能对亡者领悟与否，发生疑虑。	(II) The principles of the Buddhist sūtras are profound. Those who have never studied them cannot help but feel overwhelmed by them, much less this scripture, which is a great teaching of the esoteric section. Its principles and specialized terminology are rarely found in Exoteric Buddhist sūtras. Those performing the practice to assist the deceased may therefore wonder whether the deceased will understand it.
为此正告读者：如为自己研习，自当对于经文义理通达了解为上；若为人行法，只须依照本经宣读，高声朗诵，务须字句分明，心念专一，则亡者必可得度。何以故？一因此法有大威力加持，其功效与念真言密咒相等故；二因中有期间，亡者六根明利，虽生前愚钝一字不识的人，一经入耳听闻，即得解脱故。	Here I plainly advise readers: if you are studying it for yourselves, it is best to attain a thorough understanding of the principles of the text. If you are performing the practice for another, you need only read according to this scripture, reciting aloud with every word and phrase clearly articulated and with one-pointed attention; the deceased will certainly be liberated. Why? First, this practice carries the blessing of great power, and its efficacy is equivalent to reciting true words and esoteric mantras. Second, during the intermediate state, the deceased's six sense faculties are keen and clear. Even someone who was dull in life and could not recognize a single character may attain liberation upon hearing it enter the ear.

（三）汉地度亡，常有延僧“放焰口”之习俗。	(III) In Chinese regions, it is customary to invite monastics to perform the Flaming Mouth ritual for the deceased.
瑜伽焰口施食，本为密部之一法，固亦有利于亡者，惟焰口系主宰饿鬼道之佛，而饿鬼道为六道之一，亡者在中有时期，不一定堕入饿鬼道，不如以本法代替焰口，则利亡功德更大。	The Yogācāra Flaming Mouth food-offering is originally one practice of the esoteric section and is indeed beneficial to the deceased. Yet the Flaming Mouth is the Buddha who presides over the realm of hungry ghosts, which is one of the six realms. A deceased person in the intermediate state will not necessarily fall into the realm of hungry ghosts. It is therefore better to replace the Flaming Mouth ritual with this practice, whose merit in benefiting the deceased is greater.
在我国内地，喇嘛及阿阇黎金刚上师均难得遇，普通有工作之人，亦无暇从事念诵，最好由曾学密宗、或具有戒行的高僧、或居士娴习颇哇法及本法者，专门为人教授念诵，执以为业，如是既可资助于亡者，兼可为自己往生之资粮，一举而两利。	In inland China, lamas, acharyas, and vajra masters are all difficult to encounter. Ordinary working people likewise have no leisure to engage in recitation. It is best for learned monastics who have studied Esoteric Buddhism or who possess moral discipline, or for lay practitioners well versed in the practice of phowa and this teaching, to specialize in teaching recitation for others and make it their vocation. In this way, they can aid the deceased while also accumulating provisions for their own rebirth; one undertaking brings two benefits.
（四）全部密法，施行时，可分为四个阶段：	(IV) When the complete esoteric practice is performed, it may be divided into four stages:
甲、濒死之人，应有死相出现：一、为五根败坏：眼根坏则视觉不明眼珠不动；耳根坏则耳不闻声；鼻根坏则鼻柱歪斜；舌根坏则语言涩滞；身根坏则身难转动。	A. A dying person should exhibit signs of death. First, the five faculties deteriorate: when the eye faculty fails, vision becomes unclear and the eyeballs cease to move; when the ear faculty fails, one cannot hear sounds; when the nose faculty fails, the bridge of the nose becomes crooked; when the tongue faculty fails, speech becomes labored; and when the body faculty fails, the body becomes difficult to move.
二、为四大消融：骨骸属“地大”，坏则僵硬；血液属“水大”，坏则凝止；体温属“火大”，坏则身冷；气息属“风大”，坏则出气多入气少，喉中作响，终于断绝。	Second, the four elements dissolve: the skeletal frame belongs to the earth element, and when it fails, the body becomes rigid; blood belongs to the water element, and when it fails, it congeals and stops flowing; body heat belongs to the fire element, and when it fails, the body becomes cold; breath belongs to the wind element, and when it

	fails, exhalation exceeds inhalation, the throat makes sounds, and finally the breath ceases altogether.
此种死相，当亡者病危之际，行法者及其家属，即宜充分注意。在其死相初现一二种时，应为之修颇哇法。如亡者生前已能自修，并有验证，即无须他人再修，则为之多念度亡等咒或修作佛事。	When such signs of death appear and the deceased is critically ill, the practitioner and family members should pay close attention. When one or two initial signs appear, the practice of phowa should be performed for the person. If the dying person was already able to practice it personally during life and had received verification, there is no need for another person to perform it again; instead, recite more mantras for assisting the deceased or perform Buddhist rites.
若对密法素无研习者，此时所作之念诵如下：（一）指示明光寻求大道文，（二）四大融入指示，（三）发心证认死位明光文，（四）明光直指教授。	For those who have never studied Esoteric Buddhism, the recitations to be performed at this time are as follows: (1) Instructions on Seeking the Great Way Through the Clear Light; (2) Instructions on the Dissolution of the Four Elements; (3) Verses for Arousing the Resolve to Recognize the Clear Light at the Time of Death; and (4) Direct Instructions on the Clear Light.
应不计遍数，轮次诵之。此为第一阶段，在死亡以前时行法。	These should be recited in repeated cycles, without counting the number of recitations. This is the first stage: performing the practice before death.
乙、当亡者死相全现，气息已断时，约经过二十分钟，再加诵以下之经偈，即（五）本尊道场观，（六）法性中有指授及六句要偈，（七）令其认识本来面目教授。此与前四种轮次念诵，不计遍数。念诵时间为三日半至四日，其时死者在“死位中有”，故作此第二阶段之行法。	B. When all the signs of death have appeared and the breath has ceased, wait about twenty minutes, then additionally recite the following scriptural verses: (5) Visualization of the Yidam and Maṇḍala; (6) Instructions on the Intermediate State of Dharmatā and the Six Essential Verses; and (7) Instructions for Recognizing One's Original Nature. These, together with the preceding four texts, should be recited repeatedly without counting the number of recitations. The recitation period is three and a half to four days. At this time, the deceased is in the Intermediate State at the Time of Death; this is therefore the second stage of the practice.
丙、迄至第五日“死位中有”时期已过，入于“法性中有”时期，即当依照本法所规定，每日各诵经偈一种，顺次为之，不得紊乱。如是念诵十四日（与第二阶段并计共为十八日），此为第三阶段行法。	C. By the fifth day, the period of the Intermediate State at the Time of Death has passed and the deceased has entered the Intermediate State of Dharmatā. At that point, follow the provisions of this practice by reciting one kind of scriptural verse

	each day, in sequence and without disorder. Recite in this manner for fourteen days, making eighteen days in all when counted together with the second stage. This is the third stage of the practice.
丁、法性中有期满后，入于“轮回中有”时期，仍依本法所规定，每日各诵本经下卷全文，连诵三十五日（与前并计共为五十三日），至七七期满为止，顺次为之，不得紊乱。此为第四阶段之行法。	D. After the Intermediate State of Dharmatā has ended, the deceased enters the Intermediate State of Becoming. Continue to follow the provisions of this practice by reciting the complete second volume of this scripture each day for thirty-five consecutive days, making fifty-three days in all when counted together with the preceding stages, until the completion of the forty-nine-day period. Proceed in sequence and without disorder. This is the fourth stage of the practice.
在此阶段中，如嫌太长，则可分作三日念一卷：即第一日念至导示第十二为止；第二日从导示十二念至导示第十九；第三日从导示第十九念至卷末。第四日起再从头顺次每三日念一全卷，至七七期满为止。又下卷全文，虽为亡者死后第十九日上念起，但为亡者安全起见，可在死亡时加入以上各阶段中念诵，更为圆满。	If this stage seems too long, it may be divided so that one volume is recited over three days: on the first day, recite through Instruction 12; on the second day, recite from Instruction 12 through Instruction 19; and on the third day, recite from Instruction 19 to the end of the volume. Beginning on the fourth day, start again from the beginning and recite one complete volume every three days in sequence, until the completion of the forty-nine-day period. Although recitation of the entire second volume formally begins on the nineteenth day after death, for the deceased's safety it may be added to the recitations of the preceding stages from the time of death; this is even more complete.
（五）在行法时期中，亡者何日得度，无从获悉，只可依次念完为止。惟有特殊困难者，似可按照死者生前之情形，酌予减少。至于如何减少，经文并无规定。兹译者由本法所涵意义中，拟定一减少之办法如下：	(V) During the period of practice, there is no way to know on which day the deceased attains liberation; one can only continue the recitations in sequence until they are completed. In cases of special difficulty, however, it may be possible to reduce them in light of the deceased's circumstances during life. The scripture does not specify how this should be done. Based on the meaning contained in this practice, the translator proposes the following method of reduction:
甲、生前曾修密法或曾读本法具有戒行者，可诵至第二阶段为止，为期三日有半或四日。	A. For one who practiced Esoteric Buddhism or read this teaching during life and possessed moral discipline, recitation may stop after the second stage, lasting three and a half or four days.

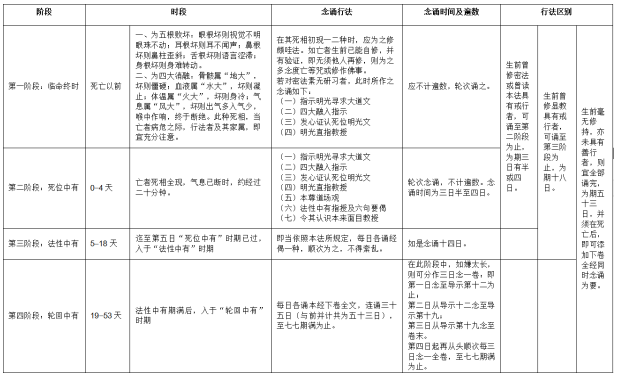
乙、生前曾修显教具有戒行者，可诵至第三阶段为止，为期十八日。	B. For one who practiced Exoteric Buddhism during life and possessed moral discipline, recitation may stop after the third stage, lasting eighteen days.
丙、生前毫无修持，亦未具有善行者，则宜全部诵完，为期五十三日，并须在死亡后，即可添加下卷全经同时念诵为要。	C. For one who had no practice whatsoever during life and did not possess wholesome conduct, the entire text should be recited, lasting fifty-three days. It is also essential to add recitation of the complete second volume immediately after death.
以上仅示其大概，至于或增或减，全在死者家属及行法者斟酌情况而决定之。又行法时有佛力加持，如于每一中有期完毕后，以拈阄方法，向佛菩萨前冥心精祷，请示亡者得度与否，然后拈阄以定行止，亦甚适用。	The above gives only a general outline. Whether to increase or reduce the recitations depends entirely upon the circumstances, as weighed by the deceased's family and the practitioner. Moreover, Buddhist power bestows blessings during the practice. After the completion of each intermediate-state period, it is also quite suitable to pray silently and earnestly before the Buddhas and bodhisattvas for an indication of whether the deceased has attained liberation, and then cast lots to determine whether to continue or stop.
昔延寿大师以修“禅定”或“净土”二事、向佛前请示，七拈阄皆得“净土”阄，于是决修净土。只要至诚深信，无不感应如响也。	In former times, Master Yanshou sought an indication before the Buddha as to whether he should cultivate dhyāna or Pure Land practice. Seven times he drew the lot for the Pure Land, and so he resolved to cultivate the Pure Land. So long as one has utmost sincerity and deep faith, there will invariably be a response, like an echo.
（六）在异乡死亡之人，家中事后得讯者，则当按照经中规定的日期，从死亡日起，计其在某种“中有”中，则依该日之经偈，为之行法，其已经念过之中有各经偈，则不必补诵。	(VI) If someone dies in a distant place and the family receives the news only afterward, they should calculate from the date of death which intermediate state the deceased is in according to the schedule prescribed in the scripture, and perform the practice by reciting the scriptural verses for that day. There is no need to make up the recitation of the scriptural verses for intermediate states that have already passed.
（七）行法时一切布置，除依经中规定外，无论在病人前或仃尸处，务须保持清静，不得人多语杂，使病者死者神识不宁，尤忌家属号哭及宰杀生命。	(VII) During the performance of the practice, apart from arrangements prescribed in the scripture, the place before the patient or where the body is laid out must be kept quiet and peaceful. There must not be crowds of people or a confusion of voices that might disturb the consciousness of the dying or deceased person. Above all, family members

	must not wail, and the killing of living beings must be avoided.
（八）经中所示，在死者外气未断之前，家属应预移其体作狮子卧式，即所谓“吉祥卧”。按显教饬终各书所述，在人濒死之际，四大分离，不宜触动其体，致增其痛苦而生嗔，以致不得往生。即为之著衣，亦当在死亡后至少经过八小时，方得为之。故移动其体一层，可以斟酌行事。	(VIII) The scripture instructs that, before the deceased person's outer breath has ceased, family members should first move the body into the lion's reclining posture, the so-called auspicious posture. According to the various Exoteric Buddhist books on attending the dying, when a person is near death and the four elements are separating, the body should not be touched, lest this increase the person's suffering and give rise to anger, thus preventing rebirth. Even clothing should be put on only after at least eight hours have passed following death. Thus, whether to move the body should be decided in light of the circumstances.
（九）本尊两字，系指自己平时信奉修习的某一尊佛或某一尊菩萨，作为依止之尊而言。西藏习俗，通行念六字大明神咒，犹如汉地人，不拘老少妇孺，俱能念“南无阿弥陀佛”。	(IX) The term yidam refers to a particular Buddha or bodhisattva in whom one ordinarily places faith and whom one practices, taking that figure as one's object of reliance. Tibetan custom commonly employs the six-syllable great bright mantra, just as people in Chinese regions, regardless of age or sex, can all recite “Namo Amitābha Buddha.”
在本法中，一再导示亡者：“如无一定本尊，则以大悲怙主为本尊。”即为易于印入亡者心识起见，而以观自在菩萨为本尊之故。若在汉地，一般人无不知有阿弥陀佛，则行法时，于本尊大悲怙主之后，添加“或以西方极乐世界阿弥陀佛为本尊怙主”字样，使亡者易于领悟而得度。此在行法人灵活应用，只要不背经旨即可。	In this practice, the deceased is repeatedly instructed: “If you have no fixed yidam, take the Great Compassionate Protector as your yidam.” This is because Avalokiteśvara Bodhisattva is taken as the yidam in order that it may be more easily impressed upon the deceased's consciousness. In Chinese regions, since everyone knows of Amitābha Buddha, when performing the practice one may add after the words “the Great Compassionate Protector as yidam” the phrase “or take Amitābha Buddha of the Western Land of Ultimate Bliss as the yidam and protector,” so that the deceased may more readily understand and attain liberation. This may be applied flexibly by the practitioner, provided it does not depart from the intent of the scripture.
（十）亡者七七期间已过，若未能得度，亦未沦转他道。据本经下卷“防护追命鬼卒法门”段中所说：“中有意生之身，变易心念，均有幻现饿鬼之可能。	(X) If the deceased has passed beyond the forty-nine-day period without attaining liberation and has not yet been reborn in another realm, the section entitled “Dharma Gate for Protection Against the Ghostly Messengers Who Pursue Life”

	in the second volume of this scripture states: “The mind-born body of the intermediate state, through changing thoughts, may manifest as a hungry ghost.
凡上下空间所住罗刹邪魅之身，能现种种神变，皆属中有意生之身，变易心念，遂具此体”云云。新亡之人，既过行法时期，惟其得度及投生与否，不可测度。	All the bodies of rākṣasas and malevolent spirits dwelling in the spaces above and below, capable of displaying every kind of supernatural transformation, are mind-born bodies of the intermediate state. Through changing thoughts, they acquire such bodies,” and so forth. Once the newly deceased has passed through the period of practice, whether they have attained liberation or taken rebirth cannot be known.
设若亡者已幻现为空间之鬼魅，即俗所说孤魂野鬼，无人超拔，最堪痛苦。故在藏俗中，每逢亡者百日之内，或亡者生死纪念日，或逢年节，均有修作功德佛事的必要。汉地古来风俗亦同。此中关于追荐过去父母或六亲眷属、以及无依无怙孤魂等众，或见人杀生无法施救者应行念诵之经咒，均载本经下卷末附编中，可以参酌采用。	If the deceased has manifested as a ghost or spirit in empty space—what is commonly called a wandering soul or wild ghost—without anyone to rescue and liberate them, their suffering is most grievous. Therefore, in Tibetan custom, it is necessary to perform meritorious Buddhist rites within the first hundred days after a death, on the anniversaries of a person's birth and death, and at annual festivals. Ancient Chinese custom is the same. The appended section at the end of the second volume of this scripture contains sūtras and mantras for recitation on behalf of deceased parents, relatives, and dependentless wandering spirits, as well as when one sees beings killed and is unable to rescue them. These may be consulted and adopted as appropriate.
（十一）附编中所列各种真言密咒，威力极大，念法简单。	(XI) The various true words and esoteric mantras listed in the appendix possess extremely great power and are simple to recite.
其中如“听闻解脱咒”，即本经所说出声念诵、入耳一闻即得解脱之咒，此咒只有五字，已与念诵全部之经功德相等；又若“本觉大密咒”，即“普贤王如来心咒”，此咒只有七字；“寂怒百尊海会圣众咒”，即本经寂怒两部曼荼罗之总持，念诵一遍，亦等于读诵全部之经文；“能断金刚经陀罗尼”，念一遍等于九千万卷《金刚经》；	Among them is the “Mantra of Liberation Through Hearing,” which, as this scripture says, brings liberation as soon as it is recited aloud and heard by the ear. This mantra has only five characters, yet its merit equals that of reciting the entire scripture. Then there is the “Great Secret Mantra of Original Awakening,” namely the “Heart Mantra of Samantabhadra, King Tathāgata,” which has only seven characters. The “Mantra of the Assembly of the Hundred Peaceful and Wrathful Deities” is the dhāraṇī encompassing the peaceful and wrathful

	maṇḍalas of this scripture; reciting it once likewise equals reading and reciting the entire text. Reciting the “Dhāraṇī of the Diamond-Cutter Sūtra” once equals reciting ninety million copies of the Diamond Sūtra.
“六道金刚咒”，只有六字，其功德俱见附编，均为度亡不可少之咒。“东方不动佛往生咒”，“西方阿弥陀佛往生咒”，“释迦牟尼佛灭一切恶趣王咒”，功德威力，亦见附编。惟在信心不疑，自能感应相通。	The “Six-Realm Vajra Mantra” has only six characters. Its merits are all described in the appendix, and each of these mantras is indispensable for assisting the deceased. The merits and power of the “Rebirth Mantra of Akṣobhya Buddha of the East,” the “Rebirth Mantra of Amitābha Buddha of the West,” and the “King Mantra of Śākyamuni Buddha for Extinguishing All Evil Destinies” are likewise described in the appendix. One need only have unwavering faith; then spiritual response and communion will naturally occur.
（十二）此法虽为无上密法，却可公开宣演。如经中说：“为垂死之人，但能于此文句字义、了解明白、口齿灵利者，即可照本宣诵。”可知行法者，不必拘定其人曾否受过密法。又云：“在大众中，广为朗诵，广为详说。”可知非如其他密法非器莫传而守秘者可比。读者如有怀疑此系密法不宜公开流通者,自可释然。	(12) Although this Dharma is unsurpassed Esoteric Buddhism, it may be expounded publicly. As the scripture says: “For a person who is near death, anyone who understands clearly the words, phrases, and meanings of this text and can articulate them fluently may recite it according to the text.” Thus, one who performs this practice need not be restricted to someone who has previously received Esoteric Dharma. It further says: “Recite it widely before the assembly, and explain it widely and in detail.” Thus, it is evidently unlike other esoteric teachings, which are kept secret and transmitted only to suitable recipients. Readers who may doubt whether this Esoteric Dharma should be publicly circulated may set their minds at ease.
（十三）密教首重师承，故度亡时，当以敦请曾得此法之金刚阿阇黎上师传授，方为合法。	(13) Esoteric Buddhism places foremost importance on transmission from teacher to disciple. Therefore, when assisting the deceased, one should respectfully invite a Vajra Acharya master who has received this Dharma to transmit it; only then is it in accordance with the proper procedure.
若一时因缘不凑，则于每读诵时，至诚恭敬观想流传此法之莲华生大士、或观想大悲观自在菩萨即我上师，现住我顶上或面前空中为说此法，我随之念诵，亦可获蒙加被，如是则存亡俱利。因此法纯系大悲心之所流露，	If circumstances do not at once come together, then whenever one reads or recites it, one may with utmost sincerity and reverence visualize Guru Padmasambhava, who transmitted this Dharma, or

大士为传本法之主，大悲圣者广大灵感，无时无刹不现身，恒能寻声应念而至，但以后遇缘，仍应补请师授，更为如法。	visualize the Great Compassionate Avalokiteśvara Bodhisattva as one's own guru, present above one's head or in the space before one, expounding this Dharma. One then follows and recites it, and may likewise receive blessings. In this way, both the living and the dead benefit. For this Dharma flows entirely from great compassion; the great master is the principal transmitter of this Dharma, and the vast spiritual responsiveness of the Great Compassionate Sage is such that he manifests himself at every time and in every realm, ever responding to sounds and thoughts as they arise. Nevertheless, when conditions later permit, one should still request transmission from a teacher, as this is more in accordance with the Dharma.
（十四）按我国风俗，人死后三日小殓，七日大殓，大殓日盖棺封钉。盖亦以为死者在三四日内，其神识尚未完全离开尸体，兼防其复苏也。佛制僧人坐缸火化，亦必经过三七以后举行。	(14) According to the customs of our country, the body is provisionally encoffined three days after death and finally encoffined seven days after death; on the day of final encoffining, the coffin is covered, sealed, and nailed shut. This presumably reflects the belief that, during the first three or four days after death, the consciousness of the deceased has not yet completely left the body, and also guards against the possibility of revival. Under Buddhist monastic regulations, monks seated in urns are cremated only after three seven-day periods have passed.
依照本经指示，人在死后，外气虽断，内息未绝，为识闷绝位，其中停留时间，常人为三日半，若有定力之人，亦有为期四日或一七之后，神识方能完全脱体者。	According to the instructions of this scripture, although the outer breath has ceased after death, the inner breath has not yet ended; this is the stage in which consciousness is stunned and unconscious. For ordinary people, this stage usually lasts three and a half days. For those with meditative stability, however, it may last four days or even one seven-day period before consciousness can completely leave the body.
今日各地多行火葬，本为节省财力物力与时间，法良意美，特点甚多,亦合佛制，惟为死者安全起见，决不可朝死而夕即焚，似宜仍从旧俗：在都市，死后辇入殡仪馆冷气间，停至三日后再殓；在内地若无冷气设备，或权以薄棺	Today cremation is widely practiced in many places. It conserves financial and material resources as well as time; it is a good method, well intended, with many advantages, and it also accords with Buddhist regulations. Yet, for the safety of the deceased, one must never cremate someone in the evening who has died that morning. It would seem preferable to retain the old custom: in cities, the

	body should be transported after death to a refrigerated room at a funeral home and encoffined only after three days. In rural areas, where refrigeration is unavailable, a simple coffin may be used provisionally.
暂殓，经过一七再焚；或仿回教徒之办法，用布裹起，以盒盛之，临葬时将盒底抽去入土，如是既可利死者之安全，亦可节省物力财力，而不妨碍家属工作。特附一言，治丧者其注意焉。	After one seven-day period has passed, the body may then be cremated. Or one may follow the method of Muslims: wrap the body in cloth and place it in a box; at burial, remove the bottom of the box so that the body enters the earth. In this way, the safety of the deceased can be protected, material and financial resources can be conserved, and the work of the family members need not be hindered. This special word is added for the attention of those arranging funerals.
	

阶段	时段		念诵行法	念诵时间及遍数	行法区别		
第一阶段：临命终时	死亡以前	一、为五根散坏，眼根坏则视觉不明眽珠不动，耳根坏则耳不闻声；鼻根坏则鼻柱歪斜，舌根坏则语言迟滞；身根坏则身难转动。 二、为四大偏融，骨髓属“地大”，坏则僵硬；血液属“水大”，坏则凝止；体温属“火大”，坏则身冷；气息属“风大”；坏则出气多入气少，喉中作鸣，终于断绝。此种死相，当亡者病危之际，行法者及其家属，即宜充分注意。	在其死相初现一二种时，应为之修顺转法。如亡者生前已能自修，并有验证，即无须机入再修，则为之多念度亡等咒或修作佛事。 若对密法素无明习者，此时所作之念诵如下： （一）指示明光寻求大道文 （二）四大融入指示 （三）发心证认无位明光文 （四）明光直指教授	应不计遍数，轮次诵之。	生前曾修密法或普法未达具有成行者，可直至第二阶段为止。为期三日半或四日。	生前曾修显教具有成行者，可诵至第三阶段为止，为期十八日。	生前毫无修持，亦未具有善行者，则宜全部诵完，为期五十三日。并须在死亡后，即可依如下卷全经照时念诵为要。
第二阶段，死位中有	0-4 天	亡者死相全现，气息已断时，约经过二十分钟。	（一）指示明光寻求大道文 （二）四大融入指示 （三）发心证认无位明光文 （四）明光直指教授 （五）本尊遍场观 （六）法性中有指授及六句要偈 （七）令其认识本来面目教授	轮次念诵，不计遍数。念诵时间为三日半至四日。			
第三阶段，法性中有	5-18 天	迄至第五日“死位中有”时期已过，入于“法性中有”时期	即当依照本法所规定，每日各诵经偈一种，顺次为之，不得紊乱。	如是念诵十四日。			
第四阶段，轮回中有	19-53 天	法性中有期满后，入于“轮回中有”时期	每日各诵本经下卷全文，连诵三十五日（与前并计共为五十三日），至七七期满为止。	在此阶段中，如嫌太长，则可分作三日念一卷，即第一日念至导示第十二为止。 第二日从导示十二念至导示第十九。 第三日从导示第十九念至卷末。 第四日起再从头顺次每三日念一全卷，至七七期满为止。			

第一阶段行法 - 初期第一光明指授（濒死阶段）

First-Phase Practice: Instructions on the First Clear Light in the Initial Phase (Dying Stage)

第一阶段行法 - 初期第一光明指授（濒死阶段）	First-Stage Practice: Instructions on the First Clear Light in the Initial Phase (the Dying Stage)
皈敬偈	Verse of Homage
法身阿弥多婆无量光 报身莲华寂静忿怒尊	Dharmakāya Amitābha, the Buddha of Infinite Light; sambhogakāya lotus-born peaceful and wrathful deities;
化身莲华生师众生怙 三身上师尊前我敬礼	Nirmāṇakāya Guru Padmasambhava, protector of beings; before the venerable guru of the three kāyas, I pay homage.
v 外气未断前的行法	v. Practice Before the Outer Breath Ceases
一、行法时间	I. Time for Performing the Practice

1．第一阶段行法，要在诸濒死相现前时进行。（“死相”请参考——度亡时期注意事项之（四））	1. The first-stage practice should be performed when the signs of impending death appear. (For the “signs of death,” see item (IV) in Fourteen Important Points to Observe When Assisting the Deceased.)
2．此时亡者，外气将断未绝，也即：最后一次出息未终之前。	2. At this time, the deceased person’s outer breath is about to cease but has not yet stopped—that is, before the final exhalation has ended.
二、行法须知	II. Instructions for Performing the Practice
1．瑜伽人、于诸死相当依观察死相自解脱法，善为观察。迨死相特征全现时，当施颇哇法，如教回忆，自行解脱。若已证迁转（即神识已经因修颇哇法迁往净土），则不需修此听闻解脱密法。	1. A yogin should, upon the appearance of the signs of death, rely on the method of liberation through recognizing the signs of death and observe them carefully. When the characteristics of death are fully manifest, the practice of phowa should be applied. Recalling the instructions as taught, the person may attain liberation on their own. If transference has already been accomplished (that is, if consciousness has already been transferred to the Pure Land through the practice of phowa), there is no need to practice this esoteric teaching of liberation through hearing.
2．如或未证，则当于亡者身旁行法。	2. If this has not been accomplished, the practice should be performed beside the deceased.
3．若无尸在（详附注一），则坐于亡者床榻或其住处而行此法。	3. If the body is not present (see Note 1), perform this practice while seated at the deceased’s bed or dwelling place.
【附注一】按：亡者如在远方，亦可函索其生前相片或其贴身衣服一角，或取亡者生前用物，并列于前，呼亡者名，则亡者亦可应呼而至。	[Note 1] Note: If the deceased is far away, one may also request by letter a photograph taken during their lifetime, a corner of a garment worn close to the body, or an object formerly used by them. Place it before oneself and call the deceased by name; the deceased may then respond to the call and come.
4．关于行法人：若逢亡者曾请传承密法灌顶上师来前，最为殊胜；次则当求一同受三昧耶戒之同学法侣，或同一法统之真善知识；如皆难遇，次则当求一智慧之人，于此文字句义，了解明白、口齿伶俐声音清朗者，依照经本，如法读诵多次。	4. Regarding the person performing the practice: it is most excellent if the deceased had previously invited an empowerment master of the Esoteric Dharma lineage and that master can be present. Next best is a fellow student or Dharma companion who has received the samaya precepts together with the deceased, or an authentic spiritual friend of the same Dharma lineage. If none of these can be found, one should seek an intelligent person

	who clearly understands the words and meaning of this text, speaks articulately with a clear voice, and can read and recite the scripture properly many times.
5．行者宜于亡人外气未断以前，预移其体，当令右侧而卧，如狮子卧式（向右侧身而卧，屈其左腿，而以左手掌覆在左腿膝盖上，以右手上托右腮，而以其小指塞闭右鼻孔，只留左鼻一孔出气，即密法中吉祥卧式）。	5. Before the deceased person’s outer breath has ceased, the practitioner should first reposition the body, placing it on the right side in the lion’s posture: lie on the right side, bend the left leg, place the left palm over the left knee, support the right cheek with the right hand, and use the little finger to close the right nostril, leaving only the left nostril open for breathing. This is the auspicious sleeping posture in Esoteric Buddhism.
6．遂数其脉搏。假如亡者如入沉睡状，中间脉搏停止，亟强压之，止令勿眠。尔时风智之光得留“中脉都帝”，不复逆转，其神识定由顶上梵穴一道而出。	6. Then count the pulse. If the deceased appears to have fallen asleep and the pulse stops intermittently, press firmly at once to prevent sleep. At that time, the light of wind-wisdom can remain in the central channel, avadhūtī, and will not reverse; consciousness will certainly depart through the brahma aperture at the crown of the head.
（风智之光：即张赵两居士据英文本所译之“灵热”。梵文都帝，又称阿哇都帝，在人身之中脉管内。吾人之命根，即藏于此。外来之风，亦聚于此。即风智之光，永远不动；若被持命根之风气所卷裹，一动即病，一开即死矣；）	(The light of wind-wisdom: this is what the lay practitioners Zhang and Zhao translated from the English text as “psychic heat.” The Sanskrit avadhūtī, also called avadhūtī, is within the body’s central channel. The root of our life is contained there, and external winds also gather there. That is, the light of wind-wisdom remains forever unmoving; when it is swept along by the wind-energy that sustains life, a movement brings illness, and an opening brings death.)
（梵穴：人的头顶上正中处尚有一孔，名为梵穴。修颇哇法者，所谓开顶插草，即此孔穴。凡人在垂死时，其神识从此穴出体，方为往生之正道。若从其他处孔道出体者，即落在轮回道中。如经中说：“顶圣眼生天，人胸饿鬼腹，傍生膝盖离，地狱脚板出。”）	(Brahma aperture: at the exact center of the crown of the human head there is an opening called the brahma aperture. For those who practice phowa, this is the aperture referred to in “opening the crown and inserting grass.” When ordinary people are dying, only if their consciousness leaves the body through this aperture is it the proper path to rebirth. If it leaves through another bodily opening, they fall into the path of rebirth. As the scriptures say: “From the crown, one is reborn as a sage; from the eyes, in heaven; from the chest, among hungry ghosts; from the abdomen, as animals; from the

	knees downward, in the hells through the soles of the feet.")
7. 诵文要点：此时行法者宜尽量留在亡者身旁，呼亡者之名而告诵。要引唇附耳（但不可近触其耳），反复叮咛，不计遍数，深刻印入亡者之心。	7. Essential points for recitation: At this time, the person performing the practice should remain beside the deceased as much as possible, call the deceased by name, and recite the instructions. Bring the lips close to the ear (but do not touch the ear), repeat the exhortations without counting the number of times, and impress them deeply upon the deceased's mind.
彼垂死之人，一闻此法，定能忆念上师所指授意义，当下无间，即可认取本体光明而得解脱，决无疑义。	Once the dying person hears this Dharma, they will certainly recall the meaning of the guru's instructions and, immediately and without interruption, recognize the clear light of their own essence and attain liberation. There is no doubt of this.
三、诵法实施	III. Conducting the Recitation
（一）指示明光寻求大道文	(I) Instructions on Seeking the Great Way Through the Clear Light
嗟jiē！善男子（某某）：【如为女性，则改称：善女人。以后均同此例。】汝今寻求真实大道之时期已至，今汝气息断而未绝，汝于中有所谓最初光明，先当忆念上师所指授义。	Alas, virtuous man (name): [If the person is female, say instead, "virtuous woman." The same applies below.] The time has now come for you to seek the true Great Way. Your breath is ceasing but has not yet ceased. Within the intermediate state, what is called the first clear light is now appearing. First recall the meaning of the guru's instructions.
今后气息断绝，于一切法，湛然空寂，无遗余中，起现明空，无中无边，通体透明，赤裸无垢。尔时，汝自内证智，忽然起现，当知即汝本来面目。我亦同时，佐汝指示。	When your breath has ceased, all dharmas will be limpidly empty and quiescent, without any remainder. Clear emptiness will appear, boundless within nonexistence, wholly transparent, naked, and undefiled. At that time, your own inner wisdom of realization will suddenly appear. Know that this is your Original Face. I shall also assist you with these instructions.
（二）四大融入指示文	(II) Instructions on the Dissolution of the Four Elements
今者即为"地大"融入"水大"之征相起现矣！	Now the signs of the "earth element" dissolving into the "water element" are appearing!
次者即为"水大"融入"火大"之征相起现矣！	Next, the signs of the "water element" dissolving into the "fire element" are appearing!

再次即为“火大”融入“风大”之征相起现矣！	Then, the signs of the “fire element” dissolving into the “wind element” are appearing!
亡者之死相一一呈现时，行法人务必软语低声，叮咛呼告，附其耳曰：	As the signs of death appear in the deceased one by one, the person performing the practice must speak gently and softly, repeatedly exhorting and calling to the deceased, close to the ear:
善自作意！善自作意！请发胜心，谛听勿乱。	Attend carefully! Attend carefully! Please arouse the supreme resolve; listen attentively and do not let your mind become confused.
如亡者为师长前辈，则但加嘱曰：	If the deceased is a teacher, elder, or senior, add only this exhortation:
师尊！（或尊长）请善自专意作念！	Venerable Teacher! (or Honored Elder) Please focus your mind carefully!
为同门金刚弟兄或平常人，当呼其名而诵下文。	For a vajra brother or sister in the same lineage, or for an ordinary person, call them by name and recite the following text.
（三）发心证认死位明光文	(III) Verses for Arousing the Resolve to Recognize the Clear Light at the Time of Death
嗟！善男子（某某）：所言死者，今临汝矣！汝当作意思维，发起如胜心，而自念言：呜呼！我今死时已至，于兹死缘，惟当猛发慈悲菩提之心。为利乐尽虚空界一切有情，愿证圆满佛位。	Alas, virtuous man (name): What is called death has now come upon you. You should reflect carefully, arouse the supreme resolve, and say to yourself: “Alas! The time of my death has now arrived. In these circumstances of death, I must vigorously arouse the compassionate bodhicitta. For the benefit and happiness of all sentient beings throughout the realm of space, may I realize perfect Buddhahood.”
更当从今为始，为利一切有情，愿证死位明光法身，即于其中，证得大手印最胜悉地，证已，当利一切有情。此纵未证，当于中有位中认证，而证“中有双运大手印身”，随缘应化，利乐等空一切有情，专意作念，发心投合，坚持勿舍。汝先前修上师所传教授，及平时自修常课，亦当忆持勿失。	From this moment onward, you should further vow, for the benefit of all sentient beings, to realize the dharmakāya clear light at the time of death and, within it, attain the supreme siddhi of Mahāmudrā. Having attained it, you will benefit all sentient beings. Even if you do not attain it then, you should recognize it in the intermediate state and realize the “Mahāmudrā body of union in the intermediate state,” manifesting in response to conditions to benefit all sentient beings equal in number to space. Focus your mind, bring forth this resolve in accordance with it, and hold firmly without relinquishing it. You should also remember without fail the instructions transmitted by the guru and

	the regular practices you have cultivated in daily life.
行法者以唇附耳，声音务极明朗，无一刹那涉及妄念，令其体验。如为师长，或较已尊之善知识，则言：	The person performing the practice should bring the lips close to the ear and speak with the utmost clarity, without allowing even a moment of stray thought to intrude, so that the deceased may experience this. If the deceased is a teacher, elder, or spiritual friend more venerable than oneself, say:
尊长：今有如是本体明光，起现于前，请即开始修持。	Honored Elder: Such clear light of the essential nature is now appearing before you. Please begin your practice at once.
如为同辈或他人，则以名字称呼告之下文：	If the deceased is a peer or another person, call them by name and recite the following:
（四）明光直指教授（此文在外气将断未断时，附耳念诵多次）	(IV) Direct Instructions on the Clear Light (Recite this text repeatedly close to the ear when the outer breath is about to cease but has not yet stopped.)
嗟！善男子（某某）：谛听勿乱！汝今已有法性妙明净光、开始起现于前，亟当体认。	Alas, virtuous man (name): Listen attentively and do not let your mind become confused! The pure, wondrous clear light of dharmatā is now beginning to appear before you. You must recognize it at once.
嗟！善男子：汝今当下心识，自证智体，明明晃晃，实体、相状、形色、自性均不可得，空湛朗然，此即法性普贤佛母也。汝以自内证智，于本空中，空寂坦然；自内证智，寂照不灭，晃然灿然。此即证智普贤如来也。	Alas, virtuous man: Your present consciousness, your own wisdom of realization, is lucid and radiant. No substantial entity, appearance, form, color, or intrinsic nature can be found; it is empty, limpid, and clear. This is Samantabhadrī, the Mother Buddha of dharmatā. Within your own wisdom of realization, there is openness and ease in original emptiness; your own wisdom of realization, quiescent yet illuminating, does not cease and shines brilliantly. This is Samantabhadra Tathāgata, the wisdom of realization.
自内证智，全无实体可得，体相空寂！自内证智，灿然明住，无可分别。此即如来法身也。明空无别，住大光蕴，此即无有生死光明不坏佛也。认识此故，是为最胜。自内证智，体性空明，认识为佛，即于自内证智中自己亲见，此即住于佛心印中也。	In your own wisdom of realization, no substantial entity whatsoever can be found; its essence and appearance are empty and quiescent. Your own wisdom of realization abides brilliantly and clearly, beyond all discrimination. This is the dharmakāya of the Tathāgata. Clear and empty are not separate; abiding in the great mass of light, this is the indestructible Buddha of light beyond birth and death. Recognizing this is supreme. When you

	recognize the empty luminosity of your own wisdom of realization as Buddha, you directly behold it for yourself within that wisdom of realization. This is to abide in the Buddha's mind-seal.
上四段行文，朗声念诵三至七遍，亡者一经领悟，最初忆念上师指授；第二体会自内证智，赤裸无垢，证知即是明光；第三认识自己本来面目，成为无有离合之法身，决定解脱。	Recite the preceding four passages aloud three to seven times. Once the deceased understands them, they will first recall the guru's instructions; second, experience their own inner wisdom of realization as naked and undefiled, recognizing it as the clear light; and third, recognize their own Original Face, become the dharmakāya beyond separation or union, and certainly attain liberation.
v 外气刚断绝的行法	v. Practice Immediately After the Outer Breath Has Ceased
一、行法时间	I. Time for Performing the Practice
1. 待亡者外气已断，即常人所谓“闷绝位”（泛称昏厥或闷绝。西医认为假死。斯时神识尚未完全出窍）。其停留时间久暂无定，大抵修持有素、寂定坚固、脉道较胜之人，停住时间较久。	1. Wait until the deceased person's outer breath has ceased, at what ordinary people call the “stupor stage” (a general term for unconsciousness or stupor; Western medicine considers it apparent death). At this time, consciousness has not yet completely left the body. The duration of this state is uncertain. Generally, those well established in practice, firm in quiescent samādhi, and possessing superior channels remain in it longer.
2. 此时行法，必当左右二脉气息尚未消失之间，方适为之。	2. At this time, the practice must be performed while the breath-energies in the left and right channels have not yet disappeared.
3. 此时外气刚断，内息尚存，对于普通的亡者，这一阶段约为一餐饭顷（大约二三十分钟）。	3. When the outer breath has just ceased, the inner breath still remains. For an ordinary deceased person, this stage lasts about the time needed to eat a meal, approximately twenty to thirty minutes.
二、行法须知	II. Instructions for Performing the Practice
1. 当其外气断尽，即当紧压其两旁脉位，明言相告上述四文。尔时风智之光得留“中脉都帝”，不复逆转；其神识更现为离戏之本体光明，定由顶上梵穴一道而出。	1. Once the outer breath has completely ceased, firmly press the pulse points on both sides and clearly convey the four texts above. At that time, the light of wind-wisdom can remain in the central channel, avadhūtī, and will not reverse. Consciousness will further manifest as the essential clear light beyond conceptual elaboration and will

	certainly depart through the brahma aperture at the crown of the head.
2. 如果错过上述行法，之后则气息逆转，随其生前或善或恶之业力，风智之光由中脉逸入左右两脉，斯时“中有”境相，豁然起现。	2. If the foregoing practice is missed, the breath-energies subsequently reverse. According to the good or evil karmic force accumulated during life, the light of wind-wisdom escapes from the central channel into the left and right channels. At that time, the appearances of the “intermediate state” suddenly arise.
3. 当趁此重要关头，行者亟当殷重为之，以“（一）指示明光寻求大道文”教授指示，不计遍数，殷勤嘱告，令其发心。	3. Taking advantage of this critical juncture, the practitioner must earnestly provide the instructions in “(I) Instructions on Seeking the Great Way Through the Clear Light,” repeating them without counting the number of times and diligently exhorting the deceased to arouse the resolve.
4. 此文须在亡者诸根孔窍黄液未出之间反覆施行。（凡人在外气已断之后，必有一窍流出黄色液质。罪大恶极及脉道劣弱等人，出液特速，气断后即流出，弹指亦不住。稍缓者，能经食顷之久。但以迟缓者为佳。）	4. This text must be applied repeatedly before yellow fluid emerges from any of the deceased’s sense openings. (After a person’s outer breath has ceased, yellow fluid will necessarily emerge from one bodily opening. In those of extremely grave evil karma or weak channels and the like, the fluid emerges especially quickly, flowing immediately after the breath ceases and not stopping even for the snap of a finger. In slower cases, it may take as long as the time needed to eat a meal. The slower cases are preferable.)
四、诵法实施	IV. Conducting the Recitation
（一）指示明光寻求大道文（此段应重点和反复念诵）	(I) Instructions on Seeking the Great Way Through the Clear Light (This passage should be recited with special emphasis and repeatedly)
嗟jiē！善男子（某某）：【如为女性，则改称：善女人。以后均同此例。】汝今寻求真实大道之时期已至，今汝气息断而未绝，汝于中有所谓最初光明，先当忆念上师所指授义。	Alas! Noble son (so-and-so): [If the deceased is female, address her instead as “noble woman.” The same applies throughout below.] The time has now come for you to seek the true Great Way. Although your breath has ceased, it has not yet ended completely. The first clear light of the intermediate state now appears before you. First recollect the meaning of the instructions given by your guru.

今后气息断绝，于一切法，湛然空寂，无遗余中，起现明空，无中无边，通体透明，赤裸无垢。尔时，汝自内证智，忽然起现，当知即汝本来面目。我亦同时，佐汝指示。	When your breath ceases completely, all dharmas are serenely empty and still, without any remainder. Clear light appears, luminous emptiness boundless as space, wholly transparent, naked, and undefiled. At that time, your innate wisdom of direct realization will suddenly arise. Know that this is your Original Face. I shall also simultaneously assist and instruct you.
（二）四大融入指示文	(II) Instructions on the Dissolution of the Four Elements
今者即为“地大”融入“水大”之征相起现矣！	The signs of the “earth element” dissolving into the “water element” now appear!
次者即为“水大”融入“火大”之征相起现矣！	Next, the signs of the “water element” dissolving into the “fire element” appear!
再次即为“火大”融入“风大”之征相起现矣！	Then, the signs of the “fire element” dissolving into the “wind element” appear!
亡者之死相一一呈现时，行法人务必软语低声，叮咛呼告，附其耳曰：	As the signs of death appear one by one in the deceased, the ritual practitioner must speak gently and softly, repeatedly exhorting and calling to the deceased’s ear:
善自作意！善自作意！请发胜心，谛听勿乱。	Attend carefully! Attend carefully! Please arouse a sublime resolve; listen attentively and do not let your mind become distracted.
如亡者为师长前辈，则但加嘱曰：	If the deceased is a teacher or senior, simply add this instruction:
师尊！（或尊长）请善自专意作念！	Revered Master! (or Honored Elder) Please concentrate your mind carefully and recollect!
为同门金刚弟兄或平常人，当呼其名而诵下文。	For Dharma brothers and sisters of the Vajra family, or for ordinary people, call the person by name and recite the following text.
（三）发心证认死位明光文	(III) Verses for Arousing the Resolve to Recognize the Clear Light at the Time of Death
嗟！善男子（某某）：所言死者，今临汝矣！汝当作意思维，发起如胜心，而自念言：呜呼！我今死时已至，于兹死缘，惟当猛发慈悲菩提之心。为利乐尽虚空界一切有情，愿证圆满佛位。	Alas! Noble son (so-and-so): What is called death now confronts you. You should reflect carefully, arouse such a sublime resolve, and say to yourself: “Alas! The time of my death has now come. In these circumstances of death, I must arouse with all my strength the compassionate mind of bodhicitta. For the benefit and happiness of all sentient beings

	throughout the realm of space, may I realize perfect Buddhahood.”
更当从今为始，为利一切有情，愿证死位明光法身，即于其中，证得大手印最胜悉地，证已，当利一切有情。此纵未证，当于中有位中认证，而证“中有双运大手印身”，随缘应化，利乐等空一切有情，专意作念，发心投合，坚持勿舍。汝先前修上师所传教授，及平时自修常课，亦当忆持勿失。	Furthermore, beginning now, for the benefit of all sentient beings, may you realize the dharmakāya clear light at the time of death. Within it, may you attain the supreme siddhi of Mahāmudrā; having attained it, may you benefit all sentient beings. Even if this is not attained, may you recognize it in the intermediate state and attain the Mahāmudrā body of union in the intermediate state, manifesting in response to conditions and benefiting all sentient beings as vast as space. Concentrate your mind, arouse this resolve in accord with it, and hold fast without relinquishing it. You should also recollect without fail the instructions transmitted by your guru and the regular practices you have undertaken in ordinary times.
行法者以唇附耳，声音务极明朗，无一刹那涉及妄念，令其体验。当其外气断尽，即当紧压其两旁脉位，明言相告。如为师长，或较已尊之善知识，则言：	The ritual practitioner should place his lips close to the deceased’s ear and speak with the utmost clarity, without allowing a single instant of deluded thought to intrude, enabling the deceased to experience it. When the outer breath has completely ceased, press firmly on the pulse points on both sides and clearly say the following. If the deceased is a teacher, elder, or spiritual friend more venerable than oneself, say:
尊长：今有如是本体明光，起现于前，请即开始修持。	Honored Elder: Such clear light of the fundamental nature now appears before you. Please begin your practice at once.
如为同辈或他人，则以名字称呼告之下文：	If the deceased is a peer or another person, address them by name and say the following:
（四）明光直指教授	(IV) Direct Instructions on the Clear Light
嗟！善男子（某某）：谛听勿乱！汝今已有法性妙明净光、开始起现于前，亟当体认。	Alas! Noble son (so-and-so): Listen attentively and do not be distracted! The wondrous, luminous, pure light of dharmatā has now begun to appear before you. You must recognize it at once.
嗟！善男子：汝今当下心识，自证智体，明明晃晃，实体、相状、形色、自性均不可得，空湛朗然，此即法性普贤佛母也。汝以自内证智，于本空中，空寂坦然；自内证智，寂照不灭，晃然灿然。此即证智普贤如来也。	Alas! Noble son: At this very moment, your consciousness—your innate wisdom of direct realization—is vividly radiant. No substance, appearance, form, color, or intrinsic nature can be found; it is empty, clear, and lucid. This is

	Samantabhadrī, the Buddha Mother of dharmatā. Within primordial emptiness, your innate wisdom of direct realization is empty, still, and open; this innate wisdom is quiescent yet illuminating, unceasing, radiant, and resplendent. This is Samantabhadra Tathāgata, the wisdom of realization.
自内证智，全无实体可得，体相空寂！自内证智，灿然明住，无可分别。此即如来法身也。明空无别，住大光蕴，此即无有生死光明不坏佛也。认识此故，是为最胜。自内证智，体性空明，认识为佛，即于自内证智中自己亲见，此即住于佛心印中也。	Your innate wisdom of direct realization is wholly without any obtainable substance; its essence and appearance are empty and still. Your innate wisdom of direct realization abides brilliantly and lucidly, beyond all discrimination. This is the dharmakāya of the Tathāgata. Luminosity and emptiness are inseparable; abiding within a great mass of light, this is the indestructible Buddha of clear light beyond birth and death. Recognizing this is supreme. Recognize the empty luminosity of your innate wisdom of direct realization as Buddha; thereby, within that innate wisdom, you yourself directly behold it. This is to abide in the Buddha's Mind-Seal.
上四段行文，朗声念诵三至七遍， 若亡者于最初明光（即以上所示初期明光）能认取者，当下即可解脱。	Recite the above four passages aloud three to seven times. If the deceased can recognize the first clear light—that is, the initial clear light indicated above—liberation may be attained immediately.
附编真言密咒精选	Selected Mantras and Esoteric Dhāraṇīs in the Appendix
(1) 听闻解脱咒：	(1) Mantra of Liberation Through Hearing:
阿比甲当嘎。	Ābǐ jiǎdāng gā.
(2) 本觉大密咒（普贤王如来心咒）：	(2) Great Mantra of Primordial Awakening (Heart Mantra of Samantabhadra, King Tathāgata):
嘛嘛郭林萨敏达。	Māma guōlín sàmǐndá.
(3) 寂怒百尊海会圣众咒：	(3) Mantra of the Sacred Assembly of the Hundred Peaceful and Wrathful Deities:
嗡、阿、　、波的智达、嘛哈苏卡加纳、达杜阿、嗡、路噜路噜　、觉、　。	Oṃ, ā, hūṃ, bō de zhì dá, mā hā sū kǎ jiā nà, dá dù ā, oṃ, lù rǔ lù rǔ hūṃ, jué, hūṃ.
(4) 能断金刚经陀罗尼：	(4) Dhāraṇī of the Diamond Sūtra That Cuts Through:

南无盆嘎哇帝、真嘎钵啦密达亚、嗡、乃恩底答、爱力虚、爱力虚、米力虚、米力虚、瓶纳盈、瓶纳盈、南无盆嘎哇帝、窄登姆稍帝、爱力地、爱力地、米力地、米力地、虚日地、虚日地、乌虚日、乌虚日、布又也、布又也、索哈。	Námó pén gā wā dì, zhēn gā bō lā mì dá yà, oṃ, nǎi ēn dǐ dá, ài lì xū, ài lì xū, mǐ lì xū, mǐ lì xū, píng nà yíng, píng nà yíng, námó pén gā wā dì, zhǎi dēng mǔ shāo dì, ài lì dì, ài lì dì, mǐ lì dì, mǐ lì dì, xū rì dì, xū rì dì, wū xū rì, wū xū rì, bù yòu yě, bù yòu yě, suǒ hā.
(5) 六道金刚咒：	(5) Six-Realm Vajra Mantra:
啊阿下萨嘛哈。	Ā ā xià sà mā hā.
(6) 补阙真言：	(6) Mantra for Completing Omissions:
嗡、都噜都噜、渣鸦穆克、索哈。	Oṃ, dū lū dū lū, zhā yà mù kè, suǒ hā.

第二阶段行法 - 二期中有第二明光指授

Second-Phase Practice: Instructions on the Second Clear Light in the Intermediate State

第二阶段行法 - 二期中有第二明光指授	Second Phase Practice—Instructions on the Second Clear Light in the Second Phase of the Intermediate State
皈敬偈	Verse of Homage
法身阿弥多婆无量光 报身莲华寂静忿怒尊	Dharmakāya Amitābha, Infinite Light; Sambhogakāya Lotus Peaceful and Wrathful Deities;
化身莲华生师众生怙 三身上师尊前我敬礼	Nirmāṇakāya Lotus-Born Master, protector of beings; before the venerable guru of the three kāyas, I pay homage.
v 气断当日的行法	V. Practice on the Day the Breath Ceases
一、行法时间	I. Timing of the Practice
1. 即：亡者气息断绝后，约半小时起。此时应反复诵教授文。	1. That is, beginning about half an hour after the deceased's breathing has ceased. At this time, the instructional text should be recited repeatedly.
2. 设若惊疑恐怖者，于前述最初明光不能认取，那么，在其外气断后一餐饭之顷，所谓第二明光，即现其前。	2. If, overwhelmed by alarm, doubt, and fear, the person was unable to recognize the aforementioned first clear light, then the so-called second clear light will appear before them within the time it takes to eat a meal after their outer breath has ceased.
一、行法须知	I. Instructions for Practice

1. 尔时，其识刚刚离体外出，对自死与未死，尚未认知。斯时业力幻惑，阎罗怖畏，凶猛的境相尚未显现。此时行法人，亟当指示教授。	1. At that time, their consciousness has just left the body. They do not yet know whether they are dead or alive. Karmic delusions, the terrors of Yama, and fierce appearances have not yet manifested. The person conducting the practice must urgently give these instructions.
2. 之后，亡者心识豁然开朗，便能体会行法者的所说教授。则法尔母子两光会遇，炳然照耀，无能为染。譬如日光破除冥暗，光明照耀，摧破业力，即得解脱。	2. Thereafter, the deceased's consciousness suddenly becomes lucid, and they can comprehend the instructions given by the practitioner. Then, naturally, the mother and child clear lights meet; shining brilliantly, they cannot be tainted by anything. Just as sunlight dispels darkness and shines forth, it destroys karmic force, and liberation is attained.
3. 再之后，则渐起现为“意生身”（即所具一种“幻身”）。此时亡者能见境相，犹如生前所见，或见亲属，亦闻哭声。尔时若能证认此教授，自能获益。因在此时，业力迷境尚未现前，任何一切，易于转变。	3. Thereafter, an “mind-born body” gradually manifests (that is, a kind of “illusory body” that one possesses). At this time, the deceased can see appearances as they did while alive; they may see relatives and also hear weeping. If they can recognize these instructions at that time, they will naturally benefit. For karmically delusive appearances have not yet manifested, and everything can readily be transformed.
4. 此时行法分两种：“圆满次第行者”及“生起次第行者”（已授密法之瑜伽士，初步入观本尊坛城修习者，谓之生起次第行者；次修自己身中气脉明点者，谓之圆满次第行者）。	4. At this time there are two kinds of practice: practitioners of the “completion stage” and practitioners of the “generation stage.” (Yogins who have received Esoteric teachings and have begun to enter visualization of the yidam maṇḍala are called generation-stage practitioners; those who next cultivate the channels, winds, and vital essences within their own bodies are called completion-stage practitioners.)
若为圆满次第行者，当三呼其名，依照前节（四）“明光直指教授”文以导示之。	For a completion-stage practitioner, call their name three times and guide them according to the text “Direct Instructions on the Clear Light” in item (4) of the preceding section.
5. 若为生起次第行者或者常人，则当行法如下。	5. For a generation-stage practitioner or an ordinary person, conduct the practice as follows.
二、诵法实施	II. Conducting the Recitation
若为生起次第行者，当为其朗诵彼平时熟修娴习之本尊道场观，即呼亡者之名，念诵下文而告之曰：	For a generation-stage practitioner, recite aloud the visualization of the yidam and maṇḍala that they

	regularly cultivated and mastered during life. Call the deceased by name, recite the following text, and tell them:
（五）本尊道场观（此文在亡者气断后约半小时起，为之多次念诵。）	(5) Visualization of the Yidam and Maṇḍala (Recite this text repeatedly, beginning about half an hour after the deceased has stopped breathing.)
嗟！善男子（某某）：汝当入观于汝自奉本尊（此指亡者生前所修奉之本尊。如修观音法，则观世音菩萨即其本尊；如修弥陀法，则阿弥陀佛即其本尊等），心勿散乱，励力渴仰，专注本尊。当观一切境相，皆无自性，如水中月，切勿观为实质。	Alas, noble one (so-and-so): You should enter into visualization of the yidam you have personally revered. (This refers to the yidam cultivated and revered by the deceased during life. For example, if one practiced the Avalokiteśvara Dharma, Avalokiteśvara Bodhisattva is one's yidam; if one practiced the Amitābha Dharma, Amitābha Buddha is one's yidam, and so forth.) Do not let your mind become distracted. Strive earnestly and long with devotion; concentrate upon the yidam. Contemplate all appearances as without inherent nature, like the moon reflected in water; never regard them as substantial.
以上明告，如为常人（即未受过显密各法之普通人）则告之曰：	Having clearly told them the above, if the person is an ordinary person (that is, someone who has not received any Exoteric or Esoteric teachings), tell them:
汝当观修大悲观自在菩萨。（藏密所传观自在菩萨，二头四臂，见下图）	You should visualize and cultivate the Great Compassionate Avalokiteśvara Bodhisattva. (The Avalokiteśvara Bodhisattva transmitted in Tibetan Esoteric Buddhism has two heads and four arms; see the illustration below.)

	
汝当观修大悲观自在菩萨，心勿散乱，励力渴仰，专注观礼大悲观自在菩萨。当观一切境相，皆无自性，如水中月，切勿观为实质。	You should visualize and cultivate the Great Compassionate Avalokiteśvara Bodhisattva. Do not let your mind become distracted. Strive earnestly and long with devotion; concentrate on contemplating and paying homage to the Great Compassionate Avalokiteśvara Bodhisattva. Contemplate all appearances as without inherent nature, like the moon reflected in water; never regard them as substantial.
如是纵于“先期中有”未认取者，此时亦能认取勿疑。	Thus, even those who did not recognize it in the “earlier intermediate state” can recognize it at this time; do not doubt it.
v 气断后至第四日的行法	V. Practice from After the Breath Ceases Through the Fourth Day
一、行法时间	I. Timing of the Practice
亡者气断之后约半小时起，至气断后第四天（亡者气断当天，若有余力，也可在反复诵“本尊道场观”后，设供按照下列方法行之）。	Beginning about half an hour after the deceased's breathing has ceased and continuing until the fourth day after the breath has ceased. (On the very day the deceased's breath ceases, if there is sufficient strength, one may also make offerings and perform the following practice after repeatedly

	reciting the “Visualization of the Yidam and Maṇḍala.”)
二、行法须知	II. Instructions for Practice
1. 若亡者在生前，虽有师授，未能熟修，于“中有位”不能自证“明光”者，当必由上师或同门道侣，导令解释。	1. If the deceased had received teachings from a master during life but was unable to cultivate them proficiently, and thus cannot themselves recognize the clear light in the intermediate state, a guru or Dharma companion from the same lineage must guide and explain it to them.
2. 如果亡者生前虽熟修，但死时重病所缠，不能记忆而认取者，则此“中有教授”在所必需；或者修道虽熟，但是曾坏律仪，退失三昧耶，遂入恶趣者，则此嘱告，万不可少！	2. If the deceased cultivated proficiently during life but, being afflicted by grave illness at death, cannot remember and recognize it, then these instructions on the intermediate state are indispensable. Or, if they were proficient in practice but had violated their commitments and lost their samaya, thereby entering an unfortunate realm, these instructions must on no account be omitted.
3. 斯时亡者亲属及恩爱夫妻等，不得哭泣，以碍行法。	3. At this time, the deceased's relatives, beloved spouses, and others must not weep, lest they hinder the practice.
一、行法实施	I. Conducting the Practice
1．初，供养三宝。	1. First, make offerings to the Three Jewels.
若富饶者，有力设供，当广为陈献；若力不充裕，可以有供物、而由心意中观想所成、变现上妙供品、为数无量、遍满虚空中。	Those who are wealthy and able to make offerings should arrange them abundantly. If one's means are insufficient, one may use whatever offerings are available and visualize in one's mind countless supreme offerings manifested from them, filling all space.
2．次，举诵下列偈文：	2. Next, raise your voice and recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse on the Power of Truth” three or seven times, summoning the consciousness of the deceased to come before you and hear the Dharma. (This verse must be recited before every performance of the practice.)
谛实力偈	Verse on the Power of Truth
以我意yì乐lè力　如来加持力	By the power of my aspiration, and by the blessing of the Tathāgata,

及法界力等 凡所思维境	And by the power of the dharma realm, whatever is contemplated
皆随其所应　无碍速现前	May manifest swiftly and without obstruction, as appropriate.
（2）上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	(2) Once the preceding verse has been recited, the consciousness of the deceased has been summoned. Visualize it as having come to remain before you to hear the Dharma, and begin reciting the following four sets of scriptural verses.
（一）启请诸佛菩萨加被偈	(I) Verses Invoking the Blessings of All Buddhas and Bodhisattvas
诸佛及菩萨 十方常住世 具足大慈悲 前知及圣眼	All Buddhas and Bodhisattvas, ever abiding in the ten directions, endowed with great compassion, foreknowledge, and sacred sight;
为众生依怙 不舍大悲愿 祈降临纳受 实陈意献供	Refuges for sentient beings, never forsaking your great compassionate vows, I pray that you descend and accept these offerings sincerely presented.
诸具大悲尊 智智与慈悲 所作诸事业 威力不思议	O great compassionate venerable ones, whose wisdom, compassion, all activities, and inconceivable power are complete,
今有某姓名 舍现世往彼 离此界至他 已脱血肉躯	Now one named [name] has left this present world for that other place, departed this realm for another, and cast off the body of flesh and blood.
无依复无怙 无救亦无援 最极大痛苦 今所现境相	Without reliance or protector, without rescue or aid, they face the appearances now manifesting, the most extreme of sufferings.
已日暮穷途 离家去异乡 如入幽冥地 迷惘赴悬崖	Their day has ended and their road is exhausted; leaving home for a foreign land, they enter a realm of darkness, bewildered as they approach a precipice.
惊狂奔林莽 业力追逐故 或落无边荒 或漂流大海	Terrified and frantic, they flee into the wilderness, pursued by karmic force; perhaps they fall into boundless wastes, or drift upon the ocean.
身不得自在 业风推荡故 或入战阵中 被恶仇执住	Their body has no freedom, driven and tossed by karmic winds; perhaps they enter a battlefield and are seized by vicious enemies.
无地可容入 或遭阎罗使 鬼卒备残酷 望之极可怖	There is nowhere to hide; perhaps they encounter Yama's messengers, cruel ghostly attendants,

	whose very sight inspires utmost terror.
业果诸苦受 无间死复活 撑扎力已穷 颠连极孤苦	They undergo all the sufferings of karmic results, dying and reviving without interruption. Their strength to struggle is exhausted; they are battered about in utter loneliness and misery.
愿诸佛菩萨 悲愍垂救护 于此待救者 为彼作依怙	May all Buddhas and Bodhisattvas, in compassion, bestow rescue and protection. For this one awaiting deliverance, become a refuge.
赐彼加持力 护免中有苦 遮止业红风 遣回阎罗怖	Grant them the power of your blessings; protect them from the sufferings of the intermediate state, halt the red winds of karma, and dispel the terrors of Yama.
中有险峡道 安全拯救出 嗟我大悲尊 愿不舍悲愍	Rescue them safely from the perilous passage of the intermediate state. Alas, O great compassionate venerable ones, do not abandon your compassion.
不忘宏誓愿 令彼脱诸苦 哀求佛菩萨 愿慈光照注	Do not forget your vast vows; enable them to be freed from every suffering. I humbly beseech the Buddhas and Bodhisattvas: may your compassionate light shine upon them.
以大悲光钩 不令入三途 三宝最胜尊 愿慈悲摄受	With the hook of great compassionate light, do not let them enter the three lower realms. O most supreme venerable Three Jewels, may you compassionately embrace them.
恩施大悲力 令脱中有苦	Bestow the power of great compassion, that they may be freed from the sufferings of the intermediate state.
（二）救脱中有怖畏险峡偈	(II) Verses for Deliverance from the Perilous Passage of Fear in the Intermediate State
（1）十方常住 诸佛菩萨 普贤寂怒 海会圣众	(1) Ever-abiding Buddhas and Bodhisattvas of the ten directions, Samantabhadra's peaceful and wrathful deities, and the assembly of holy beings;
上师本尊 空行护法 降临于此 哀请听许	Gurus and yidams, ḍākinīs, Dharma protectors: descend here; I beseech you compassionately to hear and grant this prayer.
至心皈命 上师空行 以大悲心 愍垂接引	With wholehearted devotion I take refuge in the guru and ḍākinīs. With great compassion, look down in pity and guide me onward.

（2）缘于迷妄 流转生死 闻思修三 如实照耀	(2) Through delusion, I wander in saṃsāra. May hearing, contemplation, and cultivation illuminate me in accordance with reality.
传承上师 导引在前 胜母空行 护持于后	May the lineage gurus guide me before, and the victorious mother ḍākinīs protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and led upward to the Buddha-land of perfect awakening.
（3）嗔恚炽盛 流转生死 大圆镜智 光明照耀	(3) Through blazing anger, I wander in saṃsāra. May the light of great perfect mirror wisdom illuminate me.
金刚萨　导引在前 玛嘛几母 护持于后	May Vajrasattva guide me before, and Māmakī protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and led upward to the Buddha-land of perfect awakening.
（4）我慢炽盛 流转生死 平等性智 光明照耀	(4) Through blazing pride, I wander in saṃsāra. May the light of the wisdom of equality illuminate me.
宝生如来 导引在前 佛眼佛母 护持于后	May Ratnasaṃbhava Tathāgata guide me before, and Buddha-Eye Mother protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and led upward to the Buddha-land of perfect awakening.
（5）贪欲炽盛 流转生死 妙观察智 光明照耀	(5) Through blazing desire, I wander in saṃsāra. May the light of discriminating wisdom illuminate me.
无量光佛 导引在前 白衣佛母 护持于后	May Amitābha Buddha guide me before, and White-Robed Buddha-Mother protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and led upward to the Buddha-land of perfect awakening.
（6）嫉妒炽盛 流转生死 成所作智 光明照耀	(6) Through blazing jealousy, I wander in saṃsāra. May the light of all-accomplishing wisdom illuminate me.
不空如来 导引在前 多罗佛母 护持于后	May Amoghasiddhi Tathāgata guide me before, and Tārā Buddha-Mother protect me from behind.

祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and led upward to the Buddha-land of perfect awakening.
（7）愚痴炽盛 流转生死 法界性智 光明照耀	(7) Through blazing ignorance, I wander in saṃsāra. May the light of dharma-realm nature wisdom illuminate me.
毗卢遮那 导引在前 法自在母 护持于后	May Vairocana guide me before, and Dharmadhātu-Īśvarī Mother protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be delivered from the perilous passage of fear in the intermediate state and led to the Buddha-land of Perfect Enlightenment.
（8）五毒炽盛 流转生死 四智和合 光明照耀	(8) When the five poisons blaze forth and I wander in birth and death, may the union of the four wisdoms shine with light.
五部如来 导引在前 五部佛母 护持于后	May the Five Tathāgatas guide me before, and the Five Buddha Mothers protect me behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be delivered from the perilous passage of fear in the intermediate state and led to the Buddha-land of Perfect Enlightenment.
（9）迷境炽盛 流转生死 解除恐怖 光明照耀	(9) When deluded appearances blaze forth and I wander in birth and death, may liberating light shine forth, dispelling fear.
诸忿怒尊 导引在前 诸忿怒母 护持于后	May all wrathful deities guide me before, and all wrathful mothers protect me behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be delivered from the perilous passage of fear in the intermediate state and led to the Buddha-land of Perfect Enlightenment.
（10）习气炽盛 流转生死 俱生智慧 光明照耀	(10) When habitual tendencies blaze forth and I wander in birth and death, may coemergent wisdom shine with light.
勇士持明 导引在前 空行会众 护持于后	May the heroic vidyādharas guide me before, and the assembly of ḍākinīs protect me behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be delivered from the perilous passage of fear in the intermediate state and led to the Buddha-land of Perfect Enlightenment.
（11）愿诸空大 勿为我敌 愿我亲见 兰光佛土	(11) May the element of space not become my enemy; may I personally behold the Buddha-land of

	orchid-colored light.
愿诸水大 勿为我敌 愿我亲见 白光佛土	May the element of water not become my enemy; may I personally behold the Buddha-land of white light.
愿诸地大 勿为我敌 愿我亲见 黄光佛土	May the element of earth not become my enemy; may I personally behold the Buddha-land of yellow light.
愿诸火大 勿为我敌 愿我亲见 红光佛土	May the element of fire not become my enemy; may I personally behold the Buddha-land of red light.
愿诸风大 勿为我敌 愿我亲见 绿光佛土	May the element of wind not become my enemy; may I personally behold the Buddha-land of green light.
愿诸虹光 勿为我敌 愿我亲见 一切佛土	May all rainbow lights not become my enemy; may I personally behold all Buddha-lands.
惟愿诸声 知为自声 惟愿诸光 知为自光	May I know all sounds to be my own sounds; may I know all lights to be my own lights.
惟愿诸辉 知为自辉 愿中有相 自己证知	May I know all radiance to be my own radiance; may I personally realize the appearances of the intermediate state.
愿中有境 三身亲证	May I personally realize the three kāyas amid the states of the intermediate state.
（三）中有六纲	(III) The Six Root Verses of the Intermediate State
(1) 嗟！我今生处中有起现时 生世无暇懈怠当永断	(1) Alas! Now that the intermediate state of birth is arising before me, I shall forever abandon the idleness of a life without leisure.
闻思修三不乱证实义 心境朗然当亲证三身	Through hearing, contemplation, and cultivation, I shall realize the true meaning without distraction; with mind and its objects lucid and clear, I shall personally realize the three kāyas.
于此一度获得暇满身 勿于迷离道中而抛弃	Having this once obtained a human body endowed with leisure and opportunity, do not cast it away upon the path of delusion.
(2) 嗟！我今梦境中有起现时 愚痴尸睡放逸当永断	(2) Alas! Now that the intermediate state of dreams is arising before me, I shall forever abandon the heedless sleep of ignorance.
一心不乱定住实相中 保任梦境修幻化光明	With one-pointed, undistracted concentration, I shall abide in ultimate reality; sustaining realization

	within dreams, I shall cultivate illusory luminosity.
勿如傍生之状而长眠 爱惜睡眠现量合修持	Do not sleep long like an animal; cherish sleep and unite direct experience with cultivation.
(3) 嗟！我今静虑中有起现时 散乱昏沉种种当永断	(3) Alas! Now that the intermediate state of dhyāna is arising before me, I shall forever abandon every form of distraction and dullness.
不乱无执定住离边中 生圆二次愿能得宣示	Undistracted and without attachment, I shall abide steadily beyond extremes; may the two stages of generation and completion be revealed.
所作已断一心修行时 不为烦恼迷惑所随转	When all activities have ceased and I cultivate with one-pointed mind, may I not be led astray by the delusion of afflictions.
(4) 嗟！我今死位中有起现时 一切贪求恋着当永断	(4) Alas! Now that the intermediate state at the time of death is arising before me, I shall forever abandon all craving and attachment.
不乱契入显明教授义 游心自证无生太虚景	Undistracted, I shall enter into the meaning of the clear and manifest instructions; letting the mind range freely, I shall personally realize the unborn vista of vast space.
即将舍离质碍血肉躯 无常死亡临头当了知	As I am about to leave this flesh-and-blood body, burdened by material obstruction, I must recognize that impermanent death has come upon me.
(5) 嗟！我今法性中有起现时 恐惧怖畏境相当永断	(5) Alas! Now that the intermediate state of Dharmatā is arising before me, I shall forever abandon appearances of terror and fear.
一切显现认取为证智 中有境相即此当了知	I shall recognize every appearance as realization and wisdom; I shall know the appearances of the intermediate state to be precisely this.
阻大义利千钧一发时 自识变相寂怒又何惧	At this critical moment, when great benefit or loss hangs by a thread, why should I fear the peaceful and wrathful manifestations of my own awareness?
(6) 嗟！我今轮回中有起现时 意念纯一至心当保持	(6) Alas! Now that the intermediate state of becoming is arising before me, I shall maintain a single-minded, wholehearted resolve.
善妙缘会尽力求延续 永断胎门回头须忆念	When favorable and excellent conditions converge, I shall strive to sustain them; I shall forever close the womb entrance and remember to turn back.

努力净相唯一需要时 嫉妒永断修上师双身	When diligent effort toward pure appearances is the one necessity, I shall forever abandon jealousy and cultivate the union of the guru.
死时无有决定极迅速 徒负此生所作无义事	Death comes swiftly and without certainty; in vain have I borne the meaningless deeds of this life.
大利丧失意志不坚定 今兹既已空手而返回	Great benefit is lost when resolve is not firm; now I have returned empty-handed.
所需定解即胜本尊法 当下若不修胜本尊法	What is needed is certain understanding of the supreme yidam practice. If I do not now cultivate this supreme yidam practice,
或大成就亲口所宣说 上师教授亦不安心住	or abide wholeheartedly in the guru's instructions personally proclaimed by great accomplished masters,
自欺自身实所不应为 凡此六纲了知极为要	I deceive myself—something I truly ought not to do. It is most important to understand all these six root verses.
（四）中有救怖愿偈	(IV) Prayer of Aspiration for Deliverance from Fear in the Intermediate State
(1) 我今报尽迁谢时 生前眷属无能助	(1) When my karmic recompense is exhausted and I pass away, my relatives from this life can offer no help.
独自徜徉中有道 愿寂怒尊大悲力	Wandering alone upon the path of the intermediate state, may the great compassionate power of the peaceful and wrathful deities
消除无明之幽暗	dispel the darkness of ignorance.
(2) 别离爱伴独漂流 自识幻相将起现	(2) Separated from beloved companions, I drift alone; the illusory appearances of my own awareness are about to arise.
诸佛悲力垂救拔 不起怖畏中有难	May the compassionate power of all Buddhas grant rescue, so that the hardships of the intermediate state do not give rise to terror and fear.
(3) 五智光明此时现 不怖不畏认本面	(3) When the light of the five wisdoms appears at this time, may I recognize my original face without terror or fear.
寂怒尊容已近前 确认中有当勿怖	When the forms of the peaceful and wrathful deities draw near, may I recognize them as the intermediate state and not be afraid.

(4) 若为业力所制时 愿大悲尊除苦厄	(4) Should I be constrained by karmic force, may the greatly compassionate deities remove suffering and adversity.
法性本声雷震时 愿转六字大明声	When the primordial sound of Dharmatā resounds like thunder, may it be transformed into the sound of the six-syllable great mantra.
(5) 若无救助业逐时 愿本尊天除其苦	(5) When karma pursues me and there is no help, may the yidam deity remove its suffering.
业力追逐失怙时 愿证净光三摩地	When karmic force pursues me and I have lost all refuge, may I realize the samādhi of pure light.
(6) 轮回中有化生时 授记愿不为魔转	(6) When I arise by transformation in the intermediate state of becoming, may I not be led astray by Māra through prophecies.
任所思力若至时 愿不为恶业迷怖	When the power of whatever I think arises, may I not be deluded or frightened by evil karma.
(7) 猛兽怒吼声发时 愿转六字妙法音	(7) When the roars of fierce beasts sound forth, may they be transformed into the wondrous sound of the six-syllable Dharma.
黑风雨雪追逐时 愿证智光之天眼	When black winds, rain, and snow pursue me, may I realize the heavenly eye of wisdom-light.
(8) 若见同类中有时 愿勿嫉妒生上趣	(8) When I see others of the same kind in the intermediate state, may I not give rise to jealousy and be born in a higher realm.
极大烦恼饥渴时 愿除饥渴寒热苦	When great affliction, hunger, and thirst arise, may the suffering of hunger, thirst, cold, and heat be removed.
(9) 若见当来父母会 即观大悲双身尊	(9) When I see my future parents in union, may I contemplate them as the deity in the union of great compassion.
生得自在为利他 愿得相好光明身	May I gain mastery over birth for the benefit of others and obtain a form endowed with marks, beauty, and luminosity.
(10) 若我已得妙生身 愿所见闻速了解	(10) If I have obtained an excellent rebirth, may I swiftly comprehend whatever I see and hear.
一切恶业不随逐 励力增长诸福德	May no evil karma follow after me, and may all merits and virtues increase through diligent effort.

(11) 愿随所生彼彼处 世世面见本尊天	(11) Wherever I may be born, may I behold the yidam deity face-to-face in life after life.
生已能言知大义 宿命不忘得总持	Having been born, may I be able to speak and understand the great meaning, remember my former lives, and attain dhāraṇī.
(12) 种种上中下功德 闻思一见即能知	(12) Whatever the merits and qualities—greater, middling, or lesser—may I understand them upon hearing, contemplating, or seeing them once.
随所生处皆吉祥 一切有情俱安乐	May every place of my birth be auspicious, and may all sentient beings be at peace and happy.
(13) 如佛寂怒尊形相 眷属寿量及刹界	(13) As are the forms of the Buddha and the peaceful and wrathful deities, their retinues, lifespans, and realms,
如彼最胜美名称 如是我等决能成	and as are their supreme and beautiful names, so may we surely become.
(14) 邬金大师莲花生 撰此中有救怖愿	(14) Guru Padmasambhava of Oḍḍiyāna composed this prayer for deliverance from fear in the intermediate state.
乃至轮回未空寂 此深妙法永长存	May this profound and wondrous Dharma endure forever, until saṃsāra is emptied.
以上四偈，各念三至七遍，遍数当视时间的长短而定。尤其初次行法，一定要念。后面再行法，如果时间紧迫，也可忽略。	Recite each of the above four verses three to seven times, according to the amount of time available. They must be recited, especially when performing the ritual for the first time. When performing the ritual again later, they may be omitted if time is pressing.
3. 最后念诵下文：	3. Finally, recite the following text:
（一）指示明光寻求大道文	(I) Instructions on Seeking the Great Way Through the Clear Light
嗟jiē！善男子（某某）：【如为女性，则改称：善女人。以后均同此例。】汝今寻求真实大道之时期已至，今汝气息断而未绝，汝于中有所谓最初光明，先当忆念上师所指授义。	Alas, good man (name): [If the person is female, say instead, “good woman.” The same applies hereafter.] The time has now come for you to seek the true Great Way. Though your breath has ceased, it has not yet entirely stopped. In the intermediate state, what is called the first clear light will arise; first recollect the meaning of the instructions given by the guru.

今后气息断绝，于一切法，湛然空寂，无遗余中，起现明空，无中无边，通体透明，赤裸无垢。尔时，汝自内证智，忽然起现，当知即汝本来面目。我亦同时，佐汝指示。	When your breath has completely ceased, all dharmas will be limpidly empty and quiescent, with no remainder. Clear emptiness will arise, boundless within emptiness, wholly transparent, naked, and without stain. At that time, your own inner wisdom of realization will suddenly arise. Know that this is your Original Face. I too will then give you supporting instructions.
（二）四大融入指示文	(II) Instructions on the Dissolution of the Four Elements
今者即为“地大”融入“水大”之征相起现矣！	Now the signs of the element of earth dissolving into the element of water are arising!
次者即为“水大”融入“火大”之征相起现矣！	Next, the signs of the element of water dissolving into the element of fire are arising!
再次即为“火大”融入“风大”之征相起现矣！	Then, the signs of the element of fire dissolving into the element of wind are arising!
善自作意！善自作意！请发胜心，谛听勿乱。	Attend carefully! Attend carefully! Please arouse the supreme resolve; listen attentively and do not be distracted.
如亡者为师长前辈，则但加嘱曰：	If the deceased is a teacher, elder, or senior person, add only this exhortation:
师尊！（或尊长）请善自专意作念！	Venerable Master! (Or, Venerable Elder.) Please concentrate your mind carefully!
（三）发心证认死位明光文	(III) Verses for Arousing the Resolve to Recognize the Clear Light at the Time of Death
嗟！善男子（某某）：所言死者，今临汝矣！汝当作意思维，发起如胜心，而自念言：呜呼！我今死时已至，于兹死缘，惟当猛发慈悲菩提之心。为利乐尽虚空界一切有情，愿证圆满佛位。	Alas, good man (name): What is called death has now come before you. You should contemplate and arouse the supreme resolve, saying to yourself: “Alas! The time of my death has now arrived. In these circumstances of death, I must arouse with all my strength the compassionate mind of bodhicitta. For the benefit and happiness of all sentient beings throughout the whole expanse of space, may I realize perfect Buddhahood.”

更当从今为始，为利一切有情，愿证死位明光法身，即于其中，证得大手印最胜悉地，证已，当利一切有情。此纵未证，当于中有位中认证，而证“中有双运大手印身”，随缘应化，利乐等空一切有情，专意作念，发心投合，坚持勿舍。汝先前修上师所传教授，及平时自修常课，亦当忆持勿失。	From this moment onward, for the benefit of all sentient beings, may I realize the dharmakāya of the clear light at the time of death and therein attain the supreme siddhi of Mahāmudrā. Having attained it, may I benefit all sentient beings. Even if I do not attain it then, may I recognize it in the intermediate state and realize the “Mahāmudrā body of union in the intermediate state”; manifesting in response to conditions, may I benefit and bring happiness to all sentient beings as boundless as space. Concentrate your mind, arouse this resolve in accord with it, and hold fast without letting go. You should also retain without loss the instructions transmitted by the guru that you previously cultivated, as well as your regular daily practice.
如为师长，或较已尊之善知识，则言：	If the deceased is a teacher or a spiritual friend more venerable than oneself, say:
尊长：今有如是本体明光，起现于前，请即开始修持。	Venerable Elder: Such clear light of the fundamental nature is now arising before you. Please begin the practice at once.
（四）明光直指教授	(IV) Direct Instructions on the Clear Light
嗟！善男子（某某）：谛听勿乱！汝今已有法性妙明净光、开始起现于前，亟当体认。	Alas, noble son (name): listen attentively and do not be distracted! The pure, wondrous clear light of dharmatā is now beginning to appear before you. You must recognize it at once.
嗟！善男子：汝今当下心识，自证智体，明明晃晃，实体、相状、形色、自性均不可得，空湛朗然，此即法性普贤佛母也。汝以自内证智，于本空中，空寂坦然；自内证智，寂照不灭，晃然灿然。此即证智普贤如来也。	Alas, noble son: At this very moment, your own consciousness is self-knowing wisdom. It is vividly luminous; no entity, appearance, form, color, or intrinsic nature can be found. Empty, limpid, and clear, it is the Samantabhadrī Buddha Mother of dharmatā. Your own self-knowing wisdom rests openly and serenely in its original emptiness; this self-knowing wisdom shines in stillness without ceasing, brilliant and radiant. This is Samantabhadra Tathāgata, the wisdom of realization.
自内证智，全无实体可得，体相空寂！自内证智，灿然明住，无可分别。此即如来法身也。明空无别，住大光蕴，此即无有生死光明不坏佛也。认识此故，是为最胜。自内证智，体性空明，认识为佛，即于自内证智中自己亲见，此即住于佛心印中也。	Your own self-knowing wisdom has no entity whatsoever that can be found; its essence and appearance are empty and quiescent. Your own self-knowing wisdom abides brilliantly and luminously, beyond all discrimination. This is the

	dharmakāya of the Tathāgata. Luminosity and emptiness are not separate; abiding as a vast mass of light, this is the imperishable Buddha of luminosity, beyond birth and death. To recognize this is supreme. Recognize the empty and luminous nature of your own self-knowing wisdom as Buddha; directly behold it for yourself within that self-knowing wisdom. This is to abide within the Mind-Seal of the Buddha.
（五）本尊道场观（此文在亡者气断之后约半小时起，为之多次念诵。）	(5) Visualization of the Yidam and Maṇḍala (Recite this text repeatedly, beginning about half an hour after the deceased has stopped breathing.)
嗟！善男子（某某）：汝当入观于汝自奉本尊（此指亡者生前所修奉之本尊。如修观音法，则观世音菩萨即其本尊；如修文殊法或弥陀法，则文殊菩萨、阿弥陀佛，即其本尊也。）心勿散乱，励力渴仰，专注本尊。当观一切境相，皆无自性，如水中月，切勿观为实质。	Alas, noble son (name): You should visualize your own yidam—the deity you personally practiced during life. (For example, if you practiced the Avalokiteśvara method, Avalokiteśvara Bodhisattva is your yidam; if you practiced the Mañjuśrī method or the Amitābha method, Mañjuśrī Bodhisattva or Amitābha Buddha is your yidam.) Do not let your mind become distracted. Strive earnestly and with yearning, concentrating on the yidam. Regard all appearances as devoid of intrinsic nature, like the moon reflected in water; never regard them as substantial realities.
以上明告，如为常人（即未受过显密各法之普通人。）则告之曰：	If the foregoing is being explained to an ordinary person—that is, someone who has not received the various exoteric and esoteric teachings—say the following:

	
汝当入观于此大悲观自在菩萨，心勿散乱，励力渴仰，专注观礼大悲观自在菩萨。当观一切境相，皆无自性，如水中月，切勿观为实质。	Visualize this Great Compassionate Avalokiteśvara Bodhisattva. Do not let your mind become distracted. Strive earnestly and with yearning, concentrating on and paying reverence to Great Compassionate Avalokiteśvara Bodhisattva. Regard all appearances as devoid of intrinsic nature, like the moon reflected in water; never regard them as substantial realities.
（六）法性中有指授及六句要偈（此文在亡者四日以前，尽力为之多次念诵。）	(6) Instructions on the Intermediate State of Dharmatā and the Six Essential Verses (Recite this text repeatedly, as much as possible, before the fourth day after death.)
嗟！善男子（某某）：心勿散乱，励力谛听！夫中有者，凡有六种：所谓生处中有（一名处胎中有。	Ah! Good son [name], do not let your mind become scattered; listen earnestly and attentively. There are six kinds of intermediate state, including the Intermediate State of Birth, also called the Intermediate State in the Womb.
）、梦境中有、静虑中有（一名禅定中有）、死位中有（一名命尽中有）、法性中有（一名实相中有）、轮回中有（一名生身四大轮回中有。）。	the Intermediate State of Dreams, the Intermediate State of Dhyāna (also known as the Intermediate State of Meditative Absorption), the Intermediate State at the Time of Death (also known as the Intermediate State at the End of Life), the Intermediate State of Dharmatā (also known as the

	Intermediate State of Ultimate Reality), and the Intermediate State of Becoming (also known as the Intermediate State of Rebirth Through the Four Great Elements).
善男子！汝于此时，当历后三种中有，所谓死位中有、法性中有、轮回中有、三皆现前。昨日以来，汝于死位中有所现法性明光，未能认取，故复于此，飘泊无依。今者法性中有及轮回中有二者已起，汝当于此教诫所指授者认取勿乱。	Noble son, at this time you will pass through the latter three intermediate states: the Intermediate State at the Time of Death, the Intermediate State of Dharmatā, and the Intermediate State of Becoming. All three now appear before you. Since yesterday, the clear light of dharmatā appeared to you in the Intermediate State at the Time of Death, but you were unable to recognize it; therefore, you have again drifted here without support. Now the Intermediate State of Dharmatā and the Intermediate State of Becoming have both arisen. You must recognize, without confusion, what is indicated in these instructions.
嗟！善男子：所谓死者，今兹已临。夫脱离此世，非汝一人，一切皆尔。汝当于此生世，勿贪、勿著，纵欲贪著，亦无能久住。汝于流转生死轮回中，切勿贪恋，惟当忆念上师三宝。	Alas, noble son: What is called death has now come upon you. To depart from this world is not yours alone; it is so for everyone. In this life, do not crave or cling. Even if you crave and cling, you cannot remain here for long. As you wander in the cycle of birth and death, do not cling with longing; instead, remember the guru and the Three Jewels.
嗟！善男子：汝于法性中有境相，纵有如何恐怖现前，汝当于此文句，记持勿忘，至心正念，依文义行，此有指授要偈云：	Alas, noble son: Whatever terrifying appearances may arise in the Intermediate State of Dharmatā, keep these words in mind and do not forget them. With sincere and correct mindfulness, act in accordance with their meaning. Here are essential verses of instruction:
呜呼！此时法性中有现我前　惊惧怖畏境相皆当断	Alas! The Intermediate State of Dharmatā now appears before me; / all frightening and terrifying appearances must be cut off.
所现境相认为自证智　当知即是中有之境界	Regard the appearances that arise as my own self-knowing wisdom; / know that they are precisely the realm of the intermediate state.
于此正逢阻碍大利时　自识所现寂怒勿生怖	At this critical and momentous time, / do not fear the peaceful and wrathful deities manifested by my own awareness.
如（六）教授，说令听闻，俾其心中忆念其义，纵有种种恐怖现象，决定认识，知即我本来面目，牢记勿忘。	As in instruction (6), have this read aloud so that the deceased may remember its meaning. However many terrifying appearances arise, they must

	certainly be recognized as one's own Original Face; keep this firmly in mind and do not forget it.
（七）令其认识本来面目教授（此文在亡者死后四日前，多次念诵。）	(7) Instructions for Recognizing One's Original Nature (Recite this text repeatedly for the deceased before the fourth day after death.)
嗟！善男子（某某）：汝于身心分离之时，法性清净净相，自性微妙明光，灿然照耀，惊心动魄，犹如春日原野，阳焰闪动，此中景象，人人皆现，勿怖勿畏，勿生惊恐，当知即汝法性本光。	Alas, noble son (name): At the time when body and mind separate, the pure appearance of dharmatā—the subtle, wondrous clear light of your own nature—shines brilliantly. It is startling and awe-inspiring, like shimmering heat haze over open fields on a spring day. Such an appearance occurs for everyone. Do not be afraid or terrified; know that it is the original light of your own dharmatā.
又从光内突发洪厉法性本声，犹如千雷一时齐震，应即认识，此亦汝自己法性本声也，镇定勿乱，勿怖勿惧。盖汝此时，已具有所谓习气意生之身，非复质碍血肉之躯，“声”、“光”、“辉”三项，任起于前，亦于汝身无能为害，以汝此时无死因也。汝今若能认识自识所现本来境相，当可认知即是“中有”。	Then, from within the light, there suddenly bursts forth a great and fierce primordial sound of dharmatā, like a thousand thunderclaps resounding at once. Recognize at once that this too is the primordial sound of your own dharmatā. Remain calm and do not be confused; do not be afraid or terrified. At this time, you possess what is called a habit-conditioned mind-born body; you are no longer a physical body of flesh and blood subject to obstruction. Even if “sound,” “light,” and “rays” arise before you, they cannot harm you, for at this time you have no cause of death. If you can now recognize the original appearances manifested by your own consciousness, you will know that they are the “intermediate state.”
嗟！善男子！若未认识当下本来境相，纵于人间如何观修，而未遇此指授诀要，则定于“光”生怖、于“声”生恐、于“辉”生惧。若不了知此教授之要点，则不认识“声”、“光”、“辉”三项，仍当流转生死轮回苦海而已。	Alas, noble son! If you do not recognize these original appearances at this very moment, then no matter how you may have contemplated and cultivated in the human world, if you have not encountered these essential instructions, you will certainly become frightened by “light,” terrified by “sound,” and afraid of “rays.” If you do not understand the essential points of these instructions, you will fail to recognize the three—“sound,” “light,” and “rays”—and will continue to wander in the bitter ocean of the cycle of birth and death.

总之，“初期中有”，若得证认，是为最上。若不能证，则于“二期中有”，明白导示，证智开朗，仍得解脱。	In summary, if the “initial phase of the intermediate state” is recognized and realized, that is supreme. If it cannot be realized, then in the “second phase of the intermediate state,” clear guidance may open the wisdom of realization, and liberation may still be attained.
附编真言密咒精选	Appendix: Selected Mantras and Esoteric Dhāraṇīs
(1) 听闻解脱咒：	(1) Mantra for Liberation Through Hearing:
阿比甲当嘎。	A bi jia dang ga.
(2) 本觉大密咒（普贤王如来心咒）：	(2) Great Secret Mantra of Primordial Awareness (Heart Mantra of Samantabhadra, King of Tathāgatas):
嘛嘛郭林萨敏达。	Ma ma guo lin sa min da.
(3) 寂怒百尊海会圣众咒：	(3) Mantra of the Assembly of the Hundred Peaceful and Wrathful Deities:
嗡、阿、　、波的智达、嘛哈苏卡加纳、达杜阿、嗡、路噜路噜　、觉、　。	Om, a, hum, bo di zhi da, ma ha su ka jia na, da du a, om, lu lu lu lu hum, jue, hum.
(4) 能断金刚经陀罗尼：	(4) Dhāraṇī of the Diamond Cutter Sūtra:
南无盆嘎哇帝、真嘎钵啦密达亚、嗡、乃恩底答、爱力虚、爱力虚、米力虚、米力虚、瓶纳盈、瓶纳盈、南无盆嘎哇帝、窄登姆稍帝、爱力地、爱力地、米力地、米力地、虚日地、虚日地、乌虚日、乌虚日、布又也、布又也、索哈。	Na mo pen ga wa di, zhen ga bo la mi da ya, om, nai en di da, ai li xu, ai li xu, mi li xu, mi li xu, ping na ying, ping na ying, na mo pen ga wa di, zhai deng mu shao di, ai li di, ai li di, mi li di, mi li di, xu ri di, xu ri di, wu xu ri, wu xu ri, bu you ye, bu you ye, suo ha.
(5) 六道金刚咒：	(5) Six Realms Vajra Mantra:
啊阿下萨嘛哈。	A a xia sa ma ha.
(6) 补阙真言：	(6) Mantra for Making Up Deficiencies:
嗡、都噜都噜、渣鸦穆克、索哈。	Om, du lu du lu, zha ya mu ke, suo ha.

第三阶段行法 - 法性中有指授

Third-Phase Practice: Instructions on the Intermediate State of Dharmatā

第三阶段行法 - 法性中有指授	Third-Stage Practice — Instructions on the Intermediate State of Dharmatā
皈敬偈	Verse of Homage and Refuge
法身阿弥多婆无量光 报身莲华寂静忿怒尊	Dharmakāya Amitābha, Infinite Light; sambhogakāya lotus peaceful and wrathful deities;
化身莲华生师众生怙 三身上师尊前我敬礼	nirmāṇakāya Guru Padmasambhava, protector of sentient beings—before the venerable guru of the three kāyas, I pay homage.

一、行法时间

I. Timing of the Practice

死亡后第五天到第十八天，共计十四天。	From the fifth day after death through the eighteenth day, a total of fourteen days.

二、行法须知

II. Instructions for Practice

二、行法须知	II. Instructions for Practice
1. 若亡者为业所缚，经以上多次导示，不能感其心识，未获解脱，“三期中有”（亦即“法性中有”）立即起现。	1. If the deceased is bound by karma and, despite the repeated instructions given above, their consciousness cannot be reached and liberation is not attained, the “third phase of the intermediate state” (that is, the “intermediate state of Dharmatā”) immediately arises.
2. 此时亡者灵识如睡梦初醒，较为清朗。凡其亲属哭泣哀号，以及撤除食器、脱换衣服、扫除清洁，自虽能见，而彼诸人，无能见己；他人所言，自虽能闻，而呼诸人，竟无应者。心遂懊丧，并知已死，将求重生，逡巡欲去。	2. At this time, the consciousness of the deceased is like one just awakening from sleep or a dream and is relatively clear. Although they can see their relatives weeping and wailing, removing the food utensils, changing their clothes, and cleaning up, those people cannot see them. Although they can hear what others say, when they call out to them, there is no response. Their mind then becomes

	dejected; knowing that they have died, they seek rebirth and linger uncertainly, wishing to depart.
3. 尔时，“声”、“光”、“辉”三种境相，俱现于前，遂疲劳于“怖”、“畏”、“惧”三种情况之下，莫知所适。尔时亟当诵此法性中有指授密法，是为至要！可高呼其名，念诵下文，朗声明告。	3. At that time, the three kinds of appearances—“sound,” “light,” and “radiance”—all appear before them. Overwhelmed by the three states of “terror,” “fear,” and “dread,” they do not know where to go. At this time, it is most essential to recite these esoteric instructions on the intermediate state of Dharmatā. Call the deceased by name, recite the following text, and clearly proclaim it aloud.

三、行法实施

III. Conducting the Practice

死亡后第五日诵法（此日有佛两尊前来接引）

Day One Recitation (On the fifth day after death, two Buddhas come to guide the deceased.)

v 死亡后第五日诵法（此日有佛两尊前来接引）	V. Day Five Recitation (On this day, two Buddhas come to guide the deceased.)
1. 设供如前。	1. Arrange the offerings as before.
2. 举诵下列偈文：	2. Recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse on the Power of Truth” three or seven times, summoning the spirit of the deceased to come before you and hear the Dharma. (This verse must be recited before every performance of the ritual.)
谛实力偈	Verse on the Power of Truth
以我意yì乐lè力　如来加持力	By the power of my intention and aspiration, and by the blessing power of the Tathāgatas,
及法界力等　凡所思维境	By the power of the dharma realm and all else, whatever objects are contemplated
皆随其所应　无碍速现前	May appear swiftly and unobstructedly, in accordance with what is required.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	Once the preceding verse has been recited, the spirit of the deceased has been summoned. Visualize the deceased as having come to remain before you and hear the Dharma, then begin reciting the following four sets of verses.
（2）念诵启请四偈，三到七遍（初次行法一定要念至少三遍，以后可视时间长短而定。）	(2) Recite the four invocation verses three to seven times. (At the first performance of the ritual, they must be recited at least three times; thereafter, the number may be determined according to the time available.)
（一）启请诸佛菩萨加被偈	(I) Verses Invoking the Blessings of All Buddhas and Bodhisattvas

诸佛及菩萨 十方常住世 具足大慈悲 前知及圣眼	All Buddhas and bodhisattvas, ever abiding throughout the ten directions, endowed with great compassion, foreknowledge, and sacred vision;
为众生依怙 不舍大悲愿 祈降临纳受 实陈意献供	Refuges for sentient beings, never abandoning their vows of great compassion: I pray that you descend, accept this offering, and receive this sincere presentation.
诸具大悲尊 智智与慈悲 所作诸事业 威力不思议	All compassionate venerable ones, whose wisdom and compassion, and all the deeds you perform, possess inconceivable power:
今有某姓名 舍现世往彼 离此界至他 已脱血肉躯	Here is one named [name], who has left this present world for the other, departed this realm for another, and cast off the body of flesh and blood.
无依复无怙 无救亦无援 最极大痛苦 今所现境相	Without support or protector, without rescue or aid, the most intense suffering is now manifesting before them.
已日暮穷途 离家去异乡 如入幽冥地 迷惘赴悬崖	Their day has waned and their road is exhausted; leaving home for a foreign land, they enter a dim and shadowy place, bewildered as they proceed toward a precipice.
惊狂奔林莽 业力追逐故 或落无边荒 或漂流大海	In terror and frenzy they run through dense forests, pursued by karmic force; they may fall into boundless wastelands or drift upon the great ocean.
身不得自在 业风推荡故 或入战阵中 被恶仇执住	Their body is no longer at ease or under control, buffeted by karmic winds; they may enter a battlefield and be seized by vicious enemies.
无地可容入 或遭阎罗使 鬼卒备残酷 望之极可怖	There is nowhere to hide; they may encounter the messengers of Yama, and the ghostly attendants, fully equipped with cruel implements, are terrifying to behold.
业果诸苦受 无间死复活 撑扎力已穷 颠连极孤苦	They undergo every suffering of karmic retribution, dying and reviving without respite. Their strength to struggle is exhausted; tossed about, they suffer in utter loneliness.
愿诸佛菩萨 悲愍垂救护 于此待救者 为彼作依怙	May all Buddhas and bodhisattvas, in compassion, extend their protection. For this one awaiting rescue, be a refuge and protector.

赐彼加持力 护免中有苦 遮止业红风 遣回阎罗怖	Bestow the power of your blessings, protect them from the sufferings of the intermediate state, block the red winds of karma, and dispel the terrors of Yama.
中有险峡道 安全拯救出 嗟我大悲尊 愿不舍悲愍	From the perilous, narrow passage of the intermediate state, rescue them safely. Alas, great compassionate venerable ones, may you not abandon your compassion.
不忘宏誓愿 令彼脱诸苦 哀求佛菩萨 愿慈光照注	Do not forget your vast vows; enable them to escape every suffering. I implore all Buddhas and bodhisattvas: may your compassionate light shine upon them.
以大悲光钩 不令入三途 三宝最胜尊 愿慈悲摄受	With the hook of great compassionate light, do not let them enter the three lower realms. O most excellent venerable Three Jewels, may you receive them in compassion.
恩施大悲力 令脱中有苦	Bestow the power of great compassion and free them from the sufferings of the intermediate state.
（二）救脱中有怖畏险峡偈	(II) Verses for Deliverance from the Perilous Passage of Fear in the Intermediate State
（1）十方常住 诸佛菩萨 普贤寂怒 海会圣众	(1) Ever-abiding throughout the ten directions, all Buddhas and bodhisattvas, Samantabhadra, peaceful and wrathful, and the ocean-like assembly of noble beings;
上师本尊 空行护法 降临于此 哀请听许	Gurus, yidams, ḍākinīs, and Dharma protectors, descend here. I beseech you compassionately to hear and grant this prayer.
至心皈命 上师空行 以大悲心 愍垂接引	With utmost sincerity I take refuge in gurus and ḍākinīs. With great compassion, look down in pity and guide me.
（2）缘于迷妄 流转生死 闻思修三 如实照耀	(2) Through delusion I wander in saṃsāra; may hearing, contemplation, and cultivation shine forth as they truly are.
传承上师 导引在前 胜母空行 护持于后	May the lineage gurus guide me in front, and the victorious mother ḍākinīs protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and conveyed to the perfectly awakened Buddha-land.

（3）嗔恚炽盛 流转生死 大圆镜智 光明照耀	(3) Through blazing anger I wander in saṃsāra; may the light of great perfect mirror wisdom shine forth.
金刚萨　导引在前 玛嘛几母 护持于后	May Vajrasattva guide me in front, and Māmakī protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and conveyed to the perfectly awakened Buddha-land.
（4）我慢炽盛 流转生死 平等性智 光明照耀	(4) Through blazing pride I wander in saṃsāra; may the light of the wisdom of equality shine forth.
宝生如来 导引在前 佛眼佛母 护持于后	May Ratnasambhava Tathāgata guide me in front, and Buddha-Locanā protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and conveyed to the perfectly awakened Buddha-land.
（5）贪欲炽盛 流转生死 妙观察智 光明照耀	(5) Through blazing desire I wander in saṃsāra; may the light of wondrous discerning wisdom shine forth.
无量光佛 导引在前 白衣佛母 护持于后	May Amitābha Buddha guide me in front, and Pāṇḍaravāsinī protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and conveyed to the perfectly awakened Buddha-land.
（6）嫉妒炽盛 流转生死 成所作智 光明照耀	(6) Through blazing jealousy I wander in saṃsāra; may the light of all-accomplishing wisdom shine forth.
不空如来 导引在前 多罗佛母 护持于后	May Amoghasiddhi Tathāgata guide me in front, and Tārā protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and conveyed to the perfectly awakened Buddha-land.
（7）愚痴炽盛 流转生死 法界性智 光明照耀	(7) Through blazing ignorance I wander in saṃsāra; may the light of dharma-realm wisdom shine forth.
毗卢遮那 导引在前 法自在母 护持于后	May Vairocana guide me in front, and Dhātvīśvarī protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and conveyed to the perfectly awakened Buddha-land.

（8）五毒炽盛 流转生死 四智和合 光明照耀	(8) Through the blazing five poisons I wander in saṃsāra; may the light of the union of the four wisdoms shine forth.
五部如来 导引在前 五部佛母 护持于后	May the Tathāgatas of the five families guide me in front, and the mothers of the five families protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and conveyed to the perfectly awakened Buddha-land.
（9）迷境炽盛 流转生死 解除恐怖 光明照耀	(9) Through blazing deluded appearances I wander in saṃsāra; may the light that dispels fear shine forth.
诸忿怒尊 导引在前 诸忿怒母 护持于后	May all wrathful deities guide me in front, and all wrathful mothers protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and conveyed to the perfectly awakened Buddha-land.
（10）习气炽盛 流转生死 俱生智慧 光明照耀	(10) Through blazing habitual tendencies I wander in saṃsāra; may the light of innate wisdom shine forth.
勇士持明 导引在前 空行会众 护持于后	May the heroic vidyādharas guide me in front, and the assembly of ḍākinīs protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of fear in the intermediate state and conveyed to the perfectly awakened Buddha-land.
（11）愿诸空大 勿为我敌 愿我亲见 兰光佛土	(11) May the element of space not become my enemy; may I directly behold the Buddha-land of orchid light.
愿诸水大 勿为我敌 愿我亲见 白光佛土	May the element of water not become my enemy; may I directly behold the Buddha-land of white light.
愿诸地大 勿为我敌 愿我亲见 黄光佛土	May the element of earth not become my enemy; may I directly behold the Buddha-land of yellow light.
愿诸火大 勿为我敌 愿我亲见 红光佛土	May the element of fire not become my enemy; may I directly behold the Buddha-land of red light.
愿诸风大 勿为我敌 愿我亲见 绿光佛土	May the element of wind not become my enemy; may I directly behold the Buddha-land of green

	light.
愿诸虹光 勿为我敌 愿我亲见 一切佛土	May all rainbow lights not become my enemies; may I directly behold all Buddha-lands.
惟愿诸声 知为自声 惟愿诸光 知为自光	May I know all sounds to be my own sounds; may I know all lights to be my own lights.
惟愿诸辉 知为自辉 愿中有相 自己证知	May I know all radiance to be my own radiance; may I myself recognize the appearances of the intermediate state.
愿中有境 三身亲证	May I directly realize the three kāyas amid the circumstances of the intermediate state.
（三）中有六纲	(III) The Six Root Verses of the Intermediate State
(1) 嗟！我今生处中有起现时 生世无暇懈怠当永断	(1) Alas! When the intermediate state of birth now appears to me, I shall forever abandon the idleness of a life without leisure.
闻思修三不乱证实义 心境朗然当亲证三身	Without distraction, I shall hear, contemplate, and cultivate, realizing the true meaning; with mind and circumstances clear and lucid, I shall directly realize the three kāyas.
于此一度获得暇满身 勿于迷离道中而抛弃	Having once obtained this body of leisure and endowment, do not cast it away upon the path of delusion.
(2) 嗟！我今梦境中有起现时 愚痴尸睡放逸当永断	(2) Alas! When the intermediate state of dreams now appears to me, I shall forever abandon the heedless sleep of ignorance.
一心不乱定住实相中 保任梦境修幻化光明	With one-pointed mind, I shall abide steadily in reality itself, safeguarding realization within dreams and cultivating illusory luminosity.
勿如傍生之状而长眠 爱惜睡眠现量合修持	Do not sleep long like an animal; cherish sleep and unite direct experience with practice.
(3) 嗟！我今静虑中有起现时 散乱昏沉种种当永断	(3) Alas! When the intermediate state of dhyāna now appears to me, I shall forever abandon every kind of distraction and dullness.
不乱无执定住离边中 生圆二次愿能得宣示	Without distraction or grasping, I shall abide steadily beyond extremes; may I receive instruction in the two stages of generation and completion.

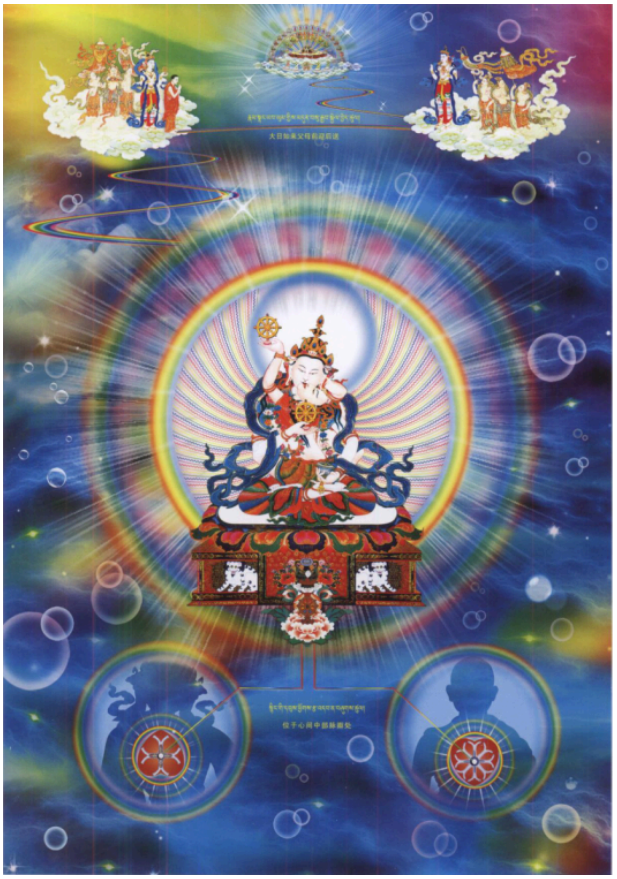
所作已断一心修行时 不为烦恼迷惑所随转	When all activities have ceased and I cultivate with one-pointed mind, may I not be carried away by the delusion of afflictions.
(4) 嗟！我今死位中有起现时 一切贪求恋着当永断	(4) Alas! When the intermediate state at the time of death now appears to me, I shall forever abandon every craving and attachment.
不乱契入显明教授义 游心自证无生太虚景	Without distraction, I shall enter into the meaning of the clear instructions; with free-ranging mind, I shall directly realize the unborn expanse of great emptiness.
即将舍离质碍血肉躯 无常死亡临头当了知	As I am about to leave this obstructed body of flesh and blood, I must know that impermanent death is at hand.
(5) 嗟！我今法性中有起现时 恐惧怖畏境相当永断	(5) Alas! When the intermediate state of dharmatā now appears to me, I shall forever abandon appearances of terror and fear.
一切显现认取为证智 中有境相即此当了知	I shall recognize every appearance as realizing wisdom; I shall know that these are precisely the appearances of the intermediate state.
阻大义利千钧一发时 自识变相寂怒又何惧	At this crucial instant, when great benefit is at stake, why should I fear the peaceful and wrathful manifestations of my own consciousness?
(6) 嗟！我今轮回中有起现时 意念纯一至心当保持	(6) Alas! When the intermediate state of becoming now appears to me, I shall maintain a single-minded and wholehearted intention.
善妙缘会尽力求延续 永断胎门回头须忆念	When favorable and excellent conditions converge, I shall strive to sustain them; I shall forever abandon the womb entrance and remember to turn back.
努力净相唯一需要时 嫉妒永断修上师双身	When diligent effort toward pure appearances is the sole necessity, I shall forever abandon jealousy and cultivate the union of the guru.
死时无有决定极迅速 徒负此生所作无义事	At death, there is no certainty and all is exceedingly swift; in vain have I borne the burden of meaningless deeds throughout this life.
大利丧失意志不坚定 今兹既已空手而返回	Having lost the great benefit through lack of resolute will, I now return empty-handed.

所需定解即胜本尊法 当下若不修胜本尊法	The certainty required is the supreme yidam practice. If I do not now cultivate this supreme yidam practice,
或大成就亲口所宣说 上师教授亦不安心住	Or if I do not rest my mind in the guru's instructions personally proclaimed by great accomplished masters,
自欺自身实所不应为 凡此六纲了知极为要	I deceive myself—something I truly ought not do. It is most important to understand these six root verses.
（四）中有救怖愿偈	(IV) Prayer of Aspiration for Deliverance from Fear in the Intermediate State
(1) 我今报尽迁谢时 生前眷属无能助	(1) Now, as my karmic recompense is exhausted and I pass away, the relatives of my former life are unable to help.
独自徜徉中有道 愿寂怒尊大悲力	Wandering alone upon the path of the intermediate state, may the compassionate power of the peaceful and wrathful deities
消除无明之幽暗	Dispel the darkness of ignorance
(2) 别离爱伴独漂流 自识幻相将起现	(2) Separated from beloved companions, I drift alone; may I recognize the illusory appearances that are about to arise.
诸佛悲力垂救拔 不起怖畏中有难	May the compassionate power of all Buddhas extend rescue, and may I not give rise to fear amid the perils of the intermediate state.
(3) 五智光明此时现 不怖不畏认本面	(3) When the lights of the five wisdoms appear at this time, may I recognize my original face without fear or dread.
寂怒尊容已近前 确认中有当勿怖	The peaceful and wrathful deities are already near; may I recognize the intermediate state and not be afraid.
(4) 若为业力所制时 愿大悲尊除苦厄	(4) When I am constrained by karmic force, may the Great Compassionate One remove suffering and adversity.
法性本声雷震时 愿转六字大明声	When the primordial sound of dharmatā resounds like thunder, may it be transformed into the sound of the six-syllable great mantra.
(5) 若无救助业逐时 愿本尊天除其苦	(5) When karma pursues me and there is no aid, may the yidam deity remove its suffering.

业力追逐失怙时 愿证净光三摩地	When karmic force pursues me and I have lost my protector, may I realize the samādhi of clear light.
(6) 轮回中有化生时 授记愿不为魔转	(6) When I take spontaneous birth in the intermediate state of becoming, may I receive prophecy and not be turned aside by Māra.
任所思力若至时 愿不为恶业迷怖	When the force of whatever I think arises, may I not be deluded or frightened by evil karma.
(7) 猛兽怒吼声发时 愿转六字妙法音	(7) When the roaring cries of fierce beasts arise, may they be transformed into the wondrous sound of the six-syllable Dharma.
黑风雨雪追逐时 愿证智光之天眼	When black winds, rain, and snow pursue me, may I attain the divine eye of wisdom-light.
(8) 若见同类中有时 愿勿嫉妒生上趣	(8) When I see intermediate-state beings of my own kind, may I not become jealous, but be born in a higher realm.
极大烦恼饥渴时 愿除饥渴寒热苦	When intense affliction, hunger, and thirst arise, may the suffering of hunger, thirst, cold, and heat be removed.
(9) 若见当来父母会 即观大悲双身尊	(9) When I see my future parents in union, may I contemplate the two-bodied deity of Great Compassion.
生得自在为利他 愿得相好光明身	May I attain mastery over birth for the benefit of others, and obtain a radiant body endowed with marks and signs.
(10) 若我已得妙生身 愿所见闻速了解	(10) Having obtained a wondrous body of birth, may I swiftly understand all that I see and hear.
一切恶业不随逐 励力增长诸福德	May no evil karma follow me, and may I diligently increase every merit and virtue.
(11) 愿随所生彼彼处 世世面见本尊天	(11) In whatever places I may be born, may I behold the yidam deity face-to-face in life after life.
生已能言知大义 宿命不忘得总持	May I be able to speak and know the great meaning as soon as I am born, remember my past lives without forgetting, and attain dhāraṇī.
(12) 种种上中下功德 闻思一见即能知	(12) May I immediately know, upon hearing, contemplating, or seeing them, the various superior, middling, and lesser qualities.

随所生处皆吉祥 一切有情俱安乐	May every place in which I am born be auspicious, and may all sentient beings be at peace and happiness.
(13) 如佛寂怒尊形相 眷属寿量及刹界	(13) May I attain the forms of the Buddha's peaceful and wrathful deities, their retinues, lifespans, and Buddha-fields;
如彼最胜美名称 如是我等决能成	and may I and all others certainly attain their most excellent and beautiful names.
(14) 邬金大师莲花生 撰此中有救怖愿	(14) Guru Padmasambhava of Uḍḍiyāna composed this prayer for deliverance from the fears of the intermediate state.
乃至轮回未空寂 此深妙法永长存	Until saṃsāra is emptied into quiescence, may this profound and wondrous Dharma endure forever.
3. 教授念诵文：	3. Instructions for Recitation:
嗟！善男子（某某）：汝已闷绝三日有半至四日，从闷绝而复苏，自设问曰："我今何故起现如是境相"？汝当了知、此即"中有"。此时正际返入轮回，所有一切境相，悉皆现为明光佛身，虚空遍现蔚蓝色光。	Alas! Good son (so-and-so): You have been unconscious for three and a half to four days. Having revived from unconsciousness, you may ask yourself, "Why are such appearances now arising before me?" You should understand that this is the "intermediate state." At this time, as you are about to reenter saṃsāra, all appearances manifest as bodies of radiant Buddhas, and the sky is everywhere filled with deep blue light.
尔时中央密严刹土（一称明点勇现刹土，一称奥明天。）世尊"毗卢遮那如来"（亦称"大日如来"或称"光明遍照佛"。	At that time, in the central Ghanavyūha Buddha-land (also called the Buddha-land of the Courageous Manifestation of Luminous Points, or the Heaven of Profound Luminosity), the World-Honored One Vairocana Tathāgata (also called Mahāvairocana Tathāgata or Buddha of All-Pervading Light) appears.
），其身白色，坐狮子宝座；手持八辐金轮，与虚空法界自在母面合交抱，来现汝前，此为"色蕴"法尔清净兰光，此光晃耀，严以明点及微光点，灿然明澈，自"毗卢遮那如来"父母双尊胸中照临汝前，直射汝心，眩目难睁，不敢逼视。	His body is white, and he sits upon a lion throne, holding a golden eight-spoked wheel. In union with the Mother of Sovereignty, who is free within the dharma realm of space, he appears before you. This is the naturally pure blue light of the aggregate of form. It shines brilliantly, adorned with luminous points and subtle points of light, resplendent and clear. It radiates before you from the hearts of the father and mother deities, Vairocana Tathāgata and his consort, striking directly into your heart—

	dazzling to the eyes, impossible to gaze upon directly.
而与此同时，又有“天道”白光不起怖畏者，并临汝前。此时汝为“愚痴”业力所牵，怖畏兰光，故于“法界体性智”光，生起恐怖而欲逃避；反于“天道”白光不生怖者，起欣乐想，而欲趋入。	At the same time, a white light of the deva realm, which does not inspire fear, also appears before you. At this time, drawn by the karmic force of ignorance, you fear the blue light. Thus, you become frightened of the light of the wisdom of the essential nature of the dharma realm and wish to flee from it. Yet because the white light of the deva realm does not frighten you, you conceive delight in it and wish to enter it.
我今告汝，此时汝当于彼灿然明澈晃耀眩目之兰光，勿怖勿畏，不可逃避，此即所谓如来光明法界体性智也。当于其中，深生信乐，起渴仰心，而自念言：“此是世尊毗卢遮那大悲恩光”，亟起皈依，恭敬祈请。	I now tell you: at this time, do not fear or dread that resplendent, clear, shining, dazzling blue light, and do not flee from it. It is what is called the light of the Tathāgata—the wisdom of the essential nature of the dharma realm. Deeply generate faith and joy within it, arouse a heart of longing, and say to yourself: “This is the compassionate, gracious light of the World-Honored Vairocana. I shall quickly take refuge and respectfully pray to him.”
尔时世尊毗卢遮那、即接引汝出离“中有险峡”。汝对“天道”白光不眩目者，切勿欣乐，勿贪勿著。若生贪著，即沦天趣，复转六道，以是障碍，阻解脱道。故当于彼，眼避勿睹；而于闪烁眩目之兰光，当起欣乐，发猛利心，渴仰世尊毗卢遮那如来，至心专注，念诵下偈，随我发如是愿：	Then the World-Honored Vairocana will guide you out of the perilous passage of the intermediate state. Do not delight in, crave, or cling to the non-dazzling white light of the deva realm. If craving and attachment arise, you will fall into the deva realm and again turn within the six realms. This is an obstacle that blocks the path to liberation. Therefore, avert your eyes from it and do not look upon it. Instead, delight in the flashing, dazzling blue light; arouse a strong and earnest resolve; long for the World-Honored Vairocana Tathāgata; focus with utmost sincerity; recite the following verse; and make this aspiration after me:
呜呼！	Alas!
愚痴炽盛　流转生死	When ignorance blazes fiercely and I wander in birth and death,
法界性智　光明照耀	May the light of the wisdom of the dharma realm’s essential nature shine upon me.
毗卢遮那　导引在前	May Vairocana guide me before,
大自在母　护持于后	And the Mother of Sovereignty protect me behind.

祈脱中有　怖畏险峡	I pray to be delivered from the fearful and perilous passage of the intermediate state
送我往登　正觉佛土	And led upward into the Buddha-land of perfect awakening.
如是虔敬猛利发愿，即化虹光，融于毗卢遮那父母双尊胸中，于中央密严刹土，以圆满受用行相而证佛位。	When you make this aspiration with such reverence and intensity, you will become rainbow light and merge into the hearts of the father and mother deities, Vairocana and his consort. In the central Ghanavyūha Buddha-land, you will attain Buddhahood in the form of a perfect enjoyment body.
	

死亡后第六日诵法（此日有佛六尊前来接引）

Day Six Recitation (On This Day, Six Buddhas Come to Guide the Deceased)

v 死亡后第六日诵法（此日有佛六尊前来接引）	V. Recitation on the Sixth Day After Death (On this day, six Buddhas come to guide the deceased.)
1. 设供如前。	1. Arrange the offerings as before.

2．次，举诵下列偈文：	2. Next, raise your voice and recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse of the Power of Truth” three or seven times, summoning the consciousness of the deceased to come before you and hear the Dharma. (This verse must be recited before every performance of the ritual.)
谛实力偈	Verse of the Power of Truth
以我意乐力　如来加持力	By the power of my aspiration and the blessings of the Tathāgata,
及法界力等　凡所思维境	And by the power of the dharma realm, whatever objects are contemplated
皆随其所应　无碍速现前	May, according to their proper nature, swiftly and unobstructedly appear before us.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	After reciting the preceding verse, the consciousness of the deceased has already been summoned. Immediately visualize the deceased coming to remain before you and hear the Dharma, then begin reciting the following four verses of scripture.
（2）念诵启请四偈，三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the four verses of invocation three to seven times (according to the time available; they must be recited the first time, but may be omitted thereafter if time is pressing).
3．教授念诵文：	3. Text for Instruction and Recitation:
又虽已如前指示，然缘于“嗔”“恚”业障，对“光”与“辉”、惧而逃避，虽发是愿，仍复迷而不悟，则法性中有第二日中，有“金刚萨　不动如来”圣众、及“地狱”恶业之光，同时并来现前，此时当复指示，呼亡者之名，念诵下文而告之曰：	Although the instructions have already been given as before, if, owing to karmic obstacles of anger and wrath, one fears and flees from the “light” and “radiance,” then, even after making such aspirations, one may again become confused and fail to awaken. On the second day of the intermediate state of dharmatā, the sacred assembly of “Vajrasattva Akṣobhya Tathāgata” and the light of the evil karma of the hells appear simultaneously before one. At this time, give the following instruction again: call the deceased by name and recite the text below, saying:

嗟！善男子（某某）：谛听勿乱！此第二日，有“水大”白色净光，来现汝前。尔时，东方蓝色“现喜刹土”（梵名：阿比罗提。藏名：恩巴尔嘎gā哇。	Ah, noble son (so-and-so), listen carefully and do not be distracted! On this second day, a white, pure light of the water element will appear before you. At that time, the blue eastern “Realm of Manifest Joy” (Sanskrit: Abhirati; Tibetan: Enbar Gāwa)
）世尊“金刚萨　duǒ不动如来”，其身蓝色，手执五钴金刚杵，坐大象宝座，与“玛嘛几母”面合交抱，现临汝前；“地藏”“弥勒”二菩萨、与“拉先女”（舞女）“补　bié女”（花女）双尊围绕于虹光曼荼罗海，六尊齐现而来。	the Blessed One Vajrasattva Akṣobhya Tathāgata appears before you. His body is blue; he holds a five-pronged vajra and sits upon a jeweled elephant throne, in union with Māmakī. The two bodhisattvas Kṣitigarbha and Maitreya, together with the pair of female deities Lasya, the Dancer, and Puṣpā, the Flower Bearer, surround them within an ocean of rainbow-light maṇḍalas. All six appear together.
此为“识蕴”法尔清净白光，即“大圆境智”。此光晃耀，严以明点及微光点，惊眩欲绝，自金刚萨　不动如来父母双尊胸中，照临汝前，直射汝心，眩目难睁，不敢逼视。	This is the intrinsically pure white light of the aggregate of consciousness, namely the great perfect mirror wisdom. This light shines brilliantly, adorned with bindus and subtle points of light. It is so dazzling that you nearly faint. It shines before you from the hearts of Vajrasattva Akṣobhya Tathāgata and his consort, striking directly into your heart; your eyes are dazzled, unable to open, and you dare not look directly at it.
而与此同时，又有“地狱道”不眩目之烟灰色光，亦与智光并临汝前。此时汝为“嗔”“恚huì”业力所制，怖惧白光而欲逃避；反于地狱道不眩目之烟灰色光，起欣乐想而欲趋入。	At the same time, a dull, smoke-gray light of the hell realm also appears before you together with the light of wisdom. At this time, controlled by the karmic force of anger and wrath, you fear the white light and wish to flee from it; instead, you take delight in the dull smoke-gray light of the hell realm and wish to enter it.
我今告汝！此时汝当于彼晃耀眩目之白光灿然透明者，勿怖勿畏，不可逃避。彼即汝自内证智本体具足力用，应于光中明了任运，坦然而住，更当于彼，信乐渴仰。	I now tell you: at this time, do not fear or dread that brilliantly shining, dazzling white light, clear and transparent; do not flee from it. It is the inherent power and function of the wisdom you have directly realized within yourself. Clearly and spontaneously abide in the light with equanimity, and give rise to faith, joy, and longing for it.
汝若认知自内证智本体光明，纵欠虔诚发愿，亦得一切诸佛光明与汝融合，无二无别，而证佛位。	If you recognize the luminosity that is the essence of your own directly realized wisdom, then, even if you lack devout aspiration, the light of all Buddhas will merge with you, without duality or distinction, and you will attain Buddhahood.

若不认知为汝自内证智本光，则当对之信乐渴仰而自念言：“此是金刚萨　不动如来大悲恩光”，亟起皈依，深心祈请，自维此即金刚萨　不动如来大悲光钩，不可逃避。	If you do not recognize it as the light of your own directly realized wisdom, then give rise to faith, joy, and longing for it, thinking to yourself: “This is the gracious light of the great compassion of Vajrasattva Akṣobhya Tathāgata.” Quickly take refuge and pray deeply, reflecting that this is the hook of Vajrasattva Akṣobhya Tathāgata’s compassionate light, and that you must not flee from it.
要知汝纵欲逃避，亦与汝身不能分离，故勿怖畏，当欣乐祈请。尔时金刚萨　不动如来，即来接引，拔汝出离“中有险峡”。又当于彼地狱烟光不眩目者，勿生欢喜。	Know that even if you wish to flee from it, it cannot be separated from your body. Therefore, do not be afraid; joyfully pray to it. Then Vajrasattva Akṣobhya Tathāgata will come to guide you, drawing you out of the perilous passage of the intermediate state. Nor should you delight in that dull, smoky light of the hells.
此为汝“嗔”“恚”炽盛所积罪障而来诱引之光，汝若贪着彼光，当堕“那落迦jiā”（地狱）处，陷于苦不堪忍泥涂之中，永无出期，此是障碍，阻解脱道。故当于彼，眼避勿视，断除“嗔”“恚”，勿贪勿着；而于炳然照耀之白光，深生敬仰，至心专注金刚萨　不动如来尊前，生起猛利欲乐，念诵下偈，随我发如是愿：	This is the light that comes to lure you because of the karmic obstacles accumulated through your blazing anger and wrath. If you crave and cling to that light, you will fall into the realm of Naraka, the hells, and be trapped in unbearable mire of suffering, with no prospect of release. This is an obstacle that blocks the path to liberation. Therefore, avert your eyes and do not look at it; cut off anger and wrath, and do not crave or cling to it. Instead, deeply revere the brilliant, shining white light. With wholehearted concentration before Vajrasattva Akṣobhya Tathāgata, arouse intense aspiration and joy. Recite the following verse and make this aspiration with me:
呜呼！	Alas!
嗔恚炽盛　流转生死	Through blazing anger and wrath, I wander in saṃsāra;
大圆镜智　光明照耀	May the light of great perfect mirror wisdom shine forth.
金刚萨　　导引在前	May Vajrasattva guide me before,
玛嘛几母　护持于后	And Māmakī protect me behind.
祈脱中有　怖畏险峡	I pray to be freed from the perilous passage
送我往登　正觉佛土	Of fear in the intermediate state, and be led to ascend to the Buddha land of perfect awakening.

如是至心虔敬发愿念诵上偈，则化虹光，融入世尊金刚萨　不动如来父母双尊胸中，于东方现喜刹土，证得圆满受用身而成佛矣。	If, with wholehearted sincerity and reverence, you make this aspiration and recite the preceding verse, you will become rainbow light and merge into the hearts of Vajrasattva Akṣobhya Tathāgata and his consort. In the eastern realm of Manifest Joy, you will attain the complete enjoyment body and become a Buddha.
	

死亡后第七日诵法（此日有佛六尊前来接引）

Day Seven Recitation (On This Day, Six Buddhas Come to Guide the Deceased)

v 死亡后第七日诵法（此日有佛六尊前来接引）	V. Recitation on the Seventh Day After Death (On this day, six Buddhas come to guide the deceased.)
1. 设供如前。	1. Arrange the offerings as before.
2. 次，举诵下列偈文：	2. Next, recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse on the Power of Truth” three or seven times, summoning the consciousness of the deceased to come before you

	and hear the Dharma. (This verse must be recited before every performance of the ritual.)
谛实力偈	Verse on the Power of Truth
以我意乐力　如来加持力	By the power of my aspiration and the blessing power of the Tathāgatas,
及法界力等　凡所思维境	And by the power of the dharma realm, whatever objects are contemplated
皆随其所应　无碍速现前	May, according to their proper nature, swiftly appear before us without hindrance.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	After reciting the preceding verse, the consciousness of the deceased has been summoned. Visualize it coming to abide before you to hear the Dharma, and begin reciting the following four verses of scripture.
（2）念诵启请四偈，三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the four verses of invocation three to seven times, according to the time available. They must be recited the first time; thereafter, they may be omitted if time is pressing.
3．教授念诵文：	3. Text of the Instructions for Recitation:
又虽已如上指授，然有补特伽罗（即众生之异名）我慢贡高，罪业深重，于大悲光钩，怖而逃避。迨至法性中有第三日（也即死亡后第五日），则有世尊“宝生如来”与圣众俱，前来接引；同时又有“人道”之光，并来现前。其指示法，当呼亡者之名，念诵下文而告之曰：	Although instructions have already been given as above, there are pudgalas (another name for sentient beings) whose arrogance is great and whose evil karma is profound. Frightened by the hook of the light of great compassion, they flee from it. When the third day of the Intermediate State of Dharmatā arrives—that is, the fifth day after death—the World-Honored One Ratnasambhava Tathāgata, together with his holy retinue, comes to guide them. At the same time, the light of the human realm also appears before them. The instructions should be given by calling the deceased by name and reciting the following text:
嗟！善男子（某某）：谛听勿乱！今第三日，有地大黄色净光，来现汝前。	Alas, noble son [name], listen carefully and do not be distracted! On this third day, the pure yellow light of the earth element comes before you.
尔时，南方黄色“光荣佛土”（藏文贝登，此云吉祥，或译具德）世尊“宝生如来”，其身黄色，手持摩尼妙宝，坐宝马宝座，与“佛眼母”面合交抱，现临汝前：“虚空藏”“普贤”二菩萨、与摩梨女（ mán女）	At that time, from the southern yellow Glorious Buddha Land (Tibetan: Pelden; meaning “auspicious,” or translated as “endowed with virtues”), the World-Honored One Ratnasambhava

都毗pí女（香女）双尊围绕于虹光曼荼罗海，六尊齐现而来。	Tathāgata appears before you. His body is yellow; he holds a precious wish-fulfilling jewel and sits upon a horse-shaped jeweled throne. He is united in embrace with Buddha-Eye Mother. The two bodhisattvas Ākāśagarbha and Samantabhadra, together with the two female deities Mālī and Dhūpī—the Goddess of Garlands and the Goddess of Incense—surround them in an oceanic maṇḍala of rainbow light. Thus all six appear and come before you.
此为“受蕴”法尔清净黄光，即“平等性智”。	This is the inherently pure yellow light of the aggregate of feeling, namely the wisdom of equality.
此光晃耀，严以明点及微光点，自宝生如来父母双尊胸中照临汝前，直射汝心，眩目难睁，不敢逼视；而与此同时，又有“人道”之淡黄光不眩目者，亦与智光并临汝前，直射汝心。	This light shines brilliantly, adorned with bindus and minute points of light. It streams from the hearts of Ratnasambhava Tathāgata and his consort and shines before you, striking directly into your heart. It is so dazzling that your eyes cannot bear to open, and you dare not look directly at it. At the same time, the pale yellow, non-dazzling light of the human realm also appears before you with the light of wisdom and strikes directly into your heart.
此时汝为“我慢”业力所制，于彼眩目之黄光，生起惊怖而欲逃避；反于人道不眩目之淡黄光起乐着想、而欲趣入。我今告汝，此时汝于彼晃耀眩目之黄光灿然透明者，勿怖勿畏，不可逃避。	At this time, controlled by the karmic force of arrogance, you become frightened by that dazzling yellow light and wish to flee from it. Instead, you become pleased with and attached to the pale yellow, non-dazzling light of the human realm and wish to enter it. I now tell you: do not be frightened or afraid of that brilliant, dazzling, transparent yellow light, and do not flee from it.
彼即汝自内证智本体具足力用，应于光中明了任运、坦然而住，更当于彼信乐渴仰。汝若认知自内证智本体光明，纵欠虔诚发愿，亦得一切诸佛光明与汝融合，无二无别，而证佛位。	It is the inherent power and functioning of the wisdom you realize within yourself. You should remain lucid and uncontrived within that light, calm and at ease, and give rise to trust, joy, and longing for it. If you recognize the luminosity that is the essence of the wisdom you realize within yourself, then even if you lack sincere aspiration, the light of all Buddhas will merge with you, without duality or distinction, and you will attain Buddhahood.

若不认知为汝自内证智本光，则当对之信乐渴仰而自念言：“此是宝生如来大悲恩光”，亟起皈依，深心祈请。自维此即宝生如来大悲光钩，不可逃避。要知汝纵欲逃避，亦与汝身不能分离，故勿怖畏，当欣乐祈请。	If you do not recognize it as the original light of the wisdom you realize within yourself, then give rise to trust, joy, and longing for it, thinking to yourself: “This is the compassionate, grace-bestowing light of Ratnasambhava Tathāgata.” Quickly take refuge and pray with deep sincerity. Consider that this is the hook of Ratnasambhava Tathāgata’s great compassion, and do not flee from it. Know that even if you wish to flee, it cannot be separated from your body. Therefore, do not be afraid; instead, joyfully pray to it.
尔时宝生如来即来接引，拔汝出离中有险峡。又当于彼人道淡黄光勿生欢喜，彼乃为汝“我慢”炽盛所积习气而来诱引之光，汝若贪著，当堕人道，复受生老病死之苦，沦没于生死泥涂之中，无解脱期，以是障碍，阻解脱道。	At that time, Ratnasambhava Tathāgata will come to guide you, drawing you out of the perilous passage of the intermediate state. Do not take delight in the pale yellow light of the human realm. It is a light that comes to entice you because of the habitual tendencies accumulated through your intense arrogance. If you become attached to it, you will fall into the human realm and again undergo the suffering of birth, old age, sickness, and death, sinking into the mire of birth and death with no prospect of liberation. It is therefore an obstacle that blocks the path to liberation.
故当于彼，眼避勿视，断舍我慢，并断习气，及对彼光，勿贪勿着；而于彼灿然眩目之黄光，深生信乐，至心专注，渴仰世尊宝生如来，念诵下偈，随我发如是愿：	Therefore, avert your eyes and do not look at it. Sever and relinquish arrogance, cut off habitual tendencies, and do not crave or cling to that light. Instead, generate deep trust and joy in the brilliant, dazzling yellow light. With wholehearted concentration, long for the World-Honored One Ratnasambhava Tathāgata, recite the following verse, and make this aspiration with me:
呜呼！	Alas!
我慢炽盛　流转生死	When intense arrogance drives me through birth and death,
平等性智　光明照耀	May the light of the wisdom of equality shine forth.
宝生如来　导引在前	May Ratnasambhava Tathāgata guide me from before,
佛眼佛母　护持于后	And Buddha-Eye Mother protect me from behind.
祈请度脱　中有险峡	I pray to be liberated from the perilous passage of the intermediate state

送我往登　正觉佛土	And led upward to the Buddha Land of perfect awakening.
如是至心诚敬发愿，则化虹光，融入宝生如来父母双尊胸中，于南方“光荣刹土”，证得圆满受用佛身矣。	If one makes this aspiration with wholehearted sincerity and reverence, one will transform into rainbow light and merge into the hearts of Ratnasambhava Tathāgata and his consort, attaining the perfect enjoyment body of a Buddha in the southern Glorious Buddha Land.
	

死亡后第八日诵法（此日有佛六尊前来接引）

Day Eight Recitation (On This Day After Death, Six Buddhas Come to Guide the Deceased.)

v 死亡后第八日诵法（此日有佛六尊前来接引）	V. Day Eight Recitation After Death (On this day, six Buddhas come to guide the deceased.)
1．设供如前。	1. Arrange the offerings as before.
2．次，举诵下列偈文：	2. Next, raise your voice and recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse of the Power of Truth” three or seven times, summoning the spirit of the

	deceased to come before you and hear the Dharma. (This verse must be recited before every performance of the ritual.)
谛实力偈	Verse of the Power of Truth
以我意乐力　如来加持力	By the power of my intention, and by the blessing of the Tathāgatas,
及法界力等　凡所思维境	And by the power of the dharma realm, whatever objects are contemplated
皆随其所应　无碍速现前	May appear swiftly and unobstructedly, each as appropriate.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	After the preceding verse has been recited, the spirit of the deceased has already been summoned. Immediately visualize the deceased coming to remain before you and hear the Dharma, then begin reciting the following four scriptural verses.
（2）念诵启请四偈，三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the four verses of invocation three to seven times (according to the time available. They must be recited the first time; afterward, they may be omitted if time is pressing).
3．教授念诵文：	3. Text for instruction and recitation:
如上指示，纵其根器如何下劣，亦必解脱无疑。	As instructed above, no matter how inferior their faculties may be, they will certainly be liberated without doubt.
然有曾造大罪之人、及失坏三昧耶戒等、或断善根之类，迄尚不能认取者，遂为“贪欲”及罪障所制，对于“声”“光”，怖而逃避，则第四日（即死亡后第八日）有世尊“无量光如来”（即阿弥陀佛）圣众，及由“贪”“悭”所酿成“饿鬼道”之暗红光， 同时并来现前。其指示法，当呼亡者之名，念诵下文而告之曰：	Yet there may be those who have committed grave offenses, violated samaya precepts, or severed their wholesome roots, and who still cannot recognize it. Overpowered by “desire” and karmic obstacles, they fear and flee from the “sound” and “light.” Then, on the fourth day (that is, the eighth day after death), the holy assembly of the Bhagavān Tathāgata of Immeasurable Light (that is, Amitābha Buddha) appears before them, together with the dull red light of the realm of hungry ghosts, produced by “desire” and “miserliness.” To instruct them, call the deceased by name and recite the following words:
嗟！善男子（某某）：谛听勿乱！今第四日，有“火大”红色净光，起现汝前，尔时西方红色“极乐刹土”“世尊无量光如来”，其身红色，手执莲华，坐孔雀宝座，与“白衣母”面合交抱，现临汝前，“观自在”	Alas, good son [name], listen attentively and do not be distracted! Now, on the fourth day, the pure red light of the “fire element” appears before you. At that time, the red Bhagavān Tathāgata of

“妙吉祥”二菩萨与“吉地女”（歌女）“阿洛哥女”（灯女）双尊围绕于虹光曼荼罗海，六尊齐现而来。	Immeasurable Light of the western red “Land of Utmost Bliss,” holding a lotus in his hand and seated upon a jeweled peacock throne, appears before you in union with and embracing the “White-Clad Mother.” The two bodhisattvas Avalokiteśvara and Mañjuśrī, together with the pair of “Goddess of Song” and “Goddess of Light,” surround them in an ocean-like maṇḍala of rainbow light. All six deities appear together.
此为“想蕴”法尔清净红光，即“妙观察智”。	This is the intrinsically pure red light of the aggregate of perception, namely, the “wisdom of wondrous observation.”
此光晃耀，严以明点及微光点，眩目难睁，自无量光如来父母双尊胸中，照临汝前，直射汝心，不敢逼视，汝当对之，勿生怖畏；而与此同时，又有“饿鬼道”暗淡红光不眩目者，亦与智光并来照临，当于其光，勿生欢喜，亦勿贪着。	This light shines brilliantly, adorned with bindus and tiny points of light. It dazzles the eyes so that you cannot bear to look at it. From the hearts of the male and female deities, the Tathāgata of Immeasurable Light and his consort, it shines before you and directly into your heart. Though you may not dare to gaze upon it, you should face it without fear. At the same time, the dull, undazzling red light of the realm of hungry ghosts also shines before you together with the light of wisdom. Do not delight in it or become attached to it.
尔时，汝为“贪欲”炽盛业力所制，于彼眩目之红光，生起怖畏而欲逃避；反于“饿鬼道”暗淡红之光不眩目者，起乐着想、而欲趋入。我今告汝，此时汝当于彼晃耀眩目之红光灿然透明者，勿怖勿畏，不可逃避。	At that time, controlled by the karmic force of intense “desire,” you will become frightened by that dazzling red light and wish to flee from it. Instead, you will take delight in the dull, undazzling red light of the realm of hungry ghosts and wish to enter it. I now tell you: at this time, do not fear that resplendent, dazzling, transparent red light, and do not flee from it.
彼即汝自内证智本体具足力用，应于光中，明了任运，坦然而住，更当于彼信乐渴仰。汝若认知自内证智本体光明，纵欠虔诚发愿，亦得一切诸佛光明与汝融合，无二无别，而证佛位。	It is the complete power and functioning of the intrinsic nature of your own directly realized wisdom. Within that light, remain clearly, naturally, and at ease. Moreover, place your faith and joyful longing in it. If you recognize the luminosity of the intrinsic nature of your own directly realized wisdom, then, even if you lack sincere aspiration, the light of all Buddhas will merge with you without duality or distinction, and you will attain Buddhahood.
若不认知为汝自内证智本光，则当对之信乐渴仰而自念言：“此是无量光如来大悲恩光”，亟起皈依，深心祈	If you do not recognize it as the source of your own directly realized wisdom, then place your faith and

请，自维此即无量光如来大悲光钩，不可逃避。要知汝纵欲逃避，亦与汝身不能分离，故勿怖畏，当欣乐祈请。	joyful longing in it, thinking to yourself: “This is the compassionate grace-light of the Tathāgata of Immeasurable Light.” Urgently take refuge and pray deeply. Know that this is the compassionate light-hook of the Tathāgata of Immeasurable Light; do not flee from it. Even if you wish to escape, it cannot be separated from your body. Therefore, do not be afraid; rejoice and pray.
尔时无量光如来即来接引，拔汝出离中有险峡。又当于彼饿鬼道暗淡红光不眩目者，勿得贪着。彼乃为汝“贪欲”炽盛所积习气而来诱引之光，汝若贪着，即堕饿鬼道，而受极难堪忍饥渴之苦，以是障碍，阻解脱道。	Then the Tathāgata of Immeasurable Light will come to guide you, drawing you out of the perilous passage of the intermediate state. Nor should you become attached to the dull, undazzling red light of the realm of hungry ghosts. It is a light that comes to lure you because of habitual tendencies accumulated through your intense “desire.” If you become attached to it, you will fall into the realm of hungry ghosts and suffer the most unbearable torments of hunger and thirst. This will become an obstruction, blocking the path to liberation.
故当于彼，勿生贪着，断除习气，勿起爱恋；而于灿然眩目之红光，对之生起欣乐，专注渴仰世尊无量光如来父母双尊，念诵下偈，随我发如是愿：	Therefore, do not give rise to attachment to it. Cut off habitual tendencies and do not arouse longing. Instead, rejoice in that resplendent and dazzling red light, and focus with yearning upon the male and female deities, the Bhagavān Tathāgata of Immeasurable Light and his consort. Recite the following verse, and make this aspiration after me:
呜呼！	Alas!
贪欲炽盛　流转生死	With desire blazing fiercely, I wander in birth and death;
妙观察智　光明照耀	May the light of the wisdom of wondrous observation shine upon me.
无量光佛　导引在前	May the Buddha of Immeasurable Light guide me before;
白衣佛母　护持于后	May the White-Clad Buddha Mother protect me behind.
祈脱中有　怖畏险峡	I pray to be freed from the perilous passage of fear in the intermediate state
送我往登　正觉佛土	And be led to ascend to the Buddha-land of perfect awakening.

如是诚敬殷重发愿，则化虹光，融入世尊无量光如来父母双尊胸中，于西方“极乐刹土”证得圆满受用佛身矣。	If you make this aspiration with such sincere reverence and earnestness, you will transform into rainbow light, merge into the hearts of the male and female deities, the Tathāgata of Immeasurable Light and his consort, and attain the perfect enjoyment body in the western “Land of Utmost Bliss.”
	

死亡后第九日诵法（此日有佛六尊前来接引）

Day Five Recitation (On the Ninth Day After Death, Six Buddhas Come to Guide the Deceased)

v 死亡后第九日诵法（此日有佛六尊前来接引）	V. Recitation on the Ninth Day after Death (On this day, six Buddhas come to guide the deceased.)
1. 设供如前。	1. Arrange offerings as before.
2. 次，举诵下列偈文：	2. Next, raise your voice and recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse on the Power of Truth” three or seven times, summoning the

	consciousness of the deceased to come before you and hear the Dharma. (This verse must be recited before every performance of the ritual.)
谛实力偈	Verse on the Power of Truth
以我意乐力　如来加持力	By the power of my aspiration and the blessings of the Tathāgatas,
及法界力等　凡所思维境	And by the power of the Dharma realm, may all objects of contemplation
皆随其所应　无碍速现前	Appear swiftly and unobstructedly, each as appropriate.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	Once the preceding verse has been recited, the consciousness of the deceased has been summoned. Visualize it coming to abide before you and hear the Dharma, then begin reciting the following four verses of scripture.
（2）念诵启请四偈，三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the four verses of invocation three to seven times (according to the time available. They must be recited the first time; thereafter, they may be omitted if time is pressing).
3．教授念诵文	3. Instructions for the Recitation Text
如上指示、纵其根器如何下劣，未有不解脱者。又虽已指示，而有一类有情，久狃结习，终为强盛之习气所制，不能克服，而为“嫉妒”恶业支配，于“声”及“光”生起恐惧，大悲光钩，未能认取。	As instructed above, whatever the inferiority of their faculties, there are none who cannot be liberated. Yet although they have been instructed, there is a class of sentient beings who, long habituated to ingrained tendencies, are ultimately controlled by powerful habitual tendencies and unable to overcome them. Governed by the evil karma of “jealousy,” they become fearful of “sound” and “light” and fail to recognize the hook of great compassion’s light.
迄至第五日（即死亡后第九日）间，仍复飘泊无依。尔时有世尊“不空成就如来”圣众大悲恩光前来接引；同时又有“嫉妒”烦恼所感“阿修罗道”之光，亦来诱引。此时指授之法，当呼亡者之名，念诵下文而告之曰：	Until the fifth day (that is, the ninth day after death), they still drift about without support. At that time, the compassionate light of grace of the Blessed One Amoghasiddhi Tathāgata and his retinue comes to guide them. At the same time, the light of the “asura realm,” brought about by the affliction of “jealousy,” also comes to lure them. At this point, call the deceased by name and recite the following words of instruction:

嗟！善男子（某某）：谛听勿乱！今第五日，有“风大”绿色净光，来现汝前。	Alas, son of noble family [name]: Listen attentively and do not be distracted! Today, on the fifth day, the pure green light of the “wind element” appears before you.
尔时，北方绿色“胜　刹土”世尊“不空成就如来”，其身绿色，手执交叉金刚杵，坐大鹏宝座，与“三昧耶多罗母”（即绿度母）面合交抱，现临汝前；“金刚手”“除盖障”二菩萨与“健第女”（涂女）“尼得女”（食女）双尊围绕于虹光曼荼罗海，六尊齐现而来。	At that time, from the northern green “Victory Garden Buddha-field,” the Blessed One Amoghasiddhi Tathāgata appears before you. His body is green; he holds a crossed vajra and sits upon a precious garuḍa throne. He is in union with Samayatārā, the Mother (that is, Green Tārā). Vajrapāṇi and Sarvanīvaraṇaviṣkambhin, the two bodhisattvas, together with the two female deities Jiandi (the Anointing Maiden) and Nide (the Food Maiden), surround them in an ocean of rainbow-light maṇḍalas. All six deities appear together and come before you.
此为“行蕴”法尔清净绿光，即“成所作智”。	This is the intrinsically pure green light of the aggregate of formations: the wisdom of all-accomplishing action.
此光晃耀，严以明点及微光点，眩目难睁，自不空成就如来父母双尊胸中，照临汝前，直射汝心，不敢逼视；而与此同时，又有“阿修罗道”暗绿光、乃“嫉妒”为因所成不眩目之光，亦与智光并临汝前。	This light shines dazzlingly, adorned with bindus and subtle points of light, so brilliant that your eyes can scarcely remain open. It shines from the hearts of the father-and-mother pair, Amoghasiddhi Tathāgata, before you and directly into your heart, so that you dare not gaze upon it. Yet at the same time, the dim green light of the asura realm, an undazzling light produced by “jealousy” as its cause, also appears before you together with the light of wisdom.
汝当对之勿生爱憎而修等舍（安住于非苦非乐之境，谓之等舍。）；并当对之不可欢喜。尔时，汝为嫉妒炽盛业力所制，于彼眩目之绿光，惧而逃避；反于阿修罗道不眩目之暗绿光起乐着想，而欲趋入。	In response to these, do not give rise to attachment or aversion; instead cultivate equanimity. (To abide in a state that is neither suffering nor pleasure is called equanimity.) Nor should you delight in them. At that time, controlled by the karmic force of intense jealousy, you will fear and flee from that dazzling green light; instead, you will delight in and become attached to the undazzling dim green light of the asura realm and wish to enter it.
我今告汝、此时汝当于彼晃耀眩目之绿光灿然透明者，勿怖勿畏，不可逃避。彼即汝自内证智本体具足力用，应于光中，明了任运，坦然而住，更当于彼信乐渴仰。	I now tell you: at this time, do not fear that radiant, dazzling, transparent green light, and do not flee from it. It is the inherently complete power and function of the very essence of your own directly

	realized wisdom. Within that light, remain lucid, spontaneous, calm, and at ease. Moreover, place your faith in it, delight in it, and yearn for it.
汝若认知自内证智本体光明，纵欠虔诚发愿，亦得一切诸佛光明，与汝融合，无二无别，而证佛位。	If you recognize the luminosity of the essence of your own directly realized wisdom, then even if you lack devout aspiration, the light of all the Buddhas will merge with you, without duality or difference, and you will attain Buddhahood.
若不认知为汝自内证智本光，则当对之信乐渴仰，而自念言：“此是不空成就如来大悲恩光”，亟起皈依，深心祈请，自维此即不空成就如来大悲光钩，不可逃避。要知汝纵欲逃避，亦与汝身不能分离，故勿怖畏，当欣乐祈请。	If you do not recognize it as the original light of your own directly realized wisdom, then place your faith in it, delight in it, and yearn for it. Think to yourself: “This is the compassionate light of grace of Amoghasiddhi Tathāgata.” Urgently take refuge and pray deeply. Know that this is the hook of Amoghasiddhi Tathāgata’s compassionate light; do not flee from it. Even if you wish to escape, it cannot be separated from you. Therefore do not be afraid; rejoice in it and pray.
尔时，不空成就如来即来接引拔汝出离“中有险峡”。又当于彼阿修罗道不眩目之暗绿光，勿生贪着。彼乃汝嫉妒炽盛所积业力而来诱引之光，汝若贪着，则堕阿修罗道，感极难忍受斗诤之苦，以是障碍，阻解脱道。	At that time, Amoghasiddhi Tathāgata will come to guide you and draw you out of the perilous passage of the intermediate state. As for the undazzling dim green light of the asura realm, do not give rise to craving or attachment toward it. It is a light that comes to lure you, accumulated through the karmic force of your intense jealousy. If you become attached to it, you will fall into the asura realm and undergo the exceedingly unbearable suffering of strife and contention. It will thus become an obstacle, blocking the path to liberation.
故当于彼，断除习气，勿贪勿着；而于晃耀眩目之绿光、生起信乐，专注渴仰世尊不空成就如来父母双尊，念诵下偈，随发如是愿：	Therefore, sever your habitual tendencies toward it; do not crave or cling to it. Instead, give rise to faith in the radiant, dazzling green light, and single-mindedly yearn for the Blessed One Amoghasiddhi Tathāgata and his consort. Recite the following verse and make this aspiration:
呜呼！	Alas!
嫉妒炽盛　流转生死	When intense jealousy drives me to wander in saṃsāra,
成所作智　光明照耀	May the light of all-accomplishing wisdom shine upon me;

不空如来　导引在前	May Amoghasiddhi Tathāgata lead the way before me,
三昧耶母　护持于后	And Mother Samayatārā protect me from behind.
祈脱中有　怖畏险峡	I pray to be freed from the perilous passage
送我往登　正觉佛土	Of fear in the intermediate state, and to be led upward into the Buddha-field of perfect awakening.
如是虔诚殷重发愿，则化虹光，融入世尊“不空成就如来”父母双尊胸中，即于北方“胜园刹土”，现证圆满受用身而成佛矣。	If you make this aspiration with sincere and earnest devotion, you will transform into rainbow light and merge into the hearts of the father-and-mother pair, the Blessed One Amoghasiddhi Tathāgata. You will then directly attain Buddhahood as the complete sambhogakāya in the northern Victory Garden Buddha-field.
	

死亡后第十日诵法（此日共有佛四十二尊俱来接引）

Day Six Recitation (On the tenth day after death, forty-two Buddhas come to guide the deceased.)

v 死亡后第十日诵法（此日共有佛四十二尊俱来接引）	V. Recitation on the Tenth Day After Death (On this day, forty-two Buddhas come together to guide the deceased.)
1. 设供如前。	1. Arrange the offerings as before.
2. 次，举诵下列偈文：	2. Next, raise your voice and recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse on the Power of Truth” three or seven times, summoning the consciousness of the deceased to come before you and hear the Dharma. (This verse must be recited before every performance of the ritual.)
谛实力偈	Verse on the Power of Truth
以我意乐力　如来加持力	By the power of my aspiration and the blessing power of the Tathāgata,
及法界力等　凡所思维境	And by the power of the dharma realm, whatever objects are contemplated,
皆随其所应　无碍速现前	May they all, as appropriate, swiftly appear before us without obstruction.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	Once the preceding verse has been recited, the consciousness of the deceased has been summoned. Visualize it as having come and remaining before you to hear the Dharma, then begin reciting the following four verses of scripture.
（2）念诵启请四偈三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the four invocation verses three to seven times. (The number may be determined according to the time available. They must be recited on the first occasion; afterward, they may be omitted if time is pressing.)
3. 教授念诵文	3. Text for Instruction and Recitation
上来法性中有五日期间，经已多次指示，纵福缘如何薄劣，初次未能认取，再次亦当认取，只须认取其一，而未有不解脱者。	During the preceding five days of the intermediate state of Dharmatā, instructions have already been given many times. However meager one’s merit and karmic affinity may be, even if one failed to

	recognize it the first time, one should recognize it again; one need only recognize one of them, and there is none who will not be liberated.
然亦有如是指授多次，以习气深重，长夜伴随，净相智慧，向未熟稔，为业支配，虽得指认，仍为邪恶习气引导于外，大悲光钩，不能摄引，于“光”及“辉”，生起怖畏，复沦生死。	Yet there are also those who, despite having received such instructions many times, are accompanied throughout the long night by deeply rooted habitual tendencies. They are not yet familiar with the wisdom of the pure appearances and are governed by karma. Although they are shown the way, they are still led outward by evil habitual tendencies. The hook of great-compassionate light cannot draw them in; they become fearful of the “light” and “radiance,” and again fall into birth and death.
则于第六日（即死亡后第十日），复有五部如来父母双尊与眷属俱，一时齐现于前，其时六道之光，亦齐现前。其指示法，当呼亡者之名，念诵下文而告之曰：	Then, on the sixth day (that is, the tenth day after death), the male and female Buddhas of the five families, together with their retinues, all appear before one at once. At that time, the lights of the six realms also appear together. In giving these instructions, call the deceased by name, recite the following text, and say:
嗟！善男子（某某）：谛听勿乱！迄至昨日，五部如来，各现其相，虽已指示，而汝为恶习所牵，于彼起怖，故迄今日，仍留于此。	Alas, good son [name]: listen attentively and do not be distracted! Up to yesterday, the Tathāgatas of the five families each manifested their forms. Although instructions were given, you were drawn by evil habits and became fearful of them. Therefore, you remain here even today.
汝先若能于五部如来智慧本光，识为本体境相，则于五部各佛身中，早已化为虹光，汝已成为圆满受用佛身。以汝无知，故今仍复漂泊于此，故当谛实观察，勿得散乱。今有五部如来具足境相，名为“四智和合之光”，前来迎汝，当认取之。	If you had previously recognized the fundamental light of the wisdom of the Tathāgatas of the five families as the appearance of your own essential nature, you would already have been transformed into rainbow light within the bodies of the Buddhas of the five families, and would have become a perfect enjoyment-body Buddha. Because of your ignorance, you still wander here. Therefore, observe carefully and do not be distracted. The complete appearances of the Tathāgatas of the five families, called “the light of the union of the four wisdoms,” now come to welcome you. You should recognize them.
嗟！善男子：四大清净四色之光，今来现前。	Alas, good son: the pure lights of the four elements in four colors now appear before you.

此时，中央“密严刹土”“毗卢遮那”父母双尊及与眷属，俱来现前；东方“现喜刹土”“金刚萨　”父母双尊及与眷属，俱来现前；南方“光荣刹土”“宝生”父母双尊及与眷属，俱来现前；西方“极乐刹土”“无量光”父母双尊及与眷属，俱来现前；北方“胜圆刹土”“不空成就”父母双尊及与眷属，俱从虹光曼荼罗海，来现汝前。	At this time, the male and female Buddhas Vairocana of the central “Dense Array Buddha-field,” together with their retinues, appear before you; the male and female Buddhas Vajrasattva of the eastern “Joyous Buddha-field,” together with their retinues, appear before you; the male and female Buddhas Ratnasambhava of the southern “Glorious Buddha-field,” together with their retinues, appear before you; the male and female Buddhas Amitābha of the western “Land of Ultimate Bliss,” together with their retinues, appear before you; and the male and female Buddhas Amoghasiddhi of the northern “Perfect Victory Buddha-field,” together with their retinues, emerge from the ocean of rainbow-light maṇḍalas and appear before you.
嗟！善男子：此五部双尊之外，又有四门守护明王：即“降三世明王”“大威德”“马头”“甘露军荼利”等四大明王；及四门守护明妃：所谓持“钩”女、持“索”女、持“锁”女、持“铃”女；及天道之佛“帝释”、阿修罗道佛“诤心”（梵名毗pí摩罗质多。	Alas, good son: besides these paired deities of the five families, there are also the four wisdom kings who guard the four gates: Trailokyavijaya, Yamāntaka, Hayagrīva, and Amṛtakuṇḍalin; as well as the four female gatekeepers: the goddess holding the hook, the goddess holding the lasso, the goddess holding the chain, and the goddess holding the bell. There are also the Buddha of the deva realm, Indra; and the Buddha of the asura realm, “Contentious Mind” (Sanskrit: Pi-moluozhiduo.
藏名塔桑日。或译净心。）、人道佛“释迦狮子”、傍生道佛“狮子善住”、饿鬼道佛“焰口”、地狱道佛“法王”等诸佛世尊，六道六佛，俱来现前；又有“普贤如来”“普贤佛母”，即诸佛之祖普贤父母双尊（详附注六），亦来现前。以上共有报身佛四十二尊，自汝心内外出，来现汝前。此皆为汝本来清净境中之所显现，当认取之。	Its Tibetan name is Tasangri, and it is also translated as “Pure Mind”); the Buddha of the human realm, Śākyamuni Lion; the Buddha of the animal realm, Lion of Excellent Abiding; the Buddha of the hungry-ghost realm, Flaming Mouth; and the Buddha of the hell realm, Dharma King. These World-Honored Buddhas—the six Buddhas of the six realms—all appear before you. In addition, Samantabhadra Tathāgata and Samantabhadrā Buddha-Mother, the paired primordial Buddhas who are the progenitors of all Buddhas (see Appendix Note Six), also appear before you. Altogether, these are the forty-two sambhogakāya Buddhas. They emerge from within your own mind and appear before you. All these are manifestations within your originally pure realm; you should recognize them.

嗟！善男子：此诸刹土，亦非他有，乃汝自心四方与中央本来具足者，今自汝心，出现于外，现临汝前。彼诸佛身，亦非他来，乃汝自内证智本具力用，法尔所成，故当如是而认取之。	Alas, good son: these Buddha-fields do not exist elsewhere; they have always been complete within the four directions and center of your own mind. Now they emerge from your mind and appear before you. Nor do those Buddha bodies come from elsewhere; they are naturally formed through the inherently present power and function of your own inner realization-wisdom. Therefore, recognize them as such.
嗟！善男子：彼诸佛身，亦复不大不小，形量相等，严具形色，坐势宝座，各具标帜。彼诸佛身，共成五聚，皆为双身；每聚周围，各具五色光辋；其中男尊，即为双持部之菩萨；女尊，即为双持部之明妃。如是形成整个曼荼罗，一时俱集，圆现汝前；此即与汝相依为怙之本尊也，汝当认取。	Alas, good son: these Buddha bodies are neither large nor small, but are equal in size. They possess all ornaments, forms, colors, postures, thrones, and emblems. The Buddha bodies form five groups, each consisting of paired male and female deities. Around each group is a wheel of five-colored light. Within each, the male deity is a bodhisattva who holds the emblem of that family in pairs, and the female deity is a wisdom consort who likewise holds it in pairs. Thus they form the entire maṇḍala, all gathered together and fully appearing before you. These are the yidams upon whom you rely; you should recognize them.
嗟！善男子：从此五部如来父母双尊身中，流出四智和合之光，极为微妙；犹如日光眩耀，照临汝心，来现汝前。	Alas, good son: from the bodies of these paired male and female Tathāgatas of the five families flows the light of the union of the four wisdoms, exceedingly subtle and wondrous. Like dazzling sunlight, it shines upon your mind and appears before you.
此中初自“毗卢遮那”胸中，放射“法界体性智”光，显为兰色，晃耀眩目，有一光台，照触汝心，合而为一；其光台上兰色明点，与光同俱；如覆翠盖，灿然眩目。其上亦以自性明点，各五为饰，无有边中，严以明点及微光点，来现汝前。	First, from the breast of Vairocana radiates the light of the wisdom of the dharma-realm’s essential nature, appearing blue, brilliant, and dazzling. A platform of light shines upon and touches your mind, merging with it as one. Upon this platform are blue luminous points, appearing together with the light; like an inverted turquoise canopy, they gleam brilliantly and dazzle the eyes. It is further adorned with five luminous points of its own nature, without center or edge, and embellished with luminous points and subtle points of light as it appears before you.
自“金刚萨　”胸中，放射“大圆镜智”光，显为白色；光台之上，白色明点，如覆明镜，严以明点及微光点，来现汝前。	From the breast of Vajrasattva radiates the light of great perfect mirror wisdom, appearing white. Upon the platform of light are white luminous

	points, like an inverted bright mirror, adorned with luminous points and subtle points of light as they appear before you.
自“宝生”胸中，放射“平等性智”光，显为黄色；光台之上，黄色明点如覆金盏，严以明点及微光点，来现汝前。	From the breast of Ratnasambhava radiates the light of the wisdom of equality, appearing yellow. Upon the platform of light are yellow luminous points, like an inverted golden bowl, adorned with luminous points and subtle points of light as they appear before you.
自“无量光”胸中，放射“妙观察智”光，显为红色；光台之上，红色明点，如覆珊瑚宝盖，严以明点及微光点，来现汝前。以上四佛智光之底，光彩具足，极为显明，眩目难睁；亦由自性明点，各五为饰，无有边中；遍严明点及微光点，悉与法界体性智光相同，此所显现，与汝自心，密切联系，和合相应，自然而来起现也。	From the breast of Amitābha radiates the light of wondrous discerning wisdom, appearing red. Upon the platform of light are red luminous points, like an inverted coral jeweled canopy, adorned with luminous points and subtle points of light as they appear before you. Beneath these four Buddha-wisdom lights, the radiance is complete, exceedingly clear, and too dazzling to behold. They are also each adorned with five luminous points of their own nature, without center or edge; everywhere they are embellished with luminous points and subtle points of light, all identical with the light of the wisdom of the dharma-realm’s essential nature. What thus appears is intimately connected with your own mind, united and corresponding with it, naturally arising and manifesting.
嗟！善男子：彼等诸光，皆汝自内证智，本体具足力用所现，非从外来；故当于彼，无碍印合，亦勿惊怖，摄心入定，于无分别中，坦然而住，即此状中，诸佛之身光与汝身融合为一而成佛矣。	Alas, good son: all these lights are manifestations of the inherently complete power and function of your own inner realization-wisdom; they do not come from outside. Therefore, merge with them without obstruction. Do not be startled or afraid. Gather your mind into samādhi and remain calmly in non-discrimination. In this state, the bodies and lights of the Buddhas merge with your body as one, and you become a Buddha.
嗟！善男子：此中独无成所作智之佛光照临于汝者，以汝自内证智力用未圆，故不显现。	Alas, good son: the Buddha light of the wisdom of accomplishing activities alone does not shine upon you here, because the power and function of your own inner realization-wisdom is not yet complete; therefore, it does not manifest.

嗟！善男子：此即所谓“四智和合之光”，亦名“金刚萨　四密孔道”。	Alas, good son: this is what is called “the light of the union of the four wisdoms,” also known as “the four secret apertures of Vajrasattva.”
此时汝当忆念往昔上师指授语诀，若能忆及所指授义，即于当前境界，生起信乐；犹如母子会遇，亦如亲旧故知，先已熟谂，今又相逢，立即认取，无可疑虑；于自己本体境相，认为本来面目，信为清净法性无可转变之正道，生起“恒流三摩地”，融为证智大任运身，依受用报身而证佛位，永不退转。	At this time, you should recall the oral instructions formerly given by your guru. If you can remember the meaning of those instructions, faith and joyful confidence will arise in the present appearances. It will be like a mother and child meeting, or like old intimates who have long known one another and now meet again: you will immediately recognize them, free from doubt. Regarding the appearances of your own essential nature as your Original Face, and trusting them as the unchanging true path of pure Dharmatā, you will give rise to the “ever-flowing samādhi,” merge into the great spontaneous body of realization-wisdom, attain Buddhahood through the enjoyment body, and never regress.
嗟！善男子：与智光同时，又有不净迷幻境相六道六光，亦来现前；所谓“天道”白光不眩目者，“阿修罗道”暗绿光不眩目者，“人道”淡黄光不眩目者，“傍生道”淡兰光不眩目者，“饿鬼道”淡红光不眩目者，“地狱道”烟灰色光不眩目者，此六道之光，亦与智光并来现前。	Alas, good son: at the same time as the wisdom lights, the six impure delusive appearances—the six lights of the six realms—also appear before you: the undazzling white light of the deva realm, the undazzling dark-green light of the asura realm, the undazzling pale-yellow light of the human realm, the undazzling pale-blue light of the animal realm, the undazzling pale-red light of the hungry-ghost realm, and the undazzling smoky-gray light of the hell realm. These six lights of the six realms appear together with the wisdom lights.
尔时，汝于其光，皆无取著，于无所缘中，坦然安住。汝若于彼清净智光，生起怖畏，而于不净轮回六道之光，起贪著者，当受六道众生之身，疲疗生死大苦海中，无解脱期。	At that time, do not grasp at any of these lights; remain calmly in non-objectification. If you become fearful of the pure wisdom lights and become attached to the impure lights of the six realms of saṃsāra, you will take on the body of a sentient being in one of the six realms, laboring in the great ocean of suffering of birth and death, with no time for liberation.
嗟！善男子：汝若未得上师教诫所指示者，于前所说佛身及清净光，恐惧怖畏，而于不净轮回之光，反而生起爱恋。	Alas, good son: if you have not received the instructions indicated by the guru’s oral teachings, you will fear the Buddha bodies and pure lights described above, while instead becoming enamored of the impure lights of saṃsāra.

今勿如是！应于清净智光，晃耀眩目者，恭敬信乐，而自念言：“世尊五部如来大悲智光，乃为哀愍摄受于我而现在前，亟当皈依”。对于迷幻境相六道之光，勿贪勿着，至心专注渴仰世尊五部如来父母双尊，念诵下偈，随我发如是愿：	Do not do so now! Toward the pure wisdom lights, brilliant and dazzling, give rise to reverence, faith, and joyful confidence, and say to yourself: “The great-compassionate wisdom lights of the World-Honored Tathāgatas of the five families have appeared before me in order to pity and receive me. I must quickly take refuge.” Do not crave or cling to the lights of the six realms, which are delusive appearances. With single-minded attention, earnestly long for the paired male and female Tathāgatas of the five families. Recite the following verse and make this aspiration after me:
呜呼！	Alas!
五毒炽盛　流转生死	As the five poisons blaze fiercely, I wander in birth and death;
四智和合　光明照耀	May the light of the union of the four wisdoms shine upon me;
五部如来　导引在前	May the Tathāgatas of the five families guide me before;
五部明母　护持于后	May the wisdom mothers of the five families protect me behind;
脱离六道　不净幻光	May I be freed from the impure illusory lights of the six realms;
度我中有　怖畏险峡	May I cross the perilous passage of fear in the intermediate state;
送我往登　五清净土	May I be sent upward to the five pure lands.
如是发愿念诵，认识本体境相，即可无二交融而成佛矣。中根之人，虔敬殷重，自认取已，即得解脱；下根之人，则于清净誓愿之力，断绝六趣生门，悟解四智和合实境，于“金刚萨　”密孔道中，而成佛道。	By making this aspiration and reciting it, one recognizes the appearances of one’s essential nature and, merging with them without duality, becomes a Buddha. Those of middling capacity, through earnest reverence, recognize them for themselves and are thereby liberated. Those of lesser capacity, through the power of pure aspiration, cut off the gates of birth into the six destinies, comprehend the actual realm of the union of the four wisdoms, and attain Buddhahood through the secret aperture of Vajrasattva.



死亡后第十一日诵法（此日有持明十佛前来接引）

Day Seven Recitation (On the eleventh day after death, ten Vidyādhara Buddhas come to guide the deceased.)

v 死亡后第十一日诵法（此日有持明十佛前来接引）	V. Day Seven Recitation (On the eleventh day after death, ten Vidyādhara Buddhas come to guide the deceased.)
1. 设供如前。	1. Arrange the offerings as before.
2. 次，举诵下列偈文：	2. Next, chant the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse of the Power of Truth” three or seven times, summoning the consciousness of the deceased to come before you and hear the Dharma. (This verse must be recited before every performance of the ritual.)
谛实力偈	Verse of the Power of Truth
以我意乐力　如来加持力	By the power of my aspiration and the blessings of the Tathāgata,

及法界力等　凡所思维境	And by the power of the dharma realm, whatever objects are contemplated
皆随其所应　无碍速现前	May all, as appropriate, swiftly appear without obstruction.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	Once the foregoing verse has been recited, the consciousness of the deceased has been summoned. Visualize it as having come to abide before you to hear the Dharma, and begin reciting the following four verses.
（2）念诵启请四偈，三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the Four Invocation Verses three to seven times (according to the time available; they must be recited the first time, but may be omitted later if time is pressing).
3．教授念诵文	3. Instructions for Recitation
复次，如是详明指示，由此认识而得解脱者，为数极多。然有下下根器，其在人间，对于正法，素未薰习，有大罪障，及失坏三昧耶等人，为业力迷惑，虽有指示，亦不认取，终仍漂转。兹法性中有第七日（死亡后第十一日），有“清净空行刹土”“持明部”圣众，前来接引。尔时，为烦恼愚痴所酿成之“傍生道”光，亦来诱引。	Moreover, among those who receive such clear and detailed instructions, very many recognize them and attain liberation. Yet there are those of the very lowest capacities who, while living in the human realm, have never been imbued with the true Dharma, who bear grave karmic obstacles, or who have violated their samaya commitments. Deluded by karmic force, they fail to recognize [the truth] even when instructions are given, and thus continue to wander in saṃsāra. Now, on the seventh day of the intermediate state of dharmatā (the eleventh day after death), the noble assembly of the “Pure Ḍākinī Realm,” the “Vidyādhara Class,” comes to guide [the deceased]. At that time, the light of the “animal realm,” produced by the affliction of ignorance, also comes to lure them.
嗟！善男子（某某）：谛听勿乱！兹第七日，有法尔清净杂色光明，起现于前；此时“清净空行刹土”“持明”诸尊圣众，前来接引，融为虹光曼荼罗海。	Alas, good son (so-and-so), listen without distraction! On this seventh day, naturally pure multicolored light appears before you. At this time, the sacred deities of the “Pure Ḍākinī Realm,” the Vidyādharas, come to guide you, merging into an ocean of rainbow-light maṇḍalas.
曼荼罗中央“异熟无上持明”名“莲华舞自在”，其身具五光绚彩；明妃“红色智慧空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	At the center of the maṇḍala is the “Supreme Vidyādhara of Ripened Karma,” called “Lotus Dance Lord.” His body is adorned with the splendor of the five lights. His consort, the “Red Wisdom Ḍākinī,” embraces his body. Holding a curved knife in his

	right hand and a skull cup filled with blood in his left, he assumes a dancing posture; with the mudrā of a fierce gaze, he looks into space and appears before you.
曼荼罗东，“地居持明”，其身白色，微含笑容，明妃“白色空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	In the east of the maṇḍala is the “Earth-Dwelling Vidyādhara,” whose body is white and whose expression bears a slight smile. His consort, the “White Ḍākinī,” embraces his body. Holding a curved knife in his right hand and a skull cup filled with blood in his left, he assumes a dancing posture; with the mudrā of a fierce gaze, he looks into space and appears before you.
曼荼罗南，“寿自在持明”，其身黄色，妙好庄严，明妃“黄色空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	In the south of the maṇḍala is the “Vidyādhara with Mastery over Life,” whose body is yellow and splendidly adorned. His consort, the “Yellow Ḍākinī,” embraces his body. Holding a curved knife in his right hand and a skull cup filled with blood in his left, he assumes a dancing posture; with the mudrā of a fierce gaze, he looks into space and appears before you.
曼荼罗西，“大手印持明”，其身红色，微含笑容；明妃“红色空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	In the west of the maṇḍala is the “Mahāmudrā Vidyādhara,” whose body is red and whose expression bears a slight smile. His consort, the “Red Ḍākinī,” embraces his body. Holding a curved knife in his right hand and a skull cup filled with blood in his left, he assumes a dancing posture; with the mudrā of a fierce gaze, he looks into space and appears before you.
曼荼罗北，“任运持明”，其身绿色，半怒半笑容，明妃“绿色空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	In the north of the maṇḍala is the “Spontaneously Accomplished Vidyādhara,” whose body is green and whose expression is half wrathful and half smiling. His consort, the “Green Ḍākinī,” embraces his body. Holding a curved knife in his right hand and a skull cup filled with blood in his left, he assumes a dancing posture; with the mudrā of a fierce gaze, he looks into space and appears before you.
此诸持明之外围，有无量空行天母会集；所谓八大尸林空行，四种姓空行，三居处空行，十居处空行，二十四境空行母等，以及勇男、勇女、矜羯罗、护法使者众俱；彼诸一切，悉著六骨骼之衣，腿骨号筒，颅骨小鼓，罗刹皮幢	Surrounding these Vidyādharas is an immeasurable assembly of ḍākinī mothers: the ḍākinīs of the eight great charnel grounds, the ḍākinīs of the four castes, the ḍākinīs of the three abodes, the ḍākinīs of the ten abodes, the ḍākinī mothers of the twenty-four sacred places, and also heroes,

	heroines, kiṃkaras, and hosts of Dharma protectors. All of them wear garments of the six bone ornaments and bear thighbone trumpets, skull hand drums, banners of rākṣasa skin,
，人皮幡盖，人皮旗帜，人脂香膏，种种乐器，为数无量；一切世界，充填血满，震天撼地，俱来现前，一切乐声，亦复震脑欲裂，喧阗而来，作种种舞蹈。亡人三昧耶具足者，则来迎接；三昧耶失坏者，则来惩诫。	canopies and flags of human skin, ointment of human fat, and innumerable kinds of musical instruments. They fill all worlds and are filled with blood; shaking heaven and earth, they all appear before you. Every sound of music, too, comes roaring forth with a din that seems to split the brain, as they perform various dances. They come to welcome the deceased whose samaya commitments are intact; they come to admonish those whose samaya commitments have been violated.
嗟！善男子：习气法尔清净俱生智光，具足五色，如五彩线，荡漾天际，闪烁动摇，灿烂透明，惊眩夺目；从五部持明部主胸间，直射汝心，不敢逼视，现在汝前；而与此同时，又有“傍生道”兰色不眩目之光，亦与智光，俱来现前。	Alas, good son: the intrinsic wisdom-light, naturally pure of habitual tendencies, possesses the five colors. Like five-colored threads, it ripples across the sky, flickering and wavering, brilliant and transparent, dazzling to the eye. From the hearts of the five chief Vidyādharas, it shines directly upon your heart; unable to bear looking at it, it appears before you. At the same time, the dull, non-dazzling blue light of the “animal realm” also appears before you together with the wisdom-light.
尔时，汝为习气所感，迷幻境相所牵，于彼所具五色之光，惧欲逃避；反于“傍生道”不眩目之光，生起爱著，而欲趋入。	At that time, moved by habitual tendencies and drawn by delusive appearances, you become frightened of the five-colored light and wish to flee. Instead, attachment arises toward the non-dazzling light of the “animal realm,” and you wish to enter it.
然汝于彼所具五色眩目之光，勿得惊怖！当认为智光；于其光中，所发一切诸法自性本声，犹如千雷一时俱鸣，轰声震撼，啸吟洪厉，杂以忿怒咒声，俱来现前。	Yet do not be frightened by that dazzling five-colored light. Recognize it as wisdom-light. Within that light, the intrinsic sounds of all dharmas resound, like a thousand thunderclaps sounding all at once—crashing and shaking, roaring and resounding—mingled with the sounds of wrathful mantras, all appearing before you.

汝于此境，当勿生怖！勿避勿惧！当即认取，为汝本来境相证智力用。而于“傍生道”不眩目之兰光，勿贪勿着；苦生贪着，汝当堕落愚痴“畜道”，而受愚暗无知驱役之苦，永无出期；故于其光，勿得贪着！当于五色具足之光，灿明眩目者，生起欣乐，一心专注谛求，渴仰世尊持明阿阇黎众！当自念云：	Do not be afraid in this state. Do not flee and do not fear. Recognize it at once as the functioning of your own primordial wisdom of realization. Do not crave or cling to the non-dazzling blue light of the “animal realm.” If attachment arises, you will fall into the ignorant animal realm and suffer the misery of being driven by stupidity and unknowing, with no time of escape. Therefore, do not cling to that light. Instead, rejoice in the brilliant and dazzling light that possesses all five colors. With one-pointed concentration, earnestly seek and yearn for the World-Honored Vidyādhara acharyas. Say to yourself:
“持明圣众，勇士空行，诸圣尊前，今为接引，	“Holy Vidyādhara assembly, heroic ones and ḍākinīs, before all you sacred ones, now come to guide me;
入彼清净，空行居处，来住我前；祈诸圣尊，	Enter that pure abode of the ḍākinīs and come to abide before me. I pray that all you sacred ones
愍垂听许，如我有情，未积资粮，过去已有，	Will compassionately hear and grant this: I, a sentient being, have not accumulated provisions; in the past,
三世如来，五部圣众，以大悲光，来摄受我，	The Tathāgatas of the three times and the sacred assembly of the five families, by the light of great compassion, have come to embrace me.
惜我无知，未能认取，蹉跎至今，诚堪嗟叹！	Pity me: in my ignorance, I have failed to recognize [the truth] and have wasted time until now. How lamentable this truly is!
兹当持明，诸圣尊前，恳求今后，万勿舍我！	Now, before the Vidyādharas and all sacred ones, I earnestly pray: from this day forth, never abandon me!
愿以悲钩，摄受于我！引我往生，净空行刹”	With the hook of compassion, draw me in! Lead me to rebirth in the pure ḍākinī realm.”
如是专注谛求，念诵下偈，随我发如是愿：	Concentrate and earnestly pray in this manner. Recite the following verse and make this aspiration after me:
呜呼！	Alas!
持明圣众　幸垂听许	Holy Vidyādhara assembly, graciously hear and grant this;

请运悲心　导入正路	Please employ your compassion and guide me onto the right path.
习气炽盛　流转生死	As habitual tendencies blaze fiercely, I wander in birth and death;
俱生智慧　光明照耀	May the light of innate wisdom shine upon me.
勇士持明　导引在前	May the heroic Vidyādharas guide me from before,
空行佛母　护持于后	And the ḍākinī mothers protect me from behind.
祈脱中有　怖畏险峡	I pray to be freed from the perilous passage of fear in the intermediate state
送我往登　正觉佛土	And led upward to the Buddha-land of perfect awakening.
如上虔诚殷重发愿，则化虹光，融于“持明”部众胸中，当生“清净空行刹土”，无可置疑；诸有一切善知识种姓，唯依上文之指示，而认取之，即可解脱，纵有恶业习气，亦定解脱。	If one makes this aspiration with such sincere earnestness, one will be transformed into rainbow light and merge into the hearts of the Vidyādhara assembly, and will certainly be born in the “Pure Ḍākinī Realm.” All those of good spiritual lineage need only rely on the foregoing instructions and recognize [the truth], and they can attain liberation. Even if they possess evil karma and habitual tendencies, they will certainly be liberated.



死亡后第十二日诵法（此日有佛六尊前来接引）

Day Eight Recitation (On the twelfth day after death, six Buddhas come to guide the deceased.)

v 死亡后第十二日诵法（此日有佛六尊前来接引）	V. Day Eight Recitation (On the twelfth day after death, six Buddhas come to guide the deceased.)
1. 设供如前。	1. Arrange the offerings as before.
2. 次，举诵下列偈文：	2. Next, recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse of the Power of Truth” three or seven times, summoning the consciousness of the deceased to come before you and hear the Dharma. (This verse must be recited before every performance of the ritual.)
谛实力偈	Verse of the Power of Truth
以我意乐力　如来加持力	Through the power of my aspiration and the blessing power of the Tathāgatas,

及法界力等　凡所思维境	And through the power of the dharma realm, may all objects of contemplation
皆随其所应　无碍速现前	Appear swiftly and unobstructedly, each in accordance with its proper nature.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	After reciting the preceding verse, the consciousness of the deceased has been summoned. Immediately visualize the deceased coming to remain before you and hear the Dharma, then begin reciting the following four verses of scripture.
（2）念诵启请四偈，三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the four verses of invocation three to seven times (according to the time available. They must be recited the first time; thereafter, they may be omitted if time is pressing).
3．教授念诵文	3. Instructions for Recitation
法性中有前七日是寂相圣众，今已逝没。从法性中有第八日起的后七天，有饮血忿怒五十八炽然尊，来现在前。怒部圣众居方位与寂相部同，但是变现的形貌相状有不同。	During the first seven days of the Intermediate State of Dharmatā, the peaceful assembly of noble beings appears; now they have passed away. During the latter seven days, beginning on the eighth day of the Intermediate State of Dharmatā, the fifty-eight blazing, blood-drinking wrathful deities come to appear before one. The wrathful assembly of noble beings occupies the same positions as the peaceful assembly, but their manifested forms and appearances differ.
此种怒相，为“恐”“怖”“畏”三种增上力所转，指证极难。但若有于其清醒之际，能认取者，解脱亦易。当“恐”“怖”“畏”三种境界现前时，应以自内证智，无复驰乱，专一奋勉而安住于教授即可。	These wrathful appearances arise through the intensified force of the three states of terror, dread, and fear, and are extremely difficult to recognize. Yet, if one can recognize them while remaining lucid, liberation is easy. When the three states of terror, dread, and fear appear, one should rest in the instructions with one-pointed, vigorous effort, without allowing one’s innate wisdom of realization to become scattered or confused.
在此情景，若不遇此教授，纵复学经教多闻如海，亦徒无益。另外，诸凡庸人，于“恐”“怖”“畏”三种境界，生起惊惶，堕恶趣涧，永受大苦。但是密乘真言瑜伽士则不同，纵为下下根器，一见忿怒饮血圣众，如遇亲知故旧，深信为自本尊，即可无二交融而证佛位。	In such circumstances, if one does not encounter these instructions, then even if one has studied the scriptures and teachings and become as learned as the sea, it is all futile and of no benefit. Moreover, ordinary people become frightened when the three states of terror, dread, and fear arise; they fall into the ravines of the evil destinies and suffer immense

	misery forever. But mantra yogins of the Vajrayāna are different. Even those of the very lowest capacity, upon seeing the blood-drinking wrathful noble beings, recognize them as intimate friends and old acquaintances, deeply trust that they are their own yidam, unite with them nondually, and thereby attain Buddhahood.
此听闻解脱密法，为无修成佛之法；亦即仅赖听闻即得解脱之法；亦为罪障大者、导出险峡之法；又为一刹那间差别立判之法；又为一刹那间即证等觉之法；诚为深奥！有情遇此而堕恶趣者，未之有也。	This esoteric teaching of liberation through hearing is a Dharma for attaining Buddhahood without practice; that is, a Dharma by which liberation is attained solely through hearing. It is also a Dharma for leading those with grave karmic obstacles out of perilous passages; a Dharma by which the distinction is decisively made in a single instant; and a Dharma by which equal enlightenment is realized in a single instant. Truly, it is profound and wondrous! There has never been a sentient being who, upon encountering it, has fallen into an evil destiny.
如上已就“听闻解脱”示其重要，兹当指示“法性中有”怒相起现之时。于此又呼亡者之名，念诵下文而告之曰：	Having thus explained the importance of “liberation through hearing,” we shall now give instructions for the time when wrathful appearances arise in the Intermediate State of Dharmatā. At this point, call the deceased by name, recite the following text, and address them thus:
嗟！善男子（某某）：谛听勿乱！以前“法性中有”寂相起现、汝未认取，故今仍复漂泊无依。兹第八日，有饮血忿怒圣众，来现当汝前，当勿迷乱。而认取之。	Alas, good son or daughter [name], listen attentively and do not be distracted! Previously, when the peaceful appearances of the Intermediate State of Dharmatā arose, you did not recognize them; therefore, you are still wandering without support. Now, on the eighth day, the blood-drinking wrathful noble beings come to appear before you. Do not be confused; recognize them.
嗟！善男子（某某）：此大吉祥主尊为饮血佛部世尊，名“佛陀兮噜lū迦jiā”。身深棕色，三面、六臂，四足展立。其面右白、左红、正面深棕色；周身光蕴，如火炽然。	Alas, good son or daughter [name], this principal deity, the Great Glorious One, is the World-Honored One of the Buddha family, the blood-drinking Buddha Heruka. His body is dark brown. He has three faces, six arms, and four outstretched legs. His right face is white, his left face red, and his central face dark brown. His entire body is enveloped in blazing fire.

九目圆睁，怒视可怖；眉耸如电；獠牙外露，吼声大笑，作“阿拉拉”及“哈哈”声；又发“嘎呜”及宏大尖锐之声；头发红黄，炽然上竖；冠饰骷髅，象征日月；黑蛇及鲜显人头为身严。	His nine eyes are wide open, glaring wrathfully and fearfully; his eyebrows rise like lightning; his fangs protrude, and he roars and laughs, making the sounds “a-la-la” and “ha-ha.” He also utters “ga-u” and great, piercing cries. His red and yellow hair blazes upward; his crown is adorned with skulls, symbolizing the sun and moon; and black snakes and freshly severed human heads adorn his body.
六手之中：右上持“轮”，右中持“钺”，右下持“剑”；左上持“铃”，左中持“颅”，左下持“犁”。	Of his six hands: the upper right holds a wheel, the middle right an axe, and the lower right a sword; the upper left holds a bell, the middle left a skull, and the lower left a plow.
明母名“佛陀讫qì洛底湿缚fù哩li玛mǎ”，拥抱尊身；右搂尊颈，左捧“红螺”（红色螺贝之碗），内贮阳精，献于尊口，吮咂作响，并发轰声，犹如雷震。	The consort is named Buddha-Krodhīśvarī. She embraces the deity’s body: with her right arm she clasps his neck, while in her left hand she holds a red conch-shell bowl containing male vital essence, which she offers to his mouth. He sucks it noisily and gives forth a thunderous roar.
于金刚炽焰毛孔中，发出智火，熊熊有光；两足右卷左展，立于大鹏座上。此乃从汝脑内“中央”所出，以如是状，现临汝前。汝当于彼，勿惊勿怖！勿生恐惧！当即认取为汝自证智身，即汝本尊；勿惊勿惧！实则仍为世尊“毗卢遮那”父母双身之体，故勿生畏怖；若能认取，立即解脱。	From the pores of his vajra-blazing body issues the fire of wisdom, fiercely burning and radiant. With his right leg bent and his left extended, he stands upon a garuḍa throne. This emerges from the “center” within your brain and appears before you in this form. Do not be alarmed or afraid of it; do not give rise to terror. Recognize it at once as the body of your own wisdom of realization—your own yidam. Do not be alarmed or fearful! In truth, it is still the united father-and-mother form of the World-Honored One Vairocana. Therefore, do not be afraid. If you can recognize it, you will be liberated immediately.
如上明告，认取为本尊已，即可交融无二，而证圆满受用佛身。	As explained above, once you recognize it as your yidam, you may unite with it without duality and realize the perfect enjoyment body of a Buddha.



死亡后第十三日诵法（此日有佛二尊前来接引）

Day Nine Recitation (On the thirteenth day after death, two Buddhas come to guide the deceased.)

v 死亡后第十三日诵法（此日有佛二尊前来接引）	V. Recitation on the Thirteenth Day After Death (On this day, two Buddhas come to guide the deceased)
1. 设供如前。	1. Arrange the offerings as before.
2. 次，举诵下列偈文：	2. Next, recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse of the Power of Truth” three or seven times to summon the consciousness of the deceased to come before you and hear the Dharma. (This verse must be recited before every performance of the ritual.)
谛实力偈	Verse of the Power of Truth
以我意乐力　如来加持力	By the power of my aspiration, and by the power of the Tathāgata’s blessing,

及法界力等　凡所思维境	And by the power of the dharma realm, whatever objects are contemplated
皆随其所应　无碍速现前	May all appear swiftly and unobstructedly, as appropriate.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	Once the above verse has been recited, the consciousness of the deceased has been summoned. Immediately visualize it coming to remain before you and hear the Dharma, then begin reciting the following four scriptural verses.
（2）念诵启请四偈三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the four verses of invocation three to seven times. (This may be determined according to the time available. They must be recited on the first occasion; afterward, they may be omitted if time is pressing.)
3. 教授念诵文	3. Instructions for Recitation
又复于彼，怖而逃避，而不认者，则于法性中有第九日（即死亡后第十三日），有饮血金刚部世尊，前来接引。当呼亡者之名，念诵下文而告之曰：	Furthermore, if, frightened, the deceased flees and does not recognize them, then on the ninth day of the Intermediate State of Dharmatā (that is, the thirteenth day after death), the Bhagavān of the Blood-Drinking Vajra family comes to guide the deceased. Call the deceased by name and recite the following, saying:
嗟！善男子（某某），谛听勿乱！今第九日，有饮血金刚部世尊，名“金刚兮噜迦”。身深蓝色，三面、六臂，四足展立。其面右白、左红、正面兰色。	Alas! Noble son (name), listen attentively and do not be distracted! Now, on the ninth day, the Bhagavān of the Blood-Drinking Vajra family, named “Vajra Heruka,” appears. His body is deep blue; he has three faces, six arms, and stands with four legs outspread. His right face is white, his left face red, and his central face blue.
六手之中：右上持“杵”，右中持“颅”，右下持“钺(yuè)”；左上持“铃”，左中持“颅”，左下持“犁”。明母名“金刚讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左手捧红螺，内贮阳精，献于尊口，双身交抱。	Of his six hands: the upper right holds a vajra, the middle right a skull, and the lower right an axe; the upper left holds a bell, the middle left a skull, and the lower left a plow. His consort, named “Vajra Krodheśvarī,” embraces his body: her right arm encircles his neck, while her left hand holds a red conch filled with male essence, which she offers to his mouth. The two are joined in embrace.

此乃从汝脑内东隅而出，来现汝前。汝当于彼，勿惊、勿怖，勿生恐惧！当认为汝自证智身，即汝本尊，故当认取，切勿生怖！实则仍为世尊“金刚萨　”父母双身之体，当起欣乐；若能认取，立即解脱。	This emerges from the eastern corner within your brain and appears before you. Do not be startled, do not be afraid, and do not give rise to fear! Recognize it as the body of your own self-realized wisdom—your own yidam. Therefore, recognize it and never be afraid! In reality, it is still the united father-and-mother form of the Bhagavān Vajrasattva. Give rise to joy; if you can recognize it, you will be liberated at once.
如是明告，若认取为本尊，即可交融无二，而证圆满受用佛身。	Thus instruct the deceased clearly. If it is recognized as one’s yidam, one may merge with it in nonduality and realize the perfect enjoyment body of a Buddha.
	

死亡后第十四日诵法（此日有佛二尊前来接引）

Day Ten Recitation (On the fourteenth day after death, two Buddhas come to guide the deceased.)

v 死亡后第十四日诵法（此日有佛二尊前来接引）	V. Day Fourteen Recitation (On this day, two Buddhas come to guide the deceased.)

1．设供如前。	1. Arrange the offerings as before.
2．次，举诵下列偈文：	2. Next, recite the following verses aloud:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse of the Power of Truth” three or seven times, summoning the consciousness of the deceased to come before you and hear the Dharma. (This verse must be recited before each performance of the ritual.)
谛实力偈	Verse of the Power of Truth
以我意乐力　如来加持力	By the power of my intention and the blessings of the Tathāgatas,
及法界力等　凡所思维境	And by the power of the dharma realm, whatever objects are contemplated
皆随其所应　无碍速现前	May, as appropriate, swiftly appear before me without obstruction.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	Once the preceding verse has been recited, the consciousness of the deceased has been summoned. Immediately visualize the deceased coming to remain before you and hear the Dharma, and begin reciting the following four verses of scripture.
（2）念诵启请四偈三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the four verses of invocation three to seven times (as time permits; they must be recited the first time, but may be omitted thereafter if time is pressing).
3．教授念诵文	3. Instructions for Recitation
如上所示，亦有诸人，业障深重，遂于其境，生起怖畏，避而未证。今法性中有第十日（即死亡后第十四日），有饮血宝部世尊前来接引。当呼亡者之名，念诵下文而告之曰：	As stated above, there are also those whose karmic obstacles are especially grave; fear therefore arises in the face of these appearances, and they avoid them without attaining realization. Now, on the tenth day of the intermediate state of Dharmatā (that is, the fourteenth day after death), the Blessed One of the blood-drinking Jewel Family comes to guide the deceased. Call the deceased by name, recite the following passage, and tell them:
嗟！善男子（某某）：善自谛听！今第十日，有饮血宝部世尊、名“珍宝兮噜迦”。身深黄色，三面六臂，四足展立，其面右白、左红、正面深黄。	Alas, son of good family (so-and-so), listen carefully! Now, on the tenth day, the Blessed One of the blood-drinking Jewel Family, named Ratna Heruka, appears. His body is deep yellow; he has three faces, six arms, and stands with four legs

	outspread. His right face is white, his left face red, and his central face deep yellow.
六手之中：右上持“宝”，右中持“天杖”，右下持“棒”；左上持“铃”，左中持“颅”，左下持“钢叉”。明母名“珍宝讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左捧红螺，内贮阳精，献于尊口，双身交抱。	Of his six hands, the upper right holds a jewel, the middle right a celestial staff, and the lower right a club; the upper left holds a bell, the middle left a skull, and the lower left a steel trident. His consort, named Ratna Krodhīśvarī, embraces his body: her right arm clasps his neck, while her left hand holds up a red conch filled with male essence, offering it to his mouth. The two embrace in union.
此乃从汝脑内南隅所出，来现汝前。汝当于彼，勿惊、勿怖、勿生恐惧！当认为汝自证智身，即汝本尊，当即认取，切勿生怖！实则仍为世尊“宝生如来”父母双身之体，故当虔敬信乐；若能认取，立即解脱。	This emerges from the southern corner within your brain and appears before you. Do not be startled, do not be afraid, and do not give rise to terror! Recognize it as your own self-realized wisdom body—your yidam—and recognize it at once; never be afraid! In truth, it is the father-and-mother union of the Blessed One Ratnasambhava Tathāgata. Therefore, revere it with faith and joy. If you can recognize it, you will be liberated immediately.
如上明言实告，若认取为本尊，则可无二交融而证圆满受用佛身。	Explain this clearly and truthfully as above. If it is recognized as one’s yidam, one may merge with it nondually and realize the perfect sambhogakāya.

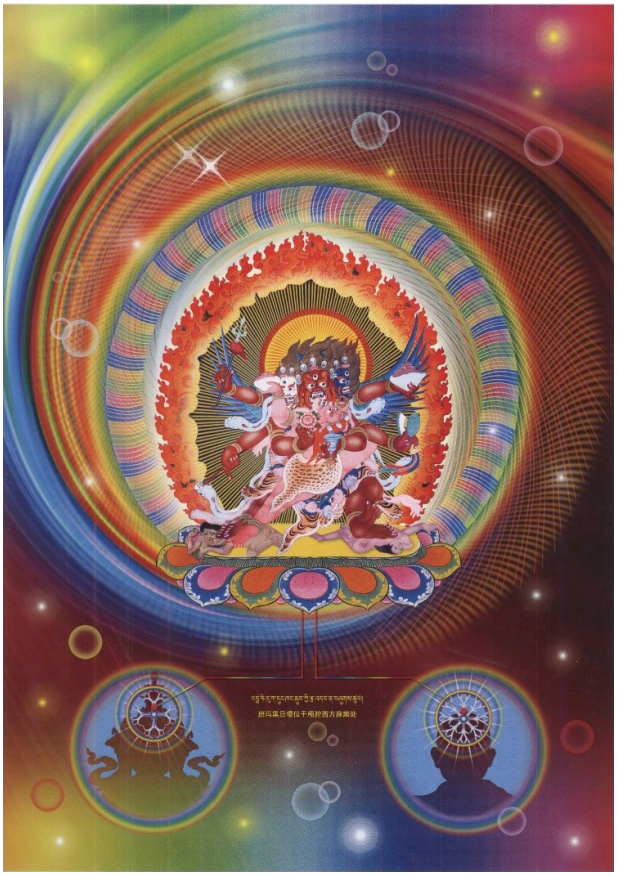


死亡后第十五日诵法（此日有佛二尊前来接引）

Day Eleven Recitation (On the fifteenth day after death, two Buddhas come to guide the deceased.)

v 死亡后第十五日诵法（此日有佛二尊前来接引）	V. Recitation for the Fifteenth Day After Death (On this day, two Buddhas come to guide the deceased.)
1. 设供如前。	1. Arrange the offerings as before.
2. 次，举诵下列偈文：	2. Next, raise your voice and recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verses on the Power of Truth” three or seven times, summoning the spirit of the deceased to come before you and hear the Dharma. (These verses must be recited before each performance of the ritual.)
谛实力偈	Verses on the Power of Truth

以我意乐力　如来加持力	By the power of my aspiration and the blessings of the Tathāgata,
及法界力等　凡所思维境	And by the power of the dharma realm, whatever objects are contemplated
皆随其所应　无碍速现前	May, as appropriate, swiftly appear before us without obstruction.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	Once the above verses have been recited, the spirit of the deceased has been summoned. Visualize the deceased as coming to abide before you to hear the Dharma, and begin reciting the following four verses of scripture.
（2）念诵启请四偈，三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the four verses of invocation three to seven times (according to the time available; they must be recited the first time, but may be omitted thereafter if time is pressing).
3. 教授念诵文	3. Text for Instruction and Recitation
虽如上指示，然为习气所薰，生起怖畏，仍复逃避，不识为本尊而见为阎罗法王，故未证取；则第十一日（即死亡后第十五日），有饮血“莲花部”世尊前来接引。当呼亡者之名，念诵下文而告之曰：	Although instructed as above, the deceased, being influenced by habitual tendencies, may become fearful and flee again. Failing to recognize the yidam, the deceased sees it instead as Yama, the Dharma King, and thus fails to attain recognition. Then, on the eleventh day (that is, the fifteenth day after death), the blood-drinking Blessed One of the Lotus Family comes to guide the deceased. Call the deceased by name, recite the following text, and tell them:
嗟！善男子（某某）：谛听勿乱！今第十一日，有饮血“莲花部”世尊，名“莲花兮噜迦”。身深红色，三面、六臂、四足展立。其面右白、左青，正面深红。	Alas, good son (so-and-so), listen attentively and do not be distracted! Now, on the eleventh day, the blood-drinking Blessed One of the Lotus Family, named Lotus Heruka, comes forth. His body is deep red. He stands with three faces, six arms, and four outstretched legs. His right face is white, his left face blue, and his central face deep red.
六手之中：右上持“莲”，右中持“天杖”，右下持“棒”；左上持“铃”，左中持“满血颅器”，左下持“兆聂”。明母名“莲花讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左捧红螺，内贮阳精，献于尊口，双身交抱。	Of his six hands, the upper right holds a lotus, the middle right a khatvanga, and the lower right a club; the upper left holds a bell, the middle left a skull-cup filled with blood, and the lower left a ḍamaru. The vidyā consort, named Padma Krodhīśvarī, embraces the deity’s body: her right arm clasps his neck, while her left hand holds up a

	red conch containing male vital essence, which she offers to his mouth. The two are joined in embrace.
此乃从汝脑内西隅所出，来现汝前，汝当于彼，勿惊、勿怖、勿生恐惧！实则仍为世尊“无量光如来”父母双身，故当欣敬；若能认取，立即解脱。	This emerges from the western corner within your brain and appears before you. Do not be startled, do not be afraid, and do not give rise to terror! In truth, these are the father-and-mother deities in union of Amitābha Tathāgata. Therefore, receive them with joy and reverence; if you can recognize them, you will immediately be liberated.
如是明告，当可认取为自本尊，则可交融无二，而证圆满受用佛身。	If this is clearly explained, the deceased should be able to recognize them as their own yidam. Then, merging without duality, they may attain the perfect sambhogakāya.
	

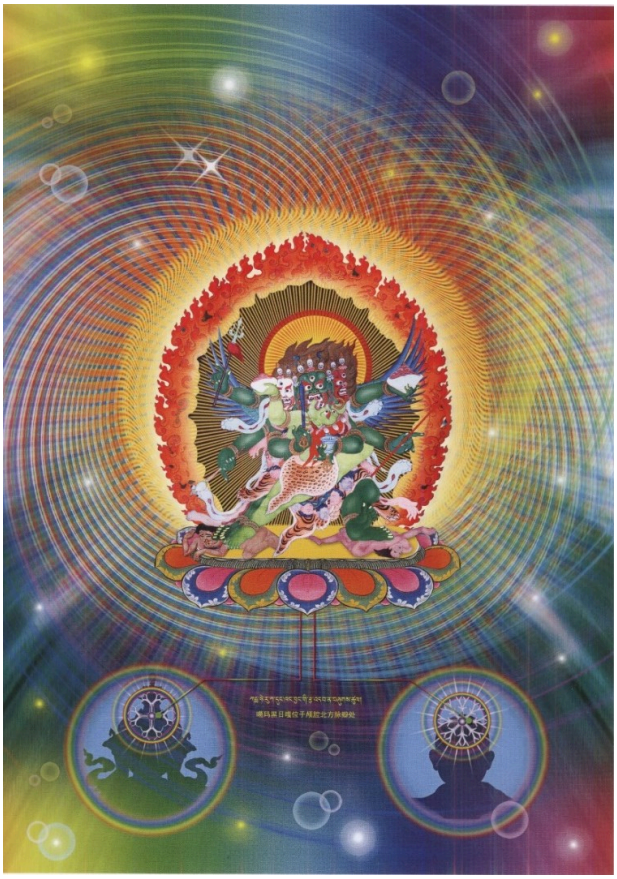
死亡后第十六日诵法（此日有佛二尊前来接引）

Day Twelve Recitation (On the sixteenth day after death, two Buddhas come to guide the deceased.)

v 死亡后第十六日诵法（此日有佛二尊前来接引）	V. Recitation on the Sixteenth Day After Death (On this day, two Buddhas come to guide the

	deceased.)
1. 设供如前。	1. Arrange the offerings as before.
2. 次，举诵下列偈文：	2. Next, recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse on the Power of Truth” three or seven times, summoning the consciousness of the deceased to come before you and hear the Dharma. (This verse must be recited before every performance of the ritual.)
谛实力偈	Verse on the Power of Truth
以我意乐力　如来加持力	Through the power of my aspiration and the blessing power of the Tathāgata,
及法界力等　凡所思维境	And through the power of the dharma realm, whatever is contemplated
皆随其所应　无碍速现前	May appear promptly and unobstructedly, according to what is appropriate.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	After reciting the preceding verse, the consciousness of the deceased has been summoned. Immediately visualize it as having come to remain before you to hear the Dharma, and begin reciting the following four verses of scripture.
（2）念诵启请四偈三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the Four Verses of Invocation three to seven times (according to the time available. They must be recited the first time; afterward, they may be omitted if time is pressing).
3. 教授念诵文	3. Instructions for Recitation
又虽如前指示，然为恶习所牵，生起怖畏，仍复逃避，以不识为本尊，故不认取；则第十二日（死亡后第十六日），有饮血“羯摩部”圣众，及在此日以后，又有八大“寒林”女神“吉坞哩玛”，八境兽首女神“颇罗闷玛”，兽面忿怒女神四门守护，及异类面首女神二十八自在女“汪鸠玛”等，前来接引；若不认取，即生怖畏；故当指示。	Although the instructions have been given as above, the deceased may still be led by habitual tendencies to give rise to fear and flee. Failing to recognize these manifestations as yidams, the deceased does not accept them. Then, on the twelfth day (the sixteenth day after death), the blood-drinking holy beings of the Karma family appear to guide the deceased. After this day, there also appear the eight great charnel-ground goddesses Jiwulima, the eight animal-headed goddesses of the regions, Polomenma, the wrathful animal-faced goddesses who guard the four gates, and the twenty-eight powerful goddesses with

	diverse animal heads, Wangjiuma, and others. If they are not recognized, fear will arise; therefore, instruction must be given.
此时呼亡者之名，念诵下文而告之曰：	At this time, call the deceased by name and recite the following words:
嗟！善男子（某某）：今第十二日，有饮血羯(jié)摩部（梵文羯摩此云事业）世尊，名“羯摩兮噜(lū)迦(jiā)”。身深绿色，三面、六臂，四足展立。其面右白、左红、正面深绿，现威猛可怖相。	Alas, good son [name]: Today, the twelfth day, the blood-drinking World-Honored One of the Karma family—karma, a Sanskrit word meaning “activity”—appears, named Karma Heruka. His body is deep green. He has three faces, six arms, and stands with four legs extended. His right face is white, his left face red, and his central face deep green; he displays a fierce and terrifying appearance.
六手之中：右上持“剑”，右中持“天杖”，右下持“棒”；左上持“铃”；左中持“颅”，左下捧“犁”。明母名“羯摩讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左捧红螺，内贮阳精，献于尊口，面合交抱。	Of his six hands: the upper right holds a sword, the middle right a celestial staff, and the lower right a club; the upper left holds a bell, the middle left a skull-cup, and the lower left supports a plow. His consort is named Karma Krodhīśvarī. Embracing the deity’s body, she clasps his neck with her right arm and holds a red conch in her left hand, filled with male essence, which she offers to his mouth; their faces meet as they embrace.
此乃从汝脑内北隅所出，来现汝前，汝当于彼，勿惊、勿怖、勿生恐惧！当即认知为自证智身，即汝本尊，故当勿怖。实则仍为世尊“不空成就如来”父母双身之体，故当虔敬，深生渴仰；若能认取，立即解脱。	This has emerged from the northern corner within your brain and now appears before you. Do not be startled, do not be afraid, and do not give rise to terror. Recognize it at once as the body of your own realized wisdom—your own yidam—and do not be afraid. In reality, it is still the united father-and-mother form of the World-Honored One Amoghasiddhi Tathāgata. Therefore, revere it deeply and give rise to fervent longing. If you can recognize it, you will be liberated immediately.
如上明告，即可认知为自本尊，无二交融而证圆满受用佛身。	If this is clearly explained as above, it can be recognized as one’s own yidam, and, merging without duality, one realizes the perfect sambhogakāya.
如是依上师所授口诀，认知为本体境相，唯是自内证智。譬如狮子皮，若曾见者，知只是一张皮，立即释然；其有未明者，即生恐怖。如为此人解说其义，指示明白，惊怖立除。	Thus, in accordance with the essential instructions transmitted by the guru, recognize these appearances of intrinsic nature as nothing but your own inner realized wisdom. It is like a lion skin: one who has seen one before knows that it is merely a skin and is immediately reassured; one who does

	not understand is at once frightened. If its meaning is explained to such a person and clearly pointed out, the fear immediately disappears.
此法亦尔。饮血圣众，身形庞大，肢体粗壮，量等虚空，当其现前，定生惊怖。若闻此教授，明白指示，无间即证为本体境相，或认为自之本尊，则生前所修之明光（子光），及后起自然之明光（母光），子母两光会遇，于朗然释然中，如遇故知，恍然大悟。若不得此教授，虽诸贤者，亦复难免退堕，流转生死大海而已。	This Dharma is the same. The blood-drinking holy beings have enormous bodies and massive limbs, as vast as space; when they appear, fear will certainly arise. But upon hearing these instructions and receiving clear guidance, one immediately realizes them as appearances of intrinsic nature, or recognizes them as one's own yidam. Then the Clear Light cultivated during life (the child light) and the spontaneously arisen Clear Light afterward (the mother light) meet. In lucid release, as if encountering an old acquaintance, one awakens with sudden clarity. Without these instructions, even the worthy cannot avoid falling back and drifting in the great ocean of birth and death.
	

死亡后第十七日诵法（此日有佛十六尊前来接引）

Day Thirteen Recitation (On the Seventeenth Day After Death, Sixteen Buddhas Come to

Guide the Deceased.)

v 死亡后第十七日诵法（此日有佛十六尊前来接引）	V. Recitation on the Seventeenth Day After Death (On this day, sixteen Buddhas come to guide the deceased.)
1. 设供如前。	1. Arrange the offerings as before.
2. 次，举诵下列偈文：	2. Next, recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse on the Power of Truth” three or seven times, summoning the consciousness of the deceased to come before you and hear the Dharma. (This verse must be recited before every performance of the ritual.)
谛实力偈	Verse on the Power of Truth
以我意乐力　如来加持力	Through the power of my aspiration and the blessings of the Tathāgata,
及法界力等　凡所思维境	And through the power of the Dharma realm, whatever is contemplated
皆随其所应　无碍速现前	May appear swiftly and unobstructedly, in accordance with its proper nature.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	Once the preceding verse has been recited, the consciousness of the deceased has already been summoned. Visualize it as having come to remain before you to hear the Dharma, and begin reciting the following four verses of scripture.
（2）念诵启请四偈三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the four invocation verses three to seven times. (The number may be determined by the time available. They must be recited the first time; afterward, they may be omitted if time is pressing.)
3. 教授念诵文	3. Instructions for Recitation
尔后有八大“寒林”“吉坞哩玛”，及种种面形兽首女神“颇罗闷玛”，皆从亡者脑中出现，来临其前；其指示法，当呼亡者之名，念诵下文而告之曰：	Thereupon, the eight great charnel-ground Gaurīs and the various animal-headed goddesses, the Tramenmās, all emerge from the deceased’s brain and appear before them. To instruct the deceased, call out their name and recite the following:

嗟！善男子（某某）：谛听勿乱！今汝脑中八方位，复出八尊“吉坞(wù)哩玛”，来现汝前，汝当于彼，勿生怖畏！详述如下：	O noble son (name), listen attentively and do not be distracted! From the eight directions within your brain, eight Gaurīs again emerge and appear before you. Do not be frightened or afraid of them. They are described in detail below:
汝脑东隅(yú)：出白色“吉坞哩玛”，右手高举人尸骨杖，左手持颅，满贮鲜血，来现汝前；	From the eastern quarter of your brain emerges the white Kerimā. In her raised right hand she holds a staff made from a human corpse; in her left hand she holds a skull filled with fresh blood. She appears before you.
汝脑南隅，出黄色“资坞(wù)哩玛”，手张弓矢。	From the southern quarter of your brain emerges the yellow Tserimā, holding a bow and arrows.
汝脑西隅：出红色“波罗谟诃玛”，手持“摩羯(jié)幢”；	From the western quarter of your brain emerges the red Pramohāmā, holding a makara banner.
汝脑北隅：出黑色“培多梨玛”，右手持杵，左手持颅盖，满贮鲜血；	From the northern quarter of your brain emerges the black Petālīmā. In her right hand she holds a vajra; in her left, a skull cup filled with fresh blood.
汝脑东南隅：出红黄色“布斯迦(jiā)私玛”，右手持“人肠”，左手取食；	From the southeastern quarter of your brain emerges the reddish-yellow Pukkasīmā. In her right hand she holds human intestines, while with her left hand she takes food.
汝脑西南隅：出深绿色“伽斯摩哩玛”，左手持颅盖，满贮鲜血，右手持杵搅动，现威吓状，取而饮之；	From the southwestern quarter of your brain emerges the dark-green Ghasmarīmā. In her left hand she holds a skull cup filled with fresh blood; with her right hand she stirs it with a vajra, assumes a menacing posture, and drinks it.
汝脑西北隅；出淡黄色“赞驮哩玛”，裂人身首，右手摘取其心，左手食其躯体；	From the northwestern quarter of your brain emerges the pale-yellow Caṇḍālīmā. She rends a human corpse; with her right hand she takes out its heart, and with her left she eats its body.
汝脑东北隅：出深黄色“斯迷奢梨玛”，撕裂腐尸身首，取而食之。	From the northeastern quarter of your brain emerges the deep-yellow Śmaśānamā. She tears apart the head and body of a decaying corpse and eats them.
以上八方位所住之“吉坞哩玛”，亦围绕五方饮血部尊，从汝脑中现出，而临汝前；汝当于彼，勿怖勿畏！	These Gaurīs abiding in the eight directions also surround the five families of blood-drinking deities. They emerge from your brain and appear before you. Do not be frightened or afraid of them.

嗟！善男子（某某）：其在外围（即上说之八方位之外）复有八境兽首女神“颇罗闷玛”出现汝前：	O noble son (name), beyond the outer perimeter—that is, outside the eight directions described above—there also appear before you the eight animal-headed goddesses, the Tramenmās:
东：有深紫色“狮首僧贺女”，双手交叉，口衔死尸，摇震鬃发；	In the east is the deep-purple lion-headed Siṃhamukhā. Her hands are crossed, a corpse is held in her mouth, and she shakes her mane.
南：有红色虎首“毗耶讫哩目　(qū)女”，双手下叉，目睛凝视，露齿蹙(cù)眉；	In the south is the red tiger-headed Vyāghrīmukhā. Her hands are crossed below, her eyes stare fixedly, and she bares her teeth and furrows her brow.
西：有黑色狐首“悉哩　(luó)目　女”，右举利刃，左持人肠，咀食吮血；	In the west is the black fox-headed Śṛgālamukhā. She raises a sharp blade in her right hand, holds human intestines in her left, and chews flesh and sucks blood.
北：有深兰色狼首“湿缚(fù)南目　女”，双手撕尸，目睛凝视；	In the north is the deep-blue wolf-headed Śvānāmukhā. With both hands she tears apart a corpse, staring fixedly.
东南：有淡黄色鹫(jiù)首“讫哩陀目　女”，肩负巨尸，手举骸骨；	In the southeast is the pale-yellow vulture-headed Gṛdhramukhā. She bears a huge corpse upon her shoulder and raises bones in her hands.
东北：有兰色枭首“呼鲁目　女”，右手持杵，左手举刀，割食人肉；	In the northeast is the blue owl-headed Ulūkamukhā. In her right hand she holds a vajra; in her left she raises a knife, with which she cuts and eats human flesh.
西南：有深红色鸱(chī)鸮(xiāo)首“冈迦(jiā)目　女”，亦负巨尸；	In the southwest is the dark-red owl-headed Kaṅkamukhā, who likewise bears a huge corpse.
西北：有黑色鸦首“　　目　女”，左举颅盖，右持利剑，割取心肝。	In the northwest is the black crow-headed Kākamukhā. She raises a skull cup in her left hand and holds a sharp sword in her right, cutting out hearts and livers.
以上八境兽首女神“颇罗闷玛”、亦复围绕五饮血尊，从汝脑中现出而临汝前；汝当于彼，勿怖勿畏！当知任何一切所显现者，皆当认取为本来境相，证智力用。	These eight animal-headed goddesses, the Tramenmās, also surround the five blood-drinking deities. They emerge from your brain and appear before you. Do not be frightened or afraid of them. Know that whatever appears should be recognized as primordial appearances and as the functioning of realized wisdom.





图片来源于《文武百尊法行习气自解脱图解》，供参考。

Image source: An Illustrated Guide to Self-Liberation Through Familiarity with the Practice of the Peaceful and Wrathful Deities, provided for reference.

死亡后第十八日诵法（此日有佛三十六尊前来接引）

Day Fourteen Recitation (On the eighteenth day after death, thirty-six Buddhas come to guide the deceased.)

v 死亡后第十八日诵法（此日有佛三十六尊前来接引）	V. Day Fourteen Recitation (On the eighteenth day after death, thirty-six Buddhas come to guide the deceased.)
1. 设供如前。	1. Arrange the offerings as before.
2. 次，举诵下列偈文：	2. Next, raise your voice and recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse on the Power of Truth” three or seven times, summoning the spirit of the deceased to come before you and hear the Dharma. (This verse must be recited before every performance of the ritual.)
谛实力偈	Verse on the Power of Truth
以我意乐力　如来加持力	By the power of my aspiration and the blessings of the Tathāgata,
及法界力等　凡所思维境	And by the power of the dharma realm, may all objects of contemplation
皆随其所应　无碍速现前	Appear swiftly and unobstructedly, each as appropriate.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	Once the above verse has been recited, the spirit of the deceased has been summoned. Visualize the deceased as having come to remain before you and hear the Dharma, then begin reciting the following four verses of scripture.
（2）念诵启请四偈三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the four verses of invocation three to seven times (according to the time available; they must be recited on the first occasion, but may be omitted later if time is pressing).
3. 教授念诵文	3. Instructions for Recitation
嗟！善男子（某某）：此第十四日者（按、此句英译本有，藏本无。）有兽面忿怒女神四门守护，自汝脑中，出现于外，现临汝前，亟当认取；详如下述：	Alas, noble son [name]: On this fourteenth day (note: this sentence appears in the English translation but not in the Tibetan text), four wrathful animal-faced goddesses guard the four gates. They emerge from your brain and appear

	before you. You must recognize them at once, as follows:
汝脑东隅：出白色“虎面女”，右手持钩，左举“红颅”，满贮鲜血；	From the eastern corner of your brain emerges a white “tiger-faced goddess,” holding a hook in her right hand and raising a red skull, filled to the brim with fresh blood, in her left;
汝脑南隅：出黄色“豕(shǐ)面女”，手持“ (juàn)索”，	From the southern corner of your brain emerges a yellow “pig-faced goddess,” holding a noose;
汝脑西隅：出红色“狮面女”，手中持“锁”，	From the western corner of your brain emerges a red “lion-faced goddess,” holding a chain;
汝脑北隅：出绿色“蛇面女”，手中持“铃”，	From the northern corner of your brain emerges a green “snake-faced goddess,” holding a bell.
以上四女，左手均持满血颅器。此四门守护忿怒女，皆自汝脑中出现，当知即汝本尊，故当认取。	All four goddesses hold skull vessels filled with blood in their left hands. These four wrathful goddesses who guard the gates all emerge from your brain. Know that they are your yidams; therefore, recognize them.
嗟！善男子（某某）：三十忿怒相“兮鲁迦”之外围，复有异类面首二十八瑜伽自在女“汪鸠(jiū)玛”，形相面首各异，手持种种兵器，自汝脑中来现汝前；汝当于彼，勿生怖畏，一切所现，皆当认取为汝本来境证智力用；临此时机，正逢阻碍大利时，当细加审量，故当忆念上师教授！	Alas, noble son [name]: Outside the circle of the thirty wrathful Herukas, there are also twenty-eight yoginīs called Wangjuma, with diverse animal faces and forms. Holding various weapons, they emerge from your brain and appear before you. Do not be afraid of them. Recognize all that appears as the functioning of the wisdom of your own primordial realization. At this critical moment, when great obstacles may arise, examine this carefully; therefore, remember your guru’s instructions!
嗟！善男子：汝脑之东，出：深紫色“牛首罗刹女”，手中持“杵”及“颅器盖”；红黄色“蛇首梵天女”，手执“莲花”。	Alas, noble son: From the east of your brain emerge a dark-purple “ox-headed rākṣasī,” holding a vajra and the lid of a skull vessel; and a reddish-yellow “snake-headed Brahmā goddess,” holding a lotus.
墨绿色“豹首大天女”手执“钢叉”，青色“猿首欲天女”，手中执“轮”，红色“熊首童贞女”，手执“短矛”，白色“ (pí)首帝释女”，手执“串肠”。如是东方六瑜伽自在女，皆自汝脑东隅而出，现在汝前；汝当于彼，勿生怖畏！	A dark-green “leopard-headed Mahādeva goddess” holds a trident; a blue “monkey-headed desire-realm goddess” holds a wheel; a red “bear-headed virgin goddess” holds a short spear; and a white “brown-bear-headed Indra goddess” holds a string of intestines. These six yoginīs of the east all emerge from the eastern corner of your brain and appear before you. Do not be afraid of them!

嗟！善男子：汝脑之南，出：黄色“蝙蝠首金刚女”，手举“利刃”，红色“摩竭鱼首寂静女”，手执“宝瓶”，红色“蝎首甘露女”，手执“莲花”，白色“鹞(yào)首月明女”，手中执“杵”，绿色“狐首持棍女”，手中执“棍”，深黄色“虎首罗刹女”，手执“血颅”。	Alas, noble son: From the south of your brain emerge a yellow “bat-headed vajra goddess,” raising a sharp blade; a red “makara-headed peaceful goddess,” holding a treasure vase; a red “scorpion-headed nectar goddess,” holding a lotus; a white “kite-headed moonlight goddess,” holding a vajra; a green “fox-headed staff-bearing goddess,” holding a staff; and a dark-yellow “tiger-headed rākṣasī,” holding a blood-filled skull.
如是南方六瑜伽自在女，皆自汝脑南隅而出，现在汝前；汝当于彼，勿生怖畏！	These six yoginīs of the south all emerge from the southern corner of your brain and appear before you. Do not be afraid of them!
嗟！善男子：汝脑之西，出：墨绿色“鹫(jiù)首肉食女”，手中持“棍”；红色“马首欢喜女”，手执“体腔”；白色“鹏首大力女”，手中执“杖”；黄色“犬首罗刹女”，一手持“杵”，一以“刀”割；红色“戴胜鸟首爱染女”，手张弓矢，绿色“麋(mí)首护财女”，手执“宝瓶”。	Alas, noble son: From the west of your brain emerge a dark-green “vulture-headed flesh-eating goddess,” holding a staff; a red “horse-headed joyous goddess,” holding a torso; a white “garuḍa-headed mighty goddess,” holding a rod; a yellow “dog-headed rākṣasī,” holding a vajra in one hand and cutting with a knife in the other; a red “hoopoe-headed passion-stirring goddess,” drawing a bow and arrow; and a green “elk-headed wealth-protecting goddess,” holding a treasure vase.
如是西方六瑜伽自在女，皆自汝脑西隅而出，现在汝前；汝当于彼，勿生怖畏！	These six yoginīs of the west all emerge from the western corner of your brain and appear before you. Do not be afraid of them!
嗟！善男子：汝脑之北，出蓝色“狼首风神女”，手展旌旗；红色“羊首妙妇女”，手持“人签”（刺人的一种尖杆刑具。）；黑色“豕首亥女”，手持“齿索”（以齿穿贯之绳索。	Alas, noble son: From the north of your brain emerge a blue “wolf-headed wind goddess,” unfurling a banner; a red “sheep-headed wondrous woman,” holding a human stake (a pointed implement for piercing people); and a black “pig-headed Hai goddess,” holding a tooth-cord (a cord threaded through teeth).
）红色“鸦首金刚女”，手持“孩尸”；墨绿色“象首大鼻女”，手持“巨尸”，饮其颅盖之血；青色“蛇首水天女”，手持“蛇索”。如是北方六瑜伽自在女，皆自汝脑北隅而出，现在汝前；汝当于彼，勿生怖畏！	A red “crow-headed vajra goddess” holds a child’s corpse; a dark-green “elephant-headed great-nosed goddess” holds a huge corpse and drinks the blood from its skullcap; and a blue “snake-headed water goddess” holds a snake-noose. These six yoginīs of the north all emerge from the northern corner of your brain and appear before you. Do not be afraid of them!
嗟！善男子：此外复有四门守护四瑜伽女，从汝脑中来现汝前。	Alas, noble son: In addition, four yoginīs who guard the four gates emerge from your brain and appear

	before you.
汝脑东隅，出白色“杜鹃首金刚女”，手中持“钩”；汝脑南隅，出黄色“山羊金刚女”，手中持“索”；汝脑西隅，出红色“狮首金刚女”，手中持“锁”；汝脑北隅，出绿色“蛇首金刚女”，手中持“铃”。此四门四瑜伽女，皆自汝脑中出，而来现前。以上二十八自在女，亦为“兮噜迦”忿怒尊自生之身力用所现，故当认取。	From the eastern corner of your brain emerges a white “cuckoo-headed vajra goddess,” holding a hook; from the southern corner emerges a yellow “goat vajra goddess,” holding a noose; from the western corner emerges a red “lion-headed vajra goddess,” holding a chain; and from the northern corner emerges a green “snake-headed vajra goddess,” holding a bell. These four yoginīs of the four gates all emerge from your brain and appear before you. These twenty-eight yoginīs are also manifestations of the self-arisen bodily power and functioning of the wrathful Herukas; therefore, recognize them.
嗟！善男子！自“法身”空寂之分，而现“寂”相之尊，当知即汝本来面目；自“法身”显明之分，而现“怒”相之尊，故当认知。当汝脑中出五十八尊饮血圣众，现临汝前之时，若了知一切所现，皆是自内证智之本光，无间即与饮血之尊无二交融而证佛位。	Alas, noble son! From the empty-quiescent aspect of the dharmakāya appear the peaceful deities; know them to be your Original Face. From the luminous aspect of the dharmakāya appear the wrathful deities; therefore, recognize them. When the fifty-eight blood-drinking sacred beings emerge from your brain and appear before you, if you understand that all appearances are the primordial light of your own inner realization-wisdom, you will immediately merge inseparably with the blood-drinking deities and attain Buddhahood.
嗟！善男子：若不当下认取，汝则对之必然惊惶欲遁，复受大苦而难解脱；若不如是认取，则见一切饮血圣众为阎罗法王，而于饮血本尊，生起怖畏，震　(lì)闷绝，本体境相，认为魔相，遂沦生死之海；若能不怖不畏，则证佛位矣。	Alas, noble son: If you do not recognize them at once, you will certainly be terrified and seek to flee, undergoing great suffering and finding liberation difficult. If you do not recognize them in this way, you will see all the blood-drinking sacred beings as Yama, Lord of Dharma, and fear the blood-drinking yidams. You will tremble, lose consciousness, mistake the appearances of your own nature for demonic appearances, and thus sink into the ocean of birth and death. But if you are free of fear and terror, you will attain Buddhahood.
嗟！善男子！此诸“寂”“怒”两部圣众：身形大者，量等虚空；身量中者，量等“须弥”；下者，亦等自身累积十八倍之高。汝当于彼，勿生恐惧。	Alas, noble son! Among these sacred beings of the peaceful and wrathful assemblies, the largest have bodies as vast as space; those of middling size are as vast as Mount Sumeru; and even the smallest are eighteen times the height of your own body. Do not be afraid of them.

对于“情”“器”世间，现为光体，一切境相，现为光身，皆当认为自内证智本来光明，自光与身，无二交融而证佛位。佛子！汝所见者，随起任何可惊惧相，皆当证认为自识所现，勿生怖畏；皆当认取明光为自内证智本光。若如是认取，当下即身成佛无疑；所谓“刹那即证等觉”，即此时也；故当至心信受。	The sentient and insentient worlds appear as bodies of light, and all appearances manifest as forms of light. Regard them all as the primordial luminosity of your own inner realization-wisdom. When your own light and these forms merge inseparably, you will attain Buddhahood. Child of the Buddha! Whatever terrifying appearances arise before you, recognize them all as manifestations of your own consciousness, and do not be afraid. Recognize the clear light as the primordial light of your own inner realization-wisdom. If you recognize it thus, there is no doubt that you will attain Buddhahood in this very body at once. This is what is meant by “attaining equal enlightenment in a single instant”; it is precisely this moment. Therefore, accept it with wholehearted faith.
嗟！善男子：汝于此时，若不认取而惊怖者，则一切“寂部”之尊，现为依怙“嘛哈嘎拉”（藏密大护法神，即“大黑天”。）之身；一切“怒部”之尊，现为“阎罗法王”之身；本来境相，转成魔相，遂沦生死苦海。	Alas, noble son: If at this time you fail to recognize them and become frightened, all the deities of the peaceful assembly will appear as the protector Mahākāla, and all the deities of the wrathful assembly will appear as Yama, Lord of Dharma. The appearances of your own nature will turn into demonic appearances, and you will sink into the sea of suffering of birth and death.
嗟！善男子：汝若不能认识本相，纵复精娴一切经论，历劫修法，终不成佛；若认识本相，可藉一精要之点及一字句，而证佛位；若不认识本相，死后无间于“法性中有”时，即现有“阎罗王”之身；阎罗法王、身形大者，量等虚空；中者亦等“须弥山王”；下者亦当汝身累积十八倍之高；为数无量，充塞世间，而现汝前。	Alas, noble son: If you cannot recognize your true nature, then even if you are thoroughly versed in all sūtras and treatises and practice Dharma for countless kalpas, you will ultimately fail to attain Buddhahood. If you recognize your true nature, you may attain Buddhahood through one essential point and a single word or phrase. If you do not recognize your true nature, then immediately after death, in the intermediate state of dharmatā, forms of Yama, the King of Death, will appear. The largest Yamas are as vast as space; those of middling size are as vast as Mount Sumeru, king of mountains; and even the smallest are eighteen times the height of your own body. They are innumerable, filling the world and appearing before you.
其相咬唇切齿，目如玻璃，头发上绾，巨腹细腰，束发结顶，手持刑板，口发杀……声，饮啖(dàn)脑髓，撕裂身首，剜(wān)食心脏，以如是相，充塞世间，而来汝前。	Their forms bite their lips and gnash their teeth; their eyes are like glass; their hair is tied up above; they have huge bellies and slender waists, with topknots bound atop their heads. Holding instruments of punishment, they utter cries of

	slaughter, drink and devour brains and marrow, tear apart bodies and heads, and gouge out and eat hearts. In such forms, they fill the world and come before you.
嗟！善男子：如是境相现前之时，汝当勿怖，勿生恐惧。要知汝今自身，已成为“习气意生之身”，虽逢砍杀，亦不致死，实则乃汝空性本色，故当勿惧。	Alas, noble son: When such appearances arise before you, do not be afraid or terrified. Know that your present body has become a habit-formed mind-born body. Even if it is cut and killed, it will not die. In truth, it is the very nature of your emptiness; therefore, do not be afraid.
即所现之阎罗王等，亦从汝自内证智之本光中之所起现，故无实体可得；空性于空，无隙可乘也。除汝证智力用所现外，所有“寂静”“忿怒”“饮血”诸部，及异类面首形相、虹光、阎罗诸可怖之像，决无实体可得。	The Yamas and the like that appear are likewise manifestations arising from the primordial light of your own inner realization-wisdom; therefore, no substantial entity can be found in them. Emptiness cannot be harmed by emptiness. Apart from the manifestations of the power and functioning of your realization-wisdom, none of the peaceful, wrathful, and blood-drinking assemblies, nor the various animal-faced forms, rainbow lights, Yamas, and other terrifying images, has any substantial entity to be found.
若能如是认取，则一切怖畏，当下释然，即可无二交融而成佛矣。若或不能认取，则当自念云：“此乃我之本尊，前来接引，拔我出离中有险峡，故当皈依”。又必深心信乐，忆念三宝，随念汝所自奉之本尊（如亡者生前不修密法，无自己一定之本尊，则以观世音菩萨为其本尊可也。），并呼圣号，唱云：	If you can recognize them thus, all fear will immediately dissolve, and you will merge inseparably with them and attain Buddhahood. If you cannot recognize them, reflect to yourself: “These are my yidams, who have come to guide me and draw me out of the perilous passage of the intermediate state; therefore, I take refuge in them.” You must also deeply trust and rejoice in the Three Jewels, remember the yidam you personally upheld during life (if the deceased did not practice Esoteric Buddhism and has no fixed personal yidam, Avalokiteśvara Bodhisattva may be taken as the yidam), and invoke the sacred name, chanting:
本尊圣者，祈垂听许！	Holy yidam, I pray that you will hear and heed me!
我今漂泊，中有难中，	I now wander amid the hardships of the intermediate state;
惟祈圣者，速来拯救；	I pray only that you swiftly come to rescue me;
大悲摄受，护持于我！	Receive and protect me in great compassion!
又当忆今汝之上师名号，作启请云：	You should also remember the name of your present guru and make this invocation:

我今漂泊中有，惟祈速来拯救，不舍大悲，垂赐恩怙(hù)。	I now wander in the intermediate state. I pray that you swiftly come to rescue me; do not forsake your great compassion, but bestow your gracious protection upon me.
又当对于饮血部圣众，祈请发愿；随我念诵下偈：	You should also pray to and make aspirations before the blood-drinking assembly of sacred beings. Recite the following verse after me:
呜呼！	Alas!
习气炽盛漂泊中有时　恐惧怖畏境相当舍弃	When, driven by powerful habitual tendencies, I wander in the intermediate state, may I abandon the appearances of terror and fear.
唯愿寂怒圣众前引导　法界自在忿怒母后护	May the holy assembly of peaceful and wrathful deities guide me from before; may the wrathful mothers sovereign in the dharma realm protect me from behind.
祈请度脱中有怖畏峡　送我往登正等觉佛位	I pray to be delivered from the fearful pass of the intermediate state and led upward to the Buddhahood of perfect enlightenment.
我今独行别离诸亲友　现前惟有自心映空相	Now I journey alone, parted from all family and friends; before me appear only the empty reflections of my own mind.
恳祈诸佛大悲力救拔　愿除中有诸怖畏恐惧	I earnestly pray that the Buddhas, through the power of their great compassion, will rescue me and dispel all terrors and fears of the intermediate state.
当兹所现五智光明时　勿怖勿惧认识为本相	When the light of the five wisdoms appears at this time, do not be afraid or fearful; recognize it as your own true nature.
寂怒两部身相起现时　坚信勿怖认取为中有	When the forms of the peaceful and wrathful deities appear, have firm faith, do not be afraid, and recognize them as manifestations of the intermediate state.
倘缘业力备受诸苦时　愿本尊天消除我苦厄	Should I, through karmic force, undergo every kind of suffering, may the yidam deities dispel my adversity and distress.
法性本尊如千雷震时　愿即转成六字大明声	When the dharmatā yidams resound like a thousand claps of thunder, may this immediately turn into the sound of the Six-Syllable Great Bright Mantra.

业力追逐失所救护时　愿大悲尊为我作依怙	When karmic force pursues me and I have nowhere to turn for protection, may the Lord of Great Compassion be my refuge.
任为业习所受苦痛时　愿证净光安乐三摩地	When I undergo suffering through karmic habits, may I realize the samādhi of blissful pure light.
五大种界不与我为敌　愿我得见五部佛刹土	May the realms of the five great elements not become my enemies; may I behold the pure lands of the five Buddha families.
如是虔敬殷重发愿，则一切恐怖，定即消失，决定证报身佛位，故极重要；至心念诵三至七次，纵亡者罪业如何重大，福缘如何劣弱，其不解脱者，未之有也。若竟有其人，虽经多次为之作法，然仍未认取而得救度者，以后即入“后期中有”，即“轮回中有”。	If one makes this aspiration with such reverence and earnestness, all terror will certainly vanish at once, and one will assuredly attain the Buddhahood of the sambhogakāya. This is therefore of the utmost importance. Recite it wholeheartedly three to seven times. No matter how grave the deceased's karma or how meager their favorable conditions, there has never been one who was not liberated. If there should nevertheless be such a person—one who, despite repeated performance of the ritual on their behalf, still fails to recognize and be delivered—then they will enter the “later intermediate state,” that is, the “intermediate state of becoming.”



附编真言密咒精选

Selected Esoteric Mantras from the Appendix

附编真言密咒精选	Selected Mantras from the Appendix
(1) 听闻解脱咒：	(1) Mantra of Liberation Through Hearing:
阿比甲当嘎。	A bi jia dang ga.
(2) 本觉大密咒（普贤王如来心咒）：	(2) Great Esoteric Mantra of Primordial Awakening (Heart Mantra of Samantabhadra, King of Tathāgatas):
嘛嘛郭林萨敏达。	Ma ma guo lin sa min da.
(3) 寂怒百尊海会圣众咒：	(3) Mantra of the Assembly of the One Hundred Peaceful and Wrathful Deities:
嗡、阿、　、波的智达、嘛哈苏卡加纳、达杜阿、嗡、路噜路噜　、觉、　。	Weng, A, Hong, bo de zhi da, ma ha su ka jia na, da du a, weng, lu ru lu ru hong, jue, hong.
(4) 能断金刚经陀罗尼：	(4) Dhāraṇī of the Diamond Sūtra:

南无盆嘎哇帝、真嘎钵啦密达亚、嗡、乃恩底答、爱力虚、爱力虚、米力虚、米力虚、瓶纳盈、瓶纳盈、南无盆嘎哇帝、窄登姆稍帝、爱力地、爱力地、米力地、米力地、虚日地、虚日地、乌虚日、乌虚日、布又也、布又也、索哈。	Nan wu pen ga wa di, zhen ga bo la mi da ya, weng, nai en di da, ai li xu, ai li xu, mi li xu, mi li xu, ping na ying, ping na ying, nan wu pen ga wa di, zhai deng mu shao di, ai li di, ai li di, mi li di, mi li di, xu ri di, xu ri di, wu xu ri, wu xu ri, bu you ye, bu you ye, suo ha.
(5) 六道金刚咒：	(5) Six Realms Vajra Mantra:
啊阿下萨嘛哈。	A a xia sa ma ha.
(6) 补阙真言：	(6) Mantra for Making Up Omissions:
嗡、都噜都噜、渣鸦穆克、索哈。	Weng, du lu du lu, zha ya mu ke, suo ha.
法性中有结述：中有教授要诀，仅由耳闻即得解脱。若获目见，亦得解脱。凡在临命终时，多为每一种习气之所惑乱，除此“听闻解脱密法”，更无其他方便。若复有人，经过一次听闻，虽其人曾积无间大罪，亦得解脱。	Concluding Summary of the Intermediate State of Dharmatā: The essential instructions for the intermediate state bring liberation simply through hearing. If they are seen with the eyes, liberation is likewise attained. At the time of death, people are usually confused by each and every one of their habitual tendencies. Apart from this Esoteric Teaching of Liberation Through Hearing, there is no other expedient means. Moreover, if someone hears it even once, that person can attain liberation, even if they have accumulated the gravest offenses leading to Avīci.
故对此微妙密法，当于大众中，广为朗诵，令其一度听闻。虽复不解其义，但在“中有”时，自内证智，豁然开朗，记忆力强，较在生前超过九倍，此时一字亦不忘失而能记忆。故当对世间人，广为详说；诸病人前，当为朗诵；亡者耳旁，也当朗诵。	Therefore, this subtle and wondrous esoteric teaching should be recited aloud extensively among the public, so that people may hear it once. Even if they do not understand its meaning, at the time of the intermediate state their inner wisdom of realization will suddenly become clear, and their memory will be more than nine times stronger than during life. At that time, they will not forget a single word and will be able to remember it. Therefore, explain it widely and in detail to people in the world; recite it aloud before the sick; and recite it beside the ears of the deceased.
凡有阅此法者，仅需对之不起颠倒妄见，即可解脱，是故极宜珍重！	Anyone who reads this teaching need only refrain from giving rise to inverted and deluded views about it in order to attain liberation. Therefore, it should be treasured above all!
法性中有指示终。	End of the Instructions on the Intermediate State of Dharmatā.

第四阶段行法 - 轮回中有教授

Fourth-Stage Practice: Instructions on the Intermediate State of Becoming

皈敬偈	Verse of Homage and Refuge
皈命依怙尊　上师及三宝	I take refuge in the revered protector, the guru and the Three Jewels.
愿慈悲摄受　中有得解脱	May they compassionately embrace us, so that liberation may be attained in the intermediate state.

一、行法时间

I. Timing of the Practice

死亡后第十九天到第五十三天，共计三十五天。	From the nineteenth to the fifty-third day after death, a total of thirty-five days.

二、行法须知

II. Instructions for Practice

1. 前关于法性中有导示，若仍有未能了悟及具恶业之人，缘于业力炽盛，不解实相；或为业力所牵，恐惧怖畏；虽经导示，自失得度之机，延至二七终了、而仍未能证入者，当诵下文，印入其心。	1. If, after the foregoing instructions on the intermediate state of Dharmatā, there are still persons who have not attained realization and who bear grave karma, then, because their karmic force is intense, they may fail to understand reality as it is; or, driven by karma, they may be seized by fear and terror. Although they have received the instructions, they may lose their opportunity for liberation. If, by the end of the second seven-day period, they still have not attained recognition, recite the following text and impress it upon their minds.
2. “轮回中有”教授包括死后之境界，以及如何闭胎、选胎和转生方式等共二十四篇导示。在“轮回中有”时期，每日诵二十四篇导示全文，连诵三十五日（与前并计共为五十三日）。	2. The instructions on the Intermediate State of Becoming include twenty-four guides concerning the realm after death, how to close the womb entrance, how to choose a womb entrance, and methods of rebirth. During the period of the Intermediate State of Becoming, recite the full text of all twenty-four guides each day for thirty-five

	consecutive days (making a total of fifty-three days when combined with the preceding period).
3. 在此阶段，如嫌太长，则可分作三日念一卷：即轮回中有的第一日念至导示第十二为止；第二日从导示十二念至导示第十九；第三日从导示第十九念至卷末。第四日起，再从头顺次每三日念一全卷，如此至七七期满为止。	3. At this stage, if the text seems too lengthy, it may be divided over three days, with one volume recited over that period: on the first day, recite the Intermediate State of Becoming text through Instruction 12; on the second day, recite from Instruction 12 through Instruction 19; and on the third day, recite from Instruction 19 to the end of the volume. Beginning on the fourth day, start again from the beginning and recite one complete volume in sequence over every three days, continuing in this manner until the end of the forty-nine-day period.
4. 有条件者，可于第四阶段每日念诵轮回中有全部二十四篇导示。如果更欲安心，可以从死亡时，每天直接念诵全部四阶段全文，至五十三天期满为止，则更为圆满。	4. Those who are able may recite all twenty-four guides on the Intermediate State of Becoming each day during the fourth stage. For greater reassurance, beginning at the time of death, one may directly recite the complete texts of all four stages every day until the completion of the fifty-three-day period; this is still more complete.

三、行法实施

III. Conducting the Practice

死亡后第十九天至第五十三天

The Nineteenth Through Fifty-Third Days After Death

v 死亡后第十九天至第五十三天	V. Days Nineteen Through Fifty-Three After Death
1. 设供如前。	1. Set out the offerings as before.
2. 次，举诵下列偈文：	2. Next, recite the following verses:
（1）先念“谛实力偈”三或七遍，钩召亡魂，来前听法。（此偈应于每一次行法之前，必须念诵。）	(1) First recite the “Verse on the Power of Truth” three or seven times, invoking and summoning the spirit of the deceased to come before you and hear the Dharma. (This verse must be recited before each performance of the ritual.)
谛实力偈	Verse on the Power of Truth
以我意(yì)乐(lè)力　如来加持力	By the power of my aspiration and the blessing of the Tathāgata,
及法界力等　凡所思维境	And by the power of the Dharma realm, may all objects of contemplation
皆随其所应　无碍速现前	Appear swiftly and unobstructedly, each as required.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵下列四偈经文。	Once the preceding verse has been recited, the spirit of the deceased has been invoked and summoned. Visualize it as coming to remain before you to hear the Dharma, and begin reciting the following four scriptural verses.
（2）念诵启请四偈三到七遍（可视时间长短而定，首次必念，之后时间紧迫也可忽略。）	(2) Recite the Four Invocation Verses three to seven times (the number may be determined by the time available; they must be recited on the first occasion, but may be omitted thereafter if time is pressing).
3. 念诵导示文三至七遍	3. Recite the instruction text three to seven times.

二十四篇导示

Twenty-Four Instructions

Ø 导示一	Ø Instruction 1
（导示一至导示四，导示中有身之生起极其特能）	(Instructions 1 through 4 explain the arising of the intermediate-state body and its special abilities.)
善男子（某某）：谛听勿乱！人于死后，沦入地狱，或生天道，乃至转成“中有之身”，如是名为“超常之身”。	Good son (name): Listen attentively and do not be distracted! After death, a person may fall into hell, be reborn in the heavenly realms, or become an “intermediate-state body.” Such a body is called an “extraordinary body.”
汝于死后，初则经过三日半或四日之昏迷，迨汝苏醒，经历“法性中有”“寂相”“怒相”诸部圣众，智光炳照，种种示现，方便接引，惜汝愚而无知，惧不证入，蹉跎自误迄至今时，犹自以为如梦初醒，同时转成发光之体，类似生前所具之色身，此如密典教示偈云：	After your death, you first pass through three and a half or four days of unconsciousness. When you awaken, you encounter the assemblies of peaceful and wrathful sacred beings in the “intermediate state of Dharmatā”; the light of wisdom shines forth, and various manifestations appear as skillful means to guide you. Yet, in your ignorance and lack of understanding, you fear entering realization. Thus you have delayed and harmed yourself until now. You still think that you have just awakened from a dream, while at the same time you have become a luminous body, resembling the physical body you possessed in life. As the verses taught in the esoteric scriptures say:
当得相似幻色身　类乎前身当生身	You will gain an illusory form resembling your former body and the body in which you are to be reborn;
六根觉能齐赋有　行动无碍任游行	You will possess equally all the perceptive capacities of the six sense faculties, and move about freely without obstruction;
具有业通神变力　同类天净眼见形	You will possess karmically derived supernormal powers and powers of transformation; beings of the same kind will see your form with their pure celestial eyes.
此偈教示，即今汝之现在境相也。发光之体，经文解为“类乎前身当生身”，意指亡者将赋之身，恰如前世宿业所感，亦得相当福报庄严相似之身，名曰：“意生之身”。惟幻不实，随业而转。	These verses describe the state in which you now find yourself. The scriptures explain the luminous body as one that “resembles your former body and the body in which you are to be reborn.” This means that the body the deceased will assume,

	conditioned by the karmic deeds of previous lives, likewise possesses a form resembling one adorned with corresponding blessings. It is called the “mind-born body.” Yet it is illusory and unreal, changing in accordance with karma.
故如汝因己前业力当感生天趣，天趣境相，立即现前。或生修罗道、人道、傍生道、饿鬼道、地狱道，各道境相，无不随感而现，此皆由业感果，如影随形。	Thus, if through your former karma you are to be reborn in a heavenly realm, the appearances of that realm will immediately arise before you. Or, if you are to be reborn in the realm of asuras, humans, animals, hungry ghosts, or hell beings, the appearances of each realm will manifest in accordance with your karmic retribution. This is all karma bringing forth its results, like a shadow following its form.
所谓“类乎前身”者，“前身”二字，隐指汝死后三日半或四日前之血肉色身；“当生”二字，则指所感将来投生之处情景。是以经句“类乎前身当生身”，应即解为类乎已弃之色身，与夫将来重复受生应赋之色身。	The phrase “resembling your former body” conceals a reference, in the words “former body,” to the flesh-and-blood physical body you had three and a half or four days before your death. The words “to be reborn” refer to the circumstances of the place where you will be reborn in the future. Thus, the scriptural line “resembling your former body and the body in which you are to be reborn” should be understood as resembling both the physical body you have abandoned and the physical body you will assume when you undergo rebirth again in the future.
惟汝如遇有如是生身境相，无论如何，勿起贪求生身之念，亦勿怯弱；设因怯弱而生贪求，则汝又将沦入生死轮回之中，受苦无休矣。	If such appearances of a body in which you may be reborn arise before you, then whatever happens, do not give rise to craving for that body, nor be timid or fearful. If fear gives rise to such craving, you will again fall into the cycle of birth and death and suffer without end.
迄至昨日，汝仍不悟“法性中有”，以致漂泊至今，尚无归宿之所。今者汝当依奉上师所传教授，心不散乱，善自安止，任运无为，则自内证智，元明光照之境，自得现前。果能如是，自得解脱，不再蹈入受生胎门。	Until yesterday, you still had not awakened to the “intermediate state of Dharmatā,” and so you have wandered until now, without a place of refuge. Now you should follow the instructions transmitted by your master. Do not let your mind scatter; settle yourself well, and let things be naturally, without contrivance. Then the realm of inner wisdom and primordial clear light will naturally appear before you. If you can do this, you will attain liberation and no longer enter the womb gate of rebirth.

设若不能，则当信乐虔敬，观想汝之上师本尊、或“大悲怙主”，在汝顶上，荫庇于汝，而以猛利欲乐之心，诚恳祷求，专一信仰，执持勿失为要。	If you cannot do so, then with faith, joy, and reverence, visualize your master, yidam, or the “Great Compassionate Protector” above your crown, sheltering you. With intense yearning and joy, pray sincerely, focus your faith single-mindedly, and hold firmly to it without letting it slip away. This is essential.
如上导示，彼亡者但能了悟，依说坚持，自得解脱，不再沦入生死苦海中。设因业力所牵，仍未了悟而证入者，当再呼亡者之名，念诵下文而告之曰：	With the foregoing instructions, if the deceased can understand and uphold them as taught, they will attain liberation and no longer sink into the sea of suffering of birth and death. If, drawn by karmic force, they still fail to understand and enter realization, call the deceased by name again, recite the following text, and say:
Ø 导示二	Ø Instruction 2
善男子（某某）：谛听勿乱！上偈所云：“六根觉能齐赋有”者，谓汝生前，或为目盲，或耳重听，或不良于行，乃至诸根残缺，今在“中有”境中，汝目能视，耳亦能闻，六根无损，聪明伶俐，一切具足，所以证明汝已离世，漂泊中有，了悟此理，记持勿失。	Good son (name): Listen attentively and do not be distracted! The preceding verse says, “You will possess equally all the perceptive capacities of the six sense faculties.” This means that although in life you may have been blind, hard of hearing, unable to walk well, or otherwise impaired in your sense faculties, now, in the state of the “intermediate state,” your eyes can see, your ears can hear, and your six sense faculties are intact. You are alert and quick-minded, with all faculties complete. This proves that you have left the world and are wandering in the intermediate state. Understand this principle and keep it firmly in mind.
复次，所谓：“行动无碍任游行”者，谓汝现今已受得中有意生之身，业已脱离质碍血肉之躯，故具种种特能，意念所至。	Furthermore, the phrase “move about freely without obstruction” means that you have now acquired the mind-born body of the intermediate state and have already departed from the obstructive flesh-and-blood body. Therefore, you possess various special abilities, and you may go wherever your thoughts reach.
通过磐石、山陵、丘垄、地土、房屋乃至须弥四洲，任汝游行，无有阻碍，惟除“菩提迦雅”（指印度金刚座，为贤劫诸佛如来共成佛道示现之处。）及母体子宫不净之门，不能穿过外，纵如须弥山王，往来穿过，亦无窒碍。即此可证汝已沦泊“中有”。惟汝今者，当善自了知，恳切忆念上师本尊，竭诚祈祷于“大悲怙主”，是为切要！	You may pass through rocks, mountains, hills, earth, houses, and even Mount Sumeru and the four continents, traveling wherever you please without obstruction. Only Bodhgayā—the Vajra Seat in India, where all the Tathāgatas of this fortunate eon manifest their attainment of Buddhahood—and the impure gate of a mother’s

	womb cannot be passed through. Even Mount Sumeru, king of mountains, presents no obstruction to your coming and going through it. This proves that you are wandering in the “intermediate state.” You must understand this well, earnestly remember your master and yidam, and pray wholeheartedly to the “Great Compassionate Protector.” This is of utmost importance!
Ø 导示三	Ø Instruction 3
嗟！善男子（某某）：所谓“具有业通神变力”者，此非谓汝修持功德或禅定所证之通所致，盖由业力所感之神通，属于业等流（由因流出果，由本流出末，因果本末相类似，谓之等流。	Alas! Good son (name): The phrase “possessing karmically derived supernormal powers and powers of transformation” does not mean that these powers arise from the merit of your cultivation or from meditative concentration. Rather, they are supernormal powers brought about by karma and belong to karmic continuity—the result flows forth from the cause, and the branch from the root; when cause and result, root and branch, resemble one another, this is called continuity.
）一刹那间，能绕“四洲须弥”，于所意欲任游境地，一刹那顷，皆能应念而至，犹如壮士手臂伸屈之顷，即能到达。一切忆求，或忆或不忆，无有不能示现者。今汝已能无碍示现，当认取之，祈请上师印证。	In a single instant, you can circle the “four continents and Mount Sumeru.” Wherever you wish to roam, you can arrive there in a moment, as swiftly as a strong man extends or bends his arm. Whatever you recall or seek, whether remembered or not, nothing fails to manifest. Now that you can manifest freely without obstruction, recognize this and pray for your master’s confirmation.
Ø 导示四	Ø Instruction 4
嗟！善男子（某某）：所谓“同类天净眼见形”者，此谓在“中有”时业力相等之同类，诸相毕见，又感生天道之同类，彼此互相能见，他趣亦然。惟汝对之不可贪恋，当观修“大悲怙主”。	Alas! Good son (name): The phrase “beings of the same kind will see your form with their pure celestial eyes” means that, during the “intermediate state,” beings of the same kind whose karma is equal can see one another’s forms. Those of the same kind who are to be reborn in heavenly realms can also see one another, and the same is true of other destinies. But you must not become attached to them. Instead, contemplate and cultivate the “Great Compassionate Protector.”
又所谓“以天净眼见形”者，谓由天等福德之力所成。又凡如实修习禅定之天净眼，固亦能见，然非一切能	The phrase “seeing forms with pure celestial eyes” further means that such sight is accomplished

见，于所见前，专注则见，不专注则不见，若心神外驰，亦不能见。	through the power of blessings comparable to those of the heavenly beings. Those with pure celestial eyes gained through actual cultivation of meditative concentration can also see, but they cannot see everything. When they concentrate on what is before them, they see it; when they do not concentrate, they do not see it. If their minds wander outward, they cannot see it either.
Ø 导示五	Ø Instruction 5
（导示五至导示九，导示中有身特殊状态）	(Instructions 5 through 9 explain the special conditions of the intermediate-state body.)
嗟！善男子（某某）：汝将藉是中有之身，目观尘世熟谙之境，亲属故友，犹如梦见，汝虽目睹，就之而语，悉皆无闻，置之不答。	Alas! Good son (name): With this intermediate-state body, you will see the familiar scenes of the human world, your relatives and old friends, as though in a dream. Although you see them with your own eyes and approach to speak with them, none hears you or responds.
但见汝家，已在举哀，亲属人等，悲号哭泣；遂自计曰：“吾今岂已死乎？为之奈何！”此念甫生，遂感极剧烈之痛苦，犹如热釜中被煎之鱼，汝今正已亲历矣！然汝今者，已经隔世，虽徒自苦，亦复何益，当勿贪恋！汝在生前，若有上师，则当祈请上师，同时观修本尊或“大悲怙主”而作祈请，则痛苦自止，怖畏自除。	You see that your household is mourning, while your relatives wail and weep. Then you think, “Am I dead now? What am I to do?” As soon as this thought arises, you experience extremely intense suffering, like a fish being fried in a hot cauldron. You are now undergoing this yourself! Yet you have already passed into another world. Though you torment yourself in vain, what benefit is there? Do not become attached! If you had a master during life, pray to that master. At the same time, contemplate your yidam or the “Great Compassionate Protector” and pray; then your suffering will cease of itself, and your fears will be dispelled.
Ø 导示六	Ø Instruction 6
嗟！善男子（某某）：汝被业风吹送，鼓动追逐，甚难自主，失其自由，自内证智，无所凭依，正如风卷毛羽，任其起落；又如疾乘野马之上，颠苦奔驰，喘息不定，漂泊无依。	Alas! Good son (name): You are blown and driven along by the winds of karma, and it is very difficult to exercise self-mastery. Having lost your freedom, you have no inner wisdom on which to rely. You are like feathers swept up by the wind, rising and falling as they are carried; or like a rider galloping wildly on an untamed horse, jolted painfully onward, breathing without pause, wandering without support.

忽又闻呼汝之名而哭泣者，汝虽止之勿哭，惟彼哭者，置若罔闻，终不理会；又自计曰：“我已死乎？”于是又感极大苦痛。惟汝今者，切勿悲痛。	Suddenly, you hear people calling your name and weeping. Although you tell them not to cry, those who weep act as if they do not hear and never heed you. Again you think, “Am I dead?” Then you experience immense suffering once more. But now, do not grieve.
又汝所见之光，不分昼夜，皆如灰白淡色之曙光，如是逗留“中有”，或一七、或二七、或三七、或四七、或五七、或六七、乃至七七四十九日，惟普通“轮回中有”之苦，为二十二日，但随业力，久暂无定。	Moreover, the light you see, whether by day or night, is always like the pale gray-white light of dawn. You remain in the “intermediate state” for one week, two weeks, three weeks, four weeks, five weeks, six weeks, or even seven weeks—forty-nine days. Ordinarily, however, the suffering of the “intermediate state of becoming” lasts twenty-two days, though its duration is not fixed and depends upon karma.
Ø 导示七	Ø Instruction 7
嗟！善男子（某某）：在此时期，业海红风，极可怖畏，不堪忍受，自汝身后，猛烈推荡，吹送而来。汝当对之勿生怖畏，要知此实为汝自识迷幻境相所现也。	Alas! Good son (name): At this time, the red winds of the ocean of karma are most terrifying and unbearable. They surge violently from behind you, driving and blowing you onward. Do not be afraid of them. Know that they are merely illusory appearances manifested by the delusion of your own consciousness.
又有极可怖畏之黑暗处，最难忍受者，今临汝前，此时发生“击”“杀”之声，种种怨敌怖畏，亦临汝前，汝当对之勿生恐怖。	There are also places of utter darkness, most difficult to endure, that now confront you. At this time, sounds of “striking” and “killing” arise, and all manner of terrifying enemies appear before you. Do not be afraid of them.
复次，又有罪大恶极者，出现肉食鬼啖人罗刹，各持种种兵器，口喊“击”“杀”喧声，呼啸汹涌，直扑而来，状极凶猛；又有种种可怖猛兽，作追逐相，亦复临前；狂风暴雨，大雪深雾，群众追逐，狂扑而至；又复发出巨响，有如山崩海啸，或如烈火喷轰，又如狂风怒吼，种种巨声，惊怖欲绝。	Furthermore, for those with grave and extreme evil karma, flesh-eating spirits and man-eating rākṣasas appear, each bearing various weapons and shouting amid the clamor of “strike” and “kill.” Howling and surging, they rush straight toward you in a most ferocious manner. Various terrifying wild beasts also appear to pursue you. Violent winds and rain, heavy snow and dense fog, crowds in pursuit, and frenzied assaults all come rushing upon you. Great noises also arise, like mountains collapsing and seas roaring, like blazing fire erupting and thundering, or like furious winds howling. Such tremendous sounds leave you nearly terrified to death.

于是汝四窜逃奔，不择去路，终遇三大绝壁，一白、一黑、一红，悬崖千丈，深不见底，生路俱穷，势将下坠三大绝壁之中，岌岌可危！嗟！善男子：三绝壁者，即“贪”“嗔”“痴”，非为实质，此时当知已为“轮回中有”，当念大悲怙主名号，称自己名，唱言：	Then you flee in all directions, choosing no path, until you encounter three great precipices—one white, one black, and one red. Their cliffs are a thousand fathoms high, their depths unseen; every way of escape is cut off, and you are on the verge of falling into these three great precipices. Alas, good son: the three precipices are “greed,” “anger,” and “ignorance”; they are not material things. At this time, know that you are already in the “intermediate state of becoming.” Recite the name of the Great Compassionate Protector, call your own name, and chant:
依怙大悲　圣观自在	I take refuge in Great Compassion, the noble Avalokiteśvara;
上师三宝　慈悲加被	Master and Three Jewels, bestow your compassionate blessings;
惟乞拯救　脱离险峡	I only beg for rescue and release from this perilous passage;
令勿随转　三恶趣处	Do not let me be carried into the three lower realms.
如是恳切祈祷，不可忘失！	Pray thus with utmost earnestness, and do not forget it!
Ø 导示八	Ø Instruction 8
复次，若有集积资粮，奉行佛教纯洁之士，则有以福德为后护，及以安乐为前导者，来迎于前。至若生前善恶相等者，则不受任何苦乐，唯是显现昏蒙愚昧平淡之相而已。	Furthermore, those who have accumulated provisions and who, during life, sincerely practiced the pure Buddhist teachings will have merit and virtue as their protection behind them, and bliss as their guide before them, coming to welcome them. As for those whose good and evil karma in life are equal, they experience neither suffering nor pleasure; only appearances of dimness, ignorance, and dull neutrality arise.
善男子（某某）：如是对于任何境相，凡是五欲色、声、香、味、触，随一安乐现前，汝当于彼，勿贪勿着，屏除一切贪求之想，惟自念言：	Good son (name): Thus, whenever any pleasurable object of the five desires—form, sound, fragrance, taste, or touch—appears before you, do not crave or cling to it. Cast aside every thought of seeking, and say only to yourself:
以此一切善乐 供奉上师三宝	I offer all this goodness and bliss to my master and the Three Jewels.

此谓汝若得乐受，一心思维上供上师三宝，切勿贪求自受。若现不苦不乐平等之相，则自内证智以不修、不整、不散乱、安止于“大手印”境中，是为至要！	This means that if you experience pleasure, wholeheartedly contemplate offering it upward to the guru and the Three Jewels; never greedily seek to enjoy it yourself. If an appearance of neither suffering nor pleasure, of equanimity, arises, then abide in the realm of Mahāmudrā through your innate wisdom of direct realization—without contrivance, adjustment, or distraction. This is of utmost importance!
Ø 导示九	Ø Instruction 9
善男子（某某）：尔时如遇桥梁，八大灵塔寺庙等处，仅能暂一停憩，不能逗留过久，以汝之神识、已与躯体分离、不能自主之故，因此，汝辄懊丧，烦恼悲痛，能知之识，恍惚不定，失所凭依，尔时遂自念云：“吁！我已死矣，为之奈何！”此念一生，心灰意冷，不胜悲叹，猛利痛苦，　集于前。	O noble son (name): At that time, should you come upon bridges, the eight great sacred stūpas, temples, and the like, you may rest only briefly and cannot remain for long. Because your consciousness has already separated from your body and you cannot act independently, you will become dejected, afflicted, and sorrowful. The consciousness that knows will be dazed and unsettled, having nothing on which to rely. Then you will think to yourself: “Alas! I am dead. What am I to do?” Once this thought arises, your heart will lose all hope; unable to bear your grief and lamentation, intense suffering will press in upon you all at once.
今者汝既不能逗留一地，必须他往，故勿作种种希求，惟当安住于自内证智本元无动之境。至于食品，若为汝特设者，始得享受；其他供物，无权尝食。	Since you can no longer remain in one place and must go elsewhere, do not entertain all kinds of hopes and desires. Simply abide in the originally unmoving state of your innate wisdom of direct realization. As for food, you may partake only of that specially prepared for you; you have no right to taste other offerings.
此时亲朋，无一可以引为己助，凡此皆为“轮回中有”意生之身漂泊之相也。	At this time, none of your relatives or friends can be of any help to you. All this is the appearance of the wandering mind-born body in the intermediate state of becoming.
此时苦乐，随业起现，汝且自见家宅境地、亲属等人、乃至汝之尸身，又自痛念云：“我今已死，奈何奈何！”不胜绝望，遂生忧闷，自维：“若得我一身，何不能为？”如是作念，往复流荡，觅取色身，如是境相，汝今已有。	At this time, pleasure and suffering arise in accordance with karma. You will see your home and surroundings, your relatives, and even your own corpse. Again you will lament: “I am now dead—what can I do, what can I do?” Overwhelmed by despair, you will become anxious and dejected, thinking: “If only I had a body, what could I not do?”

	Thinking thus, you will wander back and forth, seeking a physical body. Such appearances are what you now experience.
惟汝之尸身，纵复趣入九次以上，然因所历“法性中有”已久，其尸在冬已冻，在夏已腐，否则已为亲属火化，或已土葬，或投水中，或施与鹏鸟野兽吞食，汝复欲住入，不可得也。	Even if you enter your corpse nine times or more, you will be unable to remain in it. Since the intermediate state of dharmatā has already lasted so long, your corpse may have frozen in winter or decayed in summer; otherwise, your relatives may have cremated or buried it, cast it into water, or given it to vultures and wild beasts to devour. Though you may wish to enter it again, you cannot.
汝因无处可栖，心极不乐，顿觉自身被推掷于山崖石缝之中，如是汝今备尝诸苦，即为“轮回中有”，汝寻自身，所得惟是苦耳。当勿起恋身之心，于任运无为上，坦然处之。	Having nowhere to dwell, you will be extremely unhappy and will suddenly feel yourself being pushed and hurled into mountain cliffs and rocky crevices. Thus you will now undergo every kind of suffering: this is the intermediate state of becoming. In seeking your body, you find only suffering. Do not give rise to attachment to the body; remain calmly in spontaneous non-contrivance.
如上导示，死者之灵识能依教奉行者，则于“中有”境中，自得解脱。	As instructed above, if the deceased person's consciousness can follow these teachings and practice accordingly, liberation will be attained in the intermediate state.
然有缘于恶业之力，虽已指示而不能证入者，则又呼亡者之名，念诵下文而告之曰：	However, if, through the force of evil karma, one cannot attain realization despite having received these instructions, then call the deceased by name again and recite the following words:
Ø 导示十	Ø Instruction 10
（冥界裁判情景）	(The Scene of Judgment in the Underworld)
嗟！善男子（某某）：善自谛听！汝今备受如是诸苦，乃汝自作之业，非他人所能代之也。惟有竭诚祈请三宝，始能救护。	Alas! O noble son (name): Listen carefully! All the sufferings you are now undergoing are karma created by yourself; no one else can bear them in your place. Only by praying with utmost sincerity to the Three Jewels can you receive protection and rescue.
如是既不祈请，又不知观修“大手印”，亦不观修本尊，则有与生俱来司善之神，以白色石子，计量生前所作之善；又有与生俱来司恶之神，以黑色石子，计量生前所作之恶（按司善司恶之神，在藏密中，简称为俱生五神，即与生俱来不离自身司人，善恶身中五处之神，	If you neither pray in this way nor know how to practice Mahāmudrā or contemplate the yidam, then the deity of goodness, who has been with you since birth, will count the good deeds you performed during life with white pebbles; and the

类似中国道经中之三尸神，在藏密中有修法专轨），前来引导。	deity of evil, who has been with you since birth, will count the evil deeds you performed during life with black pebbles. These beings will come to lead you away. (In Tibetan Esoteric Buddhism, the deities who govern goodness and evil are collectively called the five coemergent deities: beings who have been inseparable from a person since birth and who preside over goodness and evil from five locations in the body. They resemble the Three Corpse Spirits of Chinese Daoist scriptures. Tibetan Esoteric Buddhism has specific practices concerning them.)
斯时汝对之极度惊惶失措，悚然战栗，试为谎言，我未作恶，于是阎罗王发言：“吾有业镜，可以鉴照”，遂与镜照，凡在生时所作一切善恶两业，悉于镜中朗然毕现，丝毫不爽，汝虽谎言，毫无利益。	At that time, you will be utterly panic-stricken, trembling with terror, and may try to lie, saying, “I have committed no evil.” Then the King of Yama will say: “I have a karmic mirror that can reveal all.” He will hold up the mirror for you to see, and every good and evil deed you performed during life will appear in it clearly and completely, without the slightest error. Though you lie, it will be of no benefit.
于是阎罗王以绳系汝颈，自后拖曳下堂，断汝之首，剖汝之心，抽汝之肠，吮汝脑汁，饮汝之血，食汝之肉，啮汝之骨，汝虽痛苦，但不致死，汝身虽碎，复又完整，重受斫切，复感大苦。	Then the King of Yama will tie a rope around your neck, drag you down from the hall, cut off your head, split open your heart, pull out your entrails, suck out your brain fluid, drink your blood, eat your flesh, and gnaw your bones. Though you suffer, you will not die. Though your body is shattered, it will become whole again; you will again undergo cutting and chopping, and again feel great pain.
汝在斯时，当其以石子计量善恶拖曳而行时，当勿惊怖，亦勿谎言，对于阎王狱卒，亦勿怖畏，要知汝今已为“意生之身”，纵经斫杀碎割，无死因也。其实汝身本为空性本色，何须惊怖。	At this time, when they count good and evil deeds with pebbles and drag you away, do not be frightened and do not lie. Do not fear Yama or the prison guards. Know that you are now a mind-born body: even if you are chopped, killed, or cut to pieces, there is no cause for death. In truth, your body is originally empty in its own nature; why should you be afraid?
所见境相，乃自识迷幻境相，空中之色耳。汝自习气为“意生身”，当体本空，本来无相。由无相故，触不可得。以上所述，皆由自识迷幻境相所变，故在外界则有阎罗狱卒神鬼饮血罗刹牛头等，其实毫无实事可得。	The appearances you see are deluded appearances produced by your own consciousness, mere forms in empty space. The mind-born body formed by your habitual tendencies is empty in its very substance and originally without form. Because it is formless, it cannot be grasped by touch. All that

	has been described above is transformed from the deluded appearances of your own consciousness. Thus, in the external realm there appear Yama, prison guards, gods, ghosts, blood-drinking rākṣasas, ox-headed beings, and the like; yet in truth, no real thing can be found.
当知此时即是“中有”，当修“大手印三摩地”。若不知修习，当于汝身能生怖畏之自性为何，随力观照而勘破之，即证自性全不可得之空，此即“法身”也。此空非是空无所有之空，乃“如实不空”之空。	Know that this is the intermediate state. Practice Mahāmudrā samādhi. If you do not know how to practice it, investigate through contemplation, to the best of your ability, what the very nature is of that which gives rise to fear in you. You will then realize that self-nature is wholly unfindable and empty; this is the dharmakāya. This emptiness is not a nothingness in which nothing exists; it is the emptiness that is not empty of reality.
念觉朗然起现，即为“报身”密义也。“明”“空”无二，本不分离；当体即空，“空”“明”无别，赤裸通脱。汝于当下安住难忍状中，即“自性身”也。复于其中本来力用，不灭遍现，即大悲“化身”也。	When awareness and thought arise vividly and clearly, this is the esoteric meaning of the sambhogakāya. Luminosity and emptiness are nondual and never separate; in its very substance it is empty, and emptiness is no different from luminosity—utterly naked and unobstructed. To abide at that very moment amid unbearable appearances is the self-nature body. Further, its innate power and functioning appear everywhere without ceasing; this is the great-compassion nirmāṇakāya.
嗟！善男子：静以观待，不可散乱。设若证认上述四身，决定解脱，成佛无疑。此为佛与众生差别之分界。当此之时，心不散乱，最为重要！否则永久陷于泥涂之中，求出无期。	Alas! O noble son: Wait quietly and contemplate; do not become distracted. If you recognize the four bodies described above, you will certainly be liberated and will undoubtedly attain Buddhahood. This is the dividing line between Buddhas and sentient beings. At this time, it is of the greatest importance that the mind not become distracted! Otherwise, you will remain forever sunk in the mire, with no time when escape may be sought.
所谓“于一刹那分差别，于一刹那成正觉”，今正其时。汝昨日以前，由于散乱，已失得度之机。故“中有”甫一现出，不能认识，旋即发生怖畏。今者若再因散乱而失此机，则大悲圣者慈眼注照之视线，即将中途阻断，汝则不能解脱，惟有逐业而行矣。	It is said: “In a single instant lies the difference; in a single instant one attains perfect awakening.” Now is precisely that time. Until yesterday, because of distraction, you lost the opportunity for liberation. Therefore, as soon as the intermediate state appeared, you failed to recognize it, and fear immediately arose. If you again lose this opportunity through distraction, the

	compassionate gaze of the noble ones will be cut off midway, and you will be unable to attain liberation; you will have no alternative but to follow your karma.
以上导示，纵不证认，亦得解脱。若为俗人，不知观修者，当再呼亡者之名，念诵下文而告之曰：	With the instructions above, liberation may be attained even without recognition. If the deceased is an ordinary person who does not know how to contemplate and practice, call the deceased by name again and recite the following words:
Ø 导示十一	Ø Instruction 11
（冥界裁判情景）	(The Scene of Judgment in the Underworld)
嗟！善男子（某某）：以上导示，若汝不知如何观修，则当念佛！念法！念僧及“大悲怙主”而作祈请！所有一切怖畏境相现前之时，只有观修“大悲怙主”及汝之本尊。若在生前曾已请求某种灌顶上师所赐之名号，并念汝之根本上师名号，对阎罗法王陈说，则汝虽已堕入悬岩绝壁险峡之中，亦无能为害，必可远离痛苦。	Alas! O noble son (name): If, after receiving the instructions above, you still do not know how to contemplate and practice, then be mindful of the Buddha! Be mindful of the Dharma! Be mindful of the Saṅgha, and pray to the Great Compassionate Protector! Whenever any fearful appearances arise, contemplate only the Great Compassionate Protector and your yidam. If, during life, you received a name bestowed by an empowerment master, recite that name and the name of your root guru, and state them before Yama, the Dharma King. Even should you have fallen into perilous gorges amid sheer cliffs, nothing will be able to harm you, and you will certainly be freed from suffering.
如上导示，自能认识，无不解脱者。如仍未能解脱，兹为殷重叮咛故，再呼亡者之名，念诵下文而告之曰：	With the instructions above, whoever can recognize them will certainly be liberated. If liberation has still not been attained, then, as an earnest reminder, call the deceased by name again and recite the following words:
Ø 导示十二	Ø Instruction 12
（转移一切心念力）	(Redirecting the Power of All Thoughts)
嗟！善男子（某某）：当下境相，刹那欢喜，刹那愁苦，苦乐之感，最为猛烈，犹如弩炮急射而来。凡此一张一弛，汝当任凭机运，净除爱憎之念，境相自息。设汝有生天之因，天界境相，立即起现。	Alas! O noble son (name): The appearances before you now bring joy in one instant and sorrow in the next. Feelings of suffering and pleasure are most intense, like bolts shot suddenly from a crossbow. When all these states alternate between tension and release, let them follow their own course; purify thoughts of attachment and aversion, and the appearances will cease of themselves. If you

	possess the cause for birth in a heavenly realm, appearances of that heavenly realm will arise at once.
如汝生前眷属，不明因果，杀害多数生命，而作布施，为汝祈福，汝则生起不净之境相，猛起嗔心，因此结生相续（谓投生），感生地狱（为死者而杀生，则此杀生之业，重累死者受报。	If your relatives, not understanding cause and effect, kill many living beings and make offerings to pray for blessings on your behalf, impure appearances will arise in you and intense anger will flare up. Thus the continuity of rebirth will be formed, and you will be born in hell. When living beings are killed for the deceased, the karma of that killing weighs heavily upon the deceased, who must undergo its retribution.
死者在中有身时，一见是事，立即呼止，然其眷属，置若罔闻，杀生如故，于是猛起嗔念。故今导示亡者，嗔念万不可生，否则即感生地狱。），因之嗔心决不可起！	While the deceased is in the intermediate-state body, on seeing this, they immediately call for it to stop. But their relatives pay no heed and continue killing as before, whereupon intense anger arises. Therefore, the deceased is now instructed never to give rise to anger, lest they be born in hell. For this reason, anger must never arise!
又汝对于生前遗产，生起贪恋，或于汝之财物，知为他人侵占享用，于是对之生起嗔心；要知汝纵起贪嗔，亦无法过问，于汝无益。故当对于生前遗产，勿贪勿著，惟有断然决然，弃而掷之，任为何人享用侵占，当勿吝惜，而抱施舍之心。诚敬思维，供献上师三宝，住于无贪无着之境。	Moreover, you may become greedily attached to the property you left behind in life, or learn that others have seized and enjoyed your possessions, and thereby give rise to anger toward them. Know that even if you give rise to greed and anger, you can do nothing about the matter, and it will be of no benefit to you. Therefore, do not crave or cling to the property you left behind in life. Decisively abandon it and cast it away; whoever may use or seize it, do not be miserly. Maintain instead a mind of generosity. With sincere reverence, contemplate offering it to the guru and the Three Jewels, and abide in a state free from greed and attachment.
复次，若有为汝修作度亡仪轨，念诵“冈嘎尼陀罗尼”及“灭一切恶趣王咒”（此为度亡用两大要咒。冈嘎尼即东方不动佛往生咒，俱见附编。）等等修法，但不清净合法。	Furthermore, if others perform rites to assist you after death, reciting the “Gangani Dhāraṇī” and the “King of Mantras for Destroying All Evil Destinies” (these are the two principal mantras used for assisting the deceased; both appear in the appendix), and other such practices, but do so without purity or in accordance with the Dharma.
作法者或昏沉，或懈怠、或缺犯三昧耶、或律仪不净、或行为放逸轻慢正法、或用黑教追荐之法亵渎正教。	The ritual performer may be dull and drowsy, negligent, in breach of samaya, impure in discipline, or careless and disrespectful in conduct toward the

	true Dharma; or may profane the true teaching by using funerary rites of the Black Teachings.
汝有微细业通，故能目睹，对于修法僧侣，退失正信，萌生邪见，恐惧不安，既了知已，于是汝自念云：“噫！我竟为彼等所欺罔矣！”心遂失望，沮丧不乐，于是对于清净境相，不生信解，萌生邪见，退失正信，因此，结生相续，定生恶趣，与汝无益。	Because you possess subtle karmic powers, you will be able to see this. You may then lose right faith in the monastics performing the practice, give rise to wrong views, and become fearful and unsettled. Once you know this, you will think to yourself: “Alas! I have been deceived by them!” Your mind will become disappointed, dejected, and unhappy. You will no longer give rise to faith and understanding toward pure appearances, but instead develop wrong views and lose right faith. Thus the continuity of rebirth will be formed, and you will certainly be born in an evil destiny; this brings you no benefit.
盖汝嗣续所延诸善知识，为汝修作佛事，虽如何不净，当自念言：“此是我自识境相不净，佛经圣语，宁有不净之处，譬如自形垢污，以镜鉴照，乃我本相不净。况彼诸善知识，身为僧伽，语为正法，意为佛之体性，故当皈依，作胜解想，至心爱乐净相，随汝嗣续修作佛事，定获利益。”如是生起净相之念，切勿忘失。	Although the spiritual friends among your descendants may perform Buddhist rites for you in however impure a manner, you should think: “This impurity is an appearance of my own consciousness. How could the sacred words of the Buddhist scriptures be impure? It is like seeing one's own dirty form reflected in a mirror: the impurity is in my own appearance. Moreover, these spiritual friends have the Saṅgha as their body, the true Dharma as their speech, and the Buddha's nature as their mind. Therefore, I should take refuge in them, generate a mind of confident understanding, sincerely delight in pure appearances, and know that whatever Buddhist rites my descendants perform will certainly benefit me.” Give rise to this thought of pure appearances, and never forget it.
复次，汝若有生恶道之因，恶道境相，即时起现。赖汝嗣续及诸眷属，为汝罪业，修作不杂邪巫之纯净佛事，所延上师阿阇黎，身语意三，善妙仪轨，汝睹见已，心生欢喜，感大愉乐。此心甫生，则结生相续，虽为堕入恶趣之因，然由此功德，定能转升上界，故汝勿生不净之心，而于信乐净相，亦勿偏向而加分别，须极端留心为要。	Moreover, if you have causes for rebirth in the lower realms, the appearances of those realms will immediately arise. Your descendants and relatives, on account of your karmic offenses, may perform pure Buddhist rites free of admixture with heterodox shamanic practices, inviting a lama or acharya. When you behold the excellent ritual procedures of body, speech, and mind, joy and great delight will arise in your heart. As soon as this thought arises, it will form the continuity leading to rebirth. Although it may have been a cause for falling into an evil destiny, through this merit you

	will certainly be redirected upward to a higher realm. Therefore, do not give rise to impure thoughts; do not become biased or make discriminations regarding appearances of faith and joy. You must be extremely attentive.
嗟！善男子（某某）：总而言之，现在汝之自内证智，失所凭依，于其轻微摇动，则随善与非善之境相起现，即能起大力用。若为非善，意勿思维，但忆生前任何修持之一种。设无修持，心应欢喜，至诚皈命，祈请“大悲怙主”，恳切欣求发如下愿：	Alas! Good son (so-and-so): In summary, your present innate wisdom has lost its support. At its slightest stirring, appearances of wholesome and unwholesome realms arise, and it can exert great force. If unwholesome appearances arise, do not think about them. Instead, recall any one practice you cultivated during life. If you had no such practice, let joy arise in your heart; with utmost sincerity, take refuge and pray to the “Great Compassionate Protector,” earnestly aspiring to make the following prayer:
嗟！	Alas!
我今独行别离诸亲友　眼前惟有自心映空相	Now I travel alone, parted from all relatives and friends; before my eyes are only the empty appearances reflected by my own mind.
恳祈诸佛大悲力救拔　愿除中有诸怖畏恐惧	I earnestly pray that the Buddhas, through their great compassion, may rescue me; may they dispel all the terrors and fears of the intermediate state.
倘缘业力备受诸苦时　愿本尊天消除我苦厄	When, through karmic conditions, I undergo every kind of suffering, may the yidam deity dispel my hardship and distress.
法性本声如千雷震时　愿即转成六字大明声	When the intrinsic sound of dharmatā resounds like a thousand thunders, may it immediately become the sound of the six-syllable great mantra.
业力追逐失所救护时　愿大悲尊为我作依怙	When pursued by karma and left without refuge, may the Great Compassionate One become my protector.
任为业习所受苦痛时　愿证净光安乐三摩地	When I suffer under the sway of karmic habits, may I realize the samādhi of pure light and bliss.
依上愿文，坚切持诵，定能如愿获蒙引导，决无欺罔。如是诵说，一经认证，即得解脱。	Recite the preceding prayer firmly and earnestly. You will certainly receive guidance and attain what you seek; there is absolutely no deception in this. By reciting it in this way, once recognition occurs, liberation is attained.

复次，如上多次修诵，应得解脱。若被业力所制，仍难领悟者，可再为之反复申述，多次念诵，自得大益。此时再呼亡者之名，念诵下文而告之曰：	Moreover, liberation should be attained through repeated practice and recitation as described above. If one remains constrained by karmic force and still finds it difficult to recognize, repeat the explanation and recite it many times; one will naturally receive great benefit. At this point, call the deceased by name again, recite the following text, and tell them:
Ø 导示十三	Ø Instruction 13
（六凡道劣光现前）	(The Dim Lights of the Six Realms of Ordinary Existence Appear)
嗟！善男子（某某）：若于如上诸般导示，忆而不持，则于此时，前有之身形，逐渐消散，隐没不见，而后有之身，将益明显，不胜愁闷。遂自念云：“伤哉！我已备受诸苦，任投何身，当往觅之。”此念一生，往来奔驰，飘飘荡荡，不知所之，六道轮回，即于此时起现。业感何道，何道之光起现愈强。	Alas! Good son (so-and-so): If you remember but do not retain the various instructions given above, then at this time your former body will gradually dissolve, vanish, and disappear, while your subsequent body will become increasingly distinct, causing unbearable sorrow and distress. You will then think to yourself: “Alas! I have suffered every kind of pain. Whatever body I am to take, where shall I seek it?” As soon as this thought arises, you will rush to and fro, drifting about without knowing where to go. The cycle of rebirth in the six realms will then appear. Whichever realm is evoked by karma, the light of that realm will appear with increasing intensity.
嗟！善男子（某某）：谛听！何谓六道之光？此谓天道之光，其色灰白，修罗道光，其色黯绿；人道之光，其色浅黄；傍生道光，暗兰为色；饿鬼道光，色为淡红；惟有地狱，光如烟雾。当诸光起现时，汝之身色，感生何道，亦即现何道之光色。	Alas! Good son (so-and-so): Listen carefully! What are the lights of the six realms? The light of the deva realm is grayish white; the light of the asura realm is dark green; the light of the human realm is pale yellow; the light of the animal realm is dark blue; the light of the hungry-ghost realm is pale red; and the light of hell alone is like smoke and mist. When these lights appear, the color of your body will take on the light-color of whichever realm you are karmically destined to enter.
嗟！善男子（某某）：在此时际，教授之法，最为重要，任何光现，皆当观为“大悲怙主”放光，存想其光冉冉而来者，即是大悲至尊（圣观自在菩萨），此为最极深要之导示，而能遮闭投生之处。	Alas! Good son (so-and-so): At this time, the method of instruction is of the utmost importance. Whatever light appears, regard it all as radiance emitted by the “Great Compassionate Protector.” Visualize its light gradually approaching, knowing that it is the Great Compassionate Lord, the Noble Avalokiteśvara Bodhisattva. This is the most

	profound and essential instruction, and it can block the places of rebirth.
又或汝已曾修习随一之本尊，观如幻境，毫无自性，持久观修，则知此所谓“净幻身”也。次观本尊身形，自外而内，渐渐隐没，至不可得，则于“明”“空”无执之状，安住顷刻于法界中。	Or, if you have previously practiced any yidam, contemplate it as an illusory appearance, entirely without inherent nature. Continue this contemplation for a long time, and you will know this as the “pure illusory body.” Then contemplate the form of the yidam gradually vanishing from outside to within, until it cannot be found. Rest for a moment in the dharma realm, in a state of luminosity and emptiness free from grasping.
再次观本尊，次观明光，如是轮流观想；再观自内证智，亦自外而内，渐皆隐没，空遍一切，明遍一切，法身遍一切，平等安住于法身离戏境相中。在此境上，自能遮止投生之处而成佛矣。	Then contemplate the yidam again, and then the clear light, alternating these visualizations. Next contemplate your own innate wisdom, which likewise gradually vanishes from outside to within. Emptiness pervades everything; luminosity pervades everything; the dharmakāya pervades everything. Abide evenly in the appearance of the dharmakāya, free from conceptual elaboration. On this basis, you will naturally block the places of rebirth and attain Buddhahood.
导示十四至导示十九，为避免生死闭塞胎门教授：	Instructions 14 through 19 are teachings for avoiding birth and death by closing the womb entrance:
又有虽已修习，亦能猛切希求，惟因平时未能熟修娴习，仍不认识，则昏迷无知，徘徊胎门者亦多有之。于此有闭塞胎门之教授，最为重要。再呼亡者之名，念诵下文而告之曰：	There are also many who, although they have practiced and may ardently aspire, have not cultivated with sufficient familiarity in ordinary times and therefore still fail to recognize. They become confused and unaware, wandering about the womb entrance. At this point, the instruction for closing the womb entrance is of the utmost importance. Call the deceased by name again, recite the following text, and tell them:
Ø 导示十四	Ø Instruction 14
嗟！善男子（某某）：如上导示，仍不认识，则于斯时，缘于业力，或往上行，或平面而行，或向下注视，如是境相，即将起现。此时汝当观修忆念“大悲至尊”。	Alas! Good son (so-and-so): If you still do not recognize despite the instructions given above, then at this time, due to karmic force, you may move upward, move levelly, or gaze downward. Such appearances are about to arise. At this time, contemplate and remember the “Great Compassionate Lord.”

复次，如前所说，狂风暴雨，大雪深雾，冰雹黑暗，群众追逐，种种境相起现，虽欲逃避，其福德薄弱者，反逃往苦难之地；福德具足者，则能到达安乐之处。	Moreover, as stated before, appearances of violent winds and rain, heavy snow and dense fog, hailstones and darkness, and crowds pursuing you will arise. Though you may wish to escape, those whose merit and virtue are slight will instead flee toward places of suffering, while those whose merit and virtue are complete will reach places of happiness.
善男子！当此之时，投生何洲，或生何道，一切境相，即时起现于前，临此时机，则有极多甚深教授要义，当勿散乱，一心谛听！因汝以前对于导示种种要义，既不认识，对于修习，又极劣弱，故当择处而往，一心谛听。	Good son! At this time, the place where you will be reborn, or the realm into which you will be born, and all its appearances will immediately arise before you. At this critical moment there are very many profound and essential instructions. Do not be distracted; listen attentively with one mind. Because you have previously failed to recognize the various essential points of these instructions, and because your cultivation has been extremely weak, you must choose a place to go. Listen attentively with one mind.
此有闭塞胎门之法，极为重要。此中闭塞胎门法有二：（一）能入补特伽(gā)罗(luó)闭塞法。（二）所入补特伽罗闭塞法。	Here there is a method for closing the womb entrance, which is extremely important. This method has two parts: (1) the method of closing the entrance by means of the person who enters; and (2) the method of closing the entrance into which one enters.
（一）制止亡者勿入胎门之教授	(1) Instructions for Preventing the Deceased from Entering the Womb Entrance
嗟！善男子（某某）：汝曾修过随一之本尊，即观所现如幻化，毫无自性，如水中月，朗然映现。若无一定本尊，则以“至尊大悲圣观自在菩萨”为我本尊，观想明了，晃然灿然。	Alas! Good son (so-and-so): If you have practiced any yidam, contemplate whatever appears as illusion, entirely without inherent nature, like the moon reflected in water, clearly and luminously manifest. If you have no particular yidam, take the “Noble Great Compassionate Avalokiteśvara Bodhisattva” as your yidam, and visualize him clearly, shining and radiant.
次观本尊由外而内，隐没无形，随其所至之处，观为归于不可得之明空，此乃甚深要义，而为不入胎门之妙法，故当如是作观。设于尔时，仍不能闭，则有入胎之准备，再听下文导示：	Then contemplate the yidam vanishing from outside to within, without form. Wherever it vanishes, contemplate it as returning to the unfindable luminosity and emptiness. This is a profound essential point and the excellent method for preventing entry into the womb entrance; therefore, contemplate in this way. If at that time

	you still cannot close it, you will be preparing to enter a womb. Listen again to the following instruction:
（二）闭塞所入胎门之教授	(2) Instructions for Closing the Womb Entrance into Which One Is to Enter
复次，闭塞所入胎门甚深教授，此中分为五步，汝当谛听！	Moreover, the profound instructions for closing the womb entrance into which one is to enter consist of five steps. Listen carefully!
(1) 闭塞胎门第一步	(1) First Step in Closing the Womb Entrance
Ø 导示十五	Ø Instruction 15
此有偈云：	There is a verse:
嗟！	Alas!
我今轮回中有起现时　意念纯一至心当保持	Now that I have arisen in the intermediate state of becoming, I must keep my thought wholly single and sincere.
善妙缘会尽力求延续　永断胎门回头须忆念	Strive to sustain the meeting of favorable conditions; forever cut off the womb entrance and remember to turn back.
努力净相唯一需要时　嫉妒永断修上师双身	When striving for pure appearances is the one essential need, cut off jealousy forever and cultivate the guru in union.
以上偈语，以清朗之声，为之念诵，策发其意，如文观想，依次修习，至要！至要！	Recite the preceding verses for the deceased in a clear voice, urging their mind onward. Have them contemplate according to the text and practice in sequence. This is most essential, most essential!
此中义理，所谓“我今轮回中有起现时”者，谓汝今已沦为“轮回中有”之相，于其境相，自可证知；汝今试向水中或镜中观之，均不见汝之形色，亦无身影可见者，盖由汝已舍离生前质碍血肉之躯，而为意生之身，漂泊无依，即为汝已沦入轮回中有显著之相，故当意念纯一至心保持，唯以“一心虔诚”为主。	The meaning here is as follows. “Now that I have arisen in the intermediate state of becoming” means that you have now fallen into the state of the intermediate state of becoming, a condition that you can verify from its appearances. Try now to look into water or a mirror: you will not see your form or color, nor will you see any bodily shadow. This is because you have left behind the obstructive flesh-and-blood body of your former life and have become a mind-born body, drifting without support. This is the evident sign that you have entered the intermediate state of becoming. Therefore, keep your thought wholly single and

	sincere, taking “single-minded devotion” as foremost.
譬如以缰御马，一心专注，向前驰行，诚恐为恶业所牵而致转变意念。其在人间，若已对于正法及上师灌顶教授、或圣教经典、与此《中有听闻解脱密法》随择一种，发心忆念，而“善妙缘会尽力求延续”，不可散乱。	It is like controlling a horse with reins: concentrate with one mind and gallop forward, fearing that evil karma may pull you along and cause your thoughts to change. While you were human, if you had faith in and recollection of any one of the true Dharma, the empowerment instructions of a guru, sacred scriptures, or this Esoteric Teaching of Liberation Through Hearing in the Intermediate State, then “strive to sustain the meeting of favorable conditions” and do not become distracted.
要知上升与下降之界限，即在此时。于此一刹那间，因懈怠而丧失者，即为示现痛苦来临之时；于此一刹那间，意念专一而能保持者，即为示现安乐来临之时。故当“意念纯一至心当保持”与“善妙缘会尽力求延续”。今者闭塞胎门，时期已至，即“永断胎门回头须忆念”“努力净相唯一需要时”也。	You should know that the boundary between rising and descending lies at this very moment. If, in this instant, you lose it through negligence, it is the time when suffering will manifest and arrive. If, in this instant, you can keep your thought single and sustained, it is the time when happiness will manifest and arrive. Therefore, “keep your thought wholly single and sincere” and “strive to sustain the meeting of favorable conditions.” Now the time has come to close the womb entrance: this is what is meant by “forever cut off the womb entrance and remember to turn back” and “when striving for pure appearances is the one essential need.”
如上所说，其在此时，初当清净胎门，次说闭塞之法，共有五步。已说第一步，次说二三四五步，当善自忆持。	As stated above, at this time one must first purify the womb entrance and then explain the method for closing it. There are five steps in all. The first step has already been explained; the second, third, fourth, and fifth steps will now be given. Remember and retain them well.
(2) 闭塞胎门第二步	(2) Second Step in Closing the Womb Entrance
Ø 导示十六	Ø Instruction 16
嗟！善男子（某某）：此时男女交会行相，又现汝前，当睹见时，应抱定坚持不入其间之念。当观男女父母双身，即为上师父母双尊，向之敬礼，意存供献，竭诚恭敬，请求正法，至心专注，定能闭塞胎门。	Alas! Good son (so-and-so): At this time, the appearance of a man and woman in union will arise before you. When you see it, firmly maintain the resolve not to enter between them. Contemplate the man and woman, your prospective parents in union, as the guru and his consort. Pay homage to them, mentally make offerings, show utmost reverence, request the true Dharma, and

	concentrate with all sincerity. You will certainly be able to close the womb entrance.
若仍不闭，将有必当入胎之势，则观男女父母双身为我本尊，或观本尊即“大悲怙主”父母双身之体，对之供养，意变供物（谓以自己意所变现之供品为供养）而伸供献，请求赐我悉地。如是竭诚为之，即能闭塞胎门矣！	If it still does not close and you are bound to enter a womb, contemplate the man and woman, your prospective parents in union, as your yidam; or contemplate the yidam, the “Great Compassionate Protector,” in the form of the father and mother in union. Make offerings to them, mentally transform offerings—meaning offerings manifested by your own mind—and present them. Request that they grant you siddhi. If you do this with utmost sincerity, you will be able to close the womb entrance.
(3) 闭塞胎门第三步	(3) Third Step in Closing the Womb Entrance
Ø 导示十七	Ø Instruction 17
复次，如上所示，胎门仍未闭塞，将有投入之势。今第三步，宣示遣除爱憎之教授。其中生门，共有四种，即卵生、胎生、化生、湿生。四生之义，卵生胎生，二者相同。	Moreover, if the womb entrance has still not been closed as explained above and you are about to enter it, the third step gives instructions for eliminating attachment and aversion. There are four kinds of birth: birth from an egg, birth from a womb, transformational birth, and birth from moisture. The meanings of birth from an egg and birth from a womb are the same in this respect.
如前所说，男女交会，已现于前，当在尔时，乃由贪爱或由憎嫌而入其胎。一入其胎，受生为马，或为鸡犬，或为人等，随其一处，俱有可能。	As stated before, a man and woman in union will appear before you. At that time, you may enter their womb through attachment or through aversion. Once you enter the womb, you may be born as a horse, a chicken, a dog, a human being, or any other kind of being; all are possible.
若受生为男，则自现男相，对于其父，深生憎嫌，对于其母，则生贪爱之念；若受生为女，自现女相，对于其母，深生嫉妒，对于其父，则生贪恋之心；由此因缘，遂入胎门，适为男女红白两明点交会时期，感受“俱生喜”已（俱生喜是密法中四喜之一。	If one is to be reborn as a man, one manifests male characteristics and feels deep aversion toward one’s father and desire for one’s mother. If one is to be reborn as a woman, one manifests female characteristics and feels deep jealousy toward one’s mother and longing for one’s father. Through these causes and conditions, one then enters the womb entrance, at the very time when the male and female red and white luminous drops meet, having experienced “coemergent bliss” (one of the four joys in Esoteric Buddhism).
），则安乐与意想，遂起昏沉颠倒之相，则凝结为“羯罗兰”（胎儿在母腹中一周，谓之羯罗兰。）“遏部	bliss and ideation give rise to the appearance of dullness and confusion, and one congeals into the

昙”（胎儿在母腹中二周谓之遏部昙。）之胎身。迨至从胎而出，张目而视，反为一犬，在犬窝中受苦。	embryonic forms called “kalala” (the embryo during its first week in the mother’s womb) and “arbuda” (the embryo during its second week in the mother’s womb). Upon emerging from the womb and opening one’s eyes, one may instead find oneself a dog, suffering in a dog’s kennel.
如是或在猪圈，或在蚁巢，或生为牛犊、羔羊，欲返不得，愚蠢无知，绝望之际，备受种种苦恼，如是辗转无期，或入地狱，或生饿鬼，六道之中，轮回不已，为无量诸苦之所逼恼，又或为摩　罗伽（大腹行），如是之人，执着不悟，毫不畏惧，可悲可叹，言之心悸。	Or one may be in a pigsty or an ant nest, or be born as a calf or lamb. Unable to turn back, dull and ignorant, and in the depths of despair, one undergoes every kind of suffering and affliction. Thus one wanders on without end, perhaps entering hell or being born as a hungry ghost, ceaselessly revolving through the six realms and oppressed by immeasurable sufferings. Or one may become a mahoraga (a great-bellied crawling being). Such people remain attached and fail to awaken, wholly without fear. How pitiable and lamentable—indeed, it makes one’s heart tremble to speak of it.
若无上师胜妙教授者，几何不堕入如上所述悬崖险窟之中乎。一经堕入，则沉沦生死，求出无期，是故当听我说，对此教授，牢记在心；今者所示遏止爱憎闭塞胎门教授，善自谛听而保持之。	Without the sublime instructions of a guru, how could one avoid falling into the perilous cliffs and caves described above? Once one has fallen in, one sinks into birth and death, with no prospect of escape. Therefore listen to what I say and keep these instructions firmly in mind. Now, heed carefully and retain the instructions given here for stopping attachment and aversion and closing the womb entrance.
上述“永断胎门回头须忆念，努力净相唯一需要时，嫉妒永断修上师双身”，即谓此也。上不云乎！若受生为男，爱母憎父，受生为女，爱父憎母，故为嫉妒所生之相。其在此时，有甚深教授要诀。嗟！善男子，爱憎妄念生起之时，应即观修如下：	This is the meaning of the foregoing: “To turn back and forever close the womb entrance, remember this: when pure appearances alone are needed, strive to eradicate jealousy and cultivate the guru in union.” Was it not stated above? If one is to be reborn as a male, one loves the mother and hates the father; if one is to be reborn as a female, one loves the father and hates the mother. Thus the appearance arises from jealousy. At this time there are profound essential instructions. Alas, good son, when deluded thoughts of attachment and aversion arise, meditate as follows:
哀哉！如我有情，恶业深重，沦没生死，爱憎为依，设不自拔，耽着爱憎，自陷生死。长劫沉溺大苦海中，无	Alas! Sentient beings such as I are heavily burdened with evil karma and sink into birth and death. Relying on attachment and aversion, if we do not

量无边，永不得出。我自今后，当弃爱憎，永不需作。噫！今后爱憎，决不再作。	free ourselves, we indulge in attachment and aversion and thereby cast ourselves into birth and death. We drown throughout long kalpas in the vast ocean of suffering, immeasurable and boundless, never able to escape. From this day onward, I shall abandon attachment and aversion and never again give rise to them. Ah! Henceforth, I shall never again give rise to attachment and aversion.
如是思维，自呵自责，至心专一，猛利保持，此如教典云：	Reflect in this way; admonish and reproach yourself. Maintain this with utmost single-mindedness and forcefulness. As the scriptures say:
惟有此誓愿　可闭塞胎门	Only this vow can close the womb entrance.
嗟！善男子（某某）：心勿散乱，意念纯一，至心保持，是为最要！	Alas, good son (name): do not let your mind be scattered. Keep your thoughts wholly focused, and maintain this with utmost sincerity. This is most essential.
(4) 闭塞胎门第四步	(4) The Fourth Step in Closing the Womb Entrance
Ø 导示十八	Ø Instruction 18
又虽已如上导示，然胎门未闭，将有投入之势，则又有“如幻不实”之教授，令其闭塞胎门，观修如下：	Although the foregoing instructions have been given, if the womb entrance is still not closed and there is a tendency to enter it, there are further instructions on “illusion and unreality” to enable one to close the womb entrance. Meditate as follows:
嗟！嗟！男女父母双身也，暴雨狂风也，霹雳巨声也，怖畏境相也，一切情器世间，所有实体相状，自性如幻，虽其如何显现，终非实有，一切虚幻不实，如梦如幻，无常无定，何用爱着？何用恐怖？此是无中见有，一切诸法本从心生，心性如幻，本来即无，欲到彼岸，岂有是处。	Alas! The parents in union, the violent rain and wind, the crashing thunder, the frightening appearances, and all the substantial forms of the sentient and insentient world are by nature like illusions. However they may appear, they are ultimately not real. All are illusory and unreal, like dreams and illusions, impermanent and unfixed. Why become attached? Why be afraid? This is seeing something where there is nothing. All dharmas arise originally from the mind; the nature of mind is like an illusion and has been empty from the very beginning. How could one reach the other shore by going there?
嗟！汝从本以来，在迷不悟，故执无为有，执假为实，执幻为真，由来已久，沉沦生死，以迄于今。如再不知	Alas! From the beginningless past, you have remained deluded and unawakened. You grasp

如幻不实，则永久沉沦苦海，陷入众苦泥涂之中，岂有穷期。是故当观此一切。	what is nonexistent as existent, what is false as real, and what is illusory as true. This has continued for a long time, and you have sunk into birth and death down to the present. If you still do not recognize illusion and unreality, you will forever sink in the ocean of suffering and fall into the mire of manifold pains, with no end in sight. Therefore contemplate all this.
如梦如幻，如空谷回声，如海市蜃楼，如镜中形影，如眼中空花，如水中之月，虽刹那间，欲求真实，亦不可得。故当意念纯一，至心保持，屏除执实之念，专注相续，汝必废然知返，及早回头矣。如是一心决定，了知非实，胎门自闭。	It is like a dream or illusion, like an echo in an empty valley, a mirage, an image in a mirror, flowers in empty space before the eyes, or the moon reflected in water. Even for an instant, reality cannot be found within it. Therefore focus your thoughts wholly and maintain this with utmost sincerity. Cast aside the thought that things are real, and sustain undivided concentration. You will surely awaken and turn back in time. Once you determine this single-mindedly and know that it is unreal, the womb entrance will close of itself.
(5) 闭塞胎门第五步	(5) The Fifth Step in Closing the Womb Entrance
Ø 导示十九	Ø Instruction 19
又虽如前导示“如幻观”要妙，仍执为实，胎门未闭，将有入胎昏迷之相，则又有如下“明光”之教授。	Although the essential instruction on contemplation of illusion has been given as before, if one still takes things to be real, the womb entrance remains unclosed, and the appearance of entering the womb in confusion is about to arise, there are the following instructions on the “clear light.”
善男子（某某）：虽如是作，唯胎门未闭，今第五步，则有观修“明光”闭塞胎门。观想之法如下：	Good son (name): although you have done this, the womb entrance alone remains unclosed. Now, at the fifth step, meditate on the “clear light” to close the womb entrance. The method of visualization is as follows:
嗟乎！观彼一切法　即是我自心　此心即是空　无生无断灭	Alas! Contemplate all dharmas: they are my own mind. This mind is emptiness itself—without arising and without cessation.
如是观想，将心安住于“无所作”之本然界中，譬如注水于水，自然和合，安心于本元上，随其自然，游戏其间，坦然处之，于本来不整治中，如如不动，则四生胎门，决定能闭。	Meditate in this way, settling the mind in the naturally abiding realm of “non-doing.” It is like pouring water into water: they naturally merge. Settle the mind in its original source; follow its naturalness, move freely within it, and remain at ease. Without contriving anything in what is

	originally uncontrived, remain thus, unmoving. Then the womb entrances of the four modes of birth will certainly be closed.
上来已将闭塞胎门甚深教授，导示多种，凡诸上中下三根补特伽罗，未有不能解脱者。何以故?	The foregoing has presented many kinds of profound instructions for closing the womb entrance. Among persons of superior, middling, and lesser capacities, there is none who cannot be liberated. Why is this?
一因中有之识，各具“有漏神通”，对我所说，一经听闻，即来现前；	First, because the consciousness in the intermediate state possesses defiled spiritual powers; as soon as it hears what I say, it comes directly before it.
二因生前虽为盲聋，斯时六根齐具，任何言说，俱能了悟；	Second, because even if one was blind or deaf while alive, at this time all six sense faculties are complete, and one can understand whatever is said.
三因常为恐惧怖畏之所追逐，善自为计，心不散乱，记忆力强，对我所说，一经思维，即来现前；	Third, because one is constantly pursued by terror and fear, one will look carefully to one’s own welfare; the mind is not scattered, and memory is strong. As soon as one reflects upon what I say, it comes directly before one.
四因神识已失凭依，欣求欲乐，一经嘱告，立时即至，易于调御。	Fourth, because consciousness has lost its support and longs for happiness and pleasure, as soon as it is instructed, it immediately responds and is easily guided.
又于此时记忆之力，明晰灵敏，九倍生前。生前鲁钝，此时缘于业力，自内证智，光明显照，对于一切教诲，均有串解之功能，而能达到其要害故。	Moreover, at this time the power of memory is lucid and keen, nine times greater than during life. Though one may have been dull while alive, at this time, through the power of karma, one’s inner wisdom shines forth clearly. One is capable of understanding all teachings through familiarity and can thereby grasp their essential points.
尔时，若为亡者修作佛事，必能奏效，助益亦同。是故亡者在七七之中，以此《听闻解脱密法》为其殷重读诵，是为至要。若于一次不能导示，次一导示，即得解脱，次一不能解脱，多次为之，亦得解脱。	At that time, if Buddhist rites are performed for the deceased, they will certainly be effective and equally beneficial. Therefore, during the forty-nine days after death, it is most important to recite this Esoteric Teaching of Liberation Through Hearing earnestly for the deceased. If liberation is not achieved through one instruction, liberation may be achieved through the next; if not through the next, then through repeated instructions.

导示二十至导示二十一，导示选择胎门：	Instructions Twenty through Twenty-One: Instructions on Choosing a Womb Entrance
复次，众生业力不可思议，其有从本以来，善业薰习太少，恶业薰习力强，缘于罪障太重，纵复指示，至心缘想，仍难解脱者，所在多有。前既不能闭塞胎门，今有选择胎门甚深教授，导示如下：	Furthermore, the karma of sentient beings is inconceivable. There are many whose cultivation of wholesome karma from the beginningless past has been too slight, whose conditioning by unwholesome karma is strong, and whose karmic obstacles are too heavy. Even when instructions are given and they direct their thoughts with utmost sincerity, they still find liberation difficult. If they were previously unable to close the womb entrance, there are now profound instructions on choosing a womb entrance, as follows:
于此先诵“启请诸佛菩萨加被偈”，次诵“四皈依”：	First recite the Verses Invoking the Blessings of All Buddhas and Bodhisattvas, then recite the Four Refuges:
（一）启请诸佛菩萨加被偈	(I) Verses Invoking the Blessings of All Buddhas and Bodhisattvas
诸佛及菩萨 十方常住世 具足大慈悲 前知及圣眼	All Buddhas and bodhisattvas, ever abiding throughout the ten directions, endowed with great compassion, foreknowledge, and sacred sight;
为众生依怙 不舍大悲愿 祈降临纳受 实陈意献供	You are the refuge of sentient beings and do not abandon your vows of great compassion. We pray that you descend, accept us, and receive our sincere offerings.
诸具大悲尊 智智与慈悲 所作诸事业 威力不思议	All compassionate venerable ones, whose wisdom, compassion, activities, and power are inconceivable;
今有某姓名 舍现世往彼 离此界至他 已脱血肉躯	Now one named [name] leaves this present world for that other realm, departing this world for another, already freed from a body of flesh and blood.
无依复无怙 无救亦无援 最极大痛苦 今所现境相	Without reliance or protector, without rescue or aid, the appearances now arising are those of the most extreme suffering.
已日暮穷途 离家去异乡 如入幽冥地 迷惘赴悬崖	At the end of the road as daylight fades, leaving home for a foreign land, one enters a dark and hidden place, bewildered and heading toward a precipice.

惊狂奔林莽 业力追逐故 或落无边荒 或漂流大海	In terror and frenzy one runs through dense forest, pursued by karmic force; one may fall into a boundless wilderness or drift upon the great ocean.
身不得自在 业风推荡故 或入战阵中 被恶仇执住	The body has no freedom, driven and tossed by the winds of karma; one may enter a battlefield and be seized by cruel enemies.
无地可容入 或遭阎罗使 鬼卒备残酷 望之极可怖	There is nowhere to hide; one may encounter Yama's messengers, whose ghostly attendants are fully armed with cruelty and terrifying to behold.
业果诸苦受 无间死复活 撑扎力已穷 颠连极孤苦	One undergoes all the sufferings of karmic results, dying and reviving without interruption. One's strength to struggle is exhausted; one is utterly helpless and alone in misery.
愿诸佛菩萨 悲愍垂救护 于此待救者 为彼作依怙	May all Buddhas and bodhisattvas compassionately bestow protection. For this one awaiting rescue, be a refuge and protector.
赐彼加持力 护免中有苦 遮止业红风 遣回阎罗怖	Grant the power of your blessings; protect them from the suffering of the intermediate state. Stop the red winds of karma and dispel the terrors of Yama.
中有险峡道 安全拯救出 嗟我大悲尊 愿不舍悲愍	Rescue them safely from the perilous narrow passage of the intermediate state. Alas, great compassionate ones, do not abandon your compassion.
不忘宏誓愿 令彼脱诸苦 哀求佛菩萨 愿慈光照注	Do not forget your vast vows. Enable them to be free from every suffering. We beseech the Buddhas and bodhisattvas: may your compassionate light shine upon them.
以大悲光钩 不令入三途 三宝最胜尊 愿慈悲摄受	With the hook of great compassionate light, do not allow them to enter the three lower realms. Supreme venerable ones of the Three Jewels, may you compassionately gather them in.
恩施大悲力 令脱中有苦	Bestow the power of great compassion and enable them to be free from the sufferings of the intermediate state.
（二）四皈依	(II) The Four Refuges
南无古鲁贝，南无布达雅，南无达尔嘛雅，南无僧嘎雅。	Namo Gurubhyaḥ, Namo Buddhāya, Namo Dharmāya, Namo Saṅghāya.

次呼亡者之名，念诵下文而告之曰：	Then call the deceased by name, recite the following, and say to them:
嗟！善男子（某某）：谛听！汝于以前所遇之导示，虽已一度授与，唯汝不了解，今则胎门未闭，已临受生时期，故汝当自行选择胎门，竭诚信乐，善自谛听，信受勿失。	Alas, good son (name): listen carefully! Although you have already received the instructions you encountered earlier, you did not understand them. Now the womb entrance has not been closed, and the time of rebirth is at hand. Therefore you must choose a womb entrance for yourself. Exert wholehearted faith and aspiration; listen carefully, accept these instructions in faith, and do not lose them.
(1)各种生处之概观	(1) A General Survey of the Various Places of Rebirth
Ø 导示二十	Ø Instruction 20
嗟！善男子（某某）：今者受生何处之徵相，起现于前，当即认识、善自观察，何洲为胜，以便选择。	Alas, good son (name): signs of the place where you are to be reborn now appear before you. Recognize them immediately and observe carefully which continent is preferable, so that you may choose accordingly.
汝若受生“东胜身洲”者，将见严饰之湖，中有鸿雁，雌雄追逐，水面游戏，彼处不可前往，当即转念回头。若至彼处，纵有安乐可逢，但为佛法不能流布之洲，故当勿入。	If you are to be reborn in Eastern Videha, you will see an ornamented lake where geese and swans, male and female, chase one another and play upon the water. Do not go there; immediately turn your thoughts back. Even if some happiness may be found there, it is a continent where the Buddha-Dharma does not spread. Therefore do not enter it.
若生“南瞻部洲”者，则见宫室辉煌，设若求生，差可投入。	If you are to be reborn in Southern Jambudvīpa, you will see splendid palaces. If you seek rebirth, you may enter there.
若生“西牛贺洲”者，则见牝牡马群严饰之湖，彼处亦不可往，当即回头。此洲虽为富饶，但为佛法不能流布之洲，故当勿入。	If you are to be reborn in Western Godānīya, you will see an ornamented lake with herds of mares and stallions. Do not go there either; immediately turn back. Though this continent is prosperous, it is a continent where the Buddha-Dharma does not spread. Therefore do not enter it.
若生“北俱卢洲”者，则见以牛为严饰之湖，或见有树木为严饰之湖。若生彼处，为五取见（五取见，为身见、邪见、边见、见取见、戒禁取见。参见佛学实用辞典三六七页五见条。），当即认识，彼处亦不可投入。彼洲虽有寿量福德，亦为佛法不能流布之洲，故当勿	If you are to be reborn in the Northern Kuru continent, you will see a lake adorned with cattle, or a lake adorned with trees. If you are to be born there, because of the five grasping views (namely, the view of the body, wrong view, extreme view, attachment to views, and attachment to precepts

入。上来四洲，受生概况，一一导示，汝须了别，慎勿轻投。	and prohibitions; see the entry on the five views, p. 367, in the Practical Dictionary of Buddhism), recognize it at once: you must not enter there either. Although that continent has longevity and blessings, the Buddhadharma cannot spread there; therefore, do not enter it. The circumstances of rebirth in the four continents have been explained to you one by one. You must discern them clearly and take care not to enter rashly.
又若生天道者，则见众宝所成天妙宫殿，心意悦乐，福感此土，可往受生。	If you are to be reborn in the deva realm, you will see exquisite celestial palaces made of precious jewels. Your mind will delight in them; through the fruition of your merit, you may be reborn in that land.
若生修罗道者，则见悦目林树，或见火圈，相向旋转，亦不可入，当即转念回头。	If you are to be reborn in the asura realm, you will see pleasing forests and trees, or circles of fire revolving toward one another. Do not enter there either; immediately turn your thoughts around and turn back.
若生傍生道者，则见山穴石窟，可怖深洞，烟雾弥漫，决不可入。	If you are to be reborn in the animal realm, you will see mountain caves, stone caverns, terrifying deep hollows, and pervasive smoke and mist. You must never enter them.
若生饿鬼道者，则见漠漠原野，荒无人烟，上无草木，地裂浅洞，黑暗深邃，或睹稠林洲岛，若往彼处，则生饿鬼道中，领受种种饥渴之苦，无论如何，决不可入，当即转念回头，勇决勿往。	If you are to be reborn in the hungry ghost realm, you will see a vast wilderness, desolate and uninhabited, with no grasses or trees above; fissures in the earth and shallow hollows; deep, impenetrable darkness; or densely wooded continents and islands. If you go there, you will be born in the hungry ghost realm and undergo all kinds of suffering from hunger and thirst. Under no circumstances must you enter there. Immediately turn your thoughts around and turn back; resolutely do not go.
若生地狱道者，则由恶业所感，闻得歌声，或身不自由，无法抗拒，必须投入。或见幽暗洲鸟，或见黑屋，或见红屋，或见黑暗地穴，如是种种境相起现，若一投入，即将领受地狱中不能忍受寒热之苦，求出无期。当抱定勇决之心，万勿前往。	If you are to be reborn in the hell realm, then, through the fruition of evil karma, you may hear singing, or find yourself without freedom and unable to resist, compelled to enter. Or you may see dark continents and birds, black houses, red houses, or dark holes in the ground. When such appearances arise, if you enter any one of them, you will undergo the unbearable sufferings of heat and cold in the hells, with no prospect of release.

	You must hold firmly to a resolute mind and never go there.
以上导示，尔时轮流念诵为要。	It is essential to recite the foregoing instructions in turn at that time.
(2) 防护追命鬼卒法门	(2) The Dharma Gate for Protection from the Ghostly Officers Who Pursue One's Life
Ø 导示二十一	Ø Instruction 21
嗟！善男子（某某）：汝纵欲求不往，但不自主，已被业感之狱卒自后追逐，丧失自由，难以抗拒，又有狱卒与勾命鬼卒，自前拖曳，复有黑雾，大红业风，呼啸巨声，暴风狂雨，大雪深雾，雹石冰刀，相逼而来，无处逃遁，境	Alas, noble son (so-and-so): although you may wish not to go, you cannot act freely. Prison guards drawn by your karma pursue you from behind; having lost your freedom, you can scarcely resist. Other prison guards and ghostly officers who summon life confront you from the front and drag you along. Black mist, a great red wind of karma, roaring sounds, violent winds and torrential rain, heavy snow and dense fog, hailstones and knives of ice press upon you from every side, leaving nowhere to flee.
现汝前，汝欲遁逃，寻求救护之处，则又睹见如前所说之华屋，或见崖穴，或见地洞，或黑暗僻道，或莲花等（天界中亦有莲花中化生而出者），为欲逃避，不加细择，一入其中，遂被封闭，潜藏其中，惟恐外出，然自此以后，	When these appearances arise before you, you may seek a place of refuge in which to escape. Then you will see, as described above, splendid houses, cliff caves, holes in the ground, dark secluded pathways, or lotuses and the like (for there are also those in the celestial realms who are miraculously born from lotuses). Wishing to escape, you may enter one without careful discernment. It will then close around you, and you will hide within it, afraid to go outside. Yet from that point onward, you will be unable to get out.
欲出无能矣！汝之所以不欲出离，以为一经出离，即遭苦难，而于彼所栖处，心生贪着，若外出者，则又怀疑“中有”怖畏之相，于是疑怖横生，故潜伏不动。然一经入内而受任何之一身，则领受种种苦痛，凡此于汝，皆鬼魅留难之相也。此时亦有一甚深要妙教授，汝当谛听，记持勿失！	You do not wish to leave because you think that, once outside, you will encounter suffering. You become attached to the place in which you are staying; if you go outside, you again fear the terrifying appearances of the intermediate state. Thus doubts and fears arise, and you remain hidden without moving. But once you enter and take on any kind of body, you will undergo all manner of pain. All these are appearances by which ghosts and demons detain and obstruct you. At this time there is also a most profound and excellent instruction. Listen carefully, retain it, and do not forget it.

当此之时，若被狱卒追逐，不能自主，起现种种怖畏相时，于刹那间，务必深具信念，观想“大胜兮噜迦”（即饮血之尊）“马头明王”（密宗忿怒之尊）“金刚手菩萨”等，或汝生前所修奉之本尊，观其伟大身形，粗壮肢体，能令一切障难碎为微尘之忿怒明王可怖畏者，起立于前。	At this time, if prison guards pursue you, you cannot act freely, and various terrifying appearances arise, then in that very instant you must have deep faith and visualize Great Victorious Heruka (the Blood-Drinking Deity), Hayagrīva, the Wisdom King (a wrathful deity of Esoteric Buddhism), Vajrapāṇi Bodhisattva, or whichever yidam you practiced and venerated during your lifetime. Visualize them standing before you as terrifying wrathful wisdom kings, with immense bodies and powerful limbs, capable of crushing every obstacle and adversity into minute dust.
由其大悲威力加持，汝可与狱卒脱离，而有从容选择胎门之自主，此为甚深真实教授，保持勿失。	Through the blessing of their great compassionate power, you may free yourself from the prison guards and gain the freedom calmly to choose a womb entrance. This is a profound and true instruction; preserve it and do not forget it.
善男子（某某）：复有静虑诸天，乃缘三摩地之力受生也。至若饿鬼邪魅罗刹之类，乃是在“中有”时，变易心念，故为饿鬼邪魅罗刹之身，能现种种神变，而成意生之身。	Noble son (so-and-so), there are also the devas of meditative absorption, who are reborn through the power of samādhi. As for hungry ghosts, malignant spirits, rākṣasas, and the like, they arise because, during the intermediate state, the mind's thoughts change. Thus they take the bodies of hungry ghosts, malignant spirits, and rākṣasas, are able to manifest various magical transformations, and become mind-born bodies.
上下空间所住饿鬼及在空中幻现之饿鬼等象，有八万四千之多，皆属“中有意生之身”变易心念，遂具此体。尔时若能忆念“空性大手印”之义，斯为最上。如不能修，则修“如幻瑜伽”，此并不能，当对任何一切心无贪著，观修本尊“大悲怙主”，自能证得报身佛矣。（如幻瑜伽、亦藏密迦居派中最高成就之密法。）	The hungry ghosts dwelling throughout the spaces above and below, and the appearances of hungry ghosts manifested in the air, number as many as eighty-four thousand. All belong to mind-born bodies of the intermediate state, produced through changing thoughts. If at that time you can recollect the meaning of the Mahāmudrā of emptiness, that is supreme. If you cannot practice this, practice illusory yoga. If you cannot do even that, then do not become attached to any thought whatsoever; practice visualization of the yidam, the Great Compassionate Protector, and you will naturally realize the sambhogakāya Buddha. (Illusory yoga is also a highest esoteric practice of the Kagyü school of Tibetan Esoteric Buddhism.)
以下为迁识往生及转生人道选择法：	The following explains how to transfer consciousness for rebirth and how to choose

	rebirth in the human realm:
嗟！善男子（某某）：如上所说，设若缘于业力，必须入胎，今有选择胎门之教授，为汝宣示，谛听勿失。汝于任何可生之胎门，不可投入。设有狱卒现前不能自主时，则观“马头明王”；又汝自己，今已赋有微细神通，一切处所，次第了知，当加选择。	Alas, noble son (so-and-so): as explained above, if through the force of karma you must enter a womb, there is now an instruction for choosing a womb entrance, which I shall explain to you. Listen carefully and do not forget it. Do not enter any womb entrance in which rebirth is possible. If prison guards appear and you cannot act freely, visualize Hayagrīva, the Wisdom King. Moreover, you now possess subtle spiritual powers and can know all places in sequence; therefore, you should make a careful choice.
复次，有两种选择法，一为清净佛土迁转法；一为不净轮回之胎门选择法。两法门中，任择其一，导示如下：	Furthermore, there are two methods of selection: one is the method of transferring to a pure Buddha-land; the other is the method of choosing a womb entrance in impure saṃsāra. Choose either of these two Dharma gates as you wish. The instructions are as follows:
(1) 迁识往生佛国净土法	(1) The Method of Transferring Consciousness for Rebirth in a Buddha-Land Pure Land
Ø 导示二十二	Ø Instruction 22
今初导示迁转清净空行处法，如下发愿，而自念云：	First, the instruction for transferring to a pure realm of ḍākinīs is this: make the following aspiration and recite it to yourself:
呜呼！我何痛哉！无量劫来，迄于今日，此身沦没生死泥涂之中，今当厌弃。往昔生中，久值诸佛，而我未能解脱，诚可嗟叹。今于轮回，已生嫌恶，可怖可厌，亟应逃避，时机已至，故我愿于西方极乐世界阿弥陀佛世尊足下，莲华化生。	Alas, how grievous is my suffering! From beginningless kalpas until this day, this body has sunk and floundered in the mire of birth and death. Now I must reject it. In past lives, I long encountered the Buddhas, yet I was unable to attain liberation. This is truly lamentable. I have now become weary and disgusted with saṃsāra; it is frightening and repellent, and I must flee from it swiftly. The time has come. Therefore, I aspire to be miraculously born from a lotus at the feet of Amitābha Buddha, the World-Honored One, in the Western Land of Ultimate Bliss.
如是思维，猛切祈求，至心专注，竭诚渴仰。	Reflect in this way, pray with intense earnestness, concentrate with utmost sincerity, and long for it with all your heart.
或复随其自所信乐之佛土，愿生东方“现喜国土”（不动如来佛土），或中央密严国土（毗卢遮那佛土），或	Or, according to the Buddha-land in which you yourself have faith and delight, aspire to be reborn

北方“有财城”（金刚手菩萨及毗沙门天王居处），或西方“莲华光明宫”邬金莲华生大士尊前，或择一随我所信乐之佛土，欣求专注，至心虔敬，心勿散乱，发愿往生，无间即生彼土。	in the eastern Manifest Joy Buddha-land, the land of Akṣobhya Tathāgata; in the central Ghanavyūha Buddha-land, the land of Vairocana Buddha; in the northern City of Wealth, the abode of Vajrapāṇi Bodhisattva and Vaiśravaṇa, the Heavenly King; before Guru Padmasambhava in the western Lotus Light Palace of Oḍḍiyāna; or in any Buddha-land of your own faith and delight. Seek it joyfully and concentrate upon it; with utmost sincerity and reverence, without allowing your mind to become scattered, make the aspiration for rebirth there. You will then be reborn in that land without interruption.
又若乐往“兜率内院”，亲近“弥勒慈尊”，惟自念曰：“我今在中有时，时机已熟，当往兜率内院亲近弥勒慈尊”，如是猛切欣求，至心专注，即于慈尊前，莲胎化生。	Again, if you wish to go to the Inner Court of Tuṣita and draw near to Maitreya, the Compassionate One, simply say to yourself: “Now that I am in the intermediate state, the time is ripe for me to go to the Inner Court of Tuṣita and draw near to Maitreya, the Compassionate One.” Seek this intensely and earnestly, and concentrate with utmost sincerity. You will then be miraculously born from a lotus womb before the Compassionate One.
(2) 转生入胎复入尘世	(2) Rebirth Through Entering a Womb and Returning to the World of Dust
Ø 导示二十三	Ø Instruction 23
复次，若不能往生佛土而乐入胎，或有必须入胎之势，今有选择不净轮回胎门教授，汝善谛听！此如前说，何洲之中，善自选择，由汝通力，周遍观察，佛教正法昌盛之地，当可投入。	Furthermore, if you cannot be reborn in a Buddha-land but wish to enter a womb, or if circumstances compel you to enter a womb, there is now an instruction for choosing a womb entrance in impure saṃsāra. Listen well and carefully. As explained before, choose wisely which continent to enter. With your spiritual powers, observe everywhere. You may enter a place where the true Buddhadharma flourishes.
若于某一胎门中受生者，则有一种不净血块，对之生香味想而贪爱之，遂即受生。是故对于上说种种一切起现之时，勿起贪着，亦勿起爱憎之相，唯当选择善胎，至心专注而欣求之，是为至要！此时当发愿云：	When one is to be reborn through a particular womb entrance, one sees an impure mass of blood and develops the notion that it has a fragrant taste, becoming attached to and desirous of it; one is then reborn there. Therefore, when all the various appearances described above arise, do not generate attachment, nor appearances of love and hatred. Choose only a good womb; seek it with

	sincere concentration and joyful aspiration. This is most essential. At this time, make the following aspiration:
嗟！我为饶益有情，愿生为转轮王，或生为婆罗门种族如大娑罗树王，或为大成就者之子，或生净无垢染正法传承之族性，或生父母具足正信之族性，为利乐一切有情而受取一种福德具足之身。	Alas! For the benefit of sentient beings, may I be reborn as a wheel-turning king; or in a brahmin lineage, like the king of great śāla trees; or as the child of a great accomplished one; or in a lineage of pure and undefiled transmission of the true Dharma; or in a lineage whose parents possess perfect right faith. For the benefit and happiness of all sentient beings, may I take a body endowed with every blessing and merit.
如上发愿，然后坚定心愿以入其胎，同时放光加持其胎，观成上妙宫殿，复观十方诸佛本尊及“大悲怙主”慈悲加持以入其胎为要。	Having made this aspiration, then enter that womb with a firm resolve. At the same time, emit light to bless the womb, visualize it as a supremely fine palace, and visualize the Buddhas and yidams of the ten directions, together with the Great Compassionate Protector, compassionately blessing you as you enter the womb. This is essential.
复次，选胎之时，缘于业力，每以善胎误认恶胎，恶胎反误认为善胎，故在尔时，选择要义，极为重要！导示如下：	Furthermore, when choosing a womb, because of karma one often mistakes a good womb for a bad one and a bad womb for a good one. Therefore, at that time, the essential points of selection are extremely important. The instruction is as follows:
当善胎相起现时，不可生贪爱心；恶胎相起现时，不可生憎嫌心；当于善恶，勿取勿舍，爱憎两离，安住于等舍状中，此为入胎甚深要义。	When the appearance of a good womb arises, do not generate a mind of craving and attachment. When the appearance of a bad womb arises, do not generate a mind of aversion and rejection. Toward good and bad, neither grasp nor reject; be free from both love and hatred, and abide in equanimity. This is the profound essential point for entering a womb.

以上导示， 除有一类能领受者，其余为恶劣结习之病难以清除、亦或不能舍离爱憎、下根罪重之人及蠢如畜生者，则当令其皈依三宝以遮止之。再呼亡者之名，念诵下文而告之曰：	After giving the foregoing instructions, except for a certain kind of person able to receive them, there are those whose harmful habitual tendencies are difficult to remove; those unable to relinquish love and hatred; persons of lesser faculties burdened by grave offenses; and those as dull as animals. Such persons should be led to take refuge in the Three Jewels in order to prevent these obstacles. Call the deceased person's name again, recite the following passage, and tell them:
Ø 导示二十四	Ø Instruction 24
嗟！善男子（某某）：汝既不能选择胎门，亦不能舍离爱憎，如上所示，任起如何境相，惟有念诵“三宝名号”，虔敬皈依，祈请大悲尊者，昂首专注前行，认识中有本来面目，对汝生前亲属子女，至亲密友，当即遣除贪恋之心，以彼种种皆于汝无益也。天道之光白色，人道之光黄色，皆可入住。妙宝宫殿，快乐园林，皆可投入。	Alas, noble son (so-and-so): since you are unable to choose a womb entrance and unable to relinquish love and hatred, whatever appearances may arise, you need only recite the names of the Three Jewels, take refuge with reverence, pray to the Great Compassionate One, raise your head, and proceed with focused attention. Recognize the Original Face of the intermediate state. Immediately cast aside your attachment to relatives, children, intimate friends, and close companions from your former life, for none of these can benefit you. The light of the deva realm is white, and the light of the human realm is yellow; you may enter either. You may also enter exquisite jewel palaces and delightful gardens.
如上导示，反复多次宣说，乃至七遍。	Give the foregoing instructions repeatedly, even up to seven times.
最后举诵（一）启请诸佛菩萨加被偈、（二）救脱中有怖畏险峡偈、（三）中有六纲、（四）中有救怖愿偈各三遍。	Finally, recite each of the following three times: (1) Verses Invoking the Blessings of All Buddhas and Bodhisattvas; (2) Verses for Deliverance from the Perilous Passage of Fear in the Intermediate State; (3) The Six Root Verses of the Intermediate State; and (4) Prayer of Aspiration for Deliverance from Fear in the Intermediate State.
（一）启请诸佛菩萨加被偈	(1) Verses Invoking the Blessings of All Buddhas and Bodhisattvas
诸佛及菩萨 十方常住世 具足大慈悲 前知及圣眼	All Buddhas and bodhisattvas, ever abiding throughout the ten directions, complete in great compassion, with foreknowledge and sacred vision;

为众生依怙 不舍大悲愿 祈降临纳受 实陈意献供	Refuges for sentient beings, who do not forsake your vows of great compassion, we pray that you descend, accept us, and receive these sincerely offered gifts.
诸具大悲尊 智智与慈悲 所作诸事业 威力不思议	All compassionate venerable ones, whose wisdom, wisdom and compassion, and all activities possess inconceivable power—
今有某姓名 舍现世往彼 离此界至他 已脱血肉躯	Here is one named [name], leaving this present world for that other realm, departing this world for another, already freed from the body of flesh and blood.
无依复无怙 无救亦无援 最极大痛苦 今所现境相	Without refuge and without support, without rescue or aid, they now behold the appearances of utmost and terrible suffering.
已日暮穷途 离家去异乡 如入幽冥地 迷惘赴悬崖	The day is ending and the road is exhausted; leaving home for a foreign land, they enter a shadowy realm, bewildered as they head toward a precipice.
惊狂奔林莽 业力追逐故 或落无边荒 或漂流大海	In terror and frenzy, they race through tangled forests, pursued by karmic force; they may fall into boundless wilderness or drift upon the great sea.
身不得自在 业风推荡故 或入战阵中 被恶仇执住	The body is no longer free, driven and tossed by the winds of karma; they may enter the midst of battle and be seized by vicious enemies.
无地可容入 或遭阎罗使 鬼卒备残酷 望之极可怖	There is nowhere to enter or hide. They may encounter Yama's messengers, while the ghostly attendants stand ready with cruel torments, dreadful to behold.
业果诸苦受 无间死复活 撑扎力已穷 颠连极孤苦	They undergo the many sufferings of karmic fruition, dying and reviving without respite. Their strength to struggle is exhausted; they are helpless and utterly alone.
愿诸佛菩萨 悲愍垂救护 于此待救者 为彼作依怙	May all Buddhas and bodhisattvas, in their compassion, bestow protection and rescue. For those awaiting rescue here, may they serve as refuge and support.

赐彼加持力 护免中有苦 遮止业红风 遣回阎罗怖	Grant them the power of blessings; protect them from the sufferings of the intermediate state; ward off the red winds of karma and dispel the terrors of Yama.
中有险峡道 安全拯救出 嗟我大悲尊 愿不舍悲愍	Rescue them safely from the perilous passages of the intermediate state. Alas, Great Compassionate One, may you not forsake your compassion.
不忘宏誓愿 令彼脱诸苦 哀求佛菩萨 愿慈光照注	Do not forget your vast vows. Enable them to escape all sufferings. We beseech the Buddhas and bodhisattvas: may your compassionate light shine upon them.
以大悲光钩 不令入三途 三宝最胜尊 愿慈悲摄受	With the hook of great compassionate light, do not let them enter the three lower realms. Most excellent honored ones of the Three Jewels, may you compassionately receive them.
恩施大悲力 令脱中有苦	Bestow the power of great compassion, enabling them to escape the sufferings of the intermediate state.
（二）救脱中有怖畏险峡偈	(II) Verses for Deliverance from the Perilous Passage of Fear in the Intermediate State
（1）十方常住 诸佛菩萨 普贤寂怒 海会圣众	(1) Ever-abiding Buddhas and bodhisattvas of the ten directions, Samantabhadra and the assemblies of peaceful and wrathful noble beings,
上师本尊 空行护法 降临于此 哀请听许	Gurus and yidams, ḍākinīs and Dharma protectors, descend here; we earnestly beseech you to hear and grant this prayer.
至心皈命 上师空行 以大悲心 愍垂接引	With utmost sincerity, I take refuge in the gurus and ḍākinīs. With great compassion, look down in pity and guide me.
（2）缘于迷妄 流转生死 闻思修三 如实照耀	(2) Through deluded error, I wander in birth and death. May hearing, contemplation, and cultivation illuminate reality as it is.
传承上师 导引在前 胜母空行 护持于后	May the lineage gurus guide me from before, and the victorious mother ḍākinīs protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be delivered from the perilous passage of fear in the intermediate state and led to ascend the Buddha-field of perfect awakening.

（3）嗔恚炽盛 流转生死 大圆镜智 光明照耀	(3) When anger blazes and I wander in birth and death, may the light of great perfect mirror wisdom shine upon me.
金刚萨　导引在前 玛嘛几母 护持于后	May Vajrasattva guide me from before, and Māmakī Buddha-Mother protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be delivered from the perilous passage of fear in the intermediate state and led to ascend the Buddha-field of perfect awakening.
（4）我慢炽盛 流转生死 平等性智 光明照耀	(4) When arrogance blazes and I wander in birth and death, may the light of the wisdom of equality shine upon me.
宝生如来 导引在前 佛眼佛母 护持于后	May Ratnasambhava Tathāgata guide me from before, and Buddha-Eye Buddha-Mother protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be delivered from the perilous passage of fear in the intermediate state and led to ascend the Buddha-field of perfect awakening.
（5）贪欲炽盛 流转生死 妙观察智 光明照耀	(5) When desire blazes and I wander in birth and death, may the light of wondrous discerning wisdom shine upon me.
无量光佛 导引在前 白衣佛母 护持于后	May Amitābha Buddha guide me from before, and White-Robed Buddha-Mother protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be delivered from the perilous passage of fear in the intermediate state and led to ascend the Buddha-field of perfect awakening.
（6）嫉妒炽盛 流转生死 成所作智 光明照耀	(6) When jealousy blazes and I wander in birth and death, may the light of all-accomplishing wisdom shine upon me.
不空如来 导引在前 多罗佛母 护持于后	May Amoghasiddhi Tathāgata guide me from before, and Tārā Buddha-Mother protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be delivered from the perilous passage of fear in the intermediate state and led to ascend the Buddha-field of perfect awakening.
（7）愚痴炽盛 流转生死 法界性智 光明照耀	(7) When ignorance blazes and I wander in birth and death, may the light of dharma-realm wisdom shine upon me.

毗卢遮那 导引在前 法自在母 护持于后	May Vairocana guide me from before, and Dharmasovereign Buddha-Mother protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be delivered from the perilous passage of fear in the intermediate state and led to ascend the Buddha-field of perfect awakening.
（8）五毒炽盛 流转生死 四智和合 光明照耀	(8) When the five poisons blaze and I wander in birth and death, may the united light of the four wisdoms shine upon me.
五部如来 导引在前 五部佛母 护持于后	May the Tathāgatas of the five families guide me from before, and the Buddha-Mothers of the five families protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be delivered from the perilous passage of fear in the intermediate state and led to ascend the Buddha-field of perfect awakening.
（9）迷境炽盛 流转生死 解除恐怖 光明照耀	(9) When deluded appearances blaze and I wander in birth and death, may the light that dispels fear shine upon me.
诸忿怒尊 导引在前 诸忿怒母 护持于后	May all wrathful deities guide me from before, and all wrathful mothers protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be delivered from the perilous passage of fear in the intermediate state and led to ascend the Buddha-field of perfect awakening.
（10）习气炽盛 流转生死 俱生智慧 光明照耀	(10) When habitual tendencies blaze and I wander in birth and death, may the light of coemergent wisdom shine upon me.
勇士持明 导引在前 空行会众 护持于后	May the heroic vidyādharas guide me from before, and the assembly of ḍākinīs protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be delivered from the perilous passage of fear in the intermediate state and led to ascend the Buddha-field of perfect awakening.
（11）愿诸空大 勿为我敌 愿我亲见 兰光佛土	(11) May the element of space not become my enemy. May I personally behold the blue-light Buddha-field.
愿诸水大 勿为我敌 愿我亲见 白光佛土	May the element of water not become my enemy. May I personally behold the white-light Buddha-field.

愿诸地大 勿为我敌 愿我亲见 黄光佛土	May the element of earth not become my enemy. May I personally behold the yellow-light Buddha-field.
愿诸火大 勿为我敌 愿我亲见 红光佛土	May the element of fire not become my enemy. May I personally behold the red-light Buddha-field.
愿诸风大 勿为我敌 愿我亲见 绿光佛土	May the element of wind not become my enemy. May I personally behold the green-light Buddha-field.
愿诸虹光 勿为我敌 愿我亲见 一切佛土	May all rainbow lights not become my enemies. May I personally behold all Buddha-fields.
惟愿诸声 知为自声 惟愿诸光 知为自光	May I know all sounds to be my own sounds; may I know all lights to be my own lights.
惟愿诸辉 知为自辉 愿中有相 自己证知	May I know all radiance to be my own radiance. May I personally recognize the appearances of the intermediate state.
愿中有境 三身亲证	May I directly realize the three kāyas amid the circumstances of the intermediate state.
（三）中有六纲	(III) The Six Root Verses of the Intermediate State
(1) 嗟！我今生处中有起现时 生世无暇懈怠当永断	(1) Alas! When the intermediate state of birth now arises for me, I must forever abandon the leisure of this life and all indolence.
闻思修三不乱证实义 心境朗然当亲证三身	Undistracted in hearing, contemplation, and cultivation, I shall realize the true meaning; with mind and objects lucid and clear, I shall directly realize the three kāyas.
于此一度获得暇满身 勿于迷离道中而抛弃	Having obtained this leisure-and-endowment body just once, do not cast it away upon the path of confusion.
(2) 嗟！我今梦境中有起现时 愚痴尸睡放逸当永断	(2) Alas! When the intermediate state of dreams now arises for me, I must forever abandon the heedless sleep of ignorance.
一心不乱定住实相中 保任梦境修幻化光明	Undistracted and single-minded, abide steadily in reality itself; safeguard realization within dreams and cultivate illusory luminosity.
勿如傍生之状而长眠 爱惜睡眠现量合修持	Do not sleep long like an animal. Cherish the direct experience of sleep and unite it with practice.

(3) 嗟！我今静虑中有起现时 散乱昏沉种种当永断	(3) Alas! When the intermediate state of dhyāna now arises for me, I must forever abandon every kind of distraction and dullness.
不乱无执定住离边中 生圆二次愿能得宣示	Undistracted and without grasping, abide steadily beyond extremes. May the two stages of generation and completion be revealed.
所作已断一心修行时 不为烦恼迷惑所随转	When activities have ceased and I cultivate single-mindedly, may I not be carried away by the delusions of afflictions.
(4) 嗟！我今死位中有起现时 一切贪求恋着当永断	(4) Alas! When the intermediate state at the time of death now arises for me, I must forever abandon every craving and attachment.
不乱契入显明教授义 游心自证无生太虚景	Undistracted, enter into the meaning of the lucid instructions; let the mind range freely and directly realize the unborn vista of vast space.
即将舍离质碍血肉躯 无常死亡临头当了知	As I am about to leave this obstructed body of flesh and blood, I must recognize that impermanent death is at hand.
(5) 嗟！我今法性中有起现时 恐惧怖畏境相当永断	(5) Alas! When the intermediate state of dharmatā now arises for me, I must forever abandon appearances of terror and fear.
一切显现认取为证智 中有境相即此当了知	Recognize every appearance as the wisdom of realization; know the appearances of the intermediate state to be just this.
阻大义利千钧一发时 自识变相寂怒又何惧	When great benefit hangs by a thread, why fear the peaceful and wrathful forms transformed by my own awareness?
(6) 嗟！我今轮回中有起现时 意念纯一至心当保持	(6) Alas! When the intermediate state of becoming now arises for me, I must maintain a single, wholehearted intention.
善妙缘会尽力求延续 永断胎门回头须忆念	Strive to sustain the meeting of excellent conditions; forever sever the womb entrance, and remember to turn back.
努力净相唯一需要时 嫉妒永断修上师双身	When diligent effort toward pure appearances is the one necessity, forever abandon jealousy and cultivate the union of guru and consort.
死时无有决定极迅速 徒负此生所作无义事	Death comes without certainty and with utmost swiftness; it is futile to bear the burden of the

	meaningless deeds of this life.
大利丧失意志不坚定 今兹既已空手而返回	Great benefit is lost when resolve is unsteady; now I have returned empty-handed.
所需定解即胜本尊法 当下若不修胜本尊法	The certainty required is the sublime yidam practice. If I do not now cultivate this sublime yidam practice,
或大成就亲口所宣说 上师教授亦不安心住	Then even the instructions personally proclaimed by great accomplished masters, and the guru's teachings, will not provide a secure abiding place.
自欺自身实所不应为 凡此六纲了知极为要	To deceive oneself in this way is truly not fitting. It is most important to understand these six root verses.
（四）中有救怖愿偈	(IV) Prayer of Aspiration for Deliverance from Fear in the Intermediate State
(1) 我今报尽迁谢时 生前眷属无能助	(1) When my karmic recompense is exhausted and I depart, the relatives of my former life will be unable to help.
独自徜徉中有道 愿寂怒尊大悲力	As I wander alone upon the path of the intermediate state, may the great compassionate power of the peaceful and wrathful deities
消除无明之幽暗	Dispel the darkness of ignorance.
(2) 别离爱伴独漂流 自识幻相将起现	(2) Separated from beloved companions, I drift alone; the illusory appearances of my own awareness are about to arise.
诸佛悲力垂救拔 不起怖畏中有难	May the compassionate power of all Buddhas rescue me, so that the terrors of the intermediate state do not arise.
(3) 五智光明此时现 不怖不畏认本面	(3) When the lights of the five wisdoms appear at this time, without fear or dread may I recognize my own original face.
寂怒尊容已近前 确认中有当勿怖	When the forms of the peaceful and wrathful deities draw near, may I recognize the intermediate state and not be afraid.
(4) 若为业力所制时 愿大悲尊除苦厄	(4) If I am controlled by karmic force, may the Great Compassionate One remove suffering and adversity.
法性本声雷震时 愿转六字大明声	When the natural sound of dharmatā resounds like thunder, may it be transformed into the sound of

	the six-syllable great mantra.
(5) 若无救助业逐时 愿本尊天除其苦	(5) When karma pursues me and no help is at hand, may the yidam deity remove its suffering.
业力追逐失怙时 愿证净光三摩地	When karmic force pursues me and I have lost my refuge, may I realize the samādhi of pure light.
(6) 轮回中有化生时 授记愿不为魔转	(6) When I arise by transformation in the intermediate state of becoming, may I not be turned aside by Māra when receiving prophetic guidance.
任所思力若至时 愿不为恶业迷怖	When the power of thought becomes operative, may I not be deluded or terrified by evil karma.
(7) 猛兽怒吼声发时 愿转六字妙法音	(7) When the roar of fierce beasts arises, may it be transformed into the wondrous sound of the six-syllable Dharma.
黑风雨雪追逐时 愿证智光之天眼	When black winds, rain, and snow pursue me, may I realize the divine eye of wisdom-light.
(8) 若见同类中有时 愿勿嫉妒生上趣	(8) When I see fellow beings in the intermediate state, may I not give rise to jealousy, but attain a higher rebirth.
极大烦恼饥渴时 愿除饥渴寒热苦	When the intense afflictions of hunger and thirst arise, may the sufferings of hunger, thirst, cold, and heat be removed.
(9) 若见当来父母会 即观大悲双身尊	(9) Should I see my future parents in union, may I contemplate the Great Compassionate Deity in union.
生得自在为利他 愿得相好光明身	May I gain mastery over rebirth for the benefit of others and obtain a radiant body adorned with excellent marks.
(10) 若我已得妙生身 愿所见闻速了解	(10) Should I obtain an excellent body of rebirth, may I swiftly understand whatever I see and hear.
一切恶业不随逐 励力增长诸福德	May no evil karma follow after me; may I diligently increase all virtues.
(11) 愿随所生彼彼处 世世面见本尊天	(11) Wherever I am reborn, may I behold the yidam deity face to face in life after life.
生已能言知大义 宿命不忘得总持	Having been born, may I be able to speak and understand the great meaning, remember my past lives without forgetfulness, and attain dhāraṇī.

(12) 种种上中下功德 闻思一见即能知	(12) May I know, upon hearing, contemplating, or seeing, the various superior, middling, and lesser qualities.
随所生处皆吉祥 一切有情俱安乐	May every place of rebirth be auspicious, and may all sentient beings be at peace and happy.
(13) 如佛寂怒尊形相 眷属寿量及刹界	(13) May I attain the forms of the Buddha's peaceful and wrathful deities, their retinues, lifespans, and Buddha-fields.
如彼最胜美名称 如是我等决能成	Just as their supremely excellent and beautiful names are, so may we certainly attain them.
(14) 邬金大师莲花生 撰此中有救怖愿	(14) Master Padmasambhava of Uḍḍiyāna composed this Prayer of Aspiration for Deliverance from Fear in the Intermediate State.
乃至轮回未空寂 此深妙法永长存	Until saṃsāra is emptied, may this profound and wondrous Dharma endure forever.
（念诵终）	(End of recitation)

轮回中有结述

Concluding Remarks on the Intermediate State of Becoming

轮回中有结述：在“轮回中有”时，施行此教授密法，正为善业有情，令其延续善因，犹如已经阻断之水沟，疏导通利，令其入槽。诸凡罪大恶极者，一经听闻此法，未有不能解脱者。	Conclusion on the Intermediate State of Becoming: During the “intermediate state of becoming,” performing this esoteric teaching of instruction is especially beneficial for sentient beings with wholesome karma, enabling them to continue their wholesome causes. It is like clearing and opening a blocked watercourse so that the water may flow into its channel. Among all those whose sins are grave and whose evil is extreme, there are none who, upon hearing this Dharma, cannot be liberated.
何以故？由于彼时“寂”“怒”胜尊，俱来接引，魔障伴随，尔时甫经听闻此法，即得转变境相，而得解脱。次因亡者已舍血肉之躯，失所恃依，故易转变。	Why is this so? Because at that time the supreme peaceful and wrathful deities all come to guide them, while demonic obstacles accompany them. As soon as they hear this Dharma, their experiential appearances are transformed, and they attain liberation. Moreover, because the deceased have already cast off their bodies of flesh

	and blood and have lost what they formerly relied upon, they are more readily transformed.
在“中有”时，虽在任何远地漂泊，以有微细神通，而可睹见，一闻呼召，立即现前，一经回忆，立即顿悟，刹那之间，即可转移心意，故此法有极大胜利。犹如弩炮，发必中鹄；又如巨木，百人莫举，设浮水面，须臾之间，任意游行，到达各地；又如烈马难驯，以缰御之，自能调伏。	During the “intermediate state,” although they may be wandering in any distant place, they possess subtle spiritual powers and can see. Upon hearing themselves called, they immediately appear; once reminded, they immediately awaken. In an instant, they can redirect their minds. Therefore, this Dharma has exceedingly great benefit. It is like a crossbow: once released, it invariably strikes the bull’s-eye. It is also like a huge log that a hundred people cannot lift: once it floats upon the water, it may travel freely at will and reach every place in but a moment. Or it is like a fierce horse that is difficult to tame: once controlled by the reins, it naturally becomes subdued.
是故此法对于一切新亡之人，近其尸旁，如有尸在，直至其尸鼻孔流出血液或黄色液体时为止，为之反复朗诵。但在此时，不可移动其尸，并于其间，对其所信奉本尊三昧耶，为亡者修法回向，不可宰杀一切生命。	Therefore, for all who have newly died, perform this Dharma beside the corpse, if the corpse is present, and repeatedly recite it aloud until blood or yellow fluid issues from the nostrils. During this time, do not move the corpse. Also, in accordance with the samaya of the yidam in whom the deceased had faith, perform the practice and dedicate its merit to the deceased. Do not kill any living being.
亲属人等，不得在尸旁哀哭泣。当为亡者尽力广作佛事。又此《中有教授听闻密法》以外各法，亦可于文末加入念诵，更为善妙。	Relatives must not wail or weep beside the corpse. They should make every effort to perform Buddhist rites extensively for the deceased. Moreover, other practices besides this Esoteric Teaching of Liberation Through Hearing in the Intermediate State may also be added and recited at the end of the text; this is even more excellent and beneficial.
复次，此法当在生前常时念诵，对于文句，熟记于心，一旦报尽命终，证知定时死相起现时，若自有气力，自己念诵，思维句义；若自力不继时，则由侣伴照此经本宣读，高声朗诵，务必字句分明，定得解脱，决无疑义。	Furthermore, this Dharma should be recited regularly during one’s lifetime, and its words should be committed thoroughly to memory. Once karmic recompense is exhausted and the time of death arrives, when the signs indicating the fixed time of death appear, if one still has the strength, one should recite it oneself and contemplate the meaning of its words. If one’s strength fails, a companion should read from this scripture and recite it aloud, ensuring that every word and

	phrase is clear. Liberation will certainly be attained; of this there can be no doubt.
又此法为不需修习禅观、见法即得解脱之甚深教授，又为罪障深重者、从狭道中救度之甚深教授，有缘见者，对此深妙之法，纵有七犬吠逐，于此文句，当勿忘失！临命终时，诸佛言教，三世佛力，亦无有胜于此者。	Moreover, this is a profound instruction through which liberation is attained upon seeing the Dharma, without the need to practice meditation and contemplation. It is also a profound instruction that rescues those burdened with grave karmic obstacles from a narrow passage. Those with the karmic affinity to encounter this profound and wondrous Dharma must not forget these words, even if seven dogs bark and pursue them! At the time of death, among the teachings of all Buddhas and the powers of the Buddhas of the three times, none surpasses this.
中有教授能度同体一切有情名曰中有教授听闻解脱密法终	The Esoteric Teaching of Liberation Through Hearing in the Intermediate State, called the Intermediate-State Instructions, which can liberate all sentient beings of one essence, is concluded.

附：增选念诵咒语汇编

Appendix: Expanded Collection of Mantras for Recitation

附：增选念诵咒语汇编	Appendix: Supplementary Collection of Selected Recitation Mantras
1. 四皈依	1. The Four Refuges
南谟古鲁　（皈依上师）	Namo Guru Bei (Taking refuge in the guru)
南谟布达雅（皈依佛）	Namo Buddhaya (Taking refuge in the Buddha)
南谟达而嘛雅（皈依法）	Namo Dharmaya (Taking refuge in the Dharma)
南谟僧嘎雅（皈依僧）	Namo Sanghaya (Taking refuge in the Saṅgha)
2. 莲华生大士根本咒及心咒	2. The Root Mantra and Heart Mantra of Guru Padmasambhava
（一）根本咒	(1) Root Mantra
嗡、阿、　、别渣古鲁、贝嘛、悉地、　。	Om, Ah, Hum, Bie Zha Gu Lu, Bei Ma, Xi Di, Hum.
（二）心咒	(2) Heart Mantra
嗡、贝嘛、别渣、　。	Om, Bei Ma, Bie Zha, Hum.
1. 五方佛心咒	1. Heart Mantras of the Five Buddhas

（一、中央毗卢佛。二、东方不动佛。三、南方宝生佛。四、西方阿弥陀佛。五、北方不空成就佛。）	(1. Vairocana Buddha of the center. 2. Akṣobhya Buddha of the east. 3. Ratnasaṃbhava Buddha of the south. 4. Amitābha Buddha of the west. 5. Amoghasiddhi Buddha of the north.)
（一）嗡、啊、枝那枝嘎、嗡、　。	(1) Om, Ah, Zhi Na Zhi Ga, Om, Hum.
（二）嗡、啊、别渣、职嘎、　、　。	(2) Om, Ah, Bie Zha, Zhi Ga, Hum, Hum.
（三）嗡、啊、列那、职嘎、梭、　。	(3) Om, Ah, Lie Na, Zhi Ga, Suo, Hum.
（四）嗡、啊、阿落列嘎、阿、　。	(4) Om, Ah, A Luo Lie Ga, A, Hum.
（五）嗡、啊、煎渣、爹嘎、哈、　。	(5) Om, Ah, Jian Zha, Die Ga, Ha, Hum.
2. 寂怒百尊海会圣众咒	2. Mantra of the Assembly of the One Hundred Peaceful and Wrathful Deities
嗡、阿、　、波的智达、嘛哈苏卡加纳、达杜阿、嗡、路噜路噜　、觉、　。	Om, Ah, Hum, Bo Di Zhi Da, Ma Ha Su Ka Jia Na, Da Du A, Om, Lu Lu Lu Lu Hum, Jue, Hum.
3. 六道金刚咒	3. Six-Realms Vajra Mantra
啊 阿 下 萨 嘛 哈	Ah A Xia Sa Ma Ha
4. 听闻解脱咒	4. Liberation Through Hearing Mantra
阿 比 甲 当 嘎	A Bi Jia Dang Ga
5. 本觉大密咒	5. Great Secret Mantra of Primordial Awareness
嘛 嘛 郭 林 萨 敏 达	Ma Ma Guo Lin Sa Min Da
6. 药师如来咒	6. Medicine Buddha Tathāgata Mantra
爹雅他、嗡、贝卡者、贝卡者、嘛哈贝卡者、惹杂、萨蒙噶迭、梭哈。	Die Ya Ta, Om, Bei Ka Zhe, Bei Ka Zhe, Ma Ha Bei Ka Zhe, Re Za, Sa Meng Ga Die, Suo Ha.
7. 东方不动佛往生神咒	7. Mantra for Rebirth Through Akṣobhya Buddha of the East
南谟惹达纳、答惹鸦雅、嗡、冈嗄呢、冈嗄呢、诺渣呢、诺渣呢、卓扎呢、卓扎呢、卓萨呢、卓萨呢、巴惹底哈纳、巴惹底哈纳、萨尔瓦、嘎尔嘛、巴染巴纳、呢美、萨尔瓦、萨哆喃、杂梭哈。	Namo Re Da Na, Da Re Ya Ya, Om, Gang Ga Ni, Gang Ga Ni, Nuo Zha Ni, Nuo Zha Ni, Zhuo Zha Ni, Zhuo Zha Ni, Zhuo Sa Ni, Zhuo Sa Ni, Ba Re Di Ha Na, Ba Re Di Ha Na, Sa Er Wa, Ga Er Ma, Ba Ran Ba Na, Ni Mei, Sa Er Wa, Sa Duo Nan, Za Suo Ha.
8. 无量寿佛（长寿佛）心咒	8. Heart Mantra of Amitāyus Buddha (Buddha of Longevity)
嗡、阿嘛惹尼、节温爹野、梭哈。	Om, A Ma Re Ni, Jie Wen Die Ye, Suo Ha.
9. 阿弥陀佛往生咒	9. Amitābha Buddha Rebirth Mantra

南谟拔噶瓦德、阿弥答巴雅、答他噶他雅、阿尔哈德、三木雅、三布达雅、爹雅他、嗡、阿弥德、阿弥多巴未、阿弥答、三拔未、阿弥答、别煎德、阿弥德、噶弥呢、噶噶纳、格列德、嘎累、萨尔瓦、嘎列、下插央、嘎累、梭哈。	Namo Ba Ga Wa De, A Mi Da Ba Ya, Da Ta Ga Ta Ya, A Er Ha De, San Mu Ya, San Bu Da Ya, Die Ya Ta, Om, A Mi De, A Mi Duo Ba Wei, A Mi Da, San Ba Wei, A Mi Da, Bie Jian De, A Mi De, Ga Mi Ni, Ga Ga Na, Ge Lie De, Ga Lei, Sa Er Wa, Ga Lie, Xia Cha Yang, Ga Lei, Suo Ha.
10. 阿弥陀佛心咒	10. Heart Mantra of Amitābha Buddha
嗡、贝嘛打咧　。	Om, Bei Ma Da Lie Hum.
11. 阿弥陀佛一字心咒	11. One-Syllable Heart Mantra of Amitābha Buddha
嗡、阿米爹瓦、啥。	Om, A Mi Die Wa, Sha.
12. 释迦牟尼佛灭一切恶趣王咒	12. Mantra of Śākyamuni Buddha, King Who Eliminates All Evil Destinies
南谟拔噶瓦德、萨尔瓦、都尔嘎德、巴咧勺达呢、啰渣雅、答他噶打雅、阿尔哈德、三木鸦三布达雅、爹雅他、嗡、勺达呢、勺达呢、萨尔瓦、巴邦、比勺达呢、许爹、比许爹、萨尔瓦、嘎尔嘛、阿瓦惹纳、比勺达呢、梭哈。	Namo Ba Ga Wa De, Sa Er Wa, Du Er Ga De, Ba Lie Shao Da Ni, Luo Zha Ya, Da Ta Ga Da Ya, A Er Ha De, San Mu Ya San Bu Da Ya, Die Ya Ta, Om, Shao Da Ni, Shao Da Ni, Sa Er Wa, Ba Bang, Bi Shao Da Ni, Xu Die, Bi Xu Die, Sa Er Wa, Ga Er Ma, A Wa Re Na, Bi Shao Da Ni, Suo Ha.
13. 能断金刚经陀罗尼	13. Diamond Sūtra Dhāraṇī
南谟拔噶瓦德、般若杂巴惹密答雅、嗡、纳当底答、依哩唏、依哩唏、米哩希、米哩希、比纳烟、比纳烟、南谟拔噶瓦德、不惹达邓雅不惹地、依日地、依日地、米日地、米日地、许日地、许日地、乌许日、乌许日、布又也、布又也、梭哈。	Namo Ba Ga Wa De, Ban Ruo Za Ba Re Mi Da Ya, Om, Na Dang Di Da, Yi Li Xi, Yi Li Xi, Mi Li Xi, Mi Li Xi, Bi Na Yan, Bi Na Yan, Namo Ba Ga Wa De, Bu Re Da Deng Ya Bu Re Di, Yi Ri Di, Yi Ri Di, Mi Ri Di, Mi Ri Di, Xu Ri Di, Xu Ri Di, Wu Xu Ri, Wu Xu Ri, Bu You Ye, Bu You Ye, Suo Ha.
14. 地藏王菩萨心咒	14. Heart Mantras of Kṣitigarbha Bodhisattva
（一）嗡、清、嘻惹渣　。	(1) Om, Qing, Xi Re Zha Hum.
（二）嗡、不惹嘛呢、达惹、梭哈。	(2) Om, Bu Re Ma Ni, Da Re, Suo Ha.
15. 金刚萨　心咒	15. Heart Mantra of Vajrasattva
嗡、别渣萨　　、阿。	Om, Bie Zha Sa Duo Hum, Ah.
16. 百字明	16. Hundred-Syllable Mantra

嗡、别渣萨　萨嘛雅、嘛奴巴拉雅、别渣萨　、爹洛巴的插、借佐美巴瓦、苏多卡欲美巴瓦、苏布卡欲美巴瓦、阿奴日多美巴瓦、萨尔瓦、悉地美不惹雅擦、萨尔瓦、嘎尔嘛、苏渣美、即登使以央、姑鲁　、哈哈哈哈、和、拔噶汪、萨尔瓦、答他噶打、别渣嘛美门渣、别渣拔瓦、嘛哈萨嘛雅、萨　阿　、呸。	Om, Bie Zha Sa Duo Sa Ma Ya, Ma Nu Ba La Ya, Bie Zha Sa Duo, Die Luo Ba Di Cha, Jie You Mei Ba Wa, Su Duo Ka Yu Mei Ba Wa, Su Bu Ka Yu Mei Ba Wa, A Nu Ri Duo Mei Ba Wa, Sa Er Wa, Xi Di Mei Bu Re Ya Cha, Sa Er Wa, Ga Er Ma, Su Zha Mei, Ji Deng Shi Yi Yang, Gu Lu Hum, Ha Ha Ha Ha, He, Ba Ga Wang, Sa Er Wa, Da Ta Ga Da, Bie Zha Ma Mei Men Zha, Bie Zha Ba Wa, Ma Ha Sa Ma Ya, Sa Duo A Hum, Pei.
17. 补阙真言	17. Mantra for Completing Omissions
嗡、都噜都噜、渣鸦穆克、梭哈。	Om, Du Lu Du Lu, Zha Ya Mu Ke, Suo Ha.
18. 大光明咒	18. Great Light Mantra
嗡 阿模嘎 尾噜　那 嘛哈姆得拉 嘛呢 拍得吗 介哇那 拍那哇噜达亚	Om A Mo Ga Wei Lu Qie Na Ma Ha Mu De La Ma Ni Pai De Ma Jie Wa Na Pai Na Wa Lu Da Ya Hum
下图为元音上师传授的大光明咒梵字图。真言梵字触灵骨，亡者即生净土中（请用黄色纸打印，打好后，持咒印加持至少 108 遍）。	The illustration below is the Sanskrit-script diagram of the Great Light Mantra transmitted by Master Yuanyin. When the Sanskrit letters of the mantra touch the remains, the deceased is immediately reborn in the Pure Land. (Please print it on yellow paper. After printing, empower it with the mantra mudrā at least 108 times.)
“临死的时候，我们把这个大光明咒，写成一个咒文，放在他胸口。假如火化，连这个咒一道火化，他就在这个大光明照着升天去了。假如不火化，象国外的葬礼，放到棺材里面去，他也得救了。”（摘自元音老人海口开示）	“At the time of death, we write this Great Light Mantra as a mantra text and place it on the person’s chest. If the person is cremated, cremate this mantra along with them, and, illumined by this Great Light, they will ascend to heaven. If the person is not cremated—for example, as in funerals abroad, where the body is placed in a coffin—they will also be saved.” (Excerpted from Master Yuanyin’s Haikou teachings)

不空绢索如来大光明陀罗尼，可沿虚线剪裁后使用。

不空羂索如来大光明陀罗尼



亡者即生净土中

真言梵字触灵骨

不空羂索如来大光明陀罗尼



亡者即生净土中

真言梵字触灵骨

