

**NgalSo Rainbow Bridge**  
**to help the dying and recently deceased**

A collection of prayers and practices  
by T.Y.S. Lama Gangchen Rinpoche



## Introduction

Lama Gangchen Rinpoche always said we should use whatever we know to help and heal others. Particularly during this ongoing Covid-19 pandemic many people are dying alone in hospitals isolated from their families and friends. We can all use what Lama Gangchen Rinpoche generously taught us to help those who are sick and in the dying process. As a buddhist practitioner we may wish to do prayers for someone we know who is dying or has died, or we may be requested by a relative or friend of a dead person to dedicate prayers on their behalf. These following short practices and mantras were selected for us by Lama Gangchen Rinpoche from his traditional prayer texts. They were intended to be part of a new book on the death and dying process, however, because of the emergency situation of the pandemic we have decided to publish them now in a draft form.

To do this practice we should first set up an altar with offerings to the Three Jewels. We then imagine the dying or deceased person in front of us or we can place a photograph of the person on our altar. Then generating compassion for sentient beings in general and for that person in particular, we should take refuge, develop bodhichitta and complete the NgalSo preliminary practices. Due to the compassion we generate, these prayers will definitely help the dying or dead person.

We can also imagine the dying person in front of us and do the NgalSo Tantric Self Healing practice for them. When Lama Gangchen Rinpoche visited dying people he would do this practice over their body, purifying their elements, opening their chakras, and reciting mantras.

If we are unable to follow the method in this booklet, we should at least recite prayers and mantras that we know on behalf of the person (especially **om mani peme hum hrih**). It is also beneficial to make light offerings for 49 days after a person dies to illuminate their path.

Many traditional Ganden Nyengyu practices for the deceased in the NgalSo tradition require tantric empowerments and retreat experience before they can be performed. However, the following prayers were kindly transmitted by Lama Gangchen Rinpoche for us. Any NgalSo practitioner is able to perform this short practice to help the deceased.

Lama Caroline  
October 2021

## NgalSo preliminary practices

### Refuge and bodhichitta vows

ན་མོ་གུ་རུ་རྗེ། ར་མོ་སུ་རྒྱལ་ཡ། ར་མོ་རྣ་སྐྱ་ཡ། ར་མོ་ས་རྒྱལ་ཡ། ལའ་གསུམ། ར་མོ་ཉི་རྒྱལ་ཡ།

namo gurubhye

namo buddhaya

namo dharmaya

namo sanghaya (x3)

namo tri ratnaya

I pay homage to the Guru and the Three Jewels: the Buddha; the Dharma, his teachings; and the Sangha, the spiritual community.

སངས་རྒྱས་ཚེས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ། །

བྱང་ཆུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཛི། །

བདག་གིས་སྦྱིན་སོགས་བགྱིས་པས་བསོད་ནམས་ཀྱིས། །

འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱས་འགྲུབ་པར་ཤོག ། ལའ་གསུམ་བརྗོད།

sangye chö dang tshog kyi chog nam la

jangchub bardu dag ni kyab su chi

dag gi jin sog gyipe sönam kyi

dro la phän chir sangye drubpar shog (x3)

In the Buddha, Dharma and Sangha I take refuge until enlightenment.

Through the practice of generosity and the other perfections, may I become a buddha for the benefit of all sentient beings.

## The seven limitless meditations

སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ལྡན་པར་གྱུར་ཅིག །  
སེམས་ཅན་ཐམས་ཅད་སྐྱབས་བཅུལ་དང་སྐྱབས་བཅུལ་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག །  
སེམས་ཅན་ཐམས་ཅད་སྐྱབས་བཅུལ་མེད་པའི་བདེ་བ་དང་མི་འབྲལ་བར་གྱུར་ཅིག །  
སེམས་ཅན་ཐམས་ཅད་ཉེ་རིང་ཆགས་སྡང་གཉིས་དང་བྲལ་བའི་བདེ་བ་དང་སྦྱོམས་ལ་  
གནས་པར་གྱུར་ཅིག །  
སེམས་ཅན་ཐམས་ཅད་ལྷུས་སེམས་ཀྱི་སྐྱབས་བཅུལ་ལས་གསོ་ཞིང་འབྲལ་ཡུན་  
ལྷུས་སེམས་བདེ་བ་དང་ལྡན་པར་གྱུར་ཅིག །  
སེམས་ཅན་ཐམས་ཅད་ངལ་གསོ་ཐོབ་ཅིང་སྤྱི་ནང་སྦོད་བཅུད་ཁོར་ཡུག་དང་ས་ཤིང་གཙང་  
མར་གནས་གྱུར་ཅིག །  
སེམས་ཅན་ཐམས་ཅད་དང་འཇམ་བུ་གླིང་གི་སྐྱེ་འགོ་མཐའ་དག་སྤྱི་ནང་གི་ཞི་བདེ་  
དང་དུས་ཀུན་ལྡན་པར་གྱུར་ཅིག །

1. semchän thamche dewa dang dewe gyu dang dänpar gyur chig
2. semchän thamche dugngäl dang dugngäl gyi gyu dang drälwar gyur chig
3. semchän thamche dugngäl mepe dewa dang min drälwar gyur chig
4. semchän thamche nyering chagdang nyi dang drälwe tangnyom la näpar gyur chig
5. semchän thamche lü sem kyü dugngäl le so zhing thräl yün lü sem dewa dang dänpar gyur chig
6. semchän thamche ngälso thob ching chinang n.chü khoryug dang shing tsangmar ne gyur chig
7. semchän thamche dang dzambuling gi kyendro thadag chinang gi zhide dang dükün dänpar gyur chig

Limitless love - May all beings have happiness and its causes.

Limitless compassion - May all beings be free from suffering and its causes.

Limitless joy - May all beings never be separated from the great happiness that is beyond all misery.





**Essence of Ganden Mahamudra prayer to invoke the blessings of the Great Father and Great Mother**

ཕ་ཚོུད་ཀྱི་སྐྱུ་དང་བདག་གི་ལྷུས། ། ཕ་ཚོུད་ཀྱི་གསུང་དང་བདག་གི་ངག །  
ཕ་ཚོུད་ཀྱི་སྐྱབས་དང་བདག་གི་ཡིད། ། རོན་དབྱེར་མེད་གཅིག་ཏུ་བྱིན་གྱིས་རྫོབས། །

pha khyö kyi ku dang dag gi lü  
pha khyö kyi sung dang dag gi ngag  
pha khyö kyi thug dang dag gi yi  
dön yerme chig tu jingyi lob

Your holy body and my body, O Father,  
Your holy speech and my speech, O Father,  
Your holy mind and my mind, O Father:  
Through your blessing, may they become inseparable and of the same nature.

མ་ཚོུད་ཀྱི་སྐྱུ་དང་བདག་གི་ལྷུས། ། མ་ཚོུད་ཀྱི་གསུང་དང་བདག་གི་ངག །  
མ་ཚོུད་ཀྱི་སྐྱབས་དང་བདག་གི་ཡིད། ། རོན་དབྱེར་མེད་གཅིག་ཏུ་བྱིན་གྱིས་རྫོབས། །

ma khyö kyi ku dang dag gi lü  
ma khyö kyi sung dang dag gi ngag  
ma khyö kyi thug dang dag gi yi  
dön yerme chig tu jin gyi lob

Your holy body and my body, O Mother,  
Your holy speech and my speech, O Mother,  
Your holy mind and my mind, O Mother:  
Through your blessing, may they become inseparable and of the same nature.

## Main practice

om svabha shuddha sarva dharma svabhava shuddho aham

All phenomena are empty of self-existence and so am I.

I am Guru Buddha Amitabha, red in colour. From my heart, lights radiate out towards the person present or imagined [or photo of the dead person], in front of me. The person's form dissolves into light and becomes empty. From the state of emptiness the dead person appears, as if alive, with palms joined in the gesture of prayer. The person's consciousness is somewhere in one of the three realms of desire, form or formlessness.

*If you do not know what the person looks like, you can visualise any man or woman according to the deceased person's gender.*

Lights radiate from my heart throughout all three realms. I imagine that the light has hooked the consciousness and it dissolves into the form of the person in front and that the person is actually alive.

As I recite healing mantras and then blow, I imagine that the holy energy reaches the form of the person in front of me. I imagine it purifies all the negativities and bad karma of the person. I recite as many mantras as I can.

## Shakyamuni Buddha mantra of self-healing and spiritual company

ཨོཾ་སུ་ནི་སུ་ནི་མུ་སུ་ནི་ཤཱ་ཀྲ་སུ་ནི་ཡེ་སྐུ་ཏུ།

om muni muni mahamuni shakyamuniye soha [blow]

## Mitrugpa mantra

Buddha Akshobya, the Unshakable One, who has great power to overcome all negativities







MANTRA PADAIH / AHARA AHARA / MAMA AYUS SANDHARANI /  
SHODHAYA  
SHODHAYA / VISHODHAYA VISHODHAYA / GAGANA SVABHAVA  
VISHUDDHE /  
USHNISHA VIJAYA PARISHUDDHE / SAHASRA RASMI SANCHODITE /  
SARVA  
TATHAGATA AVALOKINI / SHAT PARAMITA PARIPURANI / SARVA  
TATHAGATA  
MATE / DASHA BHUMI PRATISHTHITE / SARVA TATHAGATA  
HRIDAYA /  
ADHISHTHANA ADHISHTHITE / MUDRE MUDRE MAHAMUDRE /  
VAJRA KAYA  
SAMHATANA PARISHUDDHE / SARVA KARMA AVARANA  
VISHUDDHE /  
PRATINIVARTAYA MAMA AYUR / VISHUDDHE SARVA TATHAGATA  
SAMAYA  
ADHISHTHANA ADHISHTHITE / OM MUNI MUNI MAHA MUNI /  
VIMUNI VIMUNI MAHA  
VIMUNI / MATI MATI MAHA MATI / MAMATI SUMATI / TATHATA /  
BHUTAKOTI  
PARISHUDDHE / VISPHUTA BUDDHI SHUDDHE / HE HE JAYA JAYA /  
VIJAYA  
VIJAYA / SMARA SMARA / SPHARA SPHARA / SPHARAYA  
SPHARAYA / SARVA  
BUDDHA ADHISHTHANA ADHISHTHITE / SHUDDHE SHUDDHE /  
BUDDHE BUDDHE /  
VAJRE VAJRE MAHA VAJRE SUVAJRE / VAJRA GARBHE JAYA GARBHE /  
VIJAYA  
GARBHE / VAJRA JVALA GARBHE / VAJRODBHAVE VAJRA  
SAMBHAVE / VAJRE VAJRINI / VAJRAM BHAVANTU MAMA  
SHARIRAM / SARVA SATTVANAN CHHA /  
KAYA PARISHUDDHIR BHAVANTU / ME SADA SARVA GATI  
PARISHUDDHI SHCHHA /  
SARVA TATHAGATA SHCHHA / MAM SAMAS VASAYANTU /  
BUDDHYA BUDDHYA /  
SIDDHYA SIDDHYA / BODHAYA BODHAYA VIBODHAYA VIBODHAYA /  
MOCHAYA

MOCHAYA / VIMOCCHAYA VIMOCCHAYA / SHODHAYA SHODHAYA  
VISHODHAYA  
VISHODHAYA / SAMANTENA MOCHAYA MOCHAYA / SAMANTA  
RASMI  
PARISHUDDHE / SARVA TATHAGATA HRIDAYA / ADHISHTHANA  
ADHISHTHITE /  
MUDRE MUDRE MAHA MUDRE / MAHA MUDRA MANTRA PADAIH  
SVAHA

### **Translation of the Dharani**

OM, homage to you, subduing lady, surpassing all three worlds./ To you, fully enlightened one, I prostrate./ It is like this:/ OM BHRUM BHRUM BHRUM, purify, purify/ completely purify, completely purify/ unequaled seer of all, going while emanating light./ Space nature, completely pure/ please empower me./ All you tathagatas and those gone to bliss, with the nectar of supreme speech, please empower me./ With the words of the great seal mantra/ please, collect by all means, collect by all means./ You who hold my whole life/ purify, purify/ completely purify, completely purify./ Space nature, completely pure/ totally victorious and completely pure crown of the head/ lady emanating all thousand rays/ seer of all tathagatas, who accomplishes completely all six perfections.

Mother of all tathagatas/ who abides in the ten stages/ with the essence of all tathagatas/ O you who bless, bless me./ Seal, seal, great seal/ totally pure lady, piercing the vajra body/ purifier of all karmic obstacles/ please, restore my life./

You who are blessed with the blessing of the totally pure pledge of all tathagatas./ OM, able one, able one, great able one/ completely able one, completely able one, great completely able one/ intelligence, intelligence, great intelligence/ my intelligence/ good intelligence, suchness/ perfect end, completely pure lady/ you who have fully developed knowledge, pure one./ Oh! Oh! Conquer! Conquer!/ Conquer completely, conquer completely/ remember, remember/ increase, increase./ Please increase, please increase/ you who are blessed with the blessing of all the enlightened ones./ Pure, pure/ enlightened, enlightened/ adamant, adamant, great adamant lady/ good adamant one, with adamant essence, with victorious essence/ with completely victorious essence/ blazing adamant essence/ source of adamant, arisen from adamant/ adamant one, lady with adamant./ Please let my body be adamant./ Let the bodies of all sentient

beings too be totally pure. / Let all my thoughts always be totally pure. / May all tathagatas also revive me. / Awakened, awakened lady; accomplished, accomplished one / make me realise, realise, completely realise, completely realise. / Liberate, liberate, completely liberate, completely liberate. / Purify, purify, completely purify, completely purify. / Fully liberate, liberate. / All splendid completely pure one / you who are blessed with the blessing of the essence of all tathagatas. / Seal, seal, great seal / by the words of the great mantra seal, may the base be established.

*Recite the long mantra once, twenty-one or a hundred times according to the time you have, then recite the following mantras.*

### **Short mantra:**

OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHA

om bhrum may the base be established.

om bestower of deathless life, may the base be established.

### **Avalokiteshvara Dharani**

namo ratnatrayāya |

namaḥ ārya jñāna sāgara vairocana vyūha rājāya tathāgatāya arhate samyak sambuddhāya |

namaḥ sarva tathāgate bhyaḥ arhate bhyaḥ samyak saṃbuddhebhyaḥ |

namaḥ āryāvalokiteśvarāya bodhisattvāya mahāsattvāya mahākāruṇikāya tadyathā |

oṃ dhara dhara dhiri dhiri dhuru dhuru itte vatte cale cale pracale pracale kusume kusume vare ili mili citijvālam āpanāye svāhā | |



Requesting blessings

དེས་ན་རྗེ་བཙུན་སྐྱ་མ་སྐྱུགས་རྗེ་ཅན།

ལམ་སྐྱ་མ་བློན་འཆི་བའི་དུས་བྱེད་ན།

།བཙན་ཐབས་འཚང་རྒྱ་སྐྱ་མའི་འཕོ་བ་ནི། །

སྟོབས་ལྗེ་ཡང་དག་སྦྱར་བའི་གདམས་ངག་གིས།

།དག་པའི་ཞིང་དུ་བགྲོད་པར་བྱིན་གྱིས་སྟོབས། ། x3 last line

de na jetsun lama thug je cen  
lam na ma zin chi we dü je na  
tsän thab tshang gya la me pho wa ni  
tob nga yang dag jar we dam ngag gi  
dag pe zhing du drö par jin gyi lob x3 last line

Oh Venerable and compassionate guru we seek your blessings.  
Should we not have completed the points of the path at the time of death,  
Through either the forceful means of enlightenment, the Guru's transference  
of mind (powa)  
Or the oral instructions of completely applying the five forces,  
We seek your blessings so that we may be led to a pure land. x3

**Prayers to liberate from the fear of the death, bardo and rebirth process**

ཨོམ་ཁི་པ་རྗེ་ཏུ་ཏུཾ། ཨོམ་ཁི་པ་རྗེ་ཏུ།  
བཙན་ཐབས་རྒྱལ་བ་ཞི་ཁྲོའི་ལྷ་ཚོགས་མཁའི་ན།

[put name] །འཛི་བའི་འཇིགས་པའི་འཕྲང་ལས་བསྐྱལ་དུ་གསོལ།

om mani peme hung hri / om mani peme hung chom dän gyäl wa zhi thrö  
lha tshog khyen / [put name] chi we jig pe thrang le dräl du söl

O, Victors and Bhagavans, assembly of peaceful and wrathful deities, hear me. Please liberate [say the person's name] from the fearful, narrow passage of the dying process.

།ཨོ་མ་ཁི་པ་རྗེ་དུ་རྗེེ། ཨོ་མ་ཁི་པ་རྗེ་དུ།  
བཙམ་ལྷན་རྒྱལ་བ་ནི་ཁྲོའི་ལྷ་ཚོགས་མཁུཅ།

[put name] །བར་དོ་འཇིགས་པའི་འཕྲང་ལས་བསྐྱལ་དུ་གསོལ།

om mani peme hung hri / om mani peme hung chom dän gyäl wa zhi thrö  
lha tshog khyen / [put name] bar dö jig pe thrang le dräl du söl

O, Victors and Bhagavans, assembly of peaceful and wrathful deities, hear me. Please liberate [say the person's name] from the fearful, narrow passage of the bardo.

།ཨོ་མ་ཁི་པ་རྗེ་དུ་རྗེེ། ཨོ་མ་ཁི་པ་རྗེ་དུ།  
བཙམ་ལྷན་རྒྱལ་བ་ནི་ཁྲོའི་ལྷ་ཚོགས་མཁུཅ།

[put name] །སྐྱེ་བ་འཇིགས་པའི་འཕྲང་ལས་བསྐྱལ་དུ་གསོལ། །

om mani peme hung hri / om mani peme hung chom dän gyäl wa zhi thrö  
lha tshog khyen / [put name] kye wa jig pe thrang le dräl du söl

O, Victors and Bhagavans, assembly of peaceful and wrathful deities, hear me. Please liberate [say the person's name] from the fearful, narrow passage of the rebirth process.



## Special prayer

བར་དོའི་སྒྲང་བ་ཤར་བར་གྱུར་མ་ཐག། །རྒྱལ་སྤྲུལ་བརྒྱུད་ཀྱི་མ་ཞོར་ལམ་བསྟན་ཏེ། །བདེ་  
བ་ཅན་དུ་སྐྱེས་ནས་སྤྱལ་པ་ཡིས། །མ་དག་ཞིང་གི་འགོ་བ་འདྲེན་གྱུར་ཅིག། །འདི་ནས་ཉིང་  
མཚམས་འབྱུར་མ་ཐག། །དག་པའི་ཞིང་མཚོག་བདེ་བ་ཅན། །པརྒྱའི་སྤིང་པོ་བཟུང་འཇུ་  
ལས། །རྩུ་ཏེ་སྐྱེས་བར་ལེན་པར་ཤོག།།

bardö nangwa sharwar gyur ma thag / gyälse gye kyi manor lamtän te /  
dewachän du kye ne trülpa yi / ma dag zhing gi drowa dren gyur chig / di  
ne nying tsham jarma thag / dagpe zhing chog dewachän / peme nyingpo  
zeudru le / dzü te kyewar lenpar shog /

As soon as the appearance of the bardo appears, due to the Eight  
Bodhisattvas revealing the unmistakable path, one manifests birth in  
Sukhavati, the land of Bliss. May [all] the migrators of the impure lands, be  
drawn up, then, be born again in the supreme pure-land, Sukhavati! From the  
anthers of the lotus womb may they take miracle birth!

I visualise Guru Buddha Amitabha [in the form of Lama Gangchen Rinpoche]  
on top of the deceased person's head and as I recite **om mani peme hung** and  
**om ah amitabha hung**, I imagine their consciousness is transferred through  
the crown of the head into Amitabha's heart, mixing inseparably with it and  
then taken by Amitabha to the Blissful Land.

## Special requests

ཁྱོད་ནི་སྤྲུལ་མ་ཁྱོད་ནི་ཡི་དམ་ཁྱོད་ནི་མཁའ་འགོ་ཚོས་སྤྱོད་ཟླ། །དེང་ནས་བཟུང་སྟེ་བྱང་  
ཆུབ་བར་དུ་ཁྱོད་མིན་སྐབས་གཞན་མི་འཚོལ་བས། །འདི་དང་བར་དོ་ཕྱི་མའི་མཐར་ཡང་

ཐུགས་རྗེའི་ལྷགས་ཀྱིས་བཟུང་མཛོད་ལ། སྲིད་ཞིའི་འཇིགས་སྐྱོལ་དངོས་གྲུབ་ཀྱི་སྦྱོལ་  
གཏན་གྱི་གྲོགས་མཛོད་བར་གཙོད་སྤངས། །

khyö ni la ma khyö ni yi dam khyö ni khan dro chö kyong te deng ne zung te  
jang chub bar du khyö min kyab zhän mi tshöl we di dang bar do chi me thar  
yang thug je chag kyü zung dzö la si zhi jig dröl ngö drub kün tsöl tän gyi  
drog dzö bar chö sung (x3)

You are the Guru, you are the Yidam, you are the Daka and the Dharma  
Protector. From this moment until enlightenment, we need seek no other  
refuge than you. In this life, the bardo and all future lives, hold us with your  
hook of compassion, free us from samsara and nirvana's fears, grant all  
attainments, be our unfailing friend and guard us from interferences. (x3)

དེ་ལྟར་ལན་གསུམ་གསོལ་བ་བཏབ་པའི་མཐུས། །སྤྱོད་མའི་སྐྱེ་གསུང་ཐུགས་ །ཀྱི་གནས་  
རྣམས་ལས། །བདུད་རྩི་འོ་ད་ཟེ་ར་དཀར་དམར་མཐི །ང་ག་གསུམ། །འི་མ་ །དང་ཅིག་  
ཅར་བུང་ནས་བདག་ཉིད་ཀྱི། །གནས་གསུམ་རིམ་དང་ཅིག་ཅར་ཐིམ་ །པ་ལས། །སྐྱོབ་  
བཞི །དག་ཅི །ང་རྣམ་དག་དབང་བཞི །ཐོབ། །སྐྱེ་བཞི །ཐོབ་ཅི །ང་སྤྱོད་ །གཉིས་པ་ཞིག །  
དགའེས་བཞིན་ཐིམ་པས་བུའི་གུའིས་བརྒྱབ་པར་གྱུར་བར་བསམ། ། \

de tar län sum söl wa tab pe thü la me ku sung thug kyi ne nam le dü tsi ö zer  
kar mar thing ga sum rim dang chig char jung ne dag nyi kyi ne sum rim  
dang chig char thim pa le drib zhi dag ching nam dag wang zhi thob ku zhi  
thob ching la ma nyi pa zhig gye zhin thim pe jin gyi lab par gyur

By the force of having thus-requested three times, nectars and light-rays -  
white, red and dark blue - stream forth from the centres of our Guru's body,  
speech and mind; and, one by one and altogether, they absorb into our own  
three centres individually and then altogether. The four obstacles are purged,  
the four pure empowerments implanted and seeds of the four kayas received.  
A smiling emanation of our Guru dissolves into us and we are blessed with  
inspiration.

I imagine that from the heart of Rinpoche-Amitabha radiates a light with a hook that catches the ring of faith in the deceased person's heart and that Rinpoche-Amitabha lifts them up into the light of the pure-land.

**om mani peme hung** x many

**om ah amitabha hung** x many

### **Guru mantra**

ཨོཾ་ཨུཾ་གུ་རུ་བཟླ་བ་རྩ་ལྷ་མ་ཏི་མུ་ནི་ཤ་ས་ཀ་ཀམ་ལུ་ཏྟ་མར་ཏྟ་ན་ཡེ་གྱི་ཏྟ་བྲ་མར་ས་མ་ན་ཡེ་སའ་སློལ་ཏུ་ཏུ།།

om ah guru vajradhara sumati muni shasane karma utta vardanaye shri  
bhadra var samanaye sarva siddhi hung hung

**om mani peme hung** forms a rainbow bridge. The person's consciousness is transferred. I visualise that the body dissolves into a rainbow, the nature of the five wisdoms. I imagine that the ordinary form of the person is consumed and they get the enlightenment passport of one of the five Buddha families and go to a pure-land.

### **Mantras of the Five Fathers and Five Mothers**

om ah amoghasiddhi hung

The fear of [say the person's name] transforms into the all-accomplishing wisdom of Guru Buddha Amoghasiddhi

om ah ratnasambahva hung

The pride and miserliness of [say the person's name] transforms into the equalising wisdom of Guru Buddha Ratnasambhava

om ah akshobhya hung

The hatred and anger of [say the person's name] transforms into the dharmadhatu wisdom of Guru Buddha Akshobhya

om ah amitabha hung

The desire and dissatisfaction of [say the person's name] transforms into the discerning wisdom of Guru Buddha Amitabha

om ah vairochana hung

The ignorance and closed mindedness of [say the person's name] transforms into the mirror-like wisdom of Guru Buddha Vairochana

om ah samaya tara hung

The impure wind element of [say the person's name] becomes the pure Great Wind Mother

om ah locana hung

The impure earth element of [say the person's name] becomes the pure Great Earth Mother

om ah mamaki hung

The impure water of [say the person's name] element becomes the pure Great Water Mother

om ah pandaravarsini hung

The impure fire element of [say the person's name] becomes the pure Great Fire Mother

om ah akasha vajra hung

The impure space element of [say the person's name] becomes the pure Great Space Mother

I visualise that the ordinary body, speech and mind of the deceased person is purified and will definitely achieve a pure body, speech and mind.  
I dedicate all the merits of this practice to the dead person's rebirth in Sukhavati the Blissful Land.

## Conclusion

### Verse of auspiciousness

ཉཱི་མོ་བདེ་ལེགས་མཚན་བདེ་ལེགས། །

ཉཱི་མའུ་གུང་ཡང་བདེ་ལེགས་བཞུ་ན། །

ཉཱི་མཚན་རྒྱ་བདེ་ལེགས་པས། །

དགོན་མཚོག་གསུམ་གྱིས་བྱིན་གྱིས་རྣོབས། །

དགོན་མཚོག་གསུམ་གྱིས་དངོས་འགྲུབ་སོལ། །

དགོན་མཚོག་གསུམ་གྱིས་བྲག་ཤུལ་ཤོག། །

nyinmo deleg tshän deleg  
nyime gung yang deleg shing  
nyintshän tagtu deleg pe  
könchog sum gyi jin gyi lob  
könchog sum gyi ngödrub tsöl  
könchog sum gyi tashi shog

At dawn or dusk, at night or midday, may the Three Jewels grant us their blessings, may they help us to achieve all realisations and sprinkle the path of our lives with various signs of auspiciousness.

### **Colophon**

*On the Dharma protector day of the first month of the iron ox year (14 March 2021)  
Lama Caroline quickly compiled this NgalSo Rainbow Bridge text inspired by the  
compassionate actions and practices of Lama Gangchen Rinpoche, for disciples and  
friends in Brazil. Please dedicate all positive energy of the generation and recitation of  
this prayer to the happiness and liberation of all sentient beings.*