



臨終實用手冊  
&  
六種解脫法寶的功德和使用方法  
Practical Manual for the Dying  
The Benefits and Usage of the Six Sacred  
Dharma Substances for Liberation



## 臨終實用手冊及 六種解脫法寶的功德和使用方法

請在接到此法寶時匯集，就詳細閱讀以下開示以及各種法寶的使用方法，平常不用時可將之供在佛堂或睡覺時頭頂處！

雖然此法寶匯集的各项寶物大多著重在提供包括「臨終中陰」之後的三個中陰階段的助緣，但上師提醒我們：中陰解脫的關鍵仍在「生有中陰」（包括睡夢中陰及禪定中陰）時的串習，也就是活著時，就要不斷藉由實修來認識心性。所以，死亡的準備，要從此刻開始！

# 臨終實用手冊

## 臨終中陰

一般說來，如果我們對死亡一無所知，恐懼執著，甚而顛倒混亂，很容易導致三惡道的投生；死亡不是終點，也是下一段旅程的起點，死亡時刻直接決定來世的安樂。面對死亡，如何幫助自己及所愛的人減少痛苦與害怕，進而澈底解脫，我們可以這麼做：

### 一. 自己對死亡的準備

1. 提前寫好遺囑，安排好財產後事，在意識清楚時廣做佈施，為自己累積資糧；在內心中，斷除對錢財，眷屬及世間欲樂的留戀。

2. 真誠懺悔往昔所造的罪業，懺悔之後，要從心裡相信自己的罪業已經獲得清淨，此刻一定能往生淨土；千萬不要掛礙罪業而影響投生善處的契機。

3. 對死亡心生歡喜，發心極度渴望往生淨土！

發心之後，接著就修自己平時修的法，直到呼吸停止。而對於大多數沒有特殊修法的人，最好能一直看著、觀想、並念誦阿彌陀佛及其心咒，或者六字大明咒。要特別注意在前往淨土的途中，若遇到昔日的親朋好友，一定不要貪戀，提醒自己這些都是心魔幻化的障礙，莫停留。

## 二. 做為家屬能為逝者做什麼？

1. 助念：在斷氣後8到12小時內，甚至53天（頭三天半昏迷加上中陰49天）發願為逝者助念，功德迴向逝者，可幫助逝者不墮惡道。助念咒語如前面所說，也可以不斷播放中陰解脫法寶匯集的「聞即解脫」法寶；同時祈請諸佛菩薩降臨加持並觀想逝者前來聆聽、一起念佛持咒。提醒逝者有如他仍在生一樣地對他說話，所見強光火焰巨大聲響，都是自心的化現，不要害怕，要全心融入，並極力避開同時出現的輪迴六道暗淡柔和的光。

2. 保持逝者周圍安詳寧靜，因人命終後8~12小時內，神識尚未離開，在他身旁講話，哭泣，喧譁，會擾亂他往生善處。

3. 不要急著為他淨身、換衣、碰觸或移動，此時四大消融，輕微的碰觸會有如刀割；也避免馬上放入冰庫，會讓他感受如寒冰地獄的苦，因此等等覺受而起瞋心進而影響往生。至於何時移動身體，仁波切開示最好可以放置四天三夜，這四天三夜以晚上12點為準，到第四天早上太陽出來有點暖意為止。因為大多數人在斷氣後像暈過去一樣，不知自己已死；有修的人則處於光明境中，坐化時間一夜三夜七夜不等，視情況處理。但現代社會，要參酌法律和醫院的規定，在什麼地方臨終多少是有影響的。

## 法性中陰

一般能在臨終中陰獲得解脫的必須是上等根器的人，至於其他人就要看能否在法性中陰及投生中陰終獲得解脫，此二中陰詳情可閱讀本法寶匯集所附堪布卡塔仁波切開示「中陰，生死之間的可能性」一書。此處簡短地說，在法性中陰時，不要懼怕，認出本尊，並了知本尊即是自心的本性，然後安住其中。

## 投生中陰

至此已是解脫的最後機會，關鍵就是持清淨觀，對來生的父母不起貪念和瞋心，並將他們觀想為佛父佛母。

### 緊急往生法：突然死亡時怎麼做？

在遭遇突發的災難如地震，洪水，車禍等時，若能觀想上方是阿彌陀佛，自己的心識很快地融入祂的心間；實在來不及觀想阿彌陀佛的身相和極樂世界的莊嚴時，第一個念頭要觀心識往上沖，但這也要在平時有點緊急突發狀況時，如跌倒絆跤時，也能如是觀想養成習慣，緊急時才能用上。

## 六種解脫法寶的功德和使用方法

自2005年第一批「中陰解脫法寶匯集」2,300份在我們璀璨的上師 堪布卡塔仁波切指導加持下問世，其中因善緣具足使用後往生現瑞相的回饋，是「法自在學會」此次因應需求和上師的慈悲再製作的緣起，內容材質有所增減和改變，但祈願這些聖物對大多數不能證得此生中陰及子光明的眾生，在上師的威德和聖物本身的庇佑力下，能消除惡業，避免投生三惡道，進而往生淨土！以下即一一介紹：



### 1. 文武百尊陀羅尼被

(觸即解脫，見即解脫)

尺寸約90公分x180公分，棉質。被上印有西方三聖，文武百尊曼陀羅，五方佛曼陀羅，東方不動佛咒輪，普賢菩薩咒輪，觀世音菩薩咒輪，大勢至菩薩咒輪，100位本尊曼陀羅等。中陰身時，我們肉體裡的文武百尊離開時，和被上的文武百尊曼陀羅相遇，是一個解脫的契機。請在逝者斷氣後才蓋上，火化之前不離屍身，土葬則一直蓋著。





## 2. 中陰得度經（聞即解脫）

請在收到本法寶匯集時 立即下載 或email我們郵寄mp3。內容有：堪布卡塔仁波切念誦的諸有關中陰解脫的咒語，祈願文和修法包括「三十五佛懺」、「第八世大寶法王不動金剛四座上師相應法」、「普賢行願品」、「彌勒菩薩祈願文」、「入菩薩行願文」、「大手印祈願文」、「極樂淨土祈願文」、大日如來咒、不動佛咒、百字明咒、六字大明咒、阿彌陀佛心咒、文武百尊陀羅尼咒等；及喇嘛噶瑪敦都念誦的「中陰得度經」。平時即可放誦，臨終及中陰身其期間尤其要不間斷播放。





### 3. 聖物丸(嘗即解脫)

這是堪布卡塔仁波切獨有，從釋迦牟尼佛的舍利，及歷代成道祖師的聖物，如：蓮花生大士、毗盧遮那，益西措嘉的聖髮丸；帝洛巴的禪帶、聖牙及骨飾；密勒日巴的布衣及禪帶等等，在法寶匯集所附的「聖物大全之目錄及補遺」中一一詳載。使用時間是在還可吞嚥時服用，如果已斷氣來不及，則可壓碎後和光明沙混合，放在死者頭頂梵穴處。



#### 4. 光明沙(觸即解脫)

這是堪布卡塔仁波切持有來自八蚌寺「頗瓦法」壇城金剛沙，及楚布寺和創古寺的大法會壇城金剛沙混合而成，珍貴稀有，數量不多，使用小心。最好請出家僧眾或閉過三年關喇嘛在場加持，若不能，則由家屬放在梵穴，不需要固定在頭頂，只要碰到即可。時間是在逝者斷氣後，請上師修頗瓦法之前。



### 5. 小張文武百尊陀羅尼(佩戴得解脫)

已折成6x6公分大小，放在防水塑膠套並外加印上咒輪的福袋裡，宜戴在胸前，生不離身。



## 6. 「中陰，生死之間的可能性」一書

堪布卡塔仁波切根據第六在夏瑪巴丘吉旺秋祈撰「中陰祈願文」的根本頌訂做的開示，對臨終中陰，法性中陰，投生中陰有詳盡的教導，並有問答解疑。



## 7.恰美山居摘錄二篇

恰美仁波切精闢的開示：  
為什麼要發願往生極樂淨土？  
臨終時該修什麼法





## 8.念佛機(聞即解脫)

第十七世大寶法王親自為「中陰解脫法寶匯集」所念誦的「六字大明咒」



## 9. 寵物 (動物) 往生被

我們現在的人，對家裡所豢養的寵物都有像親人的感情。當寵物往生的時候，我們也希望它們往生善處。所以我們特別為動物設計準備了這一份小張的往生被，希望能對所有的動物的往生有一個很好的幫助。



# **Bardo Package Practical Manual for The Dying**

## **The Benefits and Usage of The Six Sacred Dharma Substances for Liberation**

Upon receiving this Bardo Package, please read the following instructions and the usage of each sacred dharma substance carefully. When the Package is not in use, it can be placed on the shrine or placed where it will be above the head when sleeping.

Each sacred dharma substance in the Package is meant to be used for the subsequent three stages after bardo of dying, however, all the masters remind us that the key to liberation lies in bardo of life, i.e. the interval from birth to death, including the practices of bardo of sleep and bardo of meditation, In other words, you have to constantly practice in order to recognize the nature of mind while you are alive. Therefore, preparation for death must start from this moment.

# Practical Manual For Bardo of Dying

## **Bardo of Dying:**

In general, if we do not know anything about death, fear will persist, confusion and delusion will arise. These will easily lead to rebirth in three lower realms. We need to understand that death is not the end of everything. Instead it is the beginning of the next journey, the journey to our next life. In order to help ourselves and our loved ones be free from the fear and sufferings associated with death and the Bardo, and eventually achieve liberation, there are a few things which we can do:

### **1. Preparation of the Death for Oneself**

a. Prepare one's will in advance. Make arrangements of all your belongings and properties. Make generous donations while your mind is still clear in order to accumulate merits for yourself. Relinquish the attachment to money, family members and worldly pleasures.

b. Sincerely confess the negative actions done in the past. After confession, truly believe that your negative karma have been purified and that you will definitely be reborn in the pure realms. Do not worry about the bad karma afterward. Otherwise it may affect the opportunity of a favorable rebirth.

c. Have a positive attitude toward death. Aspire to be reborn in pure realms!

After you aspire to be reborn in pure realms, before your breath stops, continue to do whatever practice you are trained in. For most people who are not trained with any particular practice, it is best to visualize and recite names and mantras of Amitabha and/or visualize Chenrezig and recite Manis. After death, be especially aware of the visions, images or hallucination of family members and friends on your way to pure realms. Do not fixate on those visions and images. You have to remind yourselves that those are just your own imagination and are not real at all.

## **2. What can you do as family members to help the deceased person?**

a. Recite the Buddhas' names and/or mantras for the benefit of the deceased: within eight to twelve hours after the deceased person died, and even within fifty-three days (i.e. the first three and half days that the deceased person fell unconscious, plus the next forty-nine days that the deceased person was in bardo), one can recite Buddhas' names and/or mantras, dedicate the merits to the deceased person to help them not to be reborn in the three lower realms. One can also

play “ Liberation through Hearing” included in the Bardo Package. The same time pray to Buddhas and Bodhisattvas for blessings. One should visualize that the deceased person is present and is listening and reciting Buddhas’ names and mantras together. Remind the deceased person as if they were still alive, that they should not be afraid of whatever irritating, bright lights they see, whatever terrifying, thunder-like sounds they hear. They are nothing but the manifestation of their own mind. Instead they should choose the threatening, brilliant, vivid lights and avoid the soothing, muted ones which are the pathways to samsara.

b. Be quiet and peaceful around the deceased person because within eight to twelve hours after their breath stops, their consciousness may still stay within the body. If someone cries or makes noise around the deceased person, it might disturb the deceased person and cause them not to be reborn in a pure realm or the upper realms.

c. Try not to touch, move or clean the deceased person’s body right away. Do not to change their clothes at this point because even the slightest touch to their body will make them feel like being cut with a sharp knife. Avoid immediately moving the body of the deceased person into a cooler in the morgue. This will make them feel like the suffering in a cold hell. It might cause the aversion and affect one’s favorable rebirth.

According to Khenpo Karthar Rinpoche's teaching, it is best that the body can lay in place for four days and three nights. The way to count this is from midnight until the morning of the fourth day when the sun arises and is warm. Some advanced practitioners who die may stay in tulkdam (meditation posture) for one night, three nights, or seven nights. However, the regulations of the hospitals and the society have to be taken into consideration. The setting where one dies definitely will affect how one's body is handled.

## **Bardo of Dharmata:**

In general those who achieved liberation in bardo of dying are persons (practitioners) of greater capacities. Most other people may achieve liberation during bardo of dharmata or bardo of becoming. For more information and instructions, you can refer to the book "Bardo : Interval of Possibility" taught by Khenpo Karthar Rinpoche which is included in the Bardo Package. Again, briefly stated here, do not fear while you are in the bardo, recognize the peaceful and/or wrathful deities, realize that the deities are nothing but the nature of your mind and rest in it.

## **Bardo of becoming:**

This is the last chance to achieve liberation in bardo. The key is to keep a pure outlook. Do not succumb to strong passions or aversion toward your future parents. Instead one should visualize your future parents as a Buddhas and female Buddhas.

### **Emergency situation: What can one do in the event of a fatal emergency?**

In the event of a sudden death such as an earthquake, flood, car accident, etc., if one can visualize Amitabha at the top of one's head, one can immediately eject his/her consciousness into the heart of Amitabha. In the case of emergency that one cannot visualize Amitabha and Dewachen, one should try to visualize that one's consciousness is going up through head. However, one has to be able to do this in any emergency situations in life such as when one has stumbled.

# **The Merits and The Usage of The Six Sacred Dharma Substances for Liberation**

In 2005 with the guidance and blessings of our glorious guru Khenpo Karthar Rinpoche, we produced 2,300 copies of “Bardo Package --- Liberation through Sacred Dharma Substances”. Due to good karmic connections of some of the deceased persons, there were some remarkable signs displayed when the Bardo Package was used. Because of the need for the Package from the public and with the compassionate permission from Khenpo Rinpoche, we decide to produce the Bardo Package again. We have made some changes to the Package in terms of contents and materials. We pray that with the blessings of Gurus together with the sacred dharma substances, the Bardo Package will benefit people who may not be able to recognize the clear light nature of mind in the bardo, that their karmas be purified, they will avoid rebirth in the three lower realms, and they will be reborn in pure realms. An introduction to each of the sacred dharma substance follows.



# 1. Bardo Blanket: Shitro Darani Sheet, i.e. a sheet printed with the hundred peaceful and wrathful deities together with the mantras. (Liberation through Touch, Liberation through Seeing)

The size of the sheet is about 90cm x 180cm, made of cotton. There are mandalas of hundred peaceful and wrathful deities, mandala of five Buddhas, Akshobhya mantra, Samantabhadra mantra, Avalokiteshvara



mantra, Vajrapani mantra, Hundred deities daranis, etc. In the bardo, the hundred peaceful and wrathful deities exit our body and dissolve into the mandala of deities printed on the sheet. There is a possibility of liberation here. Please cover the sheet over the deceased person only after they are dead. Keep them covered when cremated, or bury the deceased person with it covering them.



## 2. “Great Liberation Through Hearing in the Bardo” (Liberation through Hearing)

When you receive the Package, please download the mp3 from our website or send an email to us for the mp3. It includes the mantras, prayers and practices used for the liberation in the bardo, such as Thirty-Five Buddhas Confession, Four Sessions of Guru Yoga by Eighth Karmapa Mikyo Dorje, The King of Aspiration Prayers, Aspiration Prayers of Maitreya, The Bodhicharyavatara – Towards the Path of a Bodhisattva, The Aspiration Prayer of Mahamudra by the Third Karmapa, Aspiration Prayer of Sukhavati, Mantra of Vairocana, Mantra of Buddha Akshobhya, Hundred Syllable Mantra, Six Syllable Mantra, Amitabha Mantra, and Shitro Darani Mantras all recited by Ven. Khenpo Karthar Rinpoche. “Great Liberation through Hearing in the Bardo” recited by Lama Karma Drolul. These can be played at any time. However, it is most important that you play this continuously during the period of dying and throughout the intervals of bardo.



### 3. Sacred Pills (Liberation through Taste)

These are exclusively from Ven. Khenpo Karthar Rinpoche. They include sacred relics from Sakyamuni Buddha to the great masters in the past, such as hair relics of Guru Rinpoche, Vairocana and Yeshe Tsogyal; holy tooth and bone ornaments, and meditation belt of Tilopa; meditation belt and clothes of Milarepa, etc. The contents of the sacred pills are listed in detail in the booklet enclosed in the Bardo Package. Give the pills to the dying person while they can still swallow. If their breath stops, it can be crushed and mixed with the vajra mandala sand then apply to the deceased person's aperture of Brahma on top of the head.



#### 4. Vajra Mandala Sand (Liberation through Touch)

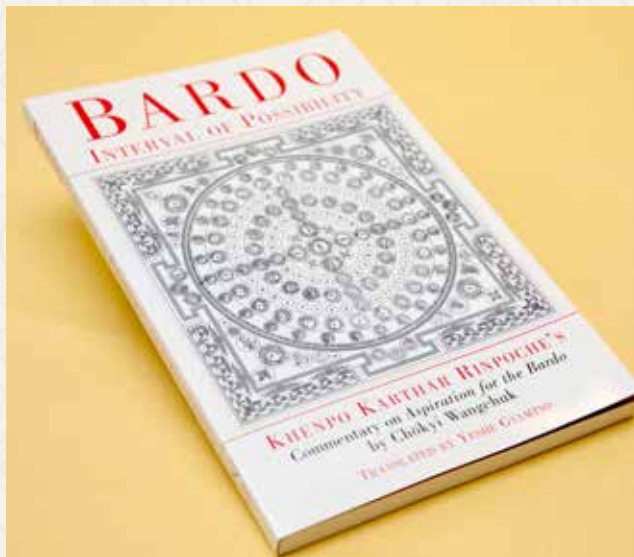
These are the mixtures of Mandala sands of Powa practice from Palpung Monastery and vajra mandala sands from Tsulpu Monastery as well as from Trangu Monastery. These are provided by Ven. Khenpo Karthar Rinpoche. It is best to have the guidance under sanghas or lamas when using it. If this is not possible, family members can put the sands on the deceased person's aperture of Brahma themselves. Be very careful when applying it as they are very precious and limited in quantities. The time to apply is after the breath stops but before any powa practice is done by a lama.



## 5. A Small Print of Shitro Darani, i.e. the hundred peaceful and wrathful deities mantra (Liberation through Wearing)

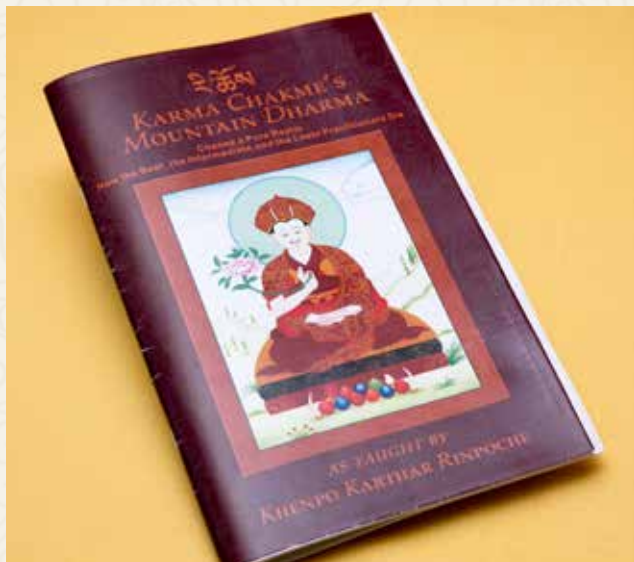
It is folded into 6 cm x 6 cm and is wrapped and protected with a plastic cover with mantra printed on it. Wear it in front of your chest and never leave without it while alive





## 6. “Bardo: Interval of Possibility”

A book based on a brief root text “Aspiration for the bardo” found by Chokyi Wang Chuk (the sixth Shamarpa), by Ven. Khenpo Karthar Rinpoche gave a detailed teaching on the bardo of dying, and the bardo of dharmata, the bardo of becoming. Questions/Answers are included in the book.



## 7. Two Excerpts from Chakme Rinpoche's Mountain Dharma

The Guide on the Quest for Jewels: Choosing a Pure Realm.

The Fruit of the Wish-Fulfilling Tree: How the Best, the Intermediate, and the Least Practitioners Die





## 8. The Reciting Machine

H.H. 17th Karmapa, chanting the six reciting Syllable Mantra for Bardo Package.



## 9. Bardo Blanket for Pet's (animals)

Nowadays, we treat our pets as family, after they pass away we wish them to rest in an appropriately good place, thus we designed and prepared this small Bardo blanket for our beloved pets.





**Donden Chojin Association**

美國法自在學會

[www.dondenchojin.org](http://www.dondenchojin.org)