

CHART 1: FIRST CYCLE OF SIMULTANEOUS DISSOLUTION

Factor dissolving	External sign	Internal sign
earth element	body becomes very thin, limbs loose; sense that body is sinking under the earth	
aggregate of forms	limbs become smaller, body becomes weak and powerless	
basic mirror-like wisdom (our ordinary consciousness that clearly perceives many objects simultaneously)	sight becomes unclear and dark	appearance of mirages
eye sense	one cannot open or close eyes	
colours and shapes	lustre of body diminishes; one's strength is consumed	

CHART 2: SECOND CYCLE OF SIMULTANEOUS DISSOLUTION

Factor dissolving	External sign	Internal sign
water element	saliva, sweat, urine, blood and regenerative fluid dry greatly	
aggregate of feelings (pleasure, pain and neutrality)	body consciousness can no longer experience the three types of feelings that accompany sense consciousnesses	
basic wisdom of equality (our ordinary consciousness mindful of pleasure, pain and neutral feelings as feelings)	one is no longer mindful of the feelings accompanying the mental consciousness	appearance of smoke
ear sense	one no longer hears external or internal sounds	
sounds	'ur' sound in ears no longer arises	

CHART 3: THIRD CYCLE OF SIMULTANEOUS DISSOLUTION

Factor dissolving	External sign	Internal sign
fire element	one cannot digest food or drink	
aggregate of discrimination	one is no longer mindful of affairs of close persons	
basic wisdom of analysis (our ordinary consciousness mindful of the individual names, purposes and so forth of close persons)	one can no longer remember the names of close persons	appearance of fireflies or sparks within smoke
nose sense	inhalation weak, exhalation strong and lengthy	
odours	one cannot smell	

CHART 4: FOURTH CYCLE OF SIMULTANEOUS DISSOLUTION

Factor dissolving	External sign	Internal sign
wind element	the ten winds move to heart; inhalation and exhalation ceases	
aggregate of compositional factors	one cannot perform physical actions	
basic wisdom of achieving activities (our ordinary consciousness mindful of external activities, purposes and so forth)	one is no longer mindful of external worldly activities, purposes and so forth	appearance of a sputtering butter-lamp about to go out
tongue sense	tongue becomes thick and short; root of tongue becomes blue	
tastes	one cannot experience tastes	
body sense and tangible objects	one cannot experience smoothness or roughness	

CHART 5: FIFTH TO EIGHTH CYCLES OF DISSOLUTION

Factor dissolving	Cause of appearance	Internal sign
FIFTH CYCLE		
eighty conceptions	winds in right and left channels above heart enter central channel at top of head	at first, burning butter-lamp; then, clear vacuity filled with white light
SIXTH CYCLE		
mind of white appearance	winds in right and left channels below heart enter central channel at base of spine	very clear vacuity filled with red light
SEVENTH CYCLE		
mind of red increase	upper and lower winds gather at heart; then winds enter drop at heart	at first, vacuity filled with thick darkness; then as if swooning unconsciously
EIGHTH CYCLE		
mind of black near-attainment	all winds dissolve into the very subtle life-bearing wind in the indestructible drop at the heart	very clear vacuity free of the white, red and black appearances - the mind of clear light of death

The wisdom at the time of death Sutra

In Sanskrit: *Arya atajñana nama mahayana sutra*

In Tibetan: *'Phags pa 'da' ka na ye shes she bya ba theg pa chen po'i mdo*

In English: The Wisdom of the Time of Death Mahayana Sutra.

Prostrations to all the Buddhas and Bodhisattvas.

At one time this was heard by me: the Bhagavan was staying in the palace of the king of the gods in Akanishtha teaching Dharma to the whole retinue. After Akashagarbha made prostrations to the Bhagavan, he made this request:

“Bhagavan, how should a bodhisattva view the mind at the time of death?”

Then the Bhagavan replied:

“Akashagarbha, at the time a bodhisattva dies, he or she should meditate on the wisdom of the time of death. That wisdom is: since all phenomena are pure by nature, the thought of the non-existence of things is the best meditation. Since all phenomena are included in bodhicitta, the thought of great compassion is the best meditation. Since all phenomena are imperceptible and luminously clear, the thought which has no attachment to things at all is the best meditation. Because realizing the mind is wisdom, the thought that does not seek Buddhahood elsewhere is the best meditation.”

The Bhagavan spoke these verses:

Since all phenomena are pure by nature,
meditate the thought of the non-existence of things.
With bodhicitta,
meditate the thought of great compassion.
Imperceptible by nature, luminous clarity,
meditate without any attachment to things at all.
Mind is the cause of the arising of wisdom,
do not seek Buddhahood elsewhere.

Thus the Bhagavan spoke, and the retinue, the bodhisattva Akashagarbha, etc., was very pleased. and praised the Bhagavan's words.

The Wisdom of the Time of Death Mahayana Sutra is complete.