

The Meditation and Recitation of Amitabha called Uniting with the Pure Land of Sukhavati

OPENING PRAYERS

ALTRUISTIC MOTIVATION

DHAG-LA DANG-WAR JYE-PAY DRA/ NO-PAR JYE-PAY GEG/

THAR-PA DANG THAM-CHE KHYEN-PAY BAR-DU CHO-PAR

All mother sentient beings, especially those enemies who hate me, obstructors who harm me, and those who

JYE-PA TAM-CHE KYI TSO JYE-PAY/

MA NAM KHA DANG NYAM-PAY SEM-CHEN TAM-CHE DEWA DANG-DEN/

create obstacles on my path to liberation and all-knowingness; may they experience happiness,

DHUG-NYAL DANG DREL NYUR-DU LA-NA ME-PA YANG DAG-PAR

DZOG-PAY JYANG-CHUB RINPOCHE THOB-PAR-JYA/

and be separated from suffering. I will quickly establish them in the state of the most perfect and precious Buddhahood.

(repeat 3 times)

ACTION BODHICITTA PRAYER

DEI CHE-DU SANG MA-GYE KYI BARDU LU-NGAG YI-SUM GEWA-LA KOL/

Thus until I achieve enlightenment, I perform virtuous deeds with body, speech and mind.

MA-SHEI BARDU LU NGAG YI-SUM GEWA-LA KOL/

Until death, I perform virtuous deeds with body, speech and mind.

DU DE-RING-NE SUNG-TE NYI- MA SANG DA TSAM-GYI BARDU LU NGAG YI-SUM GEWA-LA KOL/

From now, until this time tomorrow, I perform virtuous deeds with body, speech and mind.

REFUGE AND BODHICITTA

SANG-GYAY CHO DANG TSOG KYI CHOG NAM LA/ CHANG CHUB BARDU DAG-NI KYAP-SU CHI/

In the Buddha, the Dharma and the Sangha most excellent, I take refuge until enlightenment is reached.

DAG-GI JYIN-SOK GYI PAY SO-NAM KYI/ DRO-LA PEN-CHIR SANG-GYAY DRUB-PAR SHOG/

By the merits of generosity and other good deeds, may I attain Buddhahood for the sake of all sentient beings.

(repeat 3 times)

THE FOUR IMMEASURABLES

MA NAM-KHA DANG NYAM-PAY SEM-CHEN TAM-CHAY

DE-WA DANG DE-WAY GYU-DANG DEN-PAR GYUR CHIK/

May all mother sentient beings, boundless as the sky, have happiness and the causes of the happiness.

DUG-NGAL DANG DUG-NGAL GYI GYU DANG DRAL-WAR GYUR CHIK/

DUG-NGAL ME-PAY DE-WA DANG MI DRAL-WAR GYUR CHIK/

May they be liberated from suffering and the causes of suffering.

May they never be separated from the happiness, which is free from sorrow.

NYE-RING CHAK-DANG NYI-DANG DRAL-WAY TANG NYOM-LA NE-PAR GYU CHIK/

May they rest in equanimity, free from attachment and aversion. (repeat 3 times)

DORJE CHANG WANG

DOR JE CHANG WANG TI LE NA RO DANG/ MAR ME DAG PO PAG DRU JIG TEN GON/

I beseech the great Vajradhara, Tilopa, Naropa, Marpa, Milarepa, Gampopa, Phagmodrupa,
Lord Jigten Sumgoen,

KA DRIN SUM DEN TSA WÜ LAME SHAB/ TSA GYUR LA MA YI DAM CHO SUNG LA/

SOL WA DEB SO DAG JU JEN GYI LOB/

at the feet of the Root Guru, who possesses the three ways of kindness and all the Root Gurus and
spiritual masters of the lineage, the Yidams and Dharma protectors: May your marvelous blessings permeate my mind.

SUPPLICATION TO THE GURU

MA CHÖ RANG RIG CHÖ KU NGÖN DU GYUR/ MIG ME TSE CHEN DRO KHAM ONG LA KHYAB/

You have realized the uncontrived self-aware Dharmakaya. Your unconditioned great love pervades all beings and realms.

TSHE ME THRIN LE DÜL JE KHAM ZHIN JUG/ NGE DÖN TEN PE NYI MAR SÖL WA DEB/

With your immeasurable enlightened activity you guide those to be tamed according to their inclinations.

I supplicate you, the sun of the teachings of the absolute truth.

Repeat these blessed words spoken by Adeu Rinpoche three or seven times.

SHORT MANDALA OFFERING

SA SHI PO CHU JYUG SHING ME TOG TRAM/ RI RAB LING SHI NYI DAY GYEN PA DI/

The ground is sprinkled with scented water and strewn with flowers.

It is adorned with Meru, the supreme mountain, the four continents, and the sun and moon.

SANG-GYE SHING LA MIG TE PHUL WA YI/ DRO KUN NAM DAG SHING DU KYE WAR SHOG/

As a Buddhafield, I offer it. May all sentient beings attain the happiness of the Buddhafields.

REQUESTING THE TURNING OF THE WHEEL OF DHARMA

SEM CHEN NAM GYI SAM PA DANG/ LO WEI JI DAG JI TA WA/

Please turn the Wheel of the Dharma. Of the greater, lesser and ordinary vehicles,

CHE CHUNG THUN MONG THIG PA WEI/ CHOE KYI KHOR LO KOR DU SOL/

in accordance with the understanding, and different mental capacities of sentient beings.

THE MEDITATION AND RECITATION OF AMITABHA CALLED UNITING WITH THE PURE LAND OF SUKHAVATI

Namo Amitabhāya

Someone who wishes to practice the Buddha Amitābha should arrange plenty of offering substances in front of an image of the pure land.

The Visualization of the Objects of Refuge:

DÜN GYI NAM KHAR LA MA Ö PAG ME PA LA KHOR JANG CHUB SEM PA PAG DU ME

PE KOR WA NGÖ SU ZHUG PAR GYUR

In the space in front appears the guru [in the form of] Amitābha, surrounded by an inconceivable [retinue of] bodhisattvas.

Thus visualize.

Refuge and Bodhicitta:

NAMO/ KÖN CHOG SUM DANG TSA WA SUM/ KYAB NE NAM LA KYAB SU CHI/
DRO KÜN SANG GYE LA GÖ CHIR/ JANG CHUB CHOG DU SEM KYE DO

Namo! To the Three Jewels and the Three Roots – the places of protection – I go for refuge.

In order to establish all beings in buddhahood, I give rise to the mind set on supreme awakening. *Recite three times.*

The Offering of the Seven-Limbed Prayer of Gathering the Accumulations in the Presence of the Objects of Refuge:

CHOG CHU DÜ SUM ZHUG PA YI/ GYAL WA SE CHE THAM CHE LA/
KÜN NE DANG WE CHAG TSHAL LO

With sincere faith I pay homage to all the buddhas and bodhisattvas abiding in the ten directions and three times!

ME TOG DUG PÖ MAR ME DRI/ ZHAL ZE RÖL MO LA SOG PA/

NGÖ JOR YI KYI TRÜL NE BÜL/ PHAG PE'I TSHOG KYI ZHE SU SÖL

I offer flowers, incense, lamps, fragrances, food, music, and the like, actually arranged and mentally created.

Supreme gathering, please accept them!

THOG MA ME NE DA TA'I BAR/ MI GE CHU DANG TSHAM ME NGA/

SEM NI NYÖN MONG WANG GYUR PE'I/ DIG PA THAM CHE SHAG PAR GYI

I confess all evil deeds, the ten non-virtues, and the five kinds of evil acts leading to rebirth in the unremitting hell
[that I have committed,] overpowered by mental afflictions, since beginningless time until now.

NYEN THÖ RANG GAL JANG CHUB SEM/ SO SÖ KYE WO LA SOG PE/

DÜ SUM GE WA CHI SAG PA/ SÖ NAM LA NI DAG YI RANG

I rejoice in the merit, all the virtue accumulated in the three times,
by the śhrāvakas, pratyekabuddhas, bodhisattvas, ordinary beings, and the like.

SEM CHEN NAM KYI SAM PA DANG/ LO YI JE DRAG JI TA WAR/

CHE CHUNG THÜN MONG THEG PA YI/ CHÖ KYI KHOR LO KOR DU SÖL

Please turn the wheel of the Dharma of the greater and lesser vehicles, [and the teachings] common [to both,]
according to the aspirations and diverse mental capacities of sentient beings.

KHOR WA JI SI MA TONG BAR/ NYA NGEN MI DA THUG JE YI/

DUG NGEL GYA TSHOR JING WA YI/ SEM CHEN NAM LA ZIG SU SÖL

Until samsāra is emptied, do not pass into nirvāna but compassionately look upon
sentient beings drowning in the ocean of suffering.

DAG GI SÖ NAM CHI SAG PA/ THAM CHE JANG CHUB GYUR GYUR NE/

RING POR MI THOG DRO WA YI/ DREN PE'I PAL DU DAG GYUR CHIG

May all the merit I have accumulated become the cause of awakening, and may I soon become a glorious guide of beings.

Thus offer.

TSHOG ZHING NAM RANG LA THIM PE DAG DANG SEM CHEN KÜN GYI GYÜ
LA TSHE ME ZHI'I LO KYE PAR GYUR

Think: The field of accumulation dissolves into me.

Thus the mind of the four immeasurables has arisen within the mind streams of myself and all sentient beings.

SEM CHEN DE DANG DEN GYUR CHIG/ DUG NGAL KÜN DANG DRAL WAR SHOG/
DE DANG TAG DU MI DRAL ZHING/ TANG NYOM CHEN POR NE GYUR CHIG

May [all] sentient beings have happiness. May they be free from all suffering.
May they never be separate from happiness. May they abide in great equanimity. *Thus recite.*

The Main Part: Visualization of the Yidam:

A/ NANG SI KHOR DE CHÖ KÜN RANG ZHIN TONG/
MA TOG KHOR WAR THRÜL NAM NYON RE MONG

A, appearance and existence, all phenomena of samsāra and nirvāna, are empty by nature.

Not realizing this, how afflicted are deluded beings in samsāra!

TONG SAL NYING JE ZUNG JUG TSAL DANG NI/ RANG RIG HRI YIG KAR PO YONG GYUR LE

My own awareness [appears as] a white HRĪ – the manifestation of unified emptiness, clarity, and compassion.

PE DE'I DEN DU RANG NYI CHEN RE ZIG/ ZHAL CHIG CHAG ZHI THAL JAR PE THRENG DZIN

[The HRĪ] transforms into myself [appearing as] Chenrezig [seated] upon a cushion of lotus and moon. [I have] one face and four arms; two are joined [at the heart and the other two] hold a lotus and garland.

ZHI ZHING JAM PE'I NYAM CHEN LONG KÜ CHE/ KU ME PE ME'I NANG NUB KYIL TRUNG ZHUG

Peaceful and with loving countenance, [I am dressed in] the garments of a sambhogakāya [buddha].

Sitting in cross-legged posture, my lower body is enfolded in a lotus.

DÜN GYI NAM KHAR PE DE'I DEN TENG DU/ HRI YIG MAR PO Ö ZER RAB BAR WE

In the space in front, upon a seat of lotus and moon, [appears] a red HRĪ gleaming with light.

CHOG CHÜ SANG GYE JANG SEM NYE PAR JE/ KHYEN TSE NÜ THU DÜ NE HRI LA THIM

[The light radiates,] pleasing the buddhas and bodhisattvas of the ten directions and gathering [their] knowledge, love, and power. [The light then] dissolves back into the HRĪ.

LAR YANG Ö ZER RIG DRUG NE SU THRÖ/ SEM CHEN LE NANG DAG DZIN BAG CHAG JANG

Again light rays radiate to the six realms, purifying the karmic visions, self-grasping, and habitual imprints of sentient beings.

Ö ZER TSHUR DÜ HRI YIG NE GYUR WA/ DRO WE'I KYAB CHOG SANG GYE Ö PAG ME

The light gathers back and the HRĪ transforms into the supreme protector of beings, Buddha Amitābha.

MAR SAL PEMA RA GE'I HLÜN PO TAR/ ZHAL CHIG CHAG NYI NYAM ZHAG HLUNG ZE DZIN/

CHÖ GÖ NAM SUM SÖL ZHING KYIL TRUNG ZHUG

He is bright red like a mountain of rubies, with one face and two arms in equipoise mudrā holding a begging bowl.

He is garbed in the three Dharma robes and sits in cross-legged posture.

THUG JEI CHEN GYI DRO LA TAG TU ZIG/ SANG GYE KÜN GYI DAG NYI CHEN POR SAL

Ceaselessly looking upon beings with eyes of compassion, he appears as the great embodiment of all buddhas.

DE YI YE SU PHAG CHOG CHEN RE ZIG/ ZHAL CHIG CHAG NYI YÖN PE PE KAR DZIN/

KAR PÖ RIN CHEN GYEN CHEN ZHENG TAB ZHUG

On his right is the noble supreme Chenrezig, with one face and two arms, holding a white lotus with the left [hand.]

White and adorned with jewels, he stands upright.

TSO WÖ YÖN DU GYAL SE THU CHEN THOB/ ZHAL CHIG CHAG NYI YÖN PE DOR JE DZIN/

NGÖN PO RIN CHEN GYEN CHEN ZHENG TAB ZHUG

To the left of the lord is the bodhisattva Vajrapāni, with one face and two arms, holding a vajra in the left [hand.]

Blue and adorned with jewels, he stands upright.

KHOR DU JANG SEM GEN DÜN TSHOG KYI KOR/ TSO WÖ NE SUM DRU SUM TSHEN PA LE

They are surrounded by an assembly of bodhisattvas. The 3 places of the principal lord are marked with the three syllables.

Ö ZER KAR MAR THING SUM CHOG CHU DANG/ KHYE PAR DE WA CHEN GYI ZHING DU THRÖ

From [the syllables] white, red, and blue light radiates to the ten directions, and in particular to the pure land of Sukhavati,

NANG THA KHOR CHE THUG DAM GYÜ KÜL TE/ KE CHIG NYI LA NE DIR CHEN DRANG GYUR

invoking the heart pledge of Amitābha and his retinue, who then instantly appear at this place. *Burn incense and play instruments.*

HUNG/ RANG RIG KA DAG DE CHEN ZHING KHAM NE/
RANG DANG HLÜN DRUB NANG THA KHOR DANG CHE

Hūm, in the great bliss sphere of my own primordially pure awareness [abides] Amitābha and retinue [as] the naturally present innate radiance.

DÖ NE DAM TSHIG YE SHE YER ME KYANG/ TSE CHEN THUG JE'I LONG NE ZUG KYI KUR/
MÖ PE'I LO DANG TSHAM PAR NAM RÖL TE

From the beginning the samaya [being] is one with the wisdom [being], yet your form manifests from the expanse of great love and compassion in accordance with the mental inclinations [of beings.]

THUG DAM WANG GI NE DIR SHEG NE KYANG/ NA TSHOG PEMA DA WE'I DEN TENG DU/
DAM TSHIG KYIL KHOR DI DANG NYI ME ZHUG

Following your heart pledge, come here to this place and be seated, indivisibly from the mandala [of the] samaya [being], upon a cushion of multicolored lotus and moon.

OM AMIDHEVA SAPARIVARA VAJRA SAMAYA JA/ JA HŪM BAM HO/ SAMAYA TISTHA HLAN

Supplicating thus, think that Amitābha and retinue actually come from Sukhāvati and merge non-dually, like water pouring into water, with you, the visualized samaya being.

Blessing the Offerings:

RAM YAM KHAM/ OM ĀHŪM [Recite] three times.

OM SARVA VI PURA PURA SURA SURA AVARTE BHYE SVĀHĀ/ OM VAJRA SPHARANA KHAM

[Reciting] thus three times bless [the offerings.]

Visualize making offerings: from the heart of yourself, visualized as the Great Compassionate One, inconceivable offering goddesses emanate, holding inconceivable offering substances, such as the seven offerings, the five sense pleasures, the auspicious substances, symbols, and so forth; and from each of these offering substances unimaginable [offering] clouds of everything desirable emerge.

HRI/ YEN LAG GYE DANG DEN PE'I CHÖ YÖN DI/ JIN PE'I RANG ZHIN GYAL WE'I ZHAL DU BÜL/
DRO KÜN JOR PA PHÜN SUM TSHOG GYUR CHIG

HRI, I offer this water endowed with eight attributes, with the nature of generosity, to the mouths of the Victorious Ones.
May there be perfect fortune for all beings!

DANG SIL NYOG ME YI'ONG ZHAB SIL DI/ TSÜL THRIM RANG ZHIN GYAL WE'I ZHAB DU BÜL/
DRO KÜN SI PE' I DUNG WA CHIL GYUR CHIG

I offer this foot-cleansing water—clear, cool, pristine, and exquisite, and with the nature of morality—to the feet of the Victorious Ones. May all beings be relieved from the misery of existence!

HLA DZE METOG NA TSOG DZE PA DI/ ZÖ PE'I RANG ZHIN GYAL WE'I CHEN LA BÜL/
DRO KÜN THO RI YÖN TEN DÜN DEN SHOG

I offer various beautiful celestial flowers that have the nature of patience to the eyes of the Victorious Ones.
May all beings be endowed with the seven attributes of the higher realms!

HLEN KYE JAR JUNG DRI CHOG DUG PÖ DI/ TSÖN DRÜ RANG ZHIN GYAL WE'I SHANG LA BÜL/
DRO KÜN SI PE'I CHING LE DRÖL WAR SHOG

I offer naturally sweet-smelling scents and blended incense that have the nature of diligence to the noses of the Victorious Ones. May all beings become free from the bonds of existence!

SAL ZHING NANG WE'I RIN CHEN DRÖN ME DI/ SAM TEN RANG ZHIN GYAL WE'I THUG LA BÜL/
DRO KÜN THRÜL LO MONG MÜN SEL WAR SHOG

I offer this precious radiant and lustrous lamp that has the nature of meditation to the hearts of the Victorious Ones.
May all beings clear away the dense darkness [of their] deluded minds!

GUR GUM LA SOG NGE DEN MEN GYI CHAB/ SHE RAB RANG ZHIN GYAL WE'INYENLA BÜL/

DRO WA KÜN GYI CHÖ NYI TOG PAR SHOG

I offer fragrant medicinal elixir, saffron and the like, which have the nature of transcendent knowledge,¹
to the bodies of the Victorious Ones. May all beings realize the inner nature of phenomena!²

¹Skt. *prajñā*, commonly translated as “wisdom.”

²Skt. *Dharmatā*

RO GYA CHÜ DANG DEN PE’I ZHAL ZE DI/ THAB KYI RANG ZHIN GYAL WE’I JAG LA BÜL/
DRO KÜN TING DZIN ZE KYI TSO WAR SHOG

I offer food endowed with the essence of a hundred tastes, with the nature of method,
to the tongues of the Victorious Ones. May all beings be sustained by the food of samādhi!

BÜ DUNG TRÖL SOG NYEN JEB RÖL MÖ TSO/ TOB KYI RANG ZHIN GYAL WEI NYEN LA BÜL/
DRO KÜN JANG CHUB SEM DANG DEN PAR SHOG

I offer harmonious musical sounds, such as those of conch shell, drum, and bell, which have the nature of power, to the
ears of the Victorious Ones. May all beings be endowed with the awakening mind!

WANG PO TSIM JE DÖ PEI YÖN TEN NGÄ/ MÖN LAM RANG ZHIN GYAL WA NAM LA BÜL/
DRO KÜN ZAG ME DE WE NGOM PAR SHOG

I offer the five desirables that appease the senses and have the nature of prayer to the Victorious Ones.
May all beings be satisfied by untainted bliss!

TRA SHI DZE TAG GYE DANG GYAL SI DÜN/ YE SHE RANG ZHIN GYAL WA NAM LA BÜL/
DRO KÜN SANG GYE YÖN TEN THOB PAR SHOG

I offer the eight auspicious substances, [the eight auspicious] symbols, and the seven royal attributes, which have the nature
of wisdom,³ to the Victorious Ones. May all beings attain the attributes of buddhahood!

³Skt. *jñāna*, “primordial/timeless awareness”

OM SARVA PŪJA MEGHA SAMUDRA SPHARANA SAMAYE Ā HŪM *Thus offer.*

Mandala Offering:

TONG SUM JIG TEN RAB JAM THAM CHE KYI/ DAG DU ZUNG DANG MA ZUNG NGÖ PO DANG/
DAG LÜ LONG CHÖ DOG PA CHI CHI PA

[All] owned and unowned things of the entire infinite billionfold universe, my own body, enjoyments, and all possessions,

TÖ ME DE CHEN ZHING DU BÜL WA YI/ DRO KÜN DAG DZIN RAB ZHI JANG SEM DEN/
NAM DAG ZHING DU THOG ME KYE WAR SHOG

I offer, without holding anything back, to the pure land of Sukhāvati. May the self-grasping of beings be thereby fully
pacified, may they be endowed with the awakening mind, and may their birth in the pure land be unobstructed.

OM RATNA MANDALA PŪJA MEGHA Ā HŪM

The quintessential⁴ Seven Branches

RANG SEM SANG GYE TOG PE DÖN CHAG TSAL/ RIG TONG DZIN ME NANG SI CHÖ PAR BÜL/
NYI DZIN THRÜL NANG CHÖ NYI LONG DU SHAG

Realizing that my own mind is the Buddha, I pay homage [on the] ultimate [level.] [Abiding within] ungraspable empty
awareness, [everything comprised within] appearance and existence is offered.

Deluded perceptions of dualistic grasping are confessed within the expanse of dharmata.

KU SUM HLÜN GYI DZOG LA JE YI RANG/ THUG JE GYÜN GHE ME PEI CHÖ KHOR

I rejoice within⁵ the [state of] the spontaneous completion of the three kayas.

The Dharma wheel of unceasing compassion will [always] turn.

KHOR DE KÜN KHYAB RANG ZHIN CHÖ KUR ZHUG/ KHOR SM MIG ME KHYAB DAL CHEN POR NGO

Abide within the natural dharmakaya that pervades all samsara and nirvana!

In infinite pervasiveness where there is no reference point of the three spheres dedication will [always take place].

⁴ “Quintessential” refers to the ultimate offering as opposed to the outer.

⁵ Acc. to Lama Thubten Nyima, abiding within the state where the three kayas are spontaneously completed, rejoicing naturally occurs.

Performing Praise:

Recognizing and giving rise to certainty [in the fact that] everything [comprised by] appearance and existence is the deity, and the pure land, the self-arising manifestation of primordial wisdom, is the actual homage and praise.

The homage as a mere common gesture of recollecting and venerating the qualities of the deity’s knowledge, love, and power is as follows:

HRI/ DE CHEN ZHING DU CHÖ KYI KHOR LO KOR/ SEM CHEN NAM LA TAG TU THUG JE ZIG

HRĪ, ever turning the wheel of Dharma in the pure land of Sukhāvati,

you unceasingly look upon sentient beings with compassion.

DAM CHA ZHAL ZHE DRO WE’I DÖN DZE PE’I/ NANG THA NYAM ZHAG DZE LA CHAG TSAL TÖ

Homage and praise to Amitābha, who abiding in equipoise follows his pledge to act for the purpose of beings!

CHEN RE ZIG DANG THU CHEN THOB LA SOG/ GYAL SE JANG SEM DRA CHOM PHAG PE’I TSOG

To Chenrezig, Vajrapāni, the other bodhisattvas, the noble assembly of arhats,

DE CHEN ZHING DU ZHUG PE’I HLA TSOG LA/ LÜ NGAG YI SUM GÜ PE CHAG TSAL TÖ

and the gathering of deities abiding in Sukhāvati, I humbly pay homage and offer praise with body, speech, and mind.

Thus praise.

Visualization [for the Mantra] Recitation:

RANG NYI JIG TEN WANG CHUG THUG KA RU/ DA TENG HRI THAR YIG DRUG YE SU KOR

At the heart of myself, [appearing as] Chenrezig, on a moon disk is a HRĪ surrounded by

the six syllable mantra circling clockwise.

DE YI Ö LE NGAG THRENG KAR PO TRÖ/ THUG KA NE THÖN DÜN KYE THUG KAR THIM/

KU SUNG THUG KYI THUG JE’I THUG DAM KÜL

From it light [radiates and] a white mantra garland issues forth, emerges from my heart, and dissolves into the heart of the deity visualized in front.⁶ [Thus, Amitābha’s] compassionate heart pledge of body, speech, and mind is invoked.!

⁶ The deity visualized in front is the Buddha Amitābha.

NANG THA’I THUG KE’I HRI THAR NGAG THRENG LE/

Ö ZER MAR PÖ NGAG THRENG ZHAL NE THÖN/ RANG GI ZHAL ZHUG JIN LAB NGÖ DRUB THOB

From the mantra garland around the HRĪ at the heart of Amitābha, a red mantra garland of light emerges from his mouth, enters my mouth, and I obtain blessings and attainments.

DE TAR GYÜN MI CHE DU KHOR WA YI/ NGAG LE ÖZER KHA DOG NA TSOG THRÖ

In this way [the mantra] circles continuously [between myself and Amitābha.]

The multicolored light issuing from the [circling] mantra [garland]

CHOG CHÜ SANG GYE JANG SEM NYE PAR JE/ KHAM SUM SEM CHEN KÜN GYI DRIB SUM JANG/

NÖ CHÜ NAM DAG DE CHEN ZHING DU GYUR

pleases the buddhas and bodhisattvas of the ten directions, purifies the three types of obscurations of all sentient beings in the three realms, and the universe and beings transform into the pure land of Sukhāvati.

Visualize thus and recite: OM AMIDHEWA HRĪ

At times sustain non-meditation and non-distraction and recite within an effortless state that transcends the intellect:

HUNG/ RANG RIG NANG WA THA YE KU/ ZUNG DZIN DRAL WE'I SEM LA TÖ/
NANG WA THA YE LOG NA ME/ RANG RIG CHÖ KU NGO TSAR CHE
HÜM, innate awareness is the form of Amitābha. Look at the mind that is free of subject object duality! There is no other
Amitābha than that; how wondrous is the truth-body⁷ of self-knowing awareness!.

⁷Dharmakāya

OM AMIDHEWA HRĪ *Recite as many times as you can and in the end [recite:]*

HUNG/ CHOM DEN GÖN PO SANG GYE Ö PAG ME/ TSE CHEN GYAL SE JANG SEM PHAG PE'I TSOG/
NYÖN MONG DRO LA THUG JE'I RAB GONG LA/ DAG SOG DE CHEN ZHING DU DREN DU SÖL

HÜM, transcendent conqueror, protector, Buddha Amitābha, and noble assembly of loving bodhisattvas,
compassionately look upon us afflicted beings, and guide us to the pure land of Sukhāvati.

NGÖN GYI THUG KYE DAM CHA JI ZHIN DU/ THUG DAM MA YEL THUG JE WANG GI HLA/
LE NGEN THA ZE KHOR WA DONG TRUG NE/ DA TA NYI DU DREN PAR DZE DU SÖL

In accord with your past bodhichitta vows, not wavering from the sacred bond, deity with great compassion,
please exhaust all negative karma and empty saṃsāra from its depths. At this very moment, please act as our guide!

DE TAR DUNG SHUG DRAG PÖ GYÜ KÜL WE/ NANG THA'I THUG LE THUG JE'I Ö MAR THRÖ/
DAG SOG DRO WE'I NYING KHAR THIM PE'IMÖ

As I, with intense devotion have thus invoked the enlightened mind,
red light rays of compassion radiate from the heart of Amitābha and dissolve into the hearts of myself and all beings.
DAG DZIN LOG TOG THRÜL PA RANG SAR ZHIG/ DAG ME CHÖ KÜ GONG PA NGÖN GYUR SAM/
SAL TONG DZIN ME TRÖ DRAL NGANG DU ZHAG

Self-grasping, misconceptions, and delusion have collapsed in themselves. The state of selfless dharmakāya is realized,
and I rest in the nature of clarity and emptiness, free from grasping and elaboration.

Rest in this meditation for as long as you can.

Dedication:

DI TAR NAM PAR GOM DE LE JUNG WE'I/ SÖ NAM THA YE DAM PA GANG THOB DE/
DRO WA DUG NGAL CHU WOR JING WA NAM/ Ö PAG ME PE'I NE RAB THOB PAR SHOG

By all the limitless and sacred merit obtained through this meditation and recitation,
may [all] beings drowning in the river of suffering attain the supreme state of Amitābha.

Verses of Auspiciousness:

HUNG HRI/ CHÖ KU KÜN KHYAB GÖN PO Ö PAG ME/ LONG KU TSE DEN GYAL SE SEM PE'I TSOG/
TRÜL KU NYEN THÖ DRA CHOM KHOR CHE KYI/ DRO NAM DE CHEN DRÖ PE'I TRA SHI TSÖL

HÜM HRĪ, all-pervasive dharmakāya, Protector Amitābha; sambhogakāyas,
the loving assembly of bodhisattvas; and nirmānakāyas, the gathering of śhrāvakas and arhats;
together with your retinues please endow all beings with the auspiciousness to progress to Sukhāvati.

Thus cast a rain of flowers and play instruments.

GE-WA DI-YI NYUR-DU DAG/ WÖ-PAG ME-GON DRUB-GYUR NE/

Dedication: By this virtuous practice may I quickly realize Buddha Amitabha

DRO-WA CHIG-KYANG MA-LU PA/ DE-YI SA-LA GÖ-PAR SHOG/

and may all sentient beings, without exception, be established in that state.

Prayer [to be born in Sukhāvati]

E MA HO/ NGO TSAR SANG GYE NANG WA THA YE DANG/ YE SU JO WO THUG JE CHEN PO DANG/
YÖN DU SEM PA THU CHEN THOB NAM LA

E MA HO! Marvelous! [In the center is] the Buddha [Amitābha,] Boundless Light. To his right is [Chenrezig,]
the Lord of Great Compassion, and to his left is the bodhisattva [Vajrapāni,] the Lord of Great Power.
SANG GYE JANG SEM PAG ME KHOR GYI KOR/ DE KYI NGO TSAR PAG TU ME PA YI/
DEWA CHEN ZHE JA WA'I ZHING KHAM DER

They are surrounded by an inconceivable assembly of buddhas and bodhisattvas.

Extraordinary limitless peace and happiness is the buddha field called Bliss-Endowed.

DAG ZHEN DI NE TSE PHÖ GYUR MA THAG/ KYE WA ZHEN GYI BAR MA CHÖPA RU/
DE RU KYE NE NANG THE'I ZHAL THONG SHOG

When I and all beings pass from this life, may we be born there, unhindered by another samsāric birth.

Once born there, may we behold the face of [the Buddha Amitābha,] Boundless Light.

DE KE DAG GI MÖN LAM TAB PA DI/ CHOG CHÜ SANG GYE JANG SEM THAM CHE KYI/
GEG ME DRUB PAR JIN GYI LAB TU SÖL

[By the power of] all the buddhas and bodhisattvas of the ten directions,

bless me that I may attain this aspiration without hindrance.

TADYATHA/ PAÑCA GRIYA AWA BODHANĀYA SVĀHĀ

With the intention to engage in the Hundred Million Amidewa Mantra Recitation Retreat at the Dri Thubten Dargye Ling Dharma center in Singapore, resident Lama Ven. Dorzin Dhöndrup supplicated H.E. Garchen Rinpoche that a more concise yet clear Amitābha sadhana be assembled. Due to this, Ven. Lama Gape with the Dharma name Thubten Nyima assembled these verses and wrote them down according to the words spoken by H.E. Garchen Rinpoche. By this [virtue] may it cause innumerable beings to be born in Sukhāvati. At the request of Ven. Dorzin Dhöndrup this sadhana was translated by Ina Bieler and edited by Kay Candler. Translation copyright © 2012 Ina Bieler. All rights reserved

CHOG DU GYAL WA SA CHA GONG/ TSO G NYI DSOG LA JE YI RANG/ DAG KI DU SUM GE SAG PA/
KONCHOG SUM LA CHOD PA BUL

May all the Buddhas and Bodhisattvas abiding in the ten directions and three times think of me. I rejoice in their accomplishments of the two accumulations. This virtue, I offer to the Triple Gem (Buddha, Dharma and Sangha).

GYAL WAI TEN PA PHEL GYUR CHIG/ GE WA SEM CHEN KUN LA NGO/
DRO KUN SANG GYE THOB GYUR CHIG/ GE TSA THAM CHE CHIG DU TE

May the teachings of Buddha flourish. I dedicate the merit to all sentient beings.

May all sentient beings attain Enlightenment. May all these virtues gathered together ripen in my mindstream.

DAG GI GYUD LA MIN GYUR CHIG/ DRIB NYIE DAG NE TSHOG DZOG TE/
TSE RING NE MED NYAM TOG PHEL/ TSE DIR SA CHU NON GYUR CHIG

By purifying the two defilements and accumulate merits,

may the life, health, practice and realization increase. In this lifetime, may I attain the ten Bhumis.

NAM ZHIG TSE PHOE GYUR MA THAG/ DE WA CHEN DU KYE GYUR CHIG/
KYE NE PE MEI KHA JE TE/ LUE TEN DE LA SANG GYE SHOG

When we leave this life, may we reborn at once in Dewachen.

After having been born and having awakened as the lotus blooms, at that very moment, may I attain Enlightenment;

JANG CHUG THOB NE JI SID DU/ TRUL PE DRO WA DREN PAR SHOG

After reaching Enlightenment, till Samsara is empty, may we liberate all sentient beings by virtue of my miraculous powers.

SANG CHUB SEM CHOG RIN BO CHE/ MA JE BA NAM JE JUR JIG/
May Bodhicitta, the excellent and precious mind, arise where it has not been,
JE BA NYAM BA ME BAR YANG/ GONG NE GONG DU PEL WAR SHOG/
where it has arisen, may it not decline, but ever increase, higher and higher!

Prayer for World Peace and Welfare

KYAB NE LU ME KUN CHOG TSA WA SUM/ KHYE PAR GANG CHEN GON PO CHEN RE ZIG/
JE TSUN DROL MA GU RU PEMA JUNG/ SOL WA DEB SO THUG DAM ZHAL ZHE GONG
The three jewels and three roots, trustworthy source of refuge, and in particular the lord of the land of snow,
Avalokiteshvara, Jetsun Tara Guru Padmasambhava, I supplicate you; please follow your previous pledges!

MON LAM YONG SU DRUB PAR JIN GYI LOB

Bestow blessings that this aspiration prayer may be fulfilled most perfectly!

NYIG DU DRO NAM SAM JOR LOG PA DANG/ CHI NANG JUNG WA THRUG PE GYU KYEN GYI/
NGAR MA DRAG PE MI CHUG DAL YAM NE

Due to the degeneration of times when thoughts and deeds of beings are perverted and the inner and outer elements have
lost their balance, men and cattle are seized by epidemic disease previously unheard of;

ZA LU GYAL DON NAG CHOG JUNG PO ZER/ TSA SE SER SUM LO NYE MAG THRUG SOG
intruding rahunas, nagas, powerful demons and dark forces, blight, frost and hail, bad harvest, warfare and so forth, erratic

CHAR CHU MI NYOM DZAM LING TSHA DUNG THEN/ SA YO ME DRA JUNG ZHI JIG PA DANG
rainfall, heat, misery and droughts in the world, destruction by the elements such as earthquakes and the threat of fire,
KHYE PAR TEN LA TSHE WE THA MAG SOG/ DZAM LING KHYON DIR NO TSHE RIG THA DAG/

NYUR DU ZHI ZHING TSA NE JOM GYUR CHIG

and in particular barbaric offenses causing harm to the teachings, are rampant.

May all types of harm and injury around the world be swiftly pacified and overcome!

MI DANG MI MIN DRO WA THA DAG GI/ GYU LA JANG CHUB SEM CHOG RIN PO CHE/
NGANG GI KYE NE NO TSHE SAM JOR DRAL

May precious and supreme Bodhicitta spontaneously arise in the mindstreams of all beings, human and non-human, and
may they be free from destructive thoughts and deeds!

PHEN TSHUN JAM PE SEM DANG DEN NE KYANG/ DZAM LING THA U DE KYI PAL GYI JOR/
SANG GYE EN PA DAR ZHING YUN NE SHOG

May all be endowed with a loving mind for one another and may well-being, glory and prosperity prevail
throughout the world! May the Buddha's teachings spread far and wide and ever last!

TSA SUM GYAL WA SE CHE DEN PE THU/ KHOR DE GE WE TSA WA GANG CHI PA/
DAG CHAG LHAG SAM NAM PAR KAR WE THU/ SOL TAB MON PE DRE BU DRUB GYUR CHIG
By the truthful power of the 3 roots, the Buddhas and Bodhisattvas, by any root of virtue existing in samsara and nirvana
and by the power of our perfectly pure, highest intention, may the fruition of our supplication and aspiration be attained!

*This prayer was composed by Jamgon Kongtrul Rinpoche for the peace and welfare of Tibet. In order to suit present times. Gape Lama changed certain wording, such as the
reference to the whole world instead of only to Tibet. Translated by Ina Bieler in December 2007, Copyright The Garchen Institute 2007. All rights reserved*

DEDICATION

SOE NAM DI YI TAM JE SIG BA NYI/ TOB NE NYE BE DRA NAM PAM SE DE/

By this virtue, may I achieve the all-knowing state and, by defeating all enemies-confusion, the cause of suffering,

JE GA NA CHI BA LONG TRUG BA YI/ SI BE TSO LE DRO WA DROL WAR SHOG/

may all who travel on the waves of birth, old age, sickness and death, cross the ocean of samsara.

JAM PAL PA WO JI TAR KHYEN PA DANG/ KUN TU ZANG PO DE YANG DE ZHIN TE/

In order to train just like the hero Manjushri who knows reality as it is,

DE DAK KUN GYI JE SU DAK LOP CHING/ GE WA DI DAK TAM CHE RAP TU NGO/

and just like Samantabhadra as well, I completely dedicate all this goodness, just as they did.

SANG GYE KU SUM NYE PAY JYIN LAB DANG/ CHO NYI MI GYUR DEN PAY JYIN LAB DANG/

By the blessing of the Buddha who attained the three kayas; by the blessing of the truth of the unchanging changeless

GE DUN MI CHE DU PAY JYIN LAB KYI/ JI TAR NGO SHIN MON LAM DRUB PAR SHOG/

nature, by the blessing of the indivisible assembly of the sangha, may these prayers be accomplished as I have dedicated.

DAK DANG KHOR DAY THAM CHAY KYI/ DU SUM DU SAG PA DANG/

By the virtuous accumulations of the three times, of myself and all beings in samsara and nirvana,

YO PAY GE WAY TSA WA DI/ DAG DANG SEM CHEN THAM CHAY NYUR DU LA NA ME PA/

and by this root of virtue, may I and all sentient beings swiftly attain

YANG DAG PAR DZOG PAY CHANG CHUB RIN PO CHE THOB PAR GYUR CHIG/

unsurpassed, perfect complete, precious Enlightenment.

LONG LIFE PRAYER OF H.H. THE DALAI LAMA

GANG RI RA WE KOR WAI ZHING KHAM DIR/ PEN DANG DE WA MA LU JUNG WAI NE/

In this pure realm, surrounded by snow mountains, you are the source of all benefit and happiness without exception;

CHEN RE ZIG WA TEN DZIN GYA TSO YI/ ZHAB PE SI TAI BAR DU TEN GYUR CHIK/

All powerful Avalokiteshvara, Tenzin Gyatso, may you stay firmly until the end of samsara.

LONG LIFE PRAYER OF H.H. KYABGON CHETSANG RINPOCHE

KON CHOK RIN CHEN SUM GI NGO WO NYI/ GYAL TEN DZIN PA TRUL PAY PE KAR CHANG/

Embodiment of the three Precious Jewels, holding the teachings of the Buddha-emanation of the Lotus Holder,

DON KUN ZANG PO CHEN GYI ZIG DZAY PA/ TRIN LE LHUN DRUB KAL GYAR ZHAB TEN SHOG/

Having insight as the eye of the true nature of the noble meaning, may Trinley Lhundrub live for hundreds of kalpas.

LONG LIFE PRAYER OF H.H. KYABGON CHUNGSANG RINPOCHE

KON CHOK SUM GI TEN PA DZIN PA LA/ NGAK GI WANG CHUG JE TSUN JAM PE YANG

Saint Manjushri, the Lord of Speech, who manifests in order to hold the teachings of the Buddha

THUB TEN RIN CHEN DRON ME DEG DZAY PA/ CHO GI NANG WA KAL GYAR ZHAB TEN SHOG

And raise the precious lamp of the Buddha's teaching, may Chokyi Nangwa live for hundreds of kalpas.

LONG LIFE PRAYER OF HIS EMINENCE GARCHEN TRIPTRUL RINPOCHE

PHAK PE YUE NA A RYA DE WA ZHE/ DO KHAM CHOK SU GAR GYI RIK SU TRUL/

The one known in the Holy Land as Aryadeva, emanated into the Gar clan of Eastern Tibet as Chodingpa,

JIK TEN GON PO THUK SE CHO DING PA/ PAL DEN GAR CHEN KU TSE KAL GYAR TEN/
 the heart son of Jigten Sumgon. May the life of glorious Garchen remain steadfast for a hundred aeons!
 NYIG DU GYAL TENNYAKTRENEKABDIR/THU TOBDOR JETA BU TUL ZHUKKYI/
 this age of strife when the Victor's teaching faces hardship, through his powerful, vajra-like discipline and vows,
 RI ME TEN PE KHUR CHI DAG GIR ZHES/ TEN PE NYI MA GAR CHEN ZHAP TEN SOL/
 He takes on himself the heavy responsibility of the unbiased teaching, may Garchen, the sun of the teaching, live long!
 This was composed by His Holiness Kyabgon Konchog Tenzin Kunzang Trinle Lhundrub.

LA-MA KU-KHAM ZANG-WAR SOL-WA-DEB/ CHOG-TU KU-TSHE RING-WAR SOL-WA-DEB/
 I pray that my Lama may have good health and long life, that his Dharma Activities spread far and wide,
 THRIN-LE DAR-ZHING GYE-PAR SOL-WA-DEB/ LA-MA-DANG DREL-WA ME-PAR JYIN-GYI-LOB/
 And that I will never be separated from him.
 PAL-DEN LA-MAI NAM-PAR THAR-PA-LA/ KE-CHIG TSAM-YANG LOG-TA MI-KYE-ZHING/
 In all the activities of the Glorious Lama may doubt never enter my mind for a moment,
 CHI-DZE LEG-PAR THONG-WAI MO-GU-KYI/ LA-MAI JYIN-LAB SEM-LA JUG-PAG-SHOG/
 May I be able to see the purity of all your actions; and with deepest devotion I pray that your blessings enter my mind.
 SEM-CHEN THAM-CHE DE-DANG DEN-GYUR-CHING/
 NGEN-DRO THAM-CHE TAG-TU TONG-PAR-SHOG/
 May all sentient beings have happiness and may all the lower realms be emptied.
 JYANG-CHUB SEM-PAA GANG-DAG SU ZHUG-PA/ DE-DAG KUN-GYI MON-LAM DRUB-GYUR-CHIG/
 May the aspirations of all the Bodhisattvas on the different Bhumis be fulfilled accordingly.

SHE SA GUN SIG GUN CHEN CHOE JI JE/
 May the teaching of the Great Drigungpa, Ratna-Shri,
 DEN DREL NE LA WANG TOB DRI KUNG BA/
 who is omniscient, Lord of the Dharma, Master of interdependence,
 RIN CHEN BAL JI DEN BA SI TE BAR/
 continue and increase through study, practice, contemplation and meditation,
 SHE DRUB TOE SAM GOM BE ZIN JUR JIG/
 until the end of samsara.

The arrangement and order of the prayers are attributed to Ven. Dorzin Dhöndrup Rinpoche.
This text is compiled by Dri Thubten Dargye Ling (GB) Center.
 enquiry@amidewa-retreat.com
 www.amidewa-retreat.com