

The Aspiration of Sukhavati, the Pure Realm of Great Bliss



composed by the learned and accomplished Raga Asya

Om Amideva Hri!

Make this aspiration an unbroken commitment! I have composed it myself with sincerity; thinking that someone might benefit from it. If anybody should wish to copy it please lend it out, nothing has greater benefit. There is no Dharma teaching more profound than this, it is the root of all Dharma. Do not treat it with indifference, but take up its practice. Since it is a teaching on sutra level you may recite it without lung.

Emaho! In the direction of the setting sun, beyond innumerable worlds, slightly elevated, is the land of the noble beings, the perfectly pure celestial realm Sukhavati. It is not visible to ordinary eye sight, but clearly visible to a mind endowed with pure vision. In that realm resides the Bhagavan Jina Amitabha of ruby red colour in a dazzling brilliance.

He has all the 32 marks of superiority and the 80 perfections, the crest protrusion on his head and the wheels on his feet and all the rest. He has a single face, and two hands in contemplation mudra, holding an alms bowl, and he is robed in the three Dharma robes sitting cross-legged.

He is seated in vajra posture on a 1000-petalled lotus with a moon seat, and behind his back is a bodhi tree. By his compassionate eyes he beholds me from afar.

On his right is the bodhisattva Avalokiteshvara, of white colour, holding in his left hand a white lotus; and on his left is the bodhisattva Vajrapani, of blue colour, holding in his left hand a vajra marked lotus; both have their right hand extended towards me in refuge bestowing mudra.

These three chief deities appear in splendour like Sumeru, towering, immovable and indestructible. Surrounding them are millions and millions of bodhisattva mendicants, all of golden complexion, adorned by the marks and perfections, and robed in the three Dharma robes of bright yellow colour. Since they do not discriminate between devotion from near and from afar I prostrate devotedly by my three gates right here.

As I recognize the Dharmakaya Amitabha as lineage Buddha, from his right hand radiates light becoming his emanation Avalokiteshvara, and further becoming a thousand million secondary Avalokiteshvara emanations; from his left hand radiates light becoming his emanation Tara, and further becoming a thousand million secondary Tara emanations; and from his heart radiates light becoming his emanation Padmasambhava and further becoming a thousand million secondary Padmasambhava emanations. I prostrate to the Dharmakaya Amitabha.

During the six periods of day and night his Buddha eye continuously beholds all beings with affection.

He always knows whichever thoughts arise in the mind of every single sentient being, and he always hears distinctly and without confusion whichever words are spoken by every single sentient being.

I prostrate to the All-knowing Amitabha.

It is declared that anyone, except one who has committed the five inexpiable Dharma abandonments,

who offer this aspiration with faith,
by offering this aspiration to be reborn in Sukhavati
they will at the time they enter the bardo be drawn towards that realm.

I prostrate to the Guide Amitabha.

It is declared that Amitabha's vitality will remain for countless aeons without passing beyond suffering,

and just now appears openly, and anyone who supplicate with single pointed devotion will obtain the power over life except for already ripened tendencies,
and the ability to live for a hundred years,
and he will be protected against all untimely death.

I prostrate to the protector Amitayus.

It is declared that even if one could fill all of a milliard worlds countless myriads of times with jewels and give away as gifts,

hearing but once the name of Amitabha and Sukhavati and joining the palms in faith would have greater merit.

Therefore I prostrate devotedly to Amitabha.

Whomsoever on hearing the name of Amitabha develops uncontrived devotion from the depth of his heart and bones just once,

he will never be repelled from the bodhi path.

I prostrate to the protector Amitabha.

Who even hears the name of Buddha Amitabha

will until his heart is awakened always be born in a superior family
and he will in all lifetimes be endowed with pure morality.

I prostrate to the Sugata Amitabha.

My body, my wealth, the roots of my virtue, and whichever offerings I can imagine, of material wealth as well as mental creation,

the eight auspicious objects, eight auspicious signs and seven royal attributes,
the thousand million evolvments of Mount Meru, the four continents and sun and moon,
as they appear in the primordial creation of the thousand million worlds,

all wealth of devas, nagas and human beings,
everything my mind holds onto, this I offer to Amitabha.

In your compassion accept it for my benefit.

All the non-virtuous deeds which have been committed by myself and other beings,
by all sentient beings headed by my father and mother, from beginningless time until now:
killing, stealing and impure conduct, the three non-virtues of the body I now confess:
lying, slandering, rough speech and gossip, the four non-virtues of speech I now confess;
covetousness, malice and holding wrong view, the three non-virtues of mind I now confess.

Killing one's father, one's mother, one's teacher or an arhat, and intending to cause harm to the
body of a Jina,
all accumulated tendencies towards these five inexpiable deeds I now confess.
Killing a monk or a nun, seducing a chaste woman, destroying a statue, a stupa or a temple and
so on,
all faults pertaining to such almost inexpiable deeds I now confess.

Swearing by the refuge, the temple or the scriptures, and similar deeds,
all accumulation of such bad tendencies towards Dharma abandonment I now confess.
Having heard about the benefit resulting from virtue and the suffering resulting from non-virtue,
and about being sentenced to the suffering of the hells but believing this to be without truth,
and having accumulated the bad tendencies of the evil of the five inexpiable deeds,
all such accumulation of bad tendencies which one cannot be liberated from I now confess.

Breaking the Vinaya code through the four inexpiable deeds, or the thirteen very bad
transgressions,
or indulging in the five kinds of defilement, or making mistakes concerning the rules of Vinaya,
all this I now confess.
Falling into the four black activities, or violating the five, five or eight vows
and thus damaging the bodhisattva discipline, all this I now confess.

Spoiling the fourteen root vows and eight branch vows of the vajrayana I now confess.
The vows I have failed to take, and the unvirtuous deeds I have committed, my impure conduct
and my enjoyment of wine and so on,
all the faults which cannot be clearly described, and all the faults I cannot recognize as faults I
now confess.
Having taken refuge vows or empowerments without knowing how to keep the commitment
precepts
and subsequently having fallen from them, this I now confess.

As confession without repentance is incomplete
I now confess all my previous faults from their depth, like having eaten poison
I confess with shame and fear and great repentance.
As confession without taking further commitment is incomplete
I commit myself from now on to abstain from killing and all such unvirtuous deeds.
By the blessing of the Sugata Amitabha and his heirs may I now be completely purified.

To develop heartfelt joy when one hears about the virtuous deeds done by others
and to abandon the non-virtue of jealousy towards them is declared to be a source of merit.

Therefore I rejoice in all virtue performed by noble beings as well as ordinary beings.
I rejoice in all the many deeds for the benefit of sentient beings
which are performed out of the generation of the highest bodhi mind.

I rejoice in the reversal of the ten non-virtues into the ten virtues:
saving other's life, giving in charity and keeping one's commitment,
speaking the truth, reconciling conflicts, speaking gently and straightforwardly, and speaking
what is meaningful;
having small desire, meditating on loving kindness and compassion, and practicing Dharma
activity. - In all these virtues I rejoice.

I enjoin all accomplished Buddhas of all the myriad worlds of the ten directions,
please turn without delay the wheel of Dharma, extensively as well as expediently.
And by your super faculties please reveal for all beings their purpose.

I supplicate all buddhas, bodhisattvas, dharma upholders and spiritual friends intending to pass
beyond suffering,
please do not pass beyond but remain in this world.

My virtue accumulated by this devotion and all virtue of the three times I dedicate to benefit
sentient beings.
May all beings quickly obtain the highest enlightenment, and may the samsara of the three
worlds be churned from its depth.

May this virtue quickly ripen for me so that the eighteen kinds of untimely death may not affect
me.
May I remain free from disease, and may my body have the strength of an adolescent,
may my splendour never be exhausted but remain as abundant as the river Ganga in the rainy
season.
May I perform the activities of the liberating Dharma without being endangered by hostile
beings;
may all intentions I have in mind be completely fulfilled in a Dharma way;
may I accomplish great benefits for the exposition of the Dharma and for all beings;
may I accomplish the purpose of this human existence.

The moment I and all who are attached to me pass on from this life
may the emanation Buddha Amitabha surrounded by his mendicant sangha appear openly before
us.
Content with the joy of beholding him may we not experience the suffering of death.
May the eight bodhisattva brothers miraculously appear in the sky before us.
And by their knowledge of the path to Sukhavati may they guide us along that path.

The suffering of the lower realms is unbearable, and the happiness of gods and men is
impermanent,
may this cause fear to arise in me.
Samsara has endured from beginningless time until now,

may this cause sadness to arise in me.
Even transmigrating from human life to human life enjoying the best of all births
one must undergo countless times birth, old age and death.

This evil age is affected by impurities and many obstacles.
The happiness and contentment of even human beings and gods is like food mixed with poison,
may I be without even the slightest desire for this.
All relatives, food, wealth and companions are illusory like a dream,
may I be without even the slightest desire for this.
All countries, places and homes are like the lands and homes of a dream,
may I recognize their lack of reality.

To attain the pure realm of Sukhavati from the inescapable ocean of samsara
is like being liberated from a prison of great evil,
may I not look back towards samsara.

To cut all snares of attachment is like a vulture being liberated from a net,
may I thus fly away towards the western sky.
In an instant having travelled beyond innumerable universes
may I reach the realm of Sukhavati.
There may I openly behold the face of Buddha Amitabha and may all my veils be purified.
May I take the superior of the four modes of birth,
the miraculous birth from the heart of a lotus flower.
May I instantly obtain a perfect body endowed with all marks and perfections.

For those who have doubt or hesitation here in this life
the flower will not open for five hundred years and they will have to remain within,
fully enjoying all bliss and contentment and hearing his buddha speech,
but unable to behold is buddha face, may I not develop this fault.
May my flower open instantly on my birth,
and may I behold the face of Buddha Amitabha.

By the power of my merit and magic ability
may offering clouds surpassing all imagination emanate from my hands
as offering to Buddha Amitabha and his retinue.
At that moment may the Tathagata stretch out his right hand and touch my head,
and bestow my enlightenment prophecy.

By listening to his deep and extensive Dharma teachings
may my nature be ripened and liberated.
May Avalokiteshvara and Vajrapani, the two principal bodhisattvas
accept me into their blessing.

Each day as innumerable buddhas and bodhisattvas of the ten directions
approach the Buddha Amitabha to make offerings and to behold his realm
may I through propitiation of all these obtain their Dharma nectar.

By unhindered projection one can reach the realms of Akanistha and Ratnakuta,
Karmapariapurana and Dhumatala;
may I every morning proceed to visit these realms,
meet the Buddhas Akshobya and Ratnasambhava, Amogasiddhi and Vairocana,
obtain empowerments and blessings, take vows and make many offerings,
and then by the evening return without effort or difficulty to Sukhavati.

May I proceed to Potala and Alakavati, Kurava and Orgyen,
the thousand million realms of the thousand million emanations of Avalokiteshvara and Tara,
Vajrapani and Padmasambhava,
meet them and make oceans of offerings, obtain empowerments and request profound teachings,
and quickly and without difficulty return to my own place Sukhavati.

With my super vision may I clearly behold those close friends and students I have left behind,
grant them protection and blessings and lead them towards this realm at the time of their death.

The duration of this whole fortunate aeon is in Sukhavati like a single day,
and for innumerable aeons there is no death,
may I enter this realm for all times.

From Buddha Maitreya until Buddha Möpa
when during this fortunate aeon the Buddhas appear in this world
may I miraculously proceed there, make offerings and listen to their liberating Dharma,
and then again without difficulty return to Sukhavati.

All the qualities of the 81 buddha realms of all the hundred thousand million buddhas are joined
in Sukhavati,
thus it is unsurpassed the most noble of all celestial realms.
There the jewel ground is as smooth as the palm of the hand, it is spacious and radiant with
beams of light.
When it is pressed down it gives way, and when it is lifted up it rises.
May I be reborn in this lofty realm of gentle happiness.

There wish-fulfilling trees abound, of different precious materials,
with leaves of brocade and fruits of jewel ornaments;
flocks of emanation birds are perched on them, singing the teachings of the deep and extensive
Dharma.
May I be reborn in this realm of great wonder.

There the rivers flow with perfumed water having the eight qualities
and the nectar water of the bathing ponds have the same qualities.
The bathing stairs are tiled with the seven precious stones,
and the waters abound with lotus flowers yielding fragrant fruits.
The lotus blossoms radiate light beyond all limits,
and each beam is on its point adorned with an emanation buddha.
May I be reborn in this realm of the greatest marvels.

There the eight unfavourable conditions and the misery of the lower realms is unheard of.
The three or five emotional poisons, diseases, demons, enemies, paupers, fight and quarrel and so on,
all such suffering is unheard of. May I be reborn in this realm of great bliss.
There are no sexes and nobody is born from a womb, all are born out of a lotus flower.

All have faultless bodies of golden complexion adorned with the crown protrusion and so on,
all the marks and perfections, and all possess the five super faculties and five eyes.
May I be reborn in this realm of countless qualities.

There palaces made of various precious materials arise by themselves;
all desirable enjoyments arise by the thought power of the mind.
No exertion is necessary, all needs are spontaneously fulfilled.
There is no distinction between you and me because there is no selfishness.

Whatever one wants arises on offering clouds from the palm of one's hand.
All act according to the Dharma of the highest Mahayana.
May I be reborn in this realm of all-pervading joy and contentment.

There the fragrant breezes bring great showers of flowers.
The trees and rivers and lotus flowers all have surpassingly lovely shapes, sounds, smells, tastes and touches.
Offering clouds with all sorts of enjoyments continuously arise.

No women or men abide in that realm but there is abundance of emanation gods and goddesses.
These gods and goddesses of many distinctions are continuously presenting offerings.
By the wish to take rest a jewel palace arises.
By the wish to lie down a jewel throne with cushions and pillows of various brocades appears.
By the wish to listen to the sound of the birds and the wish-fulfilling trees and the rivers all offer dharma praises.
By the wish for silence no sound is heard.
The nectar pools and rivers become warm or cold on one's wish.
May I be reborn in this wish-fulfilling realm.

In this realm the perfect Buddha Amitabha will reside for countless aeons without passing beyond suffering.
When Amitabha has passed into nirvana there will be an intermediate period of Dharma exposition
lasting as many aeons as there are sand grains in the river Ganga.
Eventually the Dharma will decline but then again arise when Avalokiteshvara attains enlightenment.
He will appear as the Buddha Özer Künne Pagpa at the time of a king named Paltseg.
During that time may I offer my attendance and listen to the liberating Dharma.
His lifespan will be one trillion and sixty-six hundred thousand aeons.

During that time may I offer continuous service and propitiation and without failure uphold the liberating Dharma.

Then Avalokiteshvara will pass into Nirvana,
and during a period of six hundred million and further three billion aeons the Dharma will be exposed by Vajrapani.

During that time may I remain inseparable from Vajrapani.

Vajrapani will then appear as the Buddha Rabtu Tenpa at the time of a king named Yönten Norbu Tsegpa.

His lifespan will be of the same duration as the lifespan of Avalokiteshvara.

During that time may I offer continuous service and by my offerings be able to uphold the liberating Dharma.

Then may I instantly transfer my life to another pure realm
to obtain the highest perfection of the buddha state.

Having achieved the perfect buddha state may I like Amitayus
be able to ripen and liberate all beings just by hearing my name.

May I by countless emanations be able to guide sentient beings,
effortlessly and spontaneously may I accomplish boundless benefits for living beings.

O Amitabha, dharmakaya of infinite brightness,
the unlimited vitality, merit, quality, awareness and brilliance of the Tathagata,
O Bhagavan of boundless vitality and awareness,
it is declared that whomsoever takes refuge in your name will remain protected
from all threats from fire, water, poison, weapons, nöjins, sinpos and so on,
except for already ripened accumulated tendencies.

As I prostrate to the refuge of your name
please grant me your protection against all fear and suffering.
Please bestow your blessing for all auspiciousness, everything in plenty.
By the blessing of the certainty of the three buddha kayas,
by the blessing of the truth of the immutable Dharmata
and by the blessing of the guidance of the unfailing sangha,
may these aspirations be accomplished as they have been offered.

Kön tshog sum la tshag tsal lo
Tejata pentsa drija avabodhani soha.
(This is the dharani for accomplishment of the aspiration.)

Kön tsho sum la tshag tsal lo
Namo Manjushrije, nama sushrije, namo uttama shrije soha.
*(It is declared that if you make thee prostrations with this mantra
it will have the same value as one hundred thousand prostrations done otherwise.)*

*It is best if you can make one hundred prostrations,
middling is to make as many as possible,*

*and at least you should make seven.
It is best if you never cease the regular recitation of this aspiration,
middling is to continue without interruption for a year or a month,
and at least you should recite it occasionally, with your palms joined and with single pointed
devotion,
turning towards Amitabha and his realm Sukhavati in the West.
To do so will dispel all obstacles to your life and later you will without doubt be reborn in
Sukhavati,
this is declared in the Ödo and Zhingködo sutras and in Pema Karpo's Chime Ngadra and other
works.
This aspiration was composed by the monk Raga Asya. May it cause many sentient beings to be
reborn in Sukhavati.*

*This translation into English was made under the direction of the Ven. Saljay Rinpoche, through
the guidance of Shastri Tennam, and with advices of Dana Chubb, by Jens Hansen. May sanctity
increase!*

