The Meditation and Recitation of Amitābha called

Uniting with the Pure Land of Sukhāvati
Buddha Amitābha
The Meditation and Recitation of Amitābha called
*Uniting with the Pure Land of Sukhāvati*

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 KĦAR LA MA Ö PAG ME PA LA KĦOR 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 Bodhichitta:

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 and then [recite]:*

*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 TSHAŁ 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 KIY ZHE SU SÖL

I offer flowers, incense, lamps, fragrances, food, music, and the like, actually arranged and mentally created. Supreme gathering, please accept them!
I confess all evil deeds, the ten non-virtues, and five acts without interval [that I have committed,] overpowered by mental afflictions, since beginningless time until now.

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

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.

Until samsāra is emptied, do not pass into nirvāṇa but compassionately look upon sentient beings drowning in the ocean of suffering.
May all the merit I have accumulated become the cause of awakening, and may I soon become a glorious guide of beings. *Thus offer.*

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.

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, appearance and existence, all phenomena of samsāra and nirvāṇa, are empty by nature. Not realizing this, how afflicted are deluded beings in samsāra!

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

[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.
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.

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

[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.

Again light rays radiate to the six realms, purifying the karmic visions, self-grasping, and habitual imprints of sentient beings.
The light gathers back and the HRĪ transforms into the supreme protector of beings, Buddha Amitābha.

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.

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

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.
To the left of the lord is the bodhisattva Vajrapāṇi, with one face and two arms, holding a vajra in the left hand. Blue and adorned with jewels, he stands upright.

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

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

invoking the heart pledge of Amitābha and his retinue, who then instantly appear at this place. *Burn incense and play instruments.*
Hūṃ, in the great bliss sphere of my own primordially pure awareness [abides] Amitābha and retinue [as] the naturally present innate radiance.

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

Following your heart pledge, come here to this place and be seated, indivisibly from the mandala [of the] samaya [being.]

Suplicating 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 Â Hûm  [Recite] three times.

Om Sarva Vi Pura Pura Sura Sura Avarte Bhya Svâhâ / Om Vajra Spharaṇa Kham  
[Reciting] thus three times bless [the offerings.]

Om Hrī, 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 escape from the misery of existence!

HLA DZE ME TOG 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 PÔ DI / TSÖN DRÜ RANG ZHIN GYAL
WE'I SHANG LA BÜL / DRO KÜN SI PE'I CHING LE DRÖL WAR SHOG

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

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

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!
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!

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!

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

Thus offer.
Maṇḍala Offering:

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

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 MAṆḌALA PŪJA MEGHA Ā HŪṂ
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 dharmatā.

I rejoice within⁵ the [state of] the spontaneous completion of the three kāyas. The Dharma wheel of unceasing compassion will [always] turn.

Abide within the natural dharmakāya that pervades all saṃsāra and nirvāṇa! In infinite pervasiveness where there is no reference point of the three spheres dedication will [always take place].
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:

HRĪ / 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!
To Chenrezig, Vajrapāṇi, the other bodhisattvas, the noble assembly of arhats,

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:**

At the heart of myself, [appearing as] Chenrezig, on a moon disk is a HRĪ surrounded by the six syllable mantra circling clockwise.
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.

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.

In this way [the mantra] circles continuously [between myself and Amitābha.] The multicolored light issuing from the [circling] mantra [garland]

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.
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

HŪṂ, 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!

Recite as many times as you can and in the end [recite:]
HÜṂ, 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.

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

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.
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:

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 THÔ DRA CHOM KHOR CHE KYI / DRO NAM
DE CHEN DRÖ PE'I TRA SHI TSÖL

HŪṂ HRĪ, all-pervasive dharmakāya, Protector Amitābha; sāṃbhogakāyas, the loving assembly of bodhisattvas; and nirmāṇakāyas, the gathering of śrāvakas 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.

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 Döndrup 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.
Prayer [to be born in Sukhavati]

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.

They are surrounded by an inconceivable assembly of buddhas and bodhisattvas. Extraordinary limitless peace and happiness is the buddha field called Bliss-Endowed.

When I and all beings pass from this life, may we be born there, unhindered by another saṃsāric birth. Once born there, may we behold the face of [the Buddha Amitābha,] Boundless Light.
By the power of all the buddhas and bodhisattvas of the ten directions, bless me that I may attain this aspiration without hindrance.

By the power of all the buddhas and bodhisattvas of the ten directions, bless me that I may attain this aspiration without hindrance.

TADYAṬHA / PAÑCA GRIYA AWA BODHANĀYA SVĀHĀ

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1 Skt. prajñā, commonly translated as "wisdom." - page 12
2 Skt. dharmatā. - page 12
3 Skt. jñāna, "primordial/timeless awareness." - page 13
4 "Quintessential" refers to the ultimate offering as opposed to the outer. - page 15
5 Acc. to Lama Thubten Nyima, abiding within the state where the three kāyas are spontaneously completed, rejoicing naturally occurs. - page 15
6 The deity visualized in front is the Buddha Amitābha. - page 18
7 Dharmakāya. - page 19

At the request of Ven. Dorzin Döndrup this sadhana was translated by Ina Bieler and edited by Kay Candler.
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Showing Respect for Buddha Dharma Texts

Please treat this prayer book with respect as it contains the precious teachings of the Dharma. Please do not place it on the floor, and please do not step over it or place other objects on top of it. When you no longer have use for it, please give it to someone else or burn it in a clean place.