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## 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.*

E MA HO!

In the direction of the setting sun,  
beyond innumerable worlds, slightly  
elevated,

is the land of the noble beings, the per-  
fectly pure celestial realm Sukhavati.

It is not visible to ordinary eyesight, but  
is 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;  
and both have their right hands  
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 billions 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 billion  
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 whatever thoughts  
arise in the mind of every single  
sentient being,  
and he always hears distinctly and  
without confusion whatever words  
are spoken by every single sentient  
being.

I prostrate to the All-knowing  
Amitabha.

It is declared that anyone who offers this  
aspiration with faith,  
except one who has committed the five  
inexpiable Dharma abandonments,  
will by offering this aspiration to be  
reborn in Sukhavati be drawn  
towards that realm when they enter  
the bardo.

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 supplicates with single  
pointed devotion  
will obtain 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  
a billion worlds countless myriads of  
times with jewels and give them 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.

Whoever 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 always be born in a superior family  
and endowed with pure morality until  
that one's heart is awakened.

I prostrate to the Sugata Amitabha.

My body, my wealth, all roots of my  
virtue, and all offerings I can  
imagine,  
of material wealth and mental  
creation –  
the eight auspicious objects, eight  
auspicious signs, and seven royal  
attributes,  
the billion evolvments of Mount  
Meru, the four continents and sun  
and moon  
as they appear in the primordial  
creation of the billion  
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 beginning-  
less 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 inex-  
piable deeds,  
all such accumulation of bad tendencies  
from which one cannot be liberated  
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 defile-  
ment, or making mistakes  
concerning the rules of Vinaya, all  
this I now confess.

Falling into the four black activities, or  
violating the five, the other 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 enjoy-  
ment 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 empower-  
ments 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 complete-  
ly 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  
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 lives, giving in charity, and  
keeping one's commitment,  
speaking the truth, reconciling conflicts,  
speaking gently and straight-  
forwardly, 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 direc-  
tions –

please turn without delay the wheel of  
Dharma, extensively as well as expedi-  
ently,  
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 liber-  
ating Dharma without being endan-  
gered 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 mira-  
culously 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 beginning-  
less 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,  
countless times one must undergo  
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 compan-  
ions 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.

Having travelled beyond innumerable  
universes in an instant,

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 perfec-  
tions.

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 his 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 imag-  
ination emanate from my hands  
as offerings 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 Akanishta and Ratnakuta,  
Karmapariपुरana 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,  
Camara and Orgyen,  
the billion realms of the billion emanations  
of Avalokiteshvara and Tara,  
Vajrapani and Padmasambhava,

and 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 like a single day in Sukhavati,  
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, 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 count-  
less 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 selfish-  
ness.

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 enjoy-  
ments continuously arise.

No women or men abide in that realm,  
but there are abundant 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 lay down, a jewel throne  
with cushions and pillows of various  
brocades appears.

By the wish to listen, 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 upon 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 interme-  
diate 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 Avalokitesh-  
vara 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 atten-  
dance 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 be able to guide sentient beings by countless emanations – may I accomplish boundless benefits for living beings effortlessly and spontaneously.

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 whoever takes refuge  
in your name will remain protected  
from all threats of 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 TSHOG SUM LA  
TSHAG TSAL LO  
NAMO MANJUSHRIJE,  
NAMA SUSHRIJE,  
NAMO UTTAMA SHRIJE  
SOHA.

(It is declared that if you make three  
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, middeling 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, middeling 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, as 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!*

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## The Spiritual Patrons of Milarepa Retreat Zentrum



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H. E. Garchen Rinpoche

By virtue of this Dharma work,  
may all sentient beings be free  
from suffering and attain perfect,  
complete enlightenment.



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