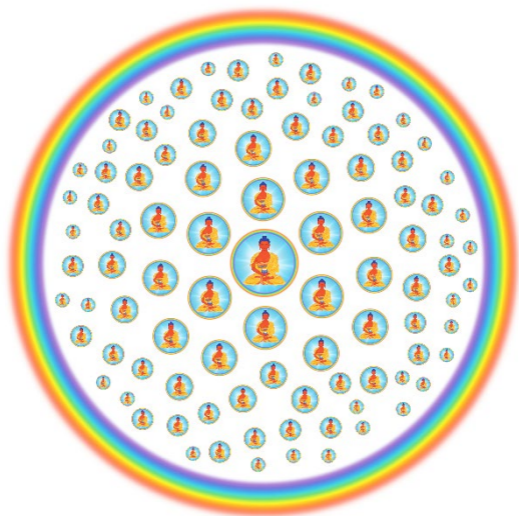




इति श्रीदत्तत्रयसुखव्यासात्

**An Aspiration for
Birth in the Pure
Realm of Sukhavati**

by Karma Chagme Rinpoche



Om Ami Dewa Hrih

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This is the treasury of Karma Chagme's practice. I have written it with the work of my own hand. I think it might benefit quite a few beings. If you don't want to copy it, borrow it. There is nothing more beneficial than this. There are no instructions more profound than this. It is the root of my Dharma. Don't cast it aside; strive in its practice. As this is of the sutra tradition, it is appropriate to recite it even if you have not received the transmission.

Emaho! In the direction of the setting sun from here, past innumerable worlds and slightly elevated above us, is the pure realm of Sukhavati. Although I do not see it with my physical eye, it is vividly clear in my mind. There resides the bhagavan Amitabha. The color of ruby, he blazes with majesty. He is adorned by the thirty-two good marks and the eighty signs, such as the ushnisha on his head and the wheels on his feet. He has one face and two hands and holds an alms bowl in meditation.

Wearing the three Dharma robes, he is seated in vajra posture on a thousand-petaled lotus and a moon disk seat. His back is supported by a bodhi tree. He gazes upon me from a distance with compassionate eyes.

On his right is the bodhisattva Avalokita. He is white and holds a white lotus in his left hand. On Amitabha's left is the bodhisattva Mahasthamaprapta. He is blue and holds in his left hand a lotus with a vajra on it.

The right hands of them both
display to me the mudra of giving
protection. These three principals
are like Mount Meru, vivid,
distinct, and brilliant. Their retinue
is a trillion bodhisattva bhikshus.
All of them are golden in color and
adorned by the marks and signs.
Wearing the three Dharma robes,
they fill the realm with yellow.

As there is no difference between
near and far for devoted
prostration, I devotedly prostrate to
you with my three gates.

The dharmakaya Amitabha is the lord of the family. The light-rays of his right hand emanate Avalokita and a billion further emanations of Avalokita. The light-rays of his left hand emanate Tara and a billion further emanations of Tara. The light-rays of his heart emanate Padmakara and a billion further emanations of Padmakara. I prostrate to the dharmakaya Amitabha.

Buddha, you kindly and constantly regard all beings throughout the six times of day and night.

You always know what thoughts are moving through the mind of every being. You always hear distinctly the words spoken by every being. I prostrate to the omniscient Amitabha.

It is said that, other than those who have rejected Dharma or done any of the five worst actions, all who have faith in you and make the aspiration to be born in Sukhavati will fulfill that aspiration. You will appear in the bardo and lead them to your realm. I prostrate to the guide Amitabha.

For the length of your life,
innumerable kalpas, you will not
pass into nirvana. You abide
manifestly now. It is said that
anyone who prays to you with one-
pointed devotion, even if their
lifespan is exhausted, unless that is
caused by the ripening of karma,
will live a hundred years. You will
avert all untimely death. I prostrate
to the protector Amitayus.

It is said that there is greater merit
in hearing the names Amitabha and
Sukhavati and joining one's palms
with faith than in filling countless

billion-world realms with jewels and giving them in generosity. I therefore prostrate to Amitabha with devotion.

Anyone who, hearing Amitabha's name, sincerely gives rise to faith from the depths of their heart even once, cannot be turned back from the path of awakening. I prostrate to the protector Amitabha. Having heard the name of the buddha Amitabha, until one reaches the essence of awakening, one will not be born as a woman without power.

One will be born of good family.
In every birth one's morality will be
pure. I prostrate to the sugata
Amitabha.

I offer my body, possessions, and
roots of virtue; Whatever actually
prepared offerings there are;
Mentally emanated auspicious
substances and signs, and the seven
jewels; The pre-existing billion
worlds with their billion sets of
four continents, Mount Meru, the
sun, and the moon; and all the
luxuries of gods, nagas, and
humans.

Bringing all these to mind, I offer them to Amitabha. For my benefit, accept them through your compassion.

I confess all the wrongdoing I and all beings, my parents included, have done throughout beginningless time up to now, such as killing, stealing, and fornication: I admit and confess the three wrongdoings of body. Lying, calumny, harsh words, and gossip: I admit and confess the four wrongdoings of speech.

Covetousness, malice, and wrong views: I admit and confess the three wrongdoings of mind.

The killing of one's father, mother, acharya, or an arhat and the shedding of a buddha's blood with malicious intent: I admit and confess the five worst actions.

Killing a bhikshu or shramanera, seducing a nun, and destroying images, stupas, or temples: I admit and confess the nearly worst actions.

Swearing by the Three Jewels, temples, scriptures, or the three supports, and swearing by them falsely: I admit and confess the wrongdoing of rejecting Dharma. Worse than killing all beings in the three realms is the denigration of bodhisattvas. I admit and confess pointless great wrongdoing.

Thinking that the benefits of virtue, the harm from wrongdoing, and the suffering and lifespan in hell are untrue, mere sayings, is worse than the five worst actions.

I admit and confess the wrongdoing from which it is hard to be freed.

The four defeats, the thirteen remainders, the downfalls, the confessables, and the misdemeanors - the five classes: I admit and confess impairments of the pratimoksha morality.

The four negativities; and the five, five, and eight downfalls: I admit and confess impairments of the bodhisattva training.

The fourteen root downfalls and the eight major branches: I admit and confess impairments of secret mantra samaya.

The wrongdoing done when not under vows, such as fornication and drinking alcohol, actions that are naturally unwholesome: I admit and confess unwitting wrongdoing.

Although I have taken the vow of refuge and empowerments, I admit and confess downfalls of commitment through not knowing how to keep the vows and samaya they entail.

Without regret, confession will not purify. I confess all past wrongdoing with great shame, fear, and regret, as though I had swallowed poison.

If there is no commitment henceforth, there will be no purification. From now onward, even at the risk of my life, I vow not to engage in wrongdoing.

Sugata Amitabha and your bodhisattvas, grant your blessings that my being be purified.

If, when one hears of another's virtue, one is without the negativity of jealousy and rejoices from one's heart, it is said that one will gain equal merit. I therefore rejoice in all the virtuous deeds of aryas and ordinary beings. I rejoice in their generation of bodhichitta and their vast benefit for beings.

The ten virtues that are the opposites of the ten wrongdoings—saving others' lives, giving generously, chastity, speaking truthfully, healing discord,

speaking gently and straightforwardly,
conversing meaningfully, having little
desire, cultivating love and
compassion, and practicing Dharma:
I rejoice in those virtuous actions.

All you who have recently attained
perfect buddhahood in any of the
numberless realms in the ten
directions: I urge you to soon turn
the vast Wheel of Dharma. I pray
that you hear me with your
clairvoyance.

All buddhas, bodhisattvas, holders
of Dharma, and spiritual friends

who wish to pass into nirvana: I pray that you not do so, but remain. I dedicate this and all my virtue of the three times to the benefit of all beings.

May they all quickly attain unsurpassable awakening and empty samsara's three realms from their depths. May this virtue quickly ripen in me. In this life, may the eighteen untimely deaths be prevented. May I be healthy and as vigorous as a youth. May my wealth be as inexhaustible as the Ganges in summer.

Unharmd by maras or enemies,
may I practice genuine Dharma.
May all my wishes be fulfilled in
accord with Dharma and my
intentions.

May I accomplish vast benefit for
Dharma and beings. May my
human body be meaningful.

May I and all connected to me, as
soon as we pass from this life,
actually see in front of us the
emanated buddha Amitabha
surrounded by his Sangha of
bodhisattvas.

Seeing them, may we feel joy. May we be without suffering at death. May the eight bodhisattvas appear miraculously in the sky. May they show me the way and lead me to Sukhavati.

The suffering in lower states is unbearable. The pleasures of gods and humans are impermanent. May I be afraid of this. Throughout beginningless time up to now, samsara has lasted for a very long time. May I feel sorrow about this.

I might be born repeatedly as a human being, but I would experience birth, aging, sickness, and death countless times. There are many obstacles in this degenerate time. The pleasures of humans and gods are like food mixed with poison.

May I have not so much as a hair's worth of desire for them. My family, food, wealth, and friends are impermanent, like illusions or dreams.

May I have not so much as a hair's
worth of attachment to them. My
land, my vicinity, and my home are
just like one's home in a dream.
May I know them to be unreal.

May I flee the ocean of samsara,
from which it is so hard to get free,
like a felon escaping from prison.
May I flee to the realm of
Sukhavati without looking back.

Having severed all craving and
clinging, may I fly through the
western sky like a vulture freed
from a snare, passing countless

worlds in an instant, and reach
Sukhavati.

May I see the face of Amitabha,
who is actually present there. May
all my obscurations be purified.
The best of the four births is
instantaneous birth in the heart of
a lotus flower. May I take such a
birth. My body complete in an
instant, may it have the marks and
signs. Doubt as to whether or not I
will be born there would cause me
to remain in the lotus for five
hundred years.

I would be happy and comfortable and would hear the Buddha's speech, but because of the flower not opening my seeing the Buddha's face would be delayed. May that not happen to me. As soon as I am born, may my flower open. May I see Amitabha's face.

Through merit and miraculous powers, may vast clouds of offerings emanate from my palms. May I present them to the Buddha and his entourage. At that time, may that tathagata extend his right hand and place it on my head.

May I receive prophecy of my awakening.

Having heard profound and vast Dharma, may my being be ripened and liberated. May I be blessed and cared for by the two foremost bodhisattvas, Avalokita and Mahasthamaprapta.

Every day, innumerable buddhas and bodhisattvas gather from the ten directions in order to present offerings to Amitabha and view that realm.

At that time, may I attend them
and receive the amrita of Dharma.

With unimpeded miraculous
powers, may I go to the realms of
Joyous, Glorious, Perfect Action,
and Densely Arrayed. Going there
in the morning, may I receive
empowerment, blessings, and vows
from Akshobhya, Ratnasambhava,
Amoghasiddhi, Vairochana, and
other buddhas. Having presented
many offerings, may I return
without difficulty to Sukhavati in
the evening.

In Potala, Alakavati, Chamaradvipa,
and Uddiyana; In a billion
nirmanakaya realms, may I meet a
billion Avalokitas, Taras,
Vajrapanis, and Padmakaras. May I
present oceans of offerings to them
and receive empowerment and
profound instructions. May I
quickly then return unimpeded to
my own residence in Sukhavati.

May I see with the divine eye my
surviving family, monks, and
disciples. May I protect and bless
them and lead them to that realm at
death.

The duration of this fortunate kalpa is one day in Sukhavati. Throughout countless kalpas, there is no death. May I always remain in that realm.

From Maitreya up to Rochana, when all the Buddhas of this fortunate kalpa come to this world, may I come here with miraculous powers, present offerings to those buddhas, listen to the genuine Dharma, and return unimpeded to the realm of Sukhavati.

All the features and attributes of the realms of eighty-one septillion Buddhas are combined in that realm that is superior to all others. May I be born in the realm of Sukhavati. Its precious ground is as even as the palm of a hand. Vast and spacious, it blazes brightly and radiantly. It is soft and supple. May I be born in that pleasant, gentle, spacious realm.

The wish-fulfilling trees are composed of many jewels and are decorated by leaves of silk and precious fruit.

In them are emanated birds whose sweet calls proclaim profound and vast Dharma. May I be born in that wondrous realm. There are many rivers of scented water with the eight attributes. There are also bathing pools of amrita, surrounded by steps and bricks of the seven jewels. Lotus flowers with sweet fragrance and fruit emit countless rays of light.

The ends of those light-rays are adorned by emanated buddhas. May I be born in that amazing realm.

Even the names of the eight unleased states and lower realms are unheard there. Kleshas, the five and three poisons, sickness, döns, enmity, poverty, quarreling, and all other sufferings are unheard of in that realm. May I be born in that realm of great happiness.

There is no sexuality there, and no birth from a womb. All are born from within lotus flowers.

Everyone's bodies are alike, and golden in color.

They are adorned by the marks and signs, such as the ushnisha on their heads. All have the five clairvoyances and the five eyes.

May I be born in that realm of countless attributes. In self-arisen palaces of diverse jewels whatever is wanted arises upon recollection.

No effort is necessary; everything one needs or wants is spontaneously present. There is no I, no you, and no self-fixation.

Offering clouds of whatever one wishes arise from the palms of one's hands.

Everyone there practices the unsurpassable mahayana Dharma. May I be born in that realm where every joy and comfort arises.

A fragrant breeze sends down rains of flowers. From all the trees, rivers, and lotuses, clouds of sumptuous offerings constantly emerge, pleasing forms, sounds, scents, tastes, and textures.

Although there is no ordinary gender, emanated devis constantly present offerings. When one wishes to sit, there are precious palaces.

When one wishes to lie down,
there are mattresses and pillows of
silk on fine, precious beds. When
one wishes to hear them, birds,
trees, rivers, and music give forth
the melodic sound of Dharma.

When one does not wish to listen,
they are unheard. The pools and
rivers of amrita are of whatever
temperature is desired. May I be
born in that realm where
everything is as wished. In that
realm, the perfect buddha
Amitabha will remain, not passing
into nirvana, for countless kalpas.

May I attend him for all that time.
After Amitabha passes into peace,
his Dharma will remain for twice as
many kalpas as the Ganges' sand
grains. During that time, may I be
inseparable from Avalokita, his
regent, and uphold the genuine
Dharma.

The Dharma will wane at sunset.
At the following dawn, Avalokita
will attain buddhahood, becoming
the buddha called King of Massive
Splendor Elevated Above All. From
that time, may I serve him and
listen to the Dharma.

His lifespan will be Ninety-six septillion kalpas. May I continually attend and serve him and uphold the Dharma with perfect retention. After his nirvana, his Dharma will remain for six hundred ten million, three hundred thousand kalpas. During that time, may I uphold the Dharma and be inseparable from Mahasthamaprapta. Then, Mahasthamaprapta will attain buddhahood, becoming the tathagata called King of Amassed Jewels and Stable Qualities.

His lifespan and Dharma will equal those of Avalokita. May I continually attend that buddha, present offerings to him, and uphold all his genuine Dharma.

Then, after that life, either in that realm or in another pure realm, may I attain unsurpassable, perfect buddhahood.

After my buddhahood, like Amitayus, may I ripen and liberate all the beings who even just hear my name.

May I guide beings through
countless emanations and benefit
beings effortlessly, spontaneously,
and immeasurably.

Tathagata of immeasurable
lifespan, merit, qualities, pristine
wisdom, and majesty; Dharmakaya
Amitabha; Bhagavan of
immeasurable life and wisdom: it
was said by Shakyamuni that
anyone who recollects your name
will be protected from fire, water,
poison, weapons, yakshas,
rakshasas, and all danger, unless it
is the ripening of previous karma.

I recollect your name and prostrate
to you. I pray that you protect me
from all danger and suffering.
Grant the blessing of perfect
auspiciousness.

Through the blessing of the
buddhas' attainment of the trikaya,
the blessing of the unchanging
truth of dharmata, and the blessing
of the Sangha's unwavering
harmony, may my aspirations be
fulfilled as intended.

I prostrate to the Three Jewels.

TADYATHĀ PAÑCHENDRIYA
ĀVABODHĀNAYE SVĀHĀ

*The Dharani for the fulfillment of
aspirations.*

I prostrate to the Three Jewels.

NAMO MANJUSHRĪYE

NAMO SUSHRĪYE

NAMO UTTAMASHRĪYE

SVĀHĀ

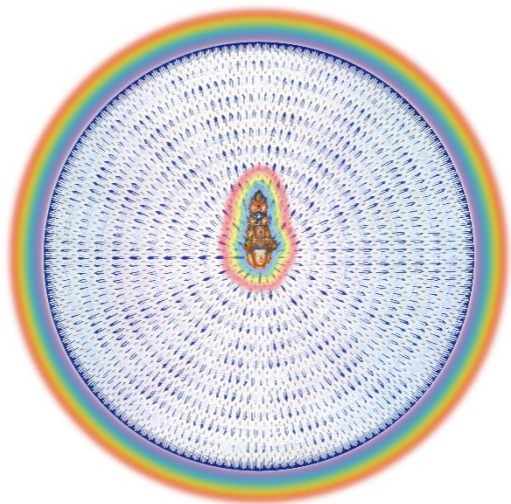
If after saying that you do three prostrations, it is said that they will be equivalent to a hundred thousand. Therefore do, if possible, one hundred prostrations, or as many as you can, or at least seven.

If possible, recite this aspiration every day; if not, once every month or every year. At least, when you are at leisure, face the west and recollect the realm of Sukhavati. Join your palms and pray to Amitabha with one-pointed faith. If you do so, obstacles in this life will be dispelled. There is no doubt that you will be reborn in Sukhavati after this life.

This is the intention of the Amitabha Sutra, the Sutra on Sukhavati, the Pundarika Sutra, and the Drumbeat of Immortality. It was composed by the Bhikshu Ragasya. May it be a cause of many beings' birth in Sukhavati!

*Translated by the Kagyu Monlam
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*[https://dharmaebooks.org/kagyu-
monlam-book/](https://dharmaebooks.org/kagyu-monlam-book/)*



Om Mani Padme Hum



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