Amitabha Short Sadhana

Amitabha Buddha practice is a well known practice in Buddhist Mahayana and Vajrayana lineages. Lord Buddha commented extensively in the Amitabha Buddha Sutra about Amitabha Buddha and His Pure Land and explained in detail on how that Pure Land was arrayed, as well as the essence of the inner qualities of the Pure Land.

In general, there are countless Pure Lands, most of these Pure Lands are not easy to attain rebirth in; most require high qualities of realization such as the practitioner has to have externally pure Vinaya vow, internally pure Bodhisattva vow, and most internally pure Vajrayana vows, and so one have such high qualifications to be reborn in such a Pure Land. And in some Pure Lands, one will have to be truly realized, some have to have great accomplished practice of Vajrayana, such as the creation and completion stages. Some require attainment of the stage of Mahamudra or the stage of Mahasandhi. So it is possible that in this dark age of ours, some individual may still have the possibility to attain those stages, but most likely many ordinary people like us, due to not enough diligence purification wisdom or merit, not enough of the view of emptiness and meditation, so we are stuck in samsara. But Lord Buddha Amitabha, before His enlightenment, while He is still engaging in Bodhisattva activities and conduct, had pure and sincere motivation when He vowed that when He attained the state of Buddhahood, whoever would hear His name, see His picture, or remember Him, all will be able to go to His Pure Land after death, and continually obtain enlightenment. Such motivation became effective and available to this dark age of ours. So our only opportunity to obtain rebirth in a Pure Land is to receive empowerment and teachings of Amitabha and put this into practice. This will ensure us, without going to different realms, that one can attain the state of a 10th level Bodhisattva. When one goes to the Pure Land, one can obtain enlightenment without hinderance. The practice is very simple, but there are four different causes to be able to be reborn to the Pure Land of Amitabha. Compared to the above mentioned, this is much more easier to achieve.

The first cause is to sincerely take refuge in the Three Jewels, and generating Bodhicitta, that one can obtain enlightenment to be able to benefit other beings.

The second cause is that one must receive empowerment and instructions on how to practice the Amitabha sadhana from a pure authentic teacher with an unbroken lineage.

The third cause is that one must perform the six paramitas and accumulate merit and wisdom, and dedicate these to the wish to be reborn in the Pure Land for the benefit of all sentient beings.

The fourth cause is that one must always remember the qualities and benefits of Amitabha’s Pure Land. And when one is sitting down one visualizes right in front the completely Pure Land of Amitabha. When one sleeps, one meditates oneself as Avalokiteshvara and visualizes on one’s head Amitabha’s Pure Land. When one is awake, one immediately visualizes Amitabha’s perfect Pure Land on the crown of one’s head. Whenever one walks, one is visualizing one’s destination as Amitabha’s Pure Land. When one is eating and drinking, one must offer it first to Amitabha and all Buddhas and Bodhisattvas in the Pure Land, one also visualizes the food and water as nectar from Amitabha’s Pure Land. When one is having conversation, one visualizes sound as mantra of Amitabha Buddha. One must also dedicate the merit of doing the above visualizations towards the wish to be reborn in the Pure Land for the benefit of all sentient beings.

These are the requirements for whoever wishes to go to Amitabha’s Pure Land. Of course, one has to be always mindful of, one is Avalokiteshvara, in Amitabha’s Pure Land, Amitabha is right in front of one, all sounds are sounds of mantra, all are of empty essence, nothing is solid, all are the display of wisdom. transparent, all thoughts and memories are inherently of empty nature. It will also help for one to read the Amitabha Pure Land sutra as well as the aspiration prayer of Amitabha Pure Land, this will also describe the qualities of the Pure Land as well as how to obtain a rebirth there, this will also help one in generating devotion and trust in Amitabha’s Pure Land.

KDK is presenting the short form of the Amitabha Sadhana, which is good as one’s daily practice. Since it is short, it can help remind one from time to time, for one to practice at least one time in the morning and one time in the evening. If not, at least one time a day. Also continuously in our daily routine, one should become mindful and recollect what one has practiced. The concerns of some people who have received initiation from me, in not getting the sadhana text or instructions, may these people get benefit as well from this short sadhana being available online.

There is an Amitbha Sutra with the expanded Pure Land commentary by the Buddha himself.

Also, there is a Tibetan great master by the name of Chagme Rinpoche who was highly realized master and great philosopher of Buddhism. He wrote "Aspiration Prayer of the Pure Land". This is easily available in english; this will allow you to gain more confidence and devotion. There are more sources on the Internet, so if you are interested you can research. This Amitabha Sadhana was translated by Lama Lodu Rinpoche in June 11th, 1978 and edited by Steve Lundsberg at Bonsall, California. This text with visualization aids was compiled by Roger and Jordan in 2011, and prepared for Internet publication by Lama Chöying.

The long Amitabha Sadhana has been translated by KTC.

Best wishes,

Lama Lodu Rinpoche
I go for refuge in the three Jewels and the three Roots

The origin of all refuge

I develop the excellent mind of the bodhisattva in order to establish all beings in the state of Enlightenment
Me Tog Chu Kye Pedme Teng
De Nang Rang Nyid Sem Pa Kar

In the center of a water born Lotus flower, I appear as the White Bodhisattva Chenresi.
In front of myself on a cushion of Lotus & Moon Disk sits the Lord of Boundless Light. Red in color, he has one face, his two hands resting in the mudra of equality holding a begging bowl, clothed in dharma robes, he sits in a lotus posture.
Yes Su Jig Ten Ong Chug Kar
Shal Chi Chag Shi Tal Jor Dang
Yes Yong Treng Wa Pedma Dsin
Shen Pai Tab Kyi Ped Dhar Shug

To his right stands the mighty Lord of the Universe, Chenresi. One face, 4 arms, the first 2 hands are joined together at his heart. Of the second pair, the left holds a lotus, the right a rosary. He stands on a lotus & moon disk.
On the left is Vajrapani, the great power of all the Buddhas, One face, Two arms, Blue in color, In his right hand, a Dorje, In his left hand, a Bell He stands on a Lotus and Moon Disk.
Surrounding the three principal deities are the Buddhas, Bodhisattvas, Pratyekas, Sravakas, and Arhats.
De Wa Chen Nes Shen Drang Gyur

White OM on forehead
Red AH at throat
Blue HUNG at heart center

Visualize 3 syllables located at the head, throat and heart of this great trinity
OM AMI DEWA HRI:

Light emanate from the 3 syllables located at the head, throat and heart of this great trinity........
Wisdom deities are absorbed in Damtsigpa at this point.

Benzra Samaya Dza
Dza Hung Bam Ho
Tishta Len
Ati Bu Ho
Om Hung Tram Hri Ah
Abi Kyen Tsa Mam

Spread to the Land of the Great Bliss...
Offerings:

ARGHAM (Water).
PADYAM (Water for Bathing Feet).
PUPEE (Flower).
DUPEE (Incense).
ALOKE (Lamp).
GENDHE (Perfume).
NEWIDYE (Food).
SHAPTA (Music)

AH HUNG
Hung: De Chen Shing Du Chos Kyi Kor Lo Kor  
Sem Chen Nam La Tak Tu Tug Je Zik

We entreat you to turn the Wheel of Dharma in the Land of the Great Bliss and to gaze without interruption upon all beings with compassion.
Dam Cha Shal Shes Dro Wei Kyab Dsay Pa
Nang Ta Nyam Shag Dsay La Chak Tsal Tod

Please fulfill your commitment to protect all beings.
We praise you and bow down to you, Lord of Limitless Radiance,
whose hands are folded in the gesture of meditation.
Lha Tsok Ku Les Od Zer Nub Chok Tro De Shen Shing Nes Od Pak Me Pa Yi Ku Dang Nga Treng Chak Tsen Pa Me Pa

By the diffusion of lights from the bodies of the Assembled Deities towards the West to the Land of Great Bliss Amitabha’s body, divine garland of syllables (mantra) and immeasurable mental attributes (mind)
Char Shin Bab Nes Dag La Tim Par Gyur

are absorbed like a shower of raindrops into myself
I pray with one-pointed devotion to the wonderful Buddha of Boundless Light, the Compassionate One, Chenresi, the Mighty One, Vajrapani, and to all the Buddhas and Bodhisattvas.
Tse Chig Gos Pay Sem Kyi Sol Wa Deb Da La Chok Gi Nos Drub Tsal Du Sol Nang Wa Ta Ye Drub Par Jin Gi Lob

Please bestow the supreme siddhi: Bless me with the accomplishment of Amitabha
Om Ami Dewa Hri

Om Ami Dewa Hri

Om Ami Dewa Hri

Om Ami Dewa Hri

Om Ami Dewa Hri

Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri

Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri

Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri

Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri

Mantra:
This should be recited as many times as possible; the monosyllable HRI may be used as the abbreviated form of this Mantra.
Amitabha dissolves into light and is then absorbed into myself. I appear in the form of Buddha Amitabha, like a rainbow in the sky. Clear light and voidness becomes inseparable.

Meditate like this for as long as possible.
E Ma Ho
No Tsar Sangyes Nang Wa Ta Yes Dang
Ye Su Jo Wo Tug Je Chen Po Dang
Yon Du Sem Pa Tu Chen Tob Nam La
Sangyes Chang Sem Pa Me Kor Gyi Kor

In this heaven field known as Dewachen, there is undefinable splendor and bliss. Here is Amitabha, the Lord of Boundless Light. Here is Chenresi, the Lord of Great Compassion. Here is Vajrapani, the powerful Bodhisattva.
De Kyi No Tsar Pak Du Me Pa Yi
De Wa Chen She Ja Way Shin Kam Der
Da Ni Di Nes Tse Pos Gyur Ma Tak
Kye Wa Shen Gyi Bar Ma Cho Pa Ru
De Ru Kye Nes Nang Tay Shal Ton Sho

Here is the whole retinue of Buddhas and Bodhisattvas. When I pass from this world may I be transferred immediately, without taking rebirth in any other realm, to this Pure Land. May I see the face of Amitabha.
De Ke Da Gi Mon Lam Tab Pa Di
Chok Chu Sangyes Chang Sem Tam Che Kyi
Gek Me Drub Par Gyin Gi Lob Tu Sol

TEHYATA PANCHE DRIYA AWABODHA NA YE SWAHA

By the power of this prayer and the blessing of the Buddhas and Bodhisattvas in the Ten Directions, may this be fulfilled without any hindrance.
Om
Chok Du Ghal Wa Se Che Gong
Tsok Nyi Dsok La Je Yi Rang
Da Gi Du Sum Ge Sak Pes
Kon Chok Sum La Chod Pa Bul

May all the Victorious Ones and their Sons in the Ten Directions be mindful of me. I rejoice in those who have completed the two accumulations. I offer all the merit which I have accumulated during the past, present, and future to the Three Jewels.
Gyal Wei Ten Pa Pel Gyur Chi Ge Wa Sem Chen Kun La Ngos Dro Kun Sangyes Tob Gyur Chi Ge Tsa Tam Che Chik Du Tei

So that the doctrine of the Victorious Ones may increase. Sharing this merit with all sentient beings, may everyone without exception attain enlightenment. May this root merit, a concentrated unity ripen in our mind-stream.
Da Gi Gyu La Min Gyur Chi
Drib Nyi Da Ne Tsok Dsog Te
Tse Ring Ne Me Nyam Tok Pel
Tse Di Sa Chu Non Gyur Chi
Nam Shi Tse Pos Gyur Ma Tak
De Wa Chen Du Kye Gyur Chi
Kye Ne Pedmaiai Ka Che Tay

Cleansing the two veils, accomplishing Wisdom and Merit, my life, health and understanding increase. May we achieve the ten levels in this life. Immediately after this life may I be reborn in the Land of Great Bliss. Miraculously born on a blooming lotus. May we achieve Buddhahood at that time.
Lus Ten De La Sangyes Sho
Chang Chup Tob Ne Ji Sid Du
Trul Pay Dro Wa Dren Par Sho

After obtaining enlightenment, may I emanate in order to guide all sentient beings until samsara is emptied.

Samaya Gya Gya Gya
This text was bestowed by the Dharmakaya Amitabha sometime between the first and the twentieth day of the moon during the Autumn season to Tulku Minggyur Dorje when he was twelve. It was translated by Lama Lodru and Steve Landsberg on July 11, 1978, in Bonsall, California.