



DEWACHEN PURE REALM
ASPIRATION PRAYER

by Karma Chagmé Rinpoche

You should take this practice to heart and make an effort to copy it even if your hands hurt. Cultivate the intention to benefit many people. Lend your text to anyone who wishes to make a copy. There is no greater benefit and no instruction is more profound. This is the root of my dharma. Don't put this text aside but practice diligently. You may recite this without a reading transmission because it belongs to the sutra tradition.

E Ma Ho!

From here, in the Western direction of the setting sun, slightly above and beyond countless worlds is the land of the noble ones, the perfectly pure realm of Dewachen. Although Dewachen cannot be seen with my eyes, I can visualize it clearly in my mind.

The Bhagavan Amitabha, ruby red in color and blazing with light, resides here. Amitabha is adorned with a top knot on the head, wheels on the feet, and so forth, the thirty-two major and the eighty minor marks.

Amitabha has one face, two arms resting in the mudra of equanimity, and is holding a begging bowl. Amitabha wears the three dharma robes and sits in the vajra posture. Amitabha is seated on a thousand petaled lotus and a moon disc and leans against a bodhi tree. From a distance, Amitabha looks at me with the eyes of compassion.

On Amitabha's right is the Bodhisattva Avalokiteshvara, white in color holding a white lotus in the left hand. On Amitabha's left is the Bodhisattva Vajrapani, blue in color holding a lotus marked with a vajra in the left hand. Both of them extend their right hands towards me in the mudra of giving refuge.

The three principle ones are like Mount Meru, the king of mountains. Appearing clearly, radiant and splendid, they dwell with their retinue of a trillion monastic bodhisattvas who are of a golden color, adorned with the major and minor marks, and resplendently dressed in the three dharma robes. With devotion that does not differentiate between near and far, I prostrate respectfully with my three gates.

Dharmakaya Amitabha, embodiment of all the buddha families, emanates Avalokiteshvara from the light of the right hand. From Avalokiteshvara, one billion secondary emanations arise.

From the light of the left hand Tara emanates. From Tara, one billion secondary emanations arise.

From the light of the heart, Padmasambhava emanates. From Padmasambhava one billion secondary emanations arise. I prostrate to Dharmakaya Amitabha.

With the eyes of a buddha, during the six periods of the day and night Amitabha constantly watches all sentient beings with love. Amitabha's enlightened mind is constantly aware of whatever concepts arise in the mind of all sentient beings. Amitabha's enlightened ear constantly and clearly hears, without confusion, whatever words are spoken by all sentient beings. I prostrate to the omniscient Amitabha.

Except for those who have abandoned the dharma, or committed deeds worthy of immediate retribution, all who have faith in You and make their aspirational prayers will be born in Dewachen as their prayers will be fulfilled. As is said, in the bardo, Amitabha will come and guide us into this land. I prostrate to the guide Amitabha.

For the countless kalpas of your life span, you stay in Dewachen not passing away. If we respectfully pray one pointedly to you, it is said, except for the ripening of karma, even though our life force is exhausted we will stay for one hundred years and the various types of untimely death will be stopped. I prostrate to protector Amitayus.

It is said, the greater merit is to faithfully join palms when hearing the name of Amitabha and Dewachen. The lesser merit is to fill countless and vast three thousand fold universes with jewels and to offer them as gifts. For this reason, I respectfully prostrate to Amitabha.

Whosoever hears the name of Amitabha, and even just once, engenders a faith, that is not merely words, but arises from the depths of their heart and bones, will not step off the path to enlightenment. I prostrate to the protector Amitabha.

From the time of hearing the name of Amitabha until obtaining Buddhahood I will not be born unlucky, but take birth in good families and have pure conduct in all lives. I prostrate to the Tathāgatha Amitabha.

I offer my body and possessions, together with my roots of virtue, and whatever material offerings I have acquired. I visualize emanations of the auspicious substances, the eight auspicious symbols, the seven precious items, and the billions of three thousand fold universes, with their four continents, central mountain, and sun and moon that have existed since the beginning, and all the wealth of gods, nagas and humans. I hold them all in my mind and offer them to Amitabha. By the force of your compassion, accept this for my own benefit.

I expose and confess all the non-virtuous deeds which have been committed from beginning less time until now by myself and by all sentient beings beginning with my mother and father. I expose and confess the three unwholesome acts of the body: killing, stealing, and sexual misconduct.

I expose and confess the four unwholesome acts of speech: lying, slandering, harsh words, and gossip. I expose and confess the three unwholesome acts of mind: covetousness, malice, and wrong views.

I expose and confess the accumulation of the five deeds of immediate retribution: killing father, mother, teacher, or an arhat, and intending to cause harm to the body of a Victorious One.

I expose and confess the unwholesome deeds similar to the deeds of immediate retribution: killing a novice or fully ordained monastic, making a monastic break their vows, and destroying a statue, stupa or temple, and so on.

I expose and confess the unwholesome acts of abandoning the dharma, and breaking vows taken with the three supports of the Buddha, temple, and dharma texts.

I expose and confess all accumulated useless and negative actions such as disparaging bodhisattvas which is more unwholesome than killing sentient beings of the three realms.

I expose and confess the accumulation of that which makes liberation impossible: not believing in the benefits of wholesome deeds and the faults of unwholesome deeds, the duration and extent of suffering in the hell realms, and when hearing the teachings to think it is all made-up and not true. Compared to the five acts of immediate retribution, this is worse.

I expose and confess all individual damage and breakages of the five categories of faults of the discipline of the Śrāvaka which are the four root downfalls, the thirteen with a remainder, the transgressions, the downfalls and the faults.

I expose and confess all the transgressions concerning the bodhisattva training: the four unwholesome deeds, the five, five, and eight downfalls.

I expose and confess the samaya damages of the secret mantra: the fourteen root downfalls and the transgressions of the eight secondary vows.

I expose and confess all actions that caused harm, not taking vows, and all common deeds I did not know were unwholesome; sexual misconduct, drinking alcohol, and so on.

I expose and confess the serious transgressions and downfalls that come from receiving refuge vows, initiations and so on, but not knowing how to keep the respective vows and commitments.

Without regret a confession will not purify, so I confess with great remorse, with shame, and with despair at my previous unwholesome deeds, which are as if I had swallowed poison.

There will be no purification if I do not keep my commitments. From this moment onward, I mentally promise, to never again commit these non-virtuous activities even at the cost of my life. Please, Sugata Amitabha with your heirs, grant your blessings so that my stream of being may be completely purified.

Hearing about others who have accomplished wholesome acts, I abandon jealousy and dislike. It is said that if I rejoice in their deeds with heartfelt joy, the merit obtained is equal to theirs.

Therefore, I rejoice in whatever virtuous deeds are accomplished by aryas and ordinary beings. I rejoice in the vast activities accomplished for the benefit of beings by bodhisattvas who give rise to bodhichitta.

I rejoice in the ten virtues and abandon the ten non-virtues. I rejoice in these virtuous acts of: protecting the lives of others; giving offerings; keeping one's vows; speaking the truth; reconciling adversaries; speaking peacefully, gently and sincerely; engaging in conversations which are meaningful; having little desire; cultivating love and compassion; and practicing the Dharma.

I request the recently enlightened perfect buddhas dwelling in all the myriad worlds of the ten directions to quickly and extensively turn the wheel of dharma. Omniscient ones, please hear my request.

I supplicate all the buddhas, bodhisattvas, and spiritual friends who are the holders of the dharma, to remain and not pass into nirvana.

As expressed above, I dedicate all my virtue of the three times for the benefit of all sentient beings.

May all beings quickly obtain unsurpassable enlightenment and stir the three realms of samsara from their depths.

May these virtuous deeds ripen quickly for me and may they pacify the eighteen causes of untimely death in this life.

May I be endowed with the physical strength of a healthy youth and be without illness.

May my material wealth never decline, but ever increase like the Ganges in the summer.

May I practice the holy dharma without harmful obstruction from demons or enemies.

May all my wishes be fulfilled in accordance with the dharma.

May I be of great benefit to the dharma and sentient beings.

May I accomplish a meaningful human life.

(If you wish, take the Bodhisattva Vow here and then continue with this prayer.)

Instantly when I, and all those who have a connection with me, pass away, may the emanation of Amitabha surrounded by the retinue of monastics and sangha appear in front of us.

Upon seeing them, may our mind be happy and joyful, and may there be no more suffering of death.

May the eight bodhisattva friends, by the force of their miraculous powers, appear in the sky and guide us on the path to Dewachen.

The suffering in the lower realms is unbearable, and the joy and well-being of gods and humans is impermanent. Understanding this, may a fearful mind arise in me along with sadness that samsara has been endured from beginningless time until now.

But even those who appropriately go from one human life to another experience birth, old age, illness and death countless times. In this degenerate time when there are many obstacles and the well-being and the happiness of humans and gods are similar to food mixed with poison, may not a hair tip of attachment occur.

May I be free of a hair tip's attachment to relatives, food, wealth, and friends, which are impermanent and illusory like a dream.

May I realize that countries, places, and homes do not truly exist just like the places and houses in dreams.

Like a criminal escaping from prison, may I, without looking back, flee from this ocean of samsara, that knows no freedom, to the pure realm of Dewachen.

Having cut all attachment and desire, may I fly in the Western direction travelling into space beyond the countless universes, like a vulture freed from a net, and instantly reach Dewachen

May I see, in person, the face of Amitabha who dwells there and then may I purify all my obscurations.

Of the four types of birth, may I take the superior one and be miraculously born from the heart of a lotus flower.

Instantly, may I attain a complete perfect body that is endowed with all the major and minor marks.

Should I doubt, hesitating to be born there, the bud will remain unopened for 500 years, but inside I will be happy and content with all enjoyments.

Even though I will hear the teachings of the Buddha, may this error of delaying sight of the Buddha's face not happen to me. May the flower open as soon as I am born so that I may see the face of Amitabha.

By the power of my merit, magically, may inconceivable clouds of offerings emanate from the palms of my hands and be offered to the Buddha and the retinue.

At that moment, may, the Tathāgatha stretch out the right hand, place it on my head, and may I obtain a prophecy of enlightenment.

Having listened to the profound and vast Dharma, may my mind ripen and be liberated.

May I be blessed and guided by the principal bodhisattvas Avalokiteshvara and Vajrapani.

Daily, in this land, countless buddhas and bodhisattvas of the ten directions come to make offerings and see Amitabha. At that time, may I pay homage to all of them and obtain the nectar of the dharma.

Through my unhindered magical powers, in the morning may I go to the realms of True Happiness, Glorious Land, Supreme Activity and Dense Array. May I request initiations, blessings and vows from the Buddhas Akshobya, Ratnasambhava, Amoghasiddhi, Vairocana etc. and make many offerings. May I, in the evening, effortlessly return to Dewachen.

There are a billion each of the nirmanakaya realms, Potala, Alakavati, Kurava, and the land of Urgyen, with a billion Avalokiteshvara,

Tara, Vajrapani, and Padmasambhava. May I encounter them and make oceans of offerings, request initiations and profound pith instructions, then quickly return without any obstacle to my place in Dewachen.

With my divine eye, may I clearly see all the close friends, sangha, students and so on. May I be able to guard and protect them, bestow blessings, and at the time of their death guide them to this land.

This “Fortunate Eon”, which lasts for one eon, equals a single day in Dewachen. May I live countless Dewachen eons, without ever dying, and continuously remain in that land.

From Maitreya to Möpa, the final one, may I see all the buddhas of the Fortunate Eon when they appear in the world. With my magical powers, may I go to meet these buddhas, make offerings to them and listen to the holy dharma. Then, without any obstacles, return again to the pure land of Dewachen.

Dewachen possesses all the qualities of the eighty one billion trillion buddha realms and is supreme among all pure lands. May I be born in this land of Dewachen.

The ground, made of jewels is as smooth as the palm of the hand, is vast, spacious, and blazing with radiant light rays. When it is pressed down, it gives way, and on lifting up, it rebounds. May I be born in this vast, joyful, and pleasant land of happiness.

There are wish fulfilling trees made of many jewels with leaves of fine silk and fruits ornamented with jewels. On them gather sweetly singing flocks of emanated birds, proclaiming the sounds of the profound and vast dharma. May I be born in this land of great wonders.

The many rivers are perfumed water with the eight qualities and the water in the bathing pools is like amrita. They are surrounded by stairs and cornices made of the seven kinds of jewels displaying fragrant lotus flowers bearing fruit and radiating countless rays of lotus light. The tips of the light rays are adorned with emanated buddhas. May I be born in this land of greatest marvels.

Even the words “eight non-freedoms” or “lower realms” are never heard. The five or three poisons, illness, negative spirits, enemies, poverty, quarrels, and all sufferings are never experienced. May I be born in this Land of Great Joy.

Here there are no women giving birth, since all are noble beings born from within lotus flowers. They are without any difference, of golden color, endowed with the major and minor marks, such as the topknot on their head, and so on, possessing the five clairvoyances and the five eyes of wisdom. May I be born in this land of limitless qualities.

Whatever is desired or thought of effortlessly and spontaneously arises. A palace made of a variety of natural precious gems, all enjoyments and all needs are fulfilled. There is no distinction between you and me, no clinging to a self. All my wishes manifest as offering clouds arising from the palm of my hand, and everyone practices the dharma of the unsurpassable Great Vehicle. May I be born in this realm, source of all bliss and happiness.

A fragrant breeze brings a rainfall of flowers, and from the trees, rivers, and lotus flowers arise heaps of clouds with all sorts of enjoyments in agreeable shapes, sounds, smells, tastes and touches. There are no female or male forms, but an abundance of emanated offering gods continuously presenting offerings.

When I wish to stay, jewel palaces appear, and when I wish to sleep, beautiful beds arise covered with many pillows and cushions of fine silk. When I wish to listen, I hear the pleasant sound of dharma, from birds, wish fulfilling trees, rivers, music, and so on and when I do not, no sound is heard. The pools and rivers are always a perfect hot or cold temperature. May I be born in this land where all wishes are fulfilled.

The perfect Amitabha will remain in this land for countless eons, without passing into Nirvana. May I act as Amitabha’s attendant for all this time.

After Amitabha’s passing into parinirvana, the teaching will remain for two times the number of eons as there are sand particles in the Ganges. May I not be separated, during that time, from Amitabha’s regent Avalokiteshvara and uphold the holy dharma.

When at dusk the sun of the dharma sets then the very next morning Avalokiteshvara will be a perfect buddha. Avalokiteshvara will be named Buddha “King of Abundant Glory Light Rays of All the Supreme.” When this happens, may I see Avalokiteshvara’s face, make offerings and listen to the noble dharma.

During the sixty-six trillion million eons that Avalokiteshvara will live, may I continuously be an attendant serving Avalokiteshvara well. Never forgetting to remember, may I uphold the holy dharma.

After Avalokiteshvara has passed into parinirvana, the teachings will remain for six hundred and one million three hundred thousand eons. May I uphold the dharma during all this time and never be separated from Vajrapani.

When Vajrapani becomes the Buddha “Completely Reliable Tathāgata, King of Abundant Jewel Qualities” with a life span and teachings equal to those of Avalokiteshvara. May I always be the attendant of this Buddha as well, presenting offerings, and upholding all the holy dharma.

When my life is over, may I instantly obtain unsurpassable perfect buddhahood in this or another pure realm. Having obtained perfect Buddhahood, may all beings, just as with Amitayus, be ripened and liberated by simply hearing my name.

Through countless emanations that guide sentient beings and through other means, may there arise, spontaneously and without effort, a limitless benefit for beings.

The Buddha’s life span, merit, qualities, and pristine awareness, as well as splendor are beyond measure. Buddha says that someone who remembers your name, be it Dharmakaya Amitabha, Amitabha or Bhagavan Amitayus Immeasurable Life and Wisdom, will be protected against all dangers from fire, water, poisons, weapons, evil doers, demons, and so on, except for the full ripening of previous karma.

I remember your name and offer prostrations, please protect me from all dangers and sufferings. Grant your blessing of excellent auspiciousness.

By the blessings of the Buddhas who have obtained the three kayas,
By the blessings of the unchanging true nature of reality,
By the blessings of the harmoniously united sangha,
May all my aspiration prayers be accomplished just as it is wished!

(The Mantra for the Accomplishment of All Aspirations)

I prostrate to the Three Jewels.
TA DYA THA PAN TSA DRI YA
A WA BO DHA NA YE SVA HA

I prostrate to the three jewels.
Namo Manjushriye.
Namo Sushriye.
Namo Utama Shriye Soha.

The Buddha says that if you recite this mantra with three prostrations, it equals 100,000 prostrations. The best is 100 prostrations, the middle is as much as possible, and last is seven prostrations.

When chanting this aspiration prayer, the best is to do this every day, the middle is to do monthly or yearly, and the last is a recitation, with palms joined and single-pointed faith, facing West while remembering the realm of Dewachen and supplicating Amitabha. This purifies obstacles in this life and there is no doubt that the next birth will be in Dewachen.

This is according to the Amitabha Sutra, the White Lotus Sutra, and the Sound of the Deathless Drum Sutra.

*It is composed by Bhiksu Rāga Asya (Karma Chagmé Rinpoche)
May this aspiration prayer be the cause birth in Dewachen for many sentient beings.*

Sarva Mangalam

*Translated by Khenpo Gawang Rinpoche and Candia Ludy,
August 16, 2021*

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ADDITIONAL TEXTS

Brief Sukhavati Prayer

Dedication of Merit

Bodhisattva Vow

Invoking the Buddhas and Bodhisattvas

Taking Refuge

Arousing Bodhichitta

Encouragement and Rejoicing

Aspiration and Dedication Prayers

BRIEF SUKHAVATI PRAYER

E MA HO!

The wondrous Buddha of Infinite Light, Amitabha.
To his right is the Lord of Great Compassion, Avalokiteshvara.
To his left stands the Bodhisattva of Great Power, Vajrapani.
They are surrounded by countless Buddhas and Bodhisattvas.

There is immeasurable happiness and joy in the marvelous
Pure Land called Dewachen.

Instantly, when we pass from this life, without taking another birth,
May we be reborn in Dewachen and see Amitabha's face.

Having made this aspiration prayer, may we be blessed with unhindered
accomplishment, by all the Buddhas and Bodhisattvas of the ten directions.

TA DYA THA PAN TSA DRI YA
A WA BO DHA NA YE SVA HA

(recite as many times as you are able)

*This prayer was given directly to Tertön Migyur Dorje (1645-1667)
by Amitabha Buddha in a vision.*

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DEDICATION OF MERIT

In the Western direction from here
Is the pure land of Amitabha
For one who recalls this
May they be reborn in this supreme realm

By whatever merit I have so obtained,
May all sentient beings drowning
In the river of suffering
Gain complete rebirth in the realm of Sukhavati.

BODHISATTVA VOW

INVOKING THE BUDDHAS AND BODHISATTVAS

All the buddhas who dwell in the ten directions,
All the great bodhisattvas on the ten bhumis,
All the great teachers, the vajra-holders,
Please, turn your minds toward me.

TAKING REFUGE

Until attaining the essence of enlightenment,
I take refuge in the buddhas.
Likewise, I also take refuge in the dharma,
And in the assembly of bodhisattvas.

(recite three times)

AROUSING BODHICHITTA

Just as the sugatas of the past
Gave rise to the mind of enlightenment,
And step by step established themselves
In the training of a bodhisattva,
Likewise, in order to benefit beings,
I, too, will give rise to the mind of enlightenment,
And, similarly, stage by stage,
Engage in the training of a bodhisattva.

(recite three times to take the vow of arousing bodhichitta)

ENCOURAGEMENT AND REJOICING

Today, my life has become meaningful.
Having obtained an excellent human birth,
I have been born today in the family of the buddhas.
Now, I must only perform the activities
That are in accord with my family.

As this noble family is without fault,
I must practice without defiling it.
Just like a blind person, by chance, finds a precious jewel
In a heap of garbage,
This mind of enlightenment has arisen in me.

Today, in the presence of all protectors,
I have invited all sentient beings as guests
To achieve the state of the sugatas.
Until doing so – be happy.
Gods, asuras, and others – be pleased.

ASPIRATION AND DEDICATION PRAYERS

Precious supreme bodhicitta,
Where not arisen, may it arise.
Where arisen, may it not deteriorate.
May it increase further and further.

May they not be separate from bodhichitta.
May they engage in the activities of bodhichitta.
May they be completely held by the buddhas
And may they abandon the maras.

May those bodhisattvas accomplish benefit for beings
In accord with their wisdom intent.
Likewise may the pratyekabuddhas
And shravakas possess happiness.

May all sentient beings be happy,
May all the lower realms be forever empty,
May all the bodhisattvas on the bhūmis
Fulfill their aspirations.

HOW TO PRACTICE:

Full Session:

Chant the *Dewachen Pure Realm Aspiration Prayer* until reaching the place to take the bodhisattva vow

Chant the *Bodhisattva Vow* section:

Invoking the Buddhas and Bodhisattvas

Taking Refuge

Arousing Bodhichitta

Encouragement and Rejoicing

Aspiration and Dedication Prayers

Return to the *Dewachen Pure Realm Aspiration Prayer* and continue chanting to the end of the prayer

Chant the brief *Sukhavati Prayer*

Chant the *Dedication of Merit*

Short Session:

Chant the brief *Sukhavati Prayer*

Chant the *Dedication of Merit*