



॥ ଶ୍ରୀ ଅମିତାବହା ମେଦ୍ ଶ୍ରୀ ଶ୍ରୀ ସୁଖାଵତି ପଦି କେତ ବିଦ୍ଧି ଶ୍ରୀ ବୈଷଣବ ପଦ ସକୁଳାଶାସ୍ତ୍ର ॥

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

Led by His Eminence Garchen Triptrul Rinpoche



ALTRUISTIC MOTIVATION

༄༅། ། མདོ་ལྷ་ བྱුଦ୍‌ གྲୁ ཕୁ ད୍ བ ད ན ལ ཉ ། བ ད ན ཉ ། བ ད ན ཉ ། བ ད ན ཉ །

DHAG-LA DANG-WAR JYE-PAY DRA/ NO-PAR JYE-PAY GEG/
THAR-PA DANG THAM-CHE KHYEN-PAY BAR-DU CHO-PAR

All mother sentient beings, especially those enemies who hate me, obstructors who harm me, and those who

ਬਸ਼ਵਾ ਤਦੁ-ਗਲੈਕਿ-ਪਰਿ ਧਰ-ਕੁ-ਸਾਉਂਦ-ਪਰ-ਸ਼੍ਰੇਦ-ਪਬਸ਼ਵਾ ਤਦੁ-ਗੈਲ-ਸ਼ੁਆਹਿ-ਪ-ਕਰ-ਮ-ਘਰ

JYE-PA TAM-CHE KYI TSO JYE-PAY/

MA NAM KHA DANG NYAM-PAY SEM-CHEN TAM-CHE DEWA DANG-DEN/

create obstacles on my path to liberation and all-knowingness; may they experience happiness,

དང. ཡାତ୍ମପଦିଶେଷଶକ୍ତିବିଦ୍ୟା ପଦିଶେଷଶକ୍ତିବିଦ୍ୟା ଶୁଣି ଏହାରେ ପଦିଶେଷଶକ୍ତିବିଦ୍ୟା

DHUG-NYAL DANG DREL NYUR-DU LA-NA ME-PA YANG DAG-PAR

DZOG-PAY JYANG-CHUB RINPOCHE THOB-PAR-JYA/

and be separated from suffering. I will quickly establish them in the state of the most perfect and precious Buddhahood.

(repeat 3 times)

वेष्यन् शशुमा





ACTION BODHICITTA PRAYER

ଦେଇ କେଦୁ ସନ୍ଦର୍ଭମା କୁଶାଶ୍ରୀ ସର କୁଶାଦଶା ପିଦି ଶଶୁମା ଦଶୀ ସବ୍ବାଗୋତ୍ତବା

DEI CHE-DU SANG MA-GYE KYI BARDU LU-NGAG YI-SUM GEWA-LA KOL/

Thus until I achieve enlightenment, I perform virtuous deeds with body, speech and mind.

ମାଶୀରି ସର କୁଶାଦଶା ପିଦି ଶଶୁମା ଦଶୀ ସବ୍ବାଗୋତ୍ତବା

MA-SHEI BARDU LU NGAG YI-SUM GEWA-LA KOL/

Until death, I perform virtuous deeds with body, speech and mind.

କୁଶାଦେଇ ସବ୍ବା କୁଶାଦଶା ପିଦି ଶଶୁମା ଦଶୀ ସବ୍ବାଗୋତ୍ତବା

DU DE-RING-NE SUNG-TE NYI- MA SANG DA TSAM-GYI BARDU LU NGAG YI-SUM GEWA-LA KOL/

From now, until this time tomorrow, I perform virtuous deeds with body, speech and mind.





REFUGE AND BODHICITTA

སང- Gyay Cho Dang Tsoig Kyi Chog Nam La/ CHANG CHUB DAG-NI KYAP-SU CHI/
SANG-GYAY CHO DANG TSOG KYI CHOG NAM LA/ CHANG CHUB DAG-NI KYAP-SU CHI/

In the Buddha, the Dharma and the Sangha most excellent, I take refuge until enlightenment is reached.

དཔ- Gyay Cho Dang Tsoig Kyi Chog Nam La/ CHANG CHUB DAG-NI KYAP-SU CHI/
DAG-GI JYIN-SOK GYI PAY SO-NAM KYI/ DRO-LA PEN-CHIR SANG-GYAY DRUB-PAR SHOG/

By the merits of generosity and other good deeds, may I attain Buddhahood for the sake of all sentient beings.

(repeat 3 times) ཆེ- ཡ- ས- ག- ཤ- ཉ- ཁ- དྷ- མ- ད- བ- ན- ཐ- གྷ- ང-





THE FOUR IMMEASURABLES

MA NAM-KHA DANG NYAM-PAY SEM-CHEN TAM-CHAY

DE-WA DANG DE-WAY GYU-DANG DEN-PAR GYUR CHIK/

May all mother sentient beings, boundless as the sky, have happiness and the causes of the happiness.

DUG-NGAL DANG DUG-NGAL GYI GYU DANG DRAL-WAR GYUR CHIK/

DUG-NGAL ME-PAY DE-WA DANG MI DRAL-WAR GYUR CHIK/

May they be liberated from suffering and the causes of suffering.

May they never be separated from the happiness, which is free from sorrow.

ତେ ର୍ମନ୍ କ୍ଷେତ୍ରରେ ପାଇଁ ଏହାର ପରିମାଣ ଅଧିକ ହେଉଥିଲା

NYE-RING CHAK-DANG NYI-DANG DRAL-WAY TANG NYOM-LA NE-PAR GYU CHIK/

May they rest in equanimity, free from attachment and aversion.

(repeat 3 times) लेखवृश्चामा



DORJE CHANG WANG

ਕੁਝ ਰਾਹ ਵਿਚ ਪੈ ਰਿਹਾ ਸੀ। ਮਹਾਰਾਜਾ ਜੇ ਆਪਣੇ ਬੋਲੀਆਂ ਵਿਖੇ ਪ੍ਰਭਾਵ ਪੈ ਰਿਹਾ ਸੀ।

DOR JE CHANG WANG TI LE NA RO DANG/ MAR ME DAG PO PAG DRU JIG TEN GON/

I beseech the great Vajradhara, Tilopa, Naropa, Marpa, Milarepa, Gampopa, Phagmodrupa, Lord Jigten Sumgoen,

॥**ପାଦକ୍ଷିଣିମନୁମନ୍ତ୍ରିକୁମନୀକରଣା** ॥**କୁମନୀକରଣାକର୍ତ୍ତବ୍ୟା** ॥**ପାଶ୍ଚଯାନାକର୍ତ୍ତବ୍ୟା** ॥**ପାଶ୍ଚଯାନାକର୍ତ୍ତବ୍ୟା** ॥

KA DRIN SUM DEN TSA WÜ LAME SHAB/ TSA GYUR LA MA YI DAM CHO SUNG LA/ SOL WA DEB SO DAG JU JEN GYI LOB/
at the feet of the Root Guru, who possesses the three ways of kindness and all the Root Gurus and spiritual masters
of the lineage, the Yidams and Dharma protectors: May your marvelous blessings permeate my mind.

SUPPLICATION TO THE GURU

ମୁଖ୍ୟକାରୀ ପଦାଧିକାରୀ ହେଲାମୁଣ୍ଡଳୀ ଏବଂ ପଦାଧିକାରୀ ହେଲାମୁଣ୍ଡଳୀ

MA CHÖ RANG RIG CHÖ KU NGÖN DU GYUR / MIG ME TSE CHEN DRO KHAM YONG LA KHYAB

You have realized the uncontrived self-aware Dharmakaya. Your unconditioned great love pervades all beings and realms.

କନ୍ଦମେଦ୍-ରୁଷିକ-ପଶ-ମାନ୍ୟ-ପ୍ରଦି-ମନ୍ଦା-ପରିକ-ରୁହୁ ମୈଶ-ରୁକ-ପଶୁକ-ପଦି-ତ୍ରୀ-ମନ୍ଦ-ମାନ୍ଦ-ପା-ରୁଦି-ପଶ

TSHE ME THRIN LE DÜL JE KHAM ZHIN JUG / NGE DÖN TEN PE NYI MAR SÖL WA DEB

With your immeasurable enlightened activity you guide those to be tamed according to their inclinations. I supplicate you, the sun of the teachings of the absolute truth.

କେଶ-ଧର୍ମ-ପ୍ରେସ୍-ରିକ୍-ଟ୍-କେରି-ଶକ୍ତୁଦ୍ଵୀପ-ଶକ୍ତି-ତତ୍-ତତ୍- ଯତ୍-ଶକ୍ତି-ମଧ୍ୟ-ପଦ୍ମନାଭ-ଶକ୍ତି-ଶକ୍ତି-ପଦ୍ମନାଭ

Repeat these blessed words spoken by Adeu Rinpoche three or seven times.



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SHORT MANDALA OFFERING

|ମାତ୍ରାପଦ୍ରବ୍ସାକୁଳପଦ୍ରବ୍ସାକୁଳି| ଶବ୍ଦରେ ଶବ୍ଦରେ ଶବ୍ଦରେ ଶବ୍ଦରେ ଶବ୍ଦରେ

SA SHI PO CHU JYUG SHING ME TOG TRAM/ RI RAB LING SHI NYI DAY GYEN PA DI/

The ground is sprinkled with scented water and strewn with flowers. It is adorned with Meru, the supreme mountain, the four continents, and the sun and moon.

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ସକୁଳ'ଥ'ର୍ଦ୍ଧା । ଶର୍ଷା'ଶ୍ରୀ'ପ'ନମିଷଶ'ଟି'ଧୂପ'ପ'ଞ୍ଚା । ରତ୍ନ'ଗ୍ରହ'କମ'ନା'ବିର'ଦ୍ଧ'ଶ୍ରୀ'ପ'ର'ଷ୍ଣା

SANG-GYE SHING LA MIG TE PHUL WA YI/ DRO KUN NAM DAG SHING DU KYE WAR SHOG/

As a Buddhadfield, I offer it. May all sentient beings attain the happiness of the Buddhadfields.





REQUESTING THE TURNING OF THE WHEEL OF DHARMA

শেম চেন নাম গ্যি সাম পা দাঙ / লো বৈ জি দাগ জি তা ও /
SEM CHEN NAM GYI SAM PA DANG/ LO WEI JI DAG JI TA WA/

Please turn the Wheel of the Dharma. Of the greater, lesser and ordinary vehicles,

কেচুন্দ সুর মেদ বিষ পঁয়ি / কেশ গুরু রস প্রক্ষেপ নগ প্রণাপ্য /
CHE CHUNG THUN MONG THIG PA WEI/ CHOE KYI KHOR LO KOR DU SOL/

In accordance with the understanding, and different mental capacities of sentient beings.

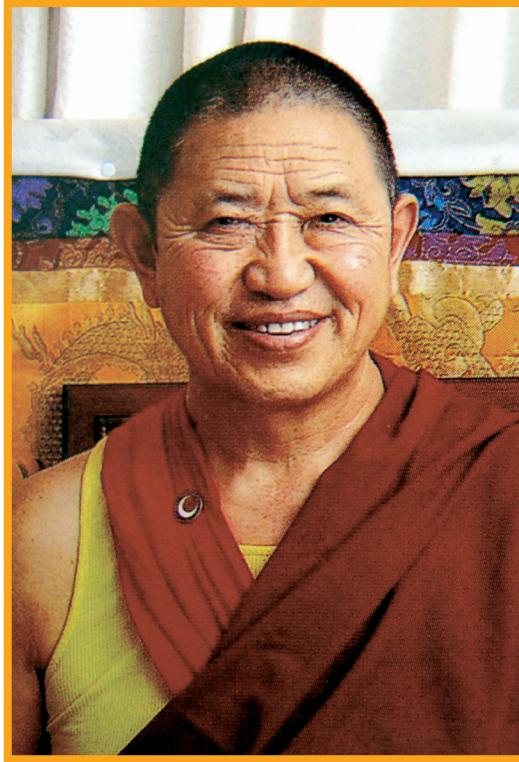




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Buddha Amitabha



His Eminence Garchen Rinpoche



॥ བ୍ରଦ୍ଵାପଶମେଦ୍ବୁଦ୍ଧିମହାପତ୍ରାପଦିକେନ୍ଦ୍ରିୟରୁଷାପ୍ରଦାନାଶାସ୍ତ୍ରା

**THE MEDITATION AND RECITATION OF AMIT BHA CALLED
UNITING WITH THE PURE LAND OF SUKH VATI**

ନାମୋ ଅମିତାବ୍ଧ ଯା

Namo Amitabh ya

ଶଦ୍ଵାକ୍ରମାପ୍ରଦାନାଶମେଦ୍ବୁଦ୍ଧିମହାପତ୍ରାପଦିକେନ୍ଦ୍ରିୟରୁଷାପ୍ରଦାନାଶାସ୍ତ୍ରା

Someone who wishes to practice the Buddha Amit bha should arrange plenty of offering substances in front of an image of the pure land.

ଶୁଦ୍ଧାପଦାଶମାପଦିକେନ୍ଦ୍ରିୟରୁଷାପ୍ରଦାନାଶାସ୍ତ୍ରା

The Visualization of the Objects of Refuge:

ମନୁଷ୍ୟଶରୀରମାପଦାଶମାପଦିକେନ୍ଦ୍ରିୟରୁଷାପ୍ରଦାନାଶମେଦ୍ବୁଦ୍ଧିମହାପତ୍ରାପଦିକେନ୍ଦ୍ରିୟରୁଷାପ୍ରଦାନାଶାସ୍ତ୍ରା

DŪN GYI NAM KHAR LA MA Ö PAG ME PA LA KHOW 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] Amit bha, surrounded by an inconceivable [retinue of] bodhisattvas.

Thus visualize.





The

Meditation and Recitation of Amitabha called Uniting with the Pure Land of Sukhavati



ঙ্গবুদ্ধী
শুভেশ্বরী

Refuge and Bodhichitta:

নামো কোঁ চোগ সুম দং ত্শা ও সুম / ক্যাব নে নাম লা ক্যাব সু চি /
ড্ৰো কুন সং গ্যে লা গো চিৰ / জাঙ চুব চোগ দু সেম ক্যে দো
ত্থো পুরুষ সুম দং শুভেশ্বরী পুরুষ সুম দং শুভেশ্বরী

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:

চোগ চু দু সুম ঝুগ পা যি / গ্যাল ও সে চে থাম চে লা / কুন নে দং ও চাগ ত্শাল লো

CHOG CHU DÜ SUM ZHUG PA YI / GYAL WA SE CHE THAM CHE LA / KÜN NE DANG WE CHAG TSHAL LO

With sincere faith I pay homage to all the buddhas and bodhisattvas abiding in the ten directions and three times!





ਮੇ'ਤੁਗ' ਵਨ੍ਦੁਸਾ' ਜੱਸਾ' ਮਰ' ਪੋ'ਨ੍ਹੀ | ਝਥ' ਬਣ' ਰੱਖ' ਮੈ' ਧਾ' ਕੱਸਾ' ਧਾ' | ਦੁੱਦਾ' ਵੱਚੁੰ ਘੰਦ' ਸ੍ਰੀਸਾ' ਜੂਧ' ਕਥ' ਵੱਦੁਥਾ' | ਰਥਾਥ' ਧੰਦੇ' ਛੋਗਾ' ਸ੍ਰੀਸਾ' ਵਿਨੈ' ਜੁ' ਸ਼ੁਦਾ' ਧਾ' |
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 KYI ZHE SU SÖL

I offer flowers, incense, lamps, fragrances, food, music, and the like, actually arranged and mentally created.
Supreme gathering, please accept them!

ਬ੍ਰਾਹਮਿਕ ਰਸਾਂ ਦੀ ਵਸਾ ਸੀ। ਇਨ੍ਹਾਂ ਵਿਖੁਤ ਮਹਾਂਸਾਗ ਮੈਂ ਪ੍ਰਾਪਤ ਕੀਤੇ ਗਏ ਸਾਡੇ ਅਤੇ ਸ਼ੁਦਾਲੇ ਵਿਖੁਤ ਸਾਡੇ ਹਨ।

THOG MA ME NE DA TA'I BAR / MI GE CHU DANG TSHAM ME NGA / SEM NI NYÖN MONG WANG GYUR PE'I /
DIG PA THAM CHE SHAG PAR GYI

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.

ଶ୍ରୀଶ୍ରୀମଦ୍ଭଗବତପାଠ ଶିଖିବାରେ କୁଣ୍ଡଳାମାଣି ପାଠ ଶିଖିବାରେ କୁଣ୍ଡଳାମାଣି

NYEN THÖ RANG GYAL JANG CHUB SEM / SO SÖ KYE WO LA SOG PE / DÜ SUM GE WA CHI SAG PA /
SÖ NAM LA NI DAG YI RANG

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



ଶେଷା'ତକ'କ୍ଷେଷା'ଶ୍ରୀ'ବନମ'ଦ'ନ୍ଦ'। ଶ୍ରୀ'ପ୍ରୀତି'ପ୍ରେ'ପଣ'ହୀ'ହୁ'ଏବା କେ'କୁଦ'କ୍ଷେଷ'ମେଦ'ବେଶ'ଦ'ଧୀ। କଷ'ଶ୍ରୀ'ଦ୍ସନ'ପ୍ରେ'ପଙ୍କେ'ଦ'ନୁ'ଶକ୍ତ୍ୟ।

SEM CHEN NAM KYI SAM PA DANG / LO YI JE DRAG JI TA WAR / CHE CHUNG THÜN MONG THEG PA YI /
CHÖ KYI KHOR LO KOR DU SÖL

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.

KHOR WA JI SI MA TONG BAR / NYA NGEN MI DA THUG JE YI / DUG NGEL GYA TSHOR JING WA YI / SEM CHEN NAM LA ZIG SU SÖL

Until sams ra is emptied, do not pass into nirv na but compassionately look upon sentient beings drowning in the ocean of suffering.

DAG GI SÖ NAM CHI SAG PA / THAM CHE JANG CHUB GYUR GYUR NE / RING POR MI THOG DRO WA YI /
DREN PE'I PAL DU DAG GYUR CHIG

May all the merit I have accumulated become the cause of awakening, and may I soon become a glorious guide of beings.

Thus offer.



ਕੌਰਸਾਲੀਦਕਮਸਾਂ ਸਦਾ ਬੰਸਾ ਅਸਾਂ ਵਦਨਸਾਂ ਦਿਨਸਾਂ ਸਿਮਸਾਂ ਤਕ ਗੁਰ ਸ਼੍ਰੀ ਤ੍ਰਿਲਿਪੀ ਪ੍ਰਦਾਨ ਮਨੁਸਾਂ ਵਿਚ ਸ਼ੁਭ ਹੋ ਜਾਂ। ਇਹ ਅਨਾਦਾ ਵਿਚ

TSHOG ZHING NAM RANG LA THIM PE DAG DANG SEM CHEN KÜN GYÜ LA TSHE ME ZHI'I LO KYE PAR GYUR

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.

ਸਿਮਸਾਂ ਤਕ ਵਦਿ ਦਿਨ ਥੁਰ ਸ਼ੁਭ ਤੇ ਸਾ। ਸ਼ੁਭ ਵਖ਼ਾਂ ਪਾਂ ਗੁਰ ਦਿਨ ਵਖ਼ਾਂ ਵਿਚ ਸਾ। ਵਦਿ ਦਿਨ ਹਣਾ ਗੁਰ ਮਿਲ ਵਿਚ। ਵਦਿ ਦਿਨ ਸ਼ੁਭ ਮਸਾਂ ਕੋਈ ਅੱਖ ਵਿਚ ਸਾ। ਤੇ ਸਾ ਵਹੁੜ੍ਹਾ।

**SEM CHEN DE DANG DEN GYUR CHIG / DUG NGAL KÜN DANG DRAL WAR SHOG /
DE DANG TAG DU MI DRAL ZHING / TANG NYOM CHEN POR NE GYUR CHIG**

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.*

ਦੇਵ ਮਾਨਿ ਧਿ ਦਰ ਵਿਕਸਾ ਅਵੰ

The Main Part: Visualization of the Yidam:

ਅਓ ਆ ਸ਼ੁਦਾਲੀਦ ਵਿਸਤ ਦਿਨ ਸਾਂ ਗੁਰ ਦਿਨ ਵਿਕਿਤ ਸ਼ੁਦਾ। ਮਾਹੇਗਸਾਂ ਵਿਸਤ ਵਿਚ ਵਿਸਤ ਵਿਚ ਸਾ।

A / NANG SI KHOR DE CHÖ KÜN RANG ZHIN TONG / MA TOG KHOR WAR THRÜL NAM NYON RE MONG

A, appearance and existence, all phenomena of sams ra and nirv na, are empty by nature. Not realizing this, how afflicted are deluded beings in sams ra!





སྤྱଦྚ୍ୟାଶ୍ୱର୍ଣ୍ଣିଦ୍ଵିତୀୟଦ୍ୱାଶ୍ୱର୍ଣ୍ଣକର୍ମପଦନ୍ତ୍ୱାବ୍ଦୀ । ସର୍ବଦେଖିଷ୍ଠିଷ୍ଠାନ୍ୟାଦ୍ଵାରାପ୍ରଦେଶାଶୁଦ୍ଧାବ୍ଦୀ ।

TONG SAL NYING JE ZUNG JUG TSAL DANG NI / RANG RIG HRI YIG KAR PO YONG GYUR LE

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

ସର୍ବଦେଖିଷ୍ଠିଷ୍ଠାନ୍ୟାଦ୍ଵାରାପ୍ରଦେଶାଶୁଦ୍ଧାବ୍ଦୀ । କର୍ମପଦନ୍ତ୍ୱାବ୍ଦୀକର୍ମପଦନ୍ତ୍ୱାବ୍ଦୀ ।

PE DE'I DEN DU RANG NYI CHEN RE ZIG / ZHAL CHIG CHAG ZHI THAL JAR PE THRENG DZIN

[The HR] 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.

କିରିଦୁର୍ମତିପଦିଗମନାତବ୍ରଦ୍ଧନ୍ତିକର୍ମାଶୁଦ୍ଧିକର୍ମା । ଶୁଦ୍ଧଦୁର୍ମତିପଦିଗମନାଶୁଦ୍ଧିକର୍ମା ।

ZHI ZHING JAM PE'I NYAM CHEN LONG KÜ CHE / KU ME PEME'I NANG NUB KYIL TRUNG ZHUG

Peaceful and with loving countenance, [I am dressed in] the garments of a sambhogak ya [buddha]. Sitting in cross-legged posture, my lower body is enfolded in a lotus.

ଅନୁତ୍ୱଶ୍ରୀକରମାପଦିଗମନାଶୁଦ୍ଧିକର୍ମା । ଶୁଦ୍ଧଦୁର୍ମତିପଦିଗମନାଶୁଦ୍ଧିକର୍ମା ।

DÜN GYI NAM KHAR PE DE'I DEN TENG DU / HRI YIG MAR PO Ö ZER RAB BAR WE

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





ଶ୍ରୀମତୀ ପାତ୍ନୀ କୁମାରୀ ମହିଳା ପଦକାରୀ ପାତ୍ନୀ ଏବଂ ପାତ୍ନୀ ମହିଳା ପଦକାରୀ ପାତ୍ନୀ ଏବଂ ପାତ୍ନୀ

CHOG CHÜ SANG GYE JANG SEM NYE PAR JE / KHYEN TSÈ NÜ THU DÜ NE HRI LA THIM

[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 HR .

LAR YANG Ö ZER RIG DRUG NE SU THRÖ / SEM CHEN LE NANG DAG DZIN BAG CHAG JANG

Again light rays radiate to the six realms, purifying the karmic visions, self-grasping, and habitual imprints of sentient beings.

藏文： བ୍ରଦ୍ବେଶକୁମାରପୁଣ୍ୟପିଣ୍ଡାଗନ୍ଧାରାମାଦ୍ଵାରା ସର୍ବପର୍ବତପାଦମାର୍କଣାମହାଶାନ୍ତରାମାକୁରୁଶିଦ୍ଧଦ୍ଵାରାମିତା

Ö ZER TSHUR DÜ HRI YIG NE GYUR WA / DRO WE'I KYAB CHOG SANG GYE Ö PAG ME

The light gathers back and the HR transforms into the supreme protector of beings, Buddha Amit bha.

MAR SAL PEMA ŔA GE'I HLÜN PO TAR / ZHAL CHIG CHAG NYI NYAM ZHAG HLÜNG ZE DZIN /
CHÖ GÖ NAM SUM SÖL ZHING KYIL TRUNG ZHUG

He is bright red like a mountain of rubies, with one face and two arms in equipoise mudr holding a begging bowl.

He is garbed in the three Dharma robes and sits in cross-legged posture.





ସମ୍ବନ୍ଧେ ଶୁଣ୍ଠିଷ୍ଠାପନ୍ତି ଦ୍ୱାରା ପରିବର୍ତ୍ତନ କରିବାରେ ଏହା ଅନୁଭବ ହେଉଥିଲା ।

THUG JE'I CHEN GYI DRO LA TAG TU ZIG / SANG GYE KÜN GYI DAG NYI CHEN POR SAL

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

ଦ୍ୱାରା ପରିବର୍ତ୍ତନ କରିବାରେ ଏହା ଅନୁଭବ ହେଉଥିଲା ।

**DE YI YE SU PHAG CHOG CHEN RE ZIG / ZHAL CHIG CHAG NYI YÖN PE PE KAR DZIN /
KAR PÖ RIN CHEN GYEN CHEN ZHENG TAB ZHUG**

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.

ଏହା ଦ୍ୱାରା ପରିବର୍ତ୍ତନ କରିବାରେ ଏହା ଅନୁଭବ ହେଉଥିଲା ।

**TSO WÖ YÖN DU GYAL SE THU CHEN THOB / ZHAL CHIG CHAG NYI YÖN PE DOR JE DZIN /
NGÖN PO RIN CHEN GYEN CHEN ZHENG TAB ZHUG**

To the left of the lord is the bodhisattva Vajrap ni, with one face and two arms, holding a vajra in the left [hand.]

Blue and adorned with jewels, he stands upright.

ଏହା ଦ୍ୱାରା ପରିବର୍ତ୍ତନ କରିବାରେ ଏହା ଅନୁଭବ ହେଉଥିଲା ।

KHOR DU JANG SEM GEN DÜN TSHOG KYI KOR / TSO WÖ NE SUM DRU SUM TSHEN PA LE

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





Ö ZER KAR MAR THING SUM CHOG CHU DANG / KHYE PAR DE WA CHEN GYI ZHING DU THRÖ

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

藏文大藏经

NANG THA KHOR CHE THUG DAM GYÜ KÜL TE / KE CHIG NYI LA NE DIR CHEN DRANG GYUR

invoking the heart pledge of Amit bha and his retinue, who then instantly appear at this place. *Burn incense and play instruments.*

୩୫ ସନ୍ଦେଶାଗନ୍ଧାସଦିକେନ୍ଦ୍ରିୟମନ୍ତ୍ରାବଳୀ ସନ୍ଦେଶାଗନ୍ଧାସଦିକେନ୍ଦ୍ରିୟମନ୍ତ୍ରାବଳୀ

HUNG / RANG RIG KA DAG DE CHEN ZHING KHAM NE / RANG DANG HLÜN DRUB NANG THA KHOR DANG CHE

H m, in the great bliss sphere of my own primordially pure awareness [abides] Amit bha and retinue [as] the naturally present innate radiance.

DÖ NE DAM TSHIG YE SHE YER ME KYANG / TSE CHEN THUG JE'J LONG NE ZUG KYI KUR /

MÖ PE'I LO DANG TSHAM PAR NAM RÖL TE

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



THUG DAM WANG GI NE DIR SHEG NE KYANG / NA TSHOG PEMA DA WE'I DEN TENG DU /
DAM TSHIG KYIL KHOR DI DANG NYI ME ZHUG

Following your heart pledge, come here to this place and be seated, indivisibly from the mandala [of the] samaya [being], upon a cushion of multicolored lotus and moon.

ଜୀବନରେ କୌଣସି କାହାରେ କାହାରେ କାହାରେ କାହାରେ କାହାରେ

OM AMIDHEVA SAPARIVARA VAJRA SAMAYA JA / JA H M BAM HO / SAMAYA TISTHA HLAN

Supplicating thus, think that Amit bha and retinue actually come from Sukh vati and merge non-dually, like water pouring into water, with you, the visualized samaya being.

ସଙ୍କର୍ତ୍ତା ପ୍ରିୟ ଦେବତାଙ୍କୁ Blessing the Offerings:

ମୁଁ ପିଲାରୀ ହେଲାନ୍ତିରୀ ଏକଶତମା

RAM YAM KHAM / OM H M [Recite] three times.





ॐ सह विद्युत् सुरा सुरा अवर्ते भ्येस्व हू अं बहु छारा मी उषा यवा गुरु श्री विष्णु वामा

OM SARVA VI PURA PURA SURA SURA AVARTE BHYE SV H / OM VAJRA SPHARANA KHAM

[Reciting] thus three times bless [the offerings.]

सद्विद्युत् सुरा अवर्ते भ्येस्व हू अं बहु छारा मी उषा यवा गुरु श्री विष्णु वामा
प्रेत्यनुभवान्ति विद्युत् सुरा अवर्ते भ्येस्व हू अं बहु छारा मी उषा यवा गुरु श्री विष्णु वामा

Visualize making offerings: from the heart of yourself, visualized as the Great Compassionate One, inconceivable offering goddesses emanate, holding inconceivable offering substances, such as the seven offerings, the five sense pleasures, the auspicious substances, symbols, and so forth; and from each of these offering substances unimaginable [offering] clouds of everything desirable emerge.

ह्री यवा गुरु श्री विष्णु वामा
HRI / YEN LAG GYE DANG DEN PE'I CHÖ YÖN DI / JIN PE'I RANG ZHIN GYAL WE'I ZHAL DU BÜL /
DRO KÜN JOR PA PHÜN SUM TSHOG GYUR CHIG

HR , 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!

वृद्धन वसी यश्च विद्युत् सुरा अवर्ते भ्येस्व हू अं बहु छारा मी उषा यवा गुरु श्री विष्णु वामा
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 be relieved from the misery of existence!





ಫ್ಲಾ ಹಂ ಮೆ ಹೆ ಶ್ವಾ ಹೆ ಸಾ ಮೆ ಹೆ ಸಾ ಹೆ ದ್ರೀ | ಏ ಹೆ ದ್ರೀ ಹೆ ದ್ರೀ ವೆ ಕಿ ಕ್ರು ಏ ಹೆ ದ್ರೀ ಹೆ ಸಾ ಹೆ ದ್ರೀ |
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!

ಫ್ಲಾ ಶ್ವೇ ಸ್ವೇ ಸ್ವೇ ಹೆ ಮೆ ಹೆ ಸಾ ಹೆ ಸಾ ಹೆ ದ್ರೀ | ಏ ಹೆ ದ್ರೀ ಹೆ ದ್ರೀ ವೆ ಕಿ ಕ್ರು ಏ ಹೆ ದ್ರೀ ಹೆ ಸಾ ಹೆ ಸಾ ಹೆ ದ್ರೀ |
HLEN KYE JAR JUNG DRI CHOG DUG PÖ DI / TSÖN DRÜ RANG ZHIN GYAL WE'I SHANG LA BÜL /

DRO KÜN SI PE'I CHING LE DRÖL WAR SHOG

I offer naturally sweet-smelling scents and blended incense that have the nature of diligence to the noses of the Victorious Ones.

May all beings become free from the bonds of existence!

ಫ್ಲಾ ಹೆ ದ್ರೀ ಶ್ವೇ ಹೆ ದ್ರೀ ಮೆ ಹೆ ದ್ರೀ | ಏ ಹೆ ದ್ರೀ ಹೆ ದ್ರೀ ವೆ ಕಿ ಕ್ರು ಏ ಹೆ ದ್ರೀ ಹೆ ಸಾ ಹೆ ಸಾ ಹೆ ದ್ರೀ |
SAL ZHING NANG WE'I RIN CHEN DRÖN ME DI / SAM TEN RANG ZHIN GYAL WE'I THUG LA BÜL /

DRO KÜN THRÜL LO MONG MÜN SEL WAR SHOG

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!





ਸੁਦੁਰਮਾਲਾ ਸ਼ੰਖਸਾਦਨ ਭੂਮਿ ਸ਼੍ਰੀ ਕਥਾ। ਬੇਤਾ ਸਵਾ ਬਦਾ ਬਚਿੰਤ ਕੁਦਾ ਬਦਿ ਜ੍ਞਾਵ ਦਸਾ। ਇਹੋ ਵਾਗੁ ਬ੍ਰਿਕਤ ਸਾਤੀਨ ਦੇ ਸਾਡੇ।

**GUR GUM LA SOG NGE DEN MEN GYI CHAB / SHE RAB RANG ZHIN GYAL WE'I KU LA BÜL /
DRO WA KÜN GYI CHÖ NYI TOG PAR SHOG**

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

ਖਾਤ੍ਰੁ ਬਤ੍ਤਾ ਦਨ ਭੂਮਿ ਪਦੀ ਕਥਾ ਦੰਦੀ। ਬਦਾ ਬ੍ਰਿਕਤ ਕੁਦਾ ਬਦਿ ਜ੍ਞਾਵ ਦਸਾ। ਇਹੋ ਗੁਰ ਟੀਨ ਦੇ ਕੈਤ ਬਾਣੀ ਦੇ ਸਾਡੇ।

**RO GYA CHÜ DANG DEN PE'I ZHAL ZE DI / THAB KYI RANG ZHIN GYAL WE'I JAG LA BÜL /
DRO KÜN TING DZIN ZE KYI TSO WAR SHOG**

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 sam dhi!

ਦਸਨ ਵਕੁਦ ਦ੍ਰਿੰਦ ਸ਼ੰਖਸਾਫ਼ਤ ਦੇ ਬਨ ਰੱਖ ਮਦੀ ਕਥਾ। ਛੱਵਾ ਬ੍ਰਿਕਤ ਕੁਦਾ ਬਦਿ ਜ੍ਞਾਵ ਦਸਾ। ਇਹੋ ਗੁਰ ਵੁਦ ਕੁਦਾ ਬਿਮਾਨ ਭੂਮਿ ਦਨ ਭੂਮਿ ਦੇ ਸਾਡੇ।

**BÜ DUNG TRÖL SOG NYEN JEB RÖL MÖ TSOG / TOB KYI RANG ZHIN GYAL WE'I NYEN LA BÜL /
DRO KÜN JANG CHUB SEM DANG DEN PAR SHOG**

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!

¹ Skt. *prajñā*, commonly translated as “wisdom.”

² Skt. *dharmat*



ବ୍ୟାଦ-ଶ୍ଵର୍ଣ୍ଣ-କୀମ୍-ପ୍ରେଦ-ରତ୍ନ-ଧର୍ମ-ଅନ୍ତର୍ଜାଲୀ ଶ୍ଵର୍ଣ୍ଣ-ଧର୍ମ-ପଦ-ବିବିଧ-କୁର୍ଯ୍ୟ-ପାତ୍ରମାତ୍ର-ଧର୍ମାତ୍ସ୍ଥା ରତ୍ନ-ଗୁରୁ-ବିଶ୍ୱ-ମୈଦା-ଧର୍ମ-ବିଷ୍ଣୁ-ଧର୍ମ-ଶର୍ମା

WANG PO TSIM JE DÖ PE'I YÖN TEN NGA / MÖN LAM RANG ZHIN GYAL WA NAM LA BÜL / DRO KÜN ZAG ME DE WE NGOM PAR SHOG

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!

ପ୍ରାଚୀନ୍ମାତ୍ରାଦିଶବ୍ଦରେ କୁଣ୍ଡଳାରେ ଏହାର ପରିମାଣ ଅଧିକ ହେଉଥିଲା ।

TRA SHI DZE TAG GYE DANG GYAL SI DÜN / YE SHE RANG ZHIN GYAL WA NAM LA BÜL /
DRO KÜN SANG GYE YÖN TEN THOB PAR SHOG

I offer the eight auspicious substances, [the eight auspicious] symbols, and the seven royal attributes, which have the nature of wisdom,³ to the Victorious Ones. May all beings attain the attributes of buddhahood!

ଓঁ শশ পুরুষে পুরুষ পুরুষ পুরুষ পুরুষ

OM SARVA PRAJA MEGHA SAMUDRA SPHARANA SAMAYE H M Thus offer.

³ Skt. *jñ na*, “primordial/timeless awareness”





The

Meditation and Recitation of Amitabha called Uniting with the Pure Land of Sukhavati



मङ्गलाद्युष्मानी

Mandala Offering:

तुंगशुभार्हिष्ठैरस्त्रयुमन्त्रमन्त्रात्मा
वद्वान्त्रमन्त्रमन्त्रमन्त्रात्मा
वद्वान्त्रमन्त्रमन्त्रमन्त्रात्मा

TONG SUM JIG TEN RAB JAM THAM CHE KYI / DAG DU ZUNG DANG MA ZUNG NGÖ PO DANG /
DAG LÜ LONG CHÖ DOG PA CHI CHI PA

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

तुंगशुभार्हिष्ठैरस्त्रयुमन्त्रमन्त्रात्मा
तुंगशुभार्हिष्ठैरस्त्रयुमन्त्रमन्त्रात्मा

TÖ ME DE CHEN ZHING DU BÜL WA YI / DRO KÜN DAG DZIN RAB ZHI JANG SEM DEN /
NAM DAG ZHING DU THOG ME KYE WAR SHOG

I offer, without holding anything back, to the pure land of Sukh vati. 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.

ॐ रत्नमङ्गलाद्युष्मानी

OM RATNA MANDALA P JA MEGA H M





ଶ୍ରୀନାଥବିଦ୍ୟାଲୟକୁମାରପାତ୍ର

The Quintessential⁴ Seven Branches

ର୍ଦ୍ଧ-ଶିଖଣ୍ଡ-କୁଶ-ହୃଦୟ-ପତ୍ର-ଦ୍ଵାରା ପରିପୂର୍ଣ୍ଣ ହେଲା ।

RANG SEM SANG GYE TOG PE DÖN CHAG TSAL / RIG TONG DZIN ME NANG SI CHÖ PAR BÜL / NYI DZIN THRÜL NANG CHÖ NYI LONG DU SHAG

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.

শ্রীগুরুমাতৃকাৰ্য্যালয় প্ৰতিষ্ঠান

KU SUM HLÜN GYI DZOG LA JE YI RANG / THUG JE GYÜN CHE ME PE'I CHÖ KHOR

⁵ I rejoice within the [state of] the spontaneous completion of the three kāyas. The Dharma wheel of unceasing compassion will [always] turn.

KHOR DE KÙN KHYAB RANG ZHIN CHÖ KUR ZHUG / KHOR SUM MIG ME KHYAB DAL CHEN POR NGO

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

⁴ “Quintessential” refers to the ultimate offering as opposed to the outer.

⁵ Acc. to Lama Thubten Nyima, abiding within the state where the three kāyas are spontaneously completed, rejoicing naturally occurs.



བོད་ཡි

Performing Praise:

ଶୁଦ୍ଧିକୀର୍ତ୍ତମାନଙ୍କୁ ପାଇଲା ଏହାର ଅନ୍ତର୍ଗତ ପରିପାଳନା କାର୍ଯ୍ୟରେ ଆଜିର ପରିପାଳନା କାର୍ଯ୍ୟରେ ଆଜିର ପରିପାଳନା କାର୍ଯ୍ୟରେ

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:

ଶ୍ରୀ ପଦମକଣ୍ଠନ୍ଦୁକ୍ଷଣ୍ମୁଖୀ ଶ୍ରୀ ପଦମକଣ୍ଠନ୍ଦୁକ୍ଷଣ୍ମୁଖୀ ଶ୍ରୀ ପଦମକଣ୍ଠନ୍ଦୁକ୍ଷଣ୍ମୁଖୀ ଶ୍ରୀ ପଦମକଣ୍ଠନ୍ଦୁକ୍ଷଣ୍ମୁଖୀ

HRI / DE CHEN ZHING DU CHÖ KYI KHIR LO KOR / SEM CHEN NAM LA TAG TU THUG JE ZIG
HR , ever turning the wheel of Dharma in the pure land of Sukh vati, 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 Amit bha, who abiding in equipoise follows his pledge to act for the purpose of beings!

শুন্দৰ শব্দে পরিমাণ করা হয়। এই অসমীয়া শব্দের অর্থ হলো বৃক্ষ পরিমাণ করা।

CHEN RE ZIG DANG THU CHEN THOB LA SOG / GYAL SE JANG SEM DRA CHOM PHAG PE'I TSOG

To Chenrezig, Vajrap ni, the other bodhisattvas, the noble assembly of arhats,



ସଦ୍ବେଳିତ ପାରିଷଦ୍ ମଧ୍ୟ କାନ୍ତିକାରୀ ହେଲାମୁଣ୍ଡିଲୁ ଏହାରେ ଯାଇଲୁ କାନ୍ତିକାରୀ ହେଲାମୁଣ୍ଡିଲୁ

DE CHEN ZHING DU ZHUG PE'I HLA TSOG LA / LÜ NGAG YI SUM GÜ PE CHAG TSAL TÖ

and the gathering of deities abiding in Sukh vati, I humbly pay homage and offer praise with body, speech, and mind. *Thus praise.*

བྱଲ୍ଲମ୍ବନ རୀତିଶାସନ

Visualization [for the Mantra] Recitation:

RANG NYI JIG TEN WANG CHUG THUG KA RU / DA TENG HRI THAR YIG DRUG YE SU KOR

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

DE YI Ö LE NGAG THRENG KAR PO TRÖ / THUG KA NE THÖN DÜN KYE THUG KAR THIM / KU SUNG THUG KYI THUG JE'I THUG DAM KÜL

⁶ 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.

[Thus, Amit bha's] compassionate heart pledge of body, speech, and mind is invoked.

⁶ The deity visualized in front is the Buddha Amit bha.



1

The Meditation and Recitation of Amitabha called Uniting with the Pure Land of Sukhavati



27

শুদ্ধমন্ত্রে শুণস্ব গুরুমন্ত্রস্থূলস্থৈর্যন্তা প্রদত্তব্রহ্মস্থৈর্যন্তা প্রদত্তব্রহ্মস্থৈর্যন্তা প্রদত্তব্রহ্মস্থৈর্যন্তা

NANG THA'I THUG KE'I HRI THAR NGAG THRENG LE / Ö ZER MAR PÖ NGAG THRENG ZHAL NE THÖN / RANG GI ZHAL ZHUG JIN LAB NGÖ DRUB THOB

From the mantra garland around the HR at the heart of Amit bha, a red mantra garland of light emerges from his mouth,
enters my mouth, and I obtain blessings and attainments.

ଦୀପିରାଜ୍ୟକନ୍ଦନ୍ତରାଜ୍ୟପି | ଶୁଣନ୍ତରାଜ୍ୟପିରାଜ୍ୟକନ୍ଦନ୍ତରାଜ୍ୟପି

DE TAR GYÜN MI CHE DU KHOR WA YI / NGAG LE Ö ZER KHA DOG NA TSOG THRÖ

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

ପ୍ରଶାନ୍ତରାଜ୍ୟକନ୍ଦନ୍ତରାଜ୍ୟପିରାଜ୍ୟପିରାଜ୍ୟକନ୍ଦନ୍ତରାଜ୍ୟପି | ପରାମାନ୍ତରାଜ୍ୟପିରାଜ୍ୟକନ୍ଦନ୍ତରାଜ୍ୟପି

CHOG CHÜ SANG GYE JANG SEM NYE PAR JE / KHAM SUM SEM CHEN KÜN GYI DRIB SUM JANG / NÖ CHÜ NAM DAG DE CHEN ZHING DU GYUR

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 Sukh vati.





H M, transcendent conqueror, protector, Buddha Amit bha, and noble assembly of loving bodhisattvas, compassionately look upon us afflicted beings, and guide us to the pure land of Sukhavati.

⁷ Dharmakya

**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**

H M, innate awareness is the form of Amit bha. Look at the mind that is free of subject object duality! There is no other Amit bha than that; how wondrous is the truth-body⁷ of self-knowing awareness!.

ॐ अमित्युत्तमामृता

OM AMI DHEWA HR

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

ॐ वत्प्रभुर्महेश्वरस्तुत्सद्दर्शनमेवा वक्त्रेषु प्रश्नेषु वृद्धेषु वृष्टेषु वृष्टेषु वृष्टेषु
वृष्टेषु वृष्टेषु वृष्टेषु वृष्टेषु

**HUNG / CHOM DEN GÖN PO SANG GYE Ö PAG ME / TSE CHEN GYAL SE JANG SEM PHAG PE'I TSOG /
NYÖN MONG DRO LA THUG JE'I RAB GONG LA / DAG SOG DE CHEN ZHING DU DREN DU SÖL**



ॐ अमित्युत्तमामृता

Visualize thus and recite: OM AMI DHEWA HR

अमित्युत्तमामृते अमित्युत्तमामृते अमित्युत्तमामृते

At times sustain non-meditation and non-distraction and recite within an effortless state that transcends the intellect:

ॐ रंग रिंग नंग वा मंग रिंग नंग वा शुंग रिंग नंग वा शुंग रिंग नंग वा शुंग रिंग नंग वा शुंग रिंग नंग वा





ଶ୍ରୀମଦ୍ଭଗବତପାଠ ପାଠୀ ପାଠୀ ପାଠୀ

NGÖN GYI THUG KYE DAM CHA JI ZHIN DU / THUG DAM MA YEL THUG JE WANG GI HLA /
LE NGEN THA ZE KHOR WA DONG TRUG NE / DA TA NYI DU DREN PAR DZE DU SÖL

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

DE TAR DUNG SHUG DRAG PÖ GYÜ KÜL WE / NANG THAI THUG LE THUG JE'I Ö MAR THRÖ /
DAG SOG DRO WE'I NYING KHAR THIM PE'I MÖ

As I, with intense devotion have thus invoked the enlightened mind, red light rays of compassion radiate from the heart of Amit bha and dissolve into the hearts of myself and all beings.

དନ୍ତା'ର୍ହିକ'ପ୍ରଣାହେ'ବ୍ୟକ୍ତି'ପ'ମଦ'ଶାର'ଲିଙ୍ଗା। ଧନ୍ତା'ମିଦ'କ୍ଷଣ'ଜ୍ଞାନ'ଦର୍ଶନ'ପ'ମଦକ'ଶୁର'ପଶମା। ଶଶପ'କ୍ଷତ'ର୍ହିକ'ମିଦ'ଜ୍ଞାନ'ପଥ'ମଦ'କୁ'ପଶା।
ତେଣ'ତେ'ଶବ୍ଦଶ'ଜ୍ଞାନଭ୍ୟା'ପଥ'ପଶା।

DAG DZIN LOG TOG THRÜL PA RANG SAR ZHIG / DAG ME CHÖ KÜ GONG PA NGÖN GYUR SAM / SAL TONG DZIN ME TRÖ DRAL NGANG DU ZHAG

Self-grasping, misconceptions, and delusion have collapsed in themselves. The state of selfless dharmakaya 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.



ପ୍ରକାଶନକୁ

Dedication:

DI TAR NAM PAR GOM DE LE JUNG WE'I / SÖ NAM THA YE DAM PA GANG THOB DE /
DRO WA DUG NGAL CHU WOR JING WA NAM / Ö PAG ME PE'I NE RAB THOB PAR SHOG

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 Amit bha.



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

H M HR , all-pervasive dharmak ya, Protector Amit bha; sambhogak yas, the loving assembly of bodhisattvas; and nirm nak yas, the gathering of hr vakas and arhats; together with your retinues please endow all beings with the auspiciousness to progress to Sukh vati.

Thus cast a rain of flowers and play instruments.



卷之三

པෑංච්ඡක් සි.ප.ඩ්.ඩිස්මුන්දු.පත්‍ර | උජා.දුජා.මිද.මුජ්ඛ.සුජ.සුන්දරා

GE-WA DI-YI NYUR-DU DAG/ WÖ-PAG ME-GON DRUB-GYUR NE/

Dedication: By this virtuous practice may I quickly realize Buddha Amitabha

31

॥**ରୂପେଶ୍ୟାତ୍ମକାନୁଦ୍ରମାଧୃତା** ॥**ବିଷ୍ଣୁଶାପରାହୃଦ୍ୟଃ** ॥

DRO-WA CHIG-KYANG MA-LU PA/ DE-YI SA-LA GÖ-PAR SHOG/

and may all sentient beings, without exception, be established in that state.





ශ්‍රී පෙරාක්‍රි|

Prayer [to be born in Sukh vati]

ඇ·ම·හි ද·මක්ස·නදා·කුෂාෂුද·ව·මසද·යන්ද·| ගයනාෂුද·ස·සුගන්හි·හේ·ස්ද·ද·| ගයෝදු සීමනාද්දයද·මසු·හේ·ස්ද·කමනායා

E MA HO / NGO TSAR SANG GYE NANG WA THA YE DANG / YE SU JO WO THUG JE CHEN PO DANG /
YÖN DU SEM PA THU CHEN THOB NAM LA

E MA HO! Marvelous! [In the center is] the Buddha [Amit bha,] Boundless Light. To his right is [Chenrezig,]
the Lord of Great Compassion, and to his left is the bodhisattva [Vajrap ni,] the Lord of Great Power.

තදා·කුෂාෂුද·සීමනාද්දයා·මේද·යම්ස·ශ්‍රී·සාම්ජ්‍යා | එද·ශ්‍රීද·මක්ස·නදා·නු·මේද·ය්‍යා | එද·ය·තන·බේෂ·ගු·සරි·කිද·සමනාද්දයා

SANG GYE JANG SEM PAG ME KHOR GYI KOR / DE KYI NGO TSAR PAG TU ME PA YI /
DE WA CHEN ZHE JA WA'I ZHING KHAM DER

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

වදා·යඹ·යදි·තාක්ස·ශ්‍රී·සාම්ජ්‍යා·ම්ස ශ්‍රී·ය·යඹ·යදි·තාක්ස·ශ්‍රී·සාම්ජ්‍යා

DAG ZHEN DI NE TSE PHÖ GYUR MA THAG / KYE WA ZHEN GYI BAR MA CHÖ PA RU /
DE RU KYE NE NANG THE'I ZHAL THONG SHOG

When I and all beings pass from this life, may we be born there, unhindered by another samsaric birth. Once born there,
may we behold the face of [the Buddha Amit bha,] Boundless Light.





ଦ୍ଵାରା ଏକାକୀଳ ପରିମାଣରେ ଉପରେ ଅନୁଭବ ହେଉଥିଲା ।

DE KE DAG GI MÖN LAM TAB PA DI / CHOG CHÜ SANG GYE JANG SEM THAM CHE KYI / GEG ME DRUB PAR JIN GYI LAB TU SÖL

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

၅၃။ မန္တရီယာမြန်မာ့၏

TADYATHA / PAÑCA GRIYA AWA BODHAN YA SV H

With the intention to engage in the Hundred Million Amidewa Mantra Recitation Retreat at the Drigar Thubten Dargye Ling Dharma center in Singapore, resident Lama Ven. Dorzin Dhöndrup supplicated H.E. Garchen Rinpoche that a more concise yet clear Amit bha 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 Sukh vati.

At the request of Ven. Dorzin Dhöndrup this sadhana was translated by Ina Bieler and edited by Kay Candler. Translation copyright © 2012 Ina Bieler. All rights reserved.



ଶ୍ରୀମତୀ ପ୍ରମିଲା ଦେବୀ ଏବଂ ଶ୍ରୀ କଣ୍ଠଚନ୍ଦ୍ର ମହାରାଜଙ୍କ ପାଦମୁଖରେ ଉପରେ ଏହା ହେଉଥିଲା ।

CHOG DU GYAL WA SA CHA GONG / TSOG NYI DSOG LA JE YI RANG / DAG KI DU SUM GE SAG PA /
KONCHOG SUM LA CHOD PA BUL

May all the Buddhas and Bodhisattvas abiding in the ten directions and three times think of me.

I rejoice in their accomplishments of the two accumulations. This virtue, I offer to the Triple Gem (Buddha, Dharma and Sangha)

GYAL WAI TEN PA PHEL GYUR CHIG / GE WA SEM CHEN KUN LA NGO /
DRO KUN SANG GYE THOB GYUR CHIG / GE TSA THAM CHE CHIG DU TE

May the teachings of Buddha flourish. I dedicate the merit to all sentient beings.

May all sentient beings attain Enlightenment. May all these virtues gathered together.

DAG GI GYUD LA MIN GYUR CHIG / DRIB NYIE DAG NE TSHOG DZOG TE /
TSE RING NE MED NYAM TOG PHEL / TSE DJR SA CHU NON GYUR CHIG

Ripen in my mindstream. By purifying the two defilements and accumulate merits.

May the life, health, practice and realisation increase. In this lifetime, may I attain the ten Bhumis



କମ'ଲେଖ'କେ'ରଙ୍ଗଶ'ଶୁଦ୍ଧ'ମ'ବନ ଏହ'ଏ'କେ'ରୁ'ଶ୍ରୀ'ରଙ୍ଗଶ'ତିଶ ଶ୍ରୀଶ'ରଶ'ପଦ'ମନ୍ଦି'ର'ରଙ୍ଗଦ'ରୁ ସୁଶ'ହେ'ବ'ର'ଏ'ନାରାଶ'ଶୁଶ'ଶିଶ

NAM ZHIG TSE PHOE GYUR MA THAG / DE WA CHEN DU KYE GYUR CHIG /
KYE NE PE MEI KHA JE TE / LUE TEN DE LA SANG GYE SHOG

When we leave this life, may we reborn at once in Dewachen. After having been born and having awakened as the lotus blooms
At that very moment, may I attain Enlightenment;

වුන්කුටුව ස්ථානය ක්‍රියාත්මක නො ඇති ප්‍රසාද මෙහෙයුම්

JANG CHUG THOB NE JI SID DU / TRUL PE DRO WA DREN PAR SHOG

After reaching Enlightenment, till Samsara is empty, may we liberate all sentient beings by virtue of my miraculous powers

ପ୍ରିଦ୍ବନ୍ଧକୁରସେମାନ୍ତକ୍ଷେତ୍ରରେ କୌଣସିବାରେ କୌଣସିବାରେ

SANG CHUB SEM CHOG RIN BO CHE/ MA JE BA NAM JE JUR JIG/

May Bodhicitta, the excellent and precious mind, arise where it has not been,

କୁଣ୍ଡଳ ପାତାର ମେଦି ପରି ଯଦି । ଶିର୍ଦ୍ଦି କଣ୍ଠ ଶିର୍ଦ୍ଦି କୁଣ୍ଡଳ ସିଦ୍ଧି ପରି ଶିର୍ଦ୍ଦି

JE BA NYAM BA ME BAR YANG/ GONG NE GONG DU PEL WAR SHOG/

where it has arisen, may it not decline, but ever increase, higher and higher!



༄༅|| ରେତ୍ରୀଦିନ୍ଦିଷ୍ଟିକ୍ରିପ୍ତିମା||

PRAYER FOR WORLD PEACE AND WELFARE

༄༅|| ଶ୍ରୀପତାଶର୍ଣ୍ଗମୁଦ୍ରାର୍ଥକ୍ଷମାକ୍ଷମାକ୍ଷମା । ଭ୍ରମିତାପରମାତମାତମାତମା ।
ହୃଦୟର୍କ୍ଷମାମାଶୁଦ୍ଧାର୍ଥମା । ଶର୍ଣ୍ଗପତାକାଶ୍ରମାଦମାକାପାତମାଦମା ॥

KYAB NE LU ME KUN CHOG TSA WA SUM / KHYE PAR GANG CHEN GON PO CHEN RE ZIG /
JE TSUN DROL MA GU RU PEMA JUNG / SOL WA DEB SO THUG DAM ZHAL ZHE GONG

The three jewels and three roots, trustworthy source of refuge, and in particular the lord of the land of snow, Avalokiteshvara, Jetsun Tara
Guru Padmasambhava, I supplicate you; please follow your previous pledges!

ଶ୍ରୀପତାଶର୍ଣ୍ଗମୁଦ୍ରାର୍ଥକ୍ଷମାକ୍ଷମାକ୍ଷମା

MON LAM YONG SU DRUB PAR JIN GYI LOB

Bestow blessings that this aspiration prayer may be fulfilled most perfectly!





॥**श्रीगण्डकीयमातृत्वाद्युपर्याप्तिः**॥ श्रीकृष्णानन्दाद्युपर्याप्तिः॥

NYIG DU DRO NAM SAM JOR LOG PA DANG / CHI NANG JUNG WA THRUG PE GYU KYEN GYI /
NGAR MA DRAG PE MI CHUG DAL YAM NE

Due to the degeneration of times when thoughts and deeds of beings are perverted and the inner and outer elements have lost their balance, men and cattle are seized by epidemic disease previously unheard of;

ZA LU GYAL DON NAG CHOG JUNG PO ZER / TSA SE SER SUM LO NYE MAG THRUG SOG
intruding rahus, nagas, powerful demons and dark forces, blight, frost and hail, bad harvest, warfare and so forth,

CHAR CHU MI NYOM DZAM LING TSHA DUNG THEN / SA YO ME DRA JUNG ZHI JIG PA DANG
erratic rainfall, heat, misery and droughts in the world, destruction by the elements such as earthquakes and the threat of fire,



ਖ੍ਰਿਦੁਧਾ ਵਸ਼ਨੁ ਧਾ ਰਕੇ ਸਦੀ ਮਬਦਾ ਦਮਣਾ ਸ਼ਸਾ ਜਾ। ਰਕੇ ਸ਼੍ਰੀ ਦਿੱਤੁ ਰਾਤੁ ਰਾਤੁ ਰਕੇ ਰੀ ਸਿਸਾ ਮਬਦਾ ਜਾ॥ ਲੂਹੁ ਨੁ ਭੀ ਕਿਦੁ ਕਤੁ ਰਾਤੁ ਰਕੇ ਸ਼੍ਰੀ ਗੁਰੁ ਤੀਗ

KHYE PAR TEN LA TSHE WE THA MAG SOG / DZAM LING KHYON DIR NO TSHE RIG THA DAG /
NYUR DU ZHI ZHING TSA NE JOM GYUR CHIG

and in particular barbaric offenses causing harm to the teachings, are rampant.
May all types of harm and injury around the world be swiftly pacified and overcome!

ਮ੍ਰਿਦੁ ਮ੍ਰਿਤੁ ਰਾਤੁ ਸਾ ਮਬਦਾ ਸਾ ਜੀ। ਕ੍ਰਿਦੁ ਧਾ ਪੁਦੁ ਕੁਦਾ ਸਿਸਾ ਮਕਣਾ ਸਿਰੁ ਧੁ ਕੈ। ਰਦੁ ਸਿਸਾ ਜ਼ਿਸਾ ਰਾਤੁ ਰਾਤੁ ਰਕੇ ਰੀ ਵਸਾ ਸ਼੍ਰੀ ਵਿਸਾ॥

MI DANG MI MIN DRO WA THA DAG GI / GYU LA JANG CHUB SEM CHOG RIN PO CHE /
NGANG GI KYE NE NO TSHE SAM JOR DRAL

May precious and supreme Bodhicitta spontaneously arise in the mindstreams of all beings, human and non-human,
and may they be free from destructive thoughts and deeds!



અનુષ્ઠાનિક પ્રમાણાનુસારે જીવનાનું એવું હોય કે આ વિશ્વાસ કરીબની રીતે પ્રદાન કરીને આ વિશ્વાસની અનુભૂતિ પ્રદાન કરીને આ વિશ્વાસની અનુભૂતિ પ્રદાન કરીને

**PHEN TSHUN JAM PE SEM DANG DEN NE KYANG / DZAM LING THA U DE KYI PAL GYI JOR /
SANG GYE TEN PA DAR ZHING YUN NE SHOG**

May all be endowed with a loving mind for one another and may well-being, glory and prosperity prevail throughout the world!

May the Buddha's teachings spread far and wide and ever last!

କୁଶମ୍ବୁଦ୍ଧିରେ ପରିଷ୍ଠାପନା ହେଉଥିଲା । ଏହାର ଅଧିକାରୀ ପରିଷ୍ଠାପନା କାମକାଳୀ ଏହାର ଅଧିକାରୀ ପରିଷ୍ଠାପନା କାମକାଳୀ ଏହାର ଅଧିକାରୀ ପରିଷ୍ଠାପନା କାମକାଳୀ

TSA SUM GYAL WA SE CHE DEN PE THU / KHOR DE GE WE TSA WA GANG CHI PA /
DAG CHAG LHAG SAM NAM PAR KAR WE THU / SOL TAB MON PE DRE BU DRUB GYUR CHIG

By the truthful power of the three roots, the Buddhas and Bodhisattvas, by any root of virtue existing in samsara and nirvana and by the power of our perfectly pure, highest intention, may the fruition of our supplication and aspiration be attained!

This prayer was composed by Jamgon Kongtrul Rinpoche for the peace and welfare of Tibet. In order to suit present times, Gape Lama changed certain wording, such as the reference to the whole world instead of only to Tibet.
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DEDICATION

ଯଷେଦ୍ କୁର୍ଵାନ୍ତି ପିଣ୍ଡ ସମୀକ୍ଷା ତତ୍ତ୍ଵଶିଳ୍ପୀଙ୍କୁନା । ସିଦ୍ଧାକୁର୍ଵାନ୍ତି ପରେ । ଏହା କୁର୍ଵାନ୍ତି ଅମ୍ବ ପୁରୁଷାଙ୍କୁ

SOE NAM DI YI TAM JE SIG BA NYI/ TOB NE NYE BE DRA NAM PAM SE DE/

By this virtue, may I achieve the all knowing state and, by defeating all enemies-confusion, the cause of suffering,

॥**त्रिशूल-वर्ण-पद्म-सम्पूर्ण-प्रभु**॥

JE GA NA CHI BA LONG TRUG BA YI/ SI BE TSO LE DRO WA DROL WAR SHOG/

may all who travel on the waves of birth, old age, sickness and death, cross the ocean of samsara.



।QE म् न्पव् न्पर् श्वश् इ॒ ल्पुर् मन्त्रि॒ क् प् न्द् । गुक् न् सव॒ ष् इ॒ यद् न् श्वि॒ क् न् ।

JAM PAL PA WO JI TAR KHYEN PA DANG/ KUN TU ZANG PO DE YANG DE ZHIN TE/

In order to train just like the hero Manjushri who knows reality as it is.

।ट् न्षा॒ गुक् श्वि॒ हे॒ श्वा॒ ष्वा॒ ष्वा॒ । न्षो॒ षा॒ न्दि॒ न्षा॒ ष्वा॒ ष्वा॒ ष्वा॒ ।

DE DAK KUN GYI JE SU DAK LOP CHING/ GE WA DI DAK TAM CHE RAP TU NGO/

And just like Samantabhadra as well, I completely dedicate all this goodness, just as they did.

।ष्वा॒ ष्वा॒ ष्वा॒ ष्वा॒ ष्वा॒ ष्वा॒ । ष्वा॒ ष्वा॒ ष्वा॒ ष्वा॒ ष्वा॒ ।

SANG GYE KU SUM NYE PAY JYIN LAB DANG/ CHO NYI MI GYUR DEN PAY JYIN LAB DANG/

By the blessing of the Buddha who attained the three kayas; by the blessing of the truth of the unchanging

।ट् न्षो॒ न्दि॒ न्दि॒ न्दि॒ न्दि॒ न्दि॒ । इ॒ ल्पुर्॒ ष्वा॒ ष्वा॒ ष्वा॒ ।

GE DUN MI CHE DU PAY JYIN LAB KYI/ JI TAR NGO SHIN MON LAM DRUB PAR SHOG/

Changeless nature, by the blessing of the indivisible assembly of the sangha, may these prayers be accomplished as I have dedicated.





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।।
।।

DAK DANG KHOR DAY THAM CHAY KYI/ DU SUM DU SAG PA DANG/

By the virtuous accumulations of the three times, of myself and all beings in samsara and nirvana.

YO PAY GE WAY TSA WA DI/ DAG DANG SEM CHEN THAM CHAY NYUR DU LA NA ME PA/

And by this root of virtue, may I and all sentient beings swiftly attain,

ଶ୍ରୀମଦ୍-ପାଣ୍ଡିତ୍-ନାଥ-ପଦ୍ମନାଭ-ପରିଷ୍ଠାନ-ପରିଷ୍ଠାନ-ପରିଷ୍ଠାନ

YANG DAG PAR DZOG PAY CHANG CHUB RIN PO CHE THOB PAR GYUR CHIG/

unparalleled, perfect complete, precious Enlightenment.



The

Meditation and Recitation of Amitabha called Uniting with the Pure Land of Sukhavati



ຂୁପଶ·ଏର୍ହାର·ଗୁର·ଦବ୍ଦ·ଷିର·ଏଶ·ଫୁର·ଦୟୁଷ·ବପଶ·ଏନ୍ତର·କୌ

HIS HOLINESS DRIKUNG KYABGON CHETSANG RINPOCHE LONG LIFE PRAYER

ଦୀର୍ଘ·ଏକଶ·ଏଶୁବ୍ର·ଦୁଃ·ମୁଖେନ୍ଦ୍ରିୟୀ ସନ୍ତର·ଦବ୍ଦିନ୍ଦ୍ରିୟେନ୍ଦ୍ରିୟୀ ସନ୍ତର·ଦିନ୍ଦ୍ରିୟେନ୍ଦ୍ରିୟୀ

KON CHOG SUM DU SHAKYA SENG GE YI / TEN PA DZIN CHING PEL WAI DAG NYI CHE

You are the embodiment of all the Precious Ones. You, a great being, are the holder and promoter of the teachings of the Shakya Lion.

ଗୁର·ଦବ୍ଦିନ୍ଦ୍ରିୟେନ୍ଦ୍ରିୟୀ ଦୀର୍ଘ·ଏକଶ·ଏଶୁବ୍ର·ଦୁଃ·ମୁଖେନ୍ଦ୍ରିୟୀ ଏନ୍ତର·ଦବ୍ଦିନ୍ଦ୍ରିୟେନ୍ଦ୍ରିୟୀ ସନ୍ତର·ଦିନ୍ଦ୍ରିୟେନ୍ଦ୍ରିୟୀ

KUN ZANG CHO PA DRO DON TRIN LE CHOG / LHUN DRUB JE TSUN LA MAI ZHAB TEN SOL

Your perfect actions are for the liberation of sentient beings,
may you, the Jetsun lama whose enlightened activities are spontaneously present, live long!





ଶୁଣନ୍ତି ପରିଚୟ କରି ଦେଖିଲା ମହାନ୍ତିରଙ୍କ ପରିଚୟ ।

HIS HOLINESS DRIKUNG KYABGON CHUNGSANG RINPOCHE LONG LIFE PRAYER

དྲྡྷଙ୍କ·ମର୍କଷା·ଶନୁଷ·ଶ୍ରୀ·ପଦଗ·ତିନ୍ଦ·ରହି·ଶୁଦ୍ଧାତି· ପଞ୍ଚକ·ପ·ରହିକ·ଅ·ଜ୍ଞାନ·ପଦ·ଶୁଣନ·ପଞ୍ଜିନ·ମର୍କଷା।

KON CHOG SUM GYI DAG NYI DRI GUNG PAI / TEN PA DZIN LA DA DRAL TUG KYI TU
Precious holder of the Triple Gem of Drikungpa, who preserves the indisputable practice of the profound dharma,

ଦ୍ୱା.ପତି.କ୍ଷେତ୍ର.ଶ୍ରୀ.ବି.ପଣ୍ଡିତ.ଶ୍ଵର.ଏ.ପିଲା ଶ୍ରୀ.ଦୁରୁତ୍ତି.ଦୁରୁତ୍ତି.ପଣ୍ଡିତ.ପକ୍ଷେ.ଶ୍ରୀ.ବିଷୟ.ପକ୍ଷକୁ.ଯାହା

DAM PAI CHO KYI ZHI SIL NANG WA YI / KYI GU WUG JIN CHOG GI ZHAB TEN SOL

Who has realized the sublime truth which reveals peace and illumination, May you, who relieve the suffering of limitless beings, live long!



LONG LIFE PRAYER OF HIS EMINENCE GARCHEN TRIPTRUL RINPOCHE

PHAK PE YUE NA A RYA DE WA ZHE/ DO KHAM CHOK SU GAR GYI RIK SU TRUL/

The one known in the Holy Land as Aryadeva, emanated into the Gar clan of Eastern Tibet as Chodingpa,

「**१२५३** द्वे अवश्यक विशेष लक्षण त्रैन् । १२५४ त्रै अवश्यक लक्षण एवं विशेष लक्षण ।

JIK TEN GON PO THUK SE CHO DING PA/ PAL DEN GAR CHEN KU TSE KAL GYAR TEN/

the heart son of Jigten Sumgon. May the life of glorious Garchen remain steadfast for a hundred aeons!



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NYIG DU GYAL TEN NYAK TRE NE KAB DIR/THU TOB DOR JE TA BU TUL ZHUK KYI/

In this age of strife when the Victor's teaching faces hardship, through his powerful, vajra-like discipline and vows,

ସୁମି ରାଜେ ଦେଖିଲେ ଏହି ପରିଶ୍ରମ କିମ୍ବା ଏହି ପରିଶ୍ରମରେ ଏହି ପରିଶ୍ରମରେ ଏହି ପରିଶ୍ରମରେ ଏହି ପରିଶ୍ରମରେ

RI ME TEN PE KHUR CHI DAG GIR ZHES/ TEN PE NYI MA GAR CHEN ZHAP TEN SOL/

He takes on himself the heavy responsibility of the unbiased teaching, may Garchen, the sun of the teaching, live long!

This was composed by His Holiness Kyabgon Konchog Tenzin Kunzang Trinle Lhundrub.



। ལྷ' ພ' ཀྱ' ສ' ວ' ສ' ສ' ອ' ດ' ດ' ຕ' ດ' ດ' ດ' | ພ' ກ' ຖ' ບ' ດ' ດ' ດ' ດ' | ສ' ດ' ດ' ດ' ດ' ດ' |

LA-MA KU-KHAM ZANG-WAR SOL-WA-DEB/ CHOG-TU KU-TSHE RING-WAR SOL-WA-DEB/

I pray that my Lama may have good health and long life, that his Dharma Activities spread far and wide,

। རྒ' ອ' ດ' ດ' ດ' ດ' ດ' | ལྷ' ດ' ດ' ດ' ດ' ດ' |

THRIN-LE DAR-ZHING GYE-PAR SOL-WA-DEB/ LA-MA-DANG DREL-WA ME-PAR JYIN-GYI-LOB/

And that I will never be separated from him.

। ད' ດ' ດ' ດ' ດ' | ພ' ດ' ດ' ດ' ດ' |

PAL-DEN LA-MAI NAM-PAR THAR-PA-LA/ KE-CHIG TSAM-YANG LOG-TA MI-KYE-ZHING/

In all the activities of the Glorious Lama may doubt never enter my mind for a moment,

। ཇ' ດ' ດ' ດ' | ພ' ດ' ດ' ດ' |

CHI-DZE LEG-PAR THONG-WAI MO-GU-KYI/ LA-MAI JYIN-LAB SEM-LA JUG-PAG-SHOG/

May I be able to see the purity of all your actions; and with deepest devotion I pray that your blessings enter my mind.

। ສ' ດ' ດ' ດ' | ດ' ດ' ດ' |

SEM-CHEN THAM-CHE DE-DANG DEN-GYUR-CHING/ NGEN-DRO THAM-CHE TAG-TU TONG-PAR-SHOG/

May all sentient beings have happiness and may all the lower realms be emptied.

। ດ' ດ' ດ' | ດ' ດ' ດ' |

JYANG-CHUB SEM-PAA GANG-DAG SU ZHUG-PA/ DE-DAG KUN-GYI MON-LAM DRUB-GYUR-CHIG/

May the aspirations of all the Bodhisattvas on the different Bhumis be fulfilled accordingly.





The Meditation and Recitation of Amritākṣa and Lalitākṣa with the Rūpa Land of Sūkhānanda

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A PRAYING FOR GENERATING DRI-KUNG SECT WRITTEN BY MI-PAM:

ଶେଷ ପୁଣ୍ୟ ସମୀକ୍ଷା ଗୁରୁ ପ୍ରତ୍ୟେକ କେନ୍ଦ୍ର ଗୁରୁଙ୍କୁ

SHE SA GUN SIG GUN CHEN CHOE JI JE/

May the teaching of the Great Drigungpa, Ratna-Shri,

ହିନ୍ଦୁଷ୍ଟାନୀଶ୍ଵରବିଦ୍ୟାକାରୀମାନଙ୍କରେ ପରିଚୟ ଦିଲ୍ଲିରେ

DEN DREL NE LA WANG TOB DRI KUNG BA/

who is omniscient, Lord of the Dharma, Master of interdependence,

सिन्हेन्द्रपवाणीष्ठान्तर्पश्चिद्वश्विष्ठा

RIN CHEN BAL JI DEN BA SI TE BAR/

continue and increase through study, practice, contemplation and meditation,

୧୯୭୮ ଶତାବ୍ଦୀ ସାହିତ୍ୟର ପରିବର୍ତ୍ତନର କାର୍ଯ୍ୟ

SHE DRUB TOE SAM GOM BE ZIN JUR JIG/

until the end of samsara.



The Meditation and Recitation of Amitabha called Uniting with the Pure Land of Sukhavati



The arrangement and order of the prayers and pictures are attributed to Ven. Dorzin Dhöndrup Rinpoche.

This text is compiled and printed by Drigar Thubten Dargye Ling.

enquiry@amidewa-retreat.com

www.amidewa-retreat.com



阿企佛母 Achi Chokyi Drolma

