



# The Aspiration of Sukhavati

*The Pure Realm  
of Great Bliss*



## OM AMIDEWA HRI!

*Make this aspiration an unbroken commitment! I have composed it myself with sincerity; thinking that someone might benefit from it. If anybody should wish to copy it, please lend it out – nothing has greater benefit. There is no Dharma teaching more profound than this, it is the root of all Dharma. Do not treat it with indifference, but take up its practice. Since it is a teaching on sutra level, you may recite it without lung.*

E MA HO!

In the direction of the setting sun, beyond innumerable worlds, slightly elevated, is the land of the noble beings, the perfectly pure celestial realm Sukhavati. It is not visible to ordinary eyesight, but is clearly visible to a mind endowed with pure vision. In that realm resides the Bhagavan Jina Amitabha of ruby red color in a dazzling brilliance.

He has all the 32 marks of superiority and the 80 perfections, the crest protrusion on his head and the wheels on his feet and all the rest. He has a single face and two hands in contemplation mudra, holding an alms bowl, and he is robed in the three Dharma robes sitting cross-legged.

He is seated in vajra posture on a  
1000-petalled lotus with a moon seat,  
and behind his back is a bodhi tree.  
By his compassionate eyes he beholds  
me from afar.

On his right is the bodhisattva  
Avalokiteshvara, of white color,  
holding in his left hand a white lotus;  
and on his left is the bodhisattva  
Vajrapani, of blue color, holding in  
his left hand a vajra marked lotus; and  
both have their right hands extended  
towards me in refuge bestowing  
mudra.

These three chief deities appear in  
splendor like Sumeru, towering,  
immovable and indestructible.  
Surrounding them are millions and

billions of bodhisattva mendicants, all of golden complexion, adorned by the marks and perfections, and robed in the three Dharma robes of bright yellow color. Since they do not discriminate between devotion from near and from afar, I prostrate devotedly by my three gates right here.

As I recognize the Dharmakaya Amitabha as lineage Buddha, from his right hand radiates light becoming his emanation Avalokiteshvara, and further becoming a billion secondary Avalokiteshvara emanations; from his left hand radiates light becoming his emanation Tara and further becoming a thousand million secondary Tara emanations; and from

his heart radiates light becoming his emanation Padmasambhava and further becoming a thousand million secondary Padmasambhava emanations. I prostrate to the Dharmakaya Amitabha.

During the six periods of day and night his Buddha eye continuously beholds all beings with affection. He always knows whatever thoughts arise in the mind of every single sentient being, and he always hears distinctly and without confusion whatever words are spoken by every single sentient being. I prostrate to the All-knowing Amitabha.

It is declared that anyone who offers this aspiration with faith, except

one who has committed the five  
inexpiable Dharma abandonments,  
will by offering this aspiration to be  
reborn in Sukhavati be drawn towards  
that realm when they enter the bardo.  
I prostrate to the Guide Amitabha.

It is declared that Amitabha's vitality  
will remain for countless eons  
without passing beyond suffering, and  
just now appears openly; and anyone  
who supplicates with single-pointed  
devotion will obtain power over life  
except for already ripened tendencies,  
and the ability to live for a hundred  
years, and they will be protected  
against all untimely death. I prostrate  
to the Protector Amitayus.



It is declared that even if one could fill a billion worlds countless myriads of times with jewels and give them as gifts, hearing but once the name of Amitabha and Sukhavati and joining the palms in faith would have greater merit. Therefore, I prostrate devotedly to Amitabha.

Whoever on hearing the name of Amitabha develops uncontrived devotion from the depth of their heart and bones just once, they will never be repelled from the bodhi path. I prostrate to the Protector Amitabha.

Who even hears the name of Buddha Amitabha will always be born in a superior family and endowed with

pure morality until that one's heart is awakened. I prostrate to the Sugata Amitabha.

My body, my wealth, all roots of my virtue, and all offerings I can imagine, of material wealth and mental creation – the eight auspicious objects, eight auspicious signs, and seven royal attributes, the billion evolvments of Mount Meru, the four continents and sun and moon as they appear in the primordial creation of the billion worlds, all wealth of devas, nagas, and human beings, everything my mind holds onto – this I offer to Amitabha. In your compassion accept it for my benefit.

All the non-virtuous deeds that have been committed by myself and other beings, by all sentient beings headed by my father and mother, from beginningless time until now – killing, stealing, and impure conduct, the three non-virtues of the body, I now confess; lying, slandering, rough speech, and gossip, the four non-virtues of speech, I now confess; covetousness, malice, and holding wrong view, the three non-virtues of mind, I now confess.

Killing one's father, one's mother, one's teacher, or an arhat, and intending to cause harm to the body of a Jina, all accumulated tendencies towards these five inexpressible deeds, I now confess. Killing a monk or

a nun, seducing a chaste woman, destroying a statue, a stupa, or a temple and so on, all faults pertaining to such almost inexpiable deeds, I now confess.

Swearing by the refuge, the temple or the scriptures, and similar deeds, all accumulation of such bad tendencies towards Dharma abandonment, I now confess. Having heard about the benefit resulting from virtue and the suffering resulting from non-virtue, and about being sentenced to the suffering of the hells but believing this to be without truth, and having accumulated the bad tendencies of the evil of the five inexpiable deeds, all such accumulation of bad

tendencies from which one cannot be liberated, I now confess.

Breaking the Vinaya code through the four inexpressible deeds, or the thirteen very bad transgressions, or indulging in the five kinds of defilement, or making mistakes concerning the rules of Vinaya, all this I now confess.

Falling into the four black activities, or violating the five, the other five or eight vows and thus damaging the bodhisattva discipline, all this I now confess.

Spoiling the fourteen root vows and eight branch vows of the Vajrayana I now confess. The vows I have failed to take and the unvirtuous deeds I have committed, my impure conduct,

and my enjoyment of wine and so on, all the faults that cannot be clearly described and all the faults I cannot recognize as faults, I now confess. Having taken refuge vows or empowerments without knowing how to keep the commitment precepts and subsequently having fallen from them, this I now confess.

As confession without repentance is incomplete, I now confess all my previous faults from their depth – like having eaten poison, I confess with shame and fear and great repentance. As confession without taking further commitment is incomplete, I commit myself from now on to abstain from killing and all such unvirtuous deeds. By the blessing of the Sugata

Amitabha and his heirs may I now be completely purified.

To develop heartfelt joy when one hears about the virtuous deeds done by others and to abandon the non-virtue of jealousy towards them is declared to be a source of merit. Therefore I rejoice in all virtue performed by noble beings as well as ordinary beings. I rejoice in all the many deeds for the benefit of sentient beings performed out of the generation of the highest bodhi mind.

I rejoice in the reversal of the ten non-virtues into the ten virtues: saving others' lives, giving in charity, and keeping one's commitment, speaking the truth, reconciling

conflicts, speaking gently and straight forwardly, speaking what is meaningful, having small desire, meditating on loving kindness and compassion, and practicing Dharma activity. In all these virtues I rejoice.

I enjoin all accomplished Buddhas of all the myriad worlds of the ten directions – please turn without delay the Dharma wheel, extensively as well as expediently, and by your super-faculties please reveal for all beings their purpose.

I supplicate all buddhas, bodhisattvas, Dharma upholders, and spiritual friends intending to pass beyond suffering – please do not pass beyond, but remain in this world.



My virtue accumulated by this devotion and all virtue of the three times I dedicate to benefit sentient beings. May all beings quickly obtain the highest enlightenment, and may the samsara of the three worlds be churned from its depth.

May this virtue quickly ripen for me so that the eighteen kinds of untimely death may not affect me. May I remain free from disease, and may my body have the strength of an adolescent. May my splendor never be exhausted, but remain as abundant as the river Ganga in the rainy season. May I perform the activities of the liberating Dharma without being endangered by hostile beings; may all intentions I have in mind be

completely fulfilled in a Dharma way; may I accomplish great benefits for the exposition of the Dharma and for all beings; may I accomplish the purpose of this human existence.

The moment I and all who are attached to me pass on from this life, may the emanation Buddha Amitabha surrounded by his mendicant sangha appear openly before us. Content with the joy of beholding him, may we not experience the suffering of death. May the eight bodhisattva brothers miraculously appear in the sky before us. And by their knowledge of the path to Sukhavati, may they guide us along that path.

The suffering of the lower realms is unbearable, and the happiness of gods and men is impermanent. May this cause fear to arise in me. Samsara has endured from beginningless time until now. May this cause sadness to arise in me. Even transmigrating from human life to human life, enjoying the best of all births, countless times one must undergo birth, old age, and death.

This degenerate age is affected by impurities and many obstacles. The happiness and contentment of even human beings and gods is like food mixed with poison – may I be without even the slightest desire for this. All relatives, food, wealth, and companions are illusory like a

dream – may I be without even the slightest desire for this. All countries, places, and homes are like the lands and homes of a dream – may I recognize their lack of reality.

To attain the pure realm of Sukhavati from the inescapable ocean of samsara is like being liberated from a prison of great evil – may I not look back towards samsara. To cut all snares of attachment is like a vulture being liberated from a net – may I thus fly away towards the western sky. Having travelled beyond innumerable universes in an instant, may I reach the realm of Sukhavati. There may I openly behold the face of Buddha Amitabha and may all my veils be purified. May I take the superior

of the four modes of birth, the miraculous birth from the heart of a lotus flower. May I instantly obtain a perfect body endowed with all marks and perfections.

For those who have doubt or hesitation here in this life, the flower will not open for five hundred years and they will have to remain within, fully enjoying all bliss and contentment and hearing his buddha speech, but unable to behold his buddha face. May I not develop this fault. May my flower open instantly on my birth, and may I behold the face of Buddha Amitabha.

By the power of my merit and magic ability, may offering clouds surpassing

all imagination emanate from my hands as offerings to Buddha Amitabha and his retinue. At that moment, may the Tathagata stretch out his right hand and touch my head, and bestow my enlightenment prophecy.

By listening to his deep and extensive Dharma teachings, may my nature be ripened and liberated. May Avalokiteshvara and Vajrapani, the two principal bodhisattvas, accept me into their blessing.

Each day, as innumerable buddhas and bodhisattvas of the ten directions approach the Buddha Amitabha to make offerings and to behold his

realm, may I through propitiation of all these obtain their Dharma nectar.

By unhindered projection one can reach the realms of Akanishta and Ratnakuta, Karmapariपुरana and Dhumatala – may I every morning proceed to visit these realms, meet the buddhas Akshobya and Ratnasambhava, Amogasiddhi and Vairocana, obtain empowerments and blessings, take vows and make many offerings, and then by the evening return without effort or difficulty to Sukhavati.

May I proceed to Potala and Alakavati, Camara and Orgyen, the billion realms of the billion emanations of Avalokiteshvara and

Tara, Vajrapani and Padmasambhava,  
and meet them and make oceans  
of offerings, obtain empowerments  
and request profound teachings, and  
quickly and without difficulty return  
to my own place, Sukhavati.

With my super-vision may I clearly  
behold those close friends and  
students I have left behind, grant  
them protection and blessings, and  
lead them towards this realm at the  
time of their death.

The duration of this whole fortunate  
eon is like a single day in Sukhavati,  
and for innumerable eons there is no  
death. May I enter this realm for all  
times.



From Buddha Maitreya until Buddha Mōpa, when during this fortunate eon the buddhas appear in this world, may I miraculously proceed there, make offerings and listen to their liberating Dharma, and then again without difficulty return to Sukhavati.

All the qualities of the 81 buddha realms of all the hundred thousand million buddhas are joined in Sukhavati – thus it is unsurpassed, the most noble of all celestial realms. There the jewel ground is as smooth as the palm of the hand, spacious and radiant with beams of light. When it is pressed down it gives way, and when it is lifted up it rises. May I be reborn in this lofty realm of gentle happiness.

There wish-fulfilling trees abound,  
of different precious materials, with  
leaves of brocade and fruits of jewel  
ornaments; flocks of emanation birds  
are perched on them, singing the  
teachings of the deep and extensive  
Dharma. May I be reborn in this  
realm of great wonder.

There the rivers flow with perfumed  
water having the eight qualities, and  
the nectar water of the bathing ponds  
have the same qualities. The bathing  
stairs are tiled with the seven precious  
stones, and the waters abound with  
lotus flowers yielding fragrant fruits.  
The lotus blossoms radiate light  
beyond all limits, and each beam is on  
its point adorned with an emanation

buddha. May I be reborn in this realm of the greatest marvels.

There the eight unfavorable conditions and the misery of the lower realms is unheard of. The three or five emotional poisons, diseases, demons, enemies, paupers, fight, and quarrel and so on, all such suffering is unheard of. May I be reborn in this realm of great bliss. There are no sexes and nobody is born from a womb – all are born out of a lotus flower.

All have faultless bodies of golden complexion adorned with the crown protrusion and so on, all the marks and perfections, and all possess the five super-faculties and five eyes. May I be reborn in this realm of countless qualities.

There palaces made of various precious materials arise by themselves; all desirable enjoyments arise by the thought power of the mind. No exertion is necessary, all needs are spontaneously fulfilled. There is no distinction between “you” and “me” because there is no selfishness.

Whatever one wants arises on offering clouds from the palm of one’s hand. All act according to the Dharma of the highest Mahayana. May I be reborn in this realm of all-pervading joy and contentment.

There the fragrant breezes bring great showers of flowers. The trees and rivers and lotus flowers all have surpassingly lovely shapes, sounds, smells, tastes, and touches. Offering

clouds with all sorts of enjoyments continuously arise.

No women or men abide in that realm, but there are abundant emanation gods and goddesses. These gods and goddesses of many distinctions are continuously presenting offerings. By the wish to take rest, a jewel palace arises. By the wish to lay down, a jewel throne with cushions and pillows of various brocades appear. By the wish to listen, the sound of the birds and the wish-fulfilling trees and the rivers all offer Dharma praises. By the wish for silence, no sound is heard. The nectar pools and rivers become warm or cold upon one's wish. May I be reborn in this wish-fulfilling realm.

In this realm the perfect Buddha Amitabha will reside for countless eons without passing beyond suffering. When Amitabha has passed into Nirvana, there will be an intermediate period of Dharma exposition lasting as many eons as there are sand grains in the river Ganga. Eventually the Dharma will decline, but then again arise when Avalokiteshvara attains enlightenment. He will appear as the Buddha Özer Künne Pagpa at the time of a king named Paltseg. During that time may I offer my attendance and listen to the liberating Dharma. His lifespan will be one trillion and sixty-six hundred thousand eons. During that time may I offer continuous service and propitiation

and without failure uphold the liberating Dharma.

Then Avalokiteshvara will pass into Nirvana, and during a period of six hundred million and further three billion eons the Dharma will be exposed by Vajrapani. During that time may I remain inseparable from Vajrapani. Vajrapani will then appear as the Buddha Rabtu Tenpa at the time of a king named Yönten Norbu Tsegpa. His lifespan will be of the same duration as the lifespan of Avalokiteshvara. During that time may I offer continuous service and by my offerings be able to uphold the liberating Dharma.

Then may I instantly transfer my life to another pure realm to obtain the highest perfection of the buddha state. Having achieved the perfect buddha state, may I like Amitayus be able to ripen and liberate all beings just by hearing my name. May I be able to guide sentient beings by countless emanations – may I accomplish boundless benefits for living beings effortlessly and spontaneously.

O Amitabha, Dharmakaya of infinite brightness, the unlimited vitality, merit, quality, awareness, and brilliance of the Tathagata, Bhagavan of boundless vitality and awareness, it is declared that whoever takes refuge



in your name will remain protected from all threats of fire, water, poison, weapons, nōjins, sinpos, and so on, except for already-ripened accumulated tendencies.

As I prostrate to the refuge of your name, please grant me your protection against all fear and suffering. Please bestow your blessing for all auspiciousness, everything in plenty. By the blessing of the certainty of the three buddha-kayas, by the blessing of the truth of the immutable Dharmata, and by the blessing of the guidance of the unfailing sangha, may these aspirations be accomplished as they have been offered.

**KÖN TSHOG SUM LA  
TSHAG TSAL LO  
TEJATA PENTSA DRIJA  
AVABODHANI SOHA.**

*(This is the dharani for  
accomplishment of the aspiration.)*

**KÖN TSHOG SUM LA  
TSHAG TSAL LO  
NAMO MANJUSHRIJE,  
NAMA SUSHRIJE,  
NAMO UTTAMA SHRIJE SOHA.**

*(It is declared that if you make three  
prostrations with this mantra it will  
have the same value as one hundred  
thousand prostrations done otherwise.)*

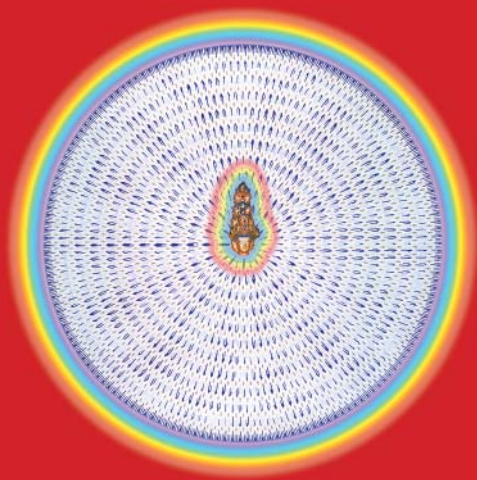
*It is best if you can make one hundred prostrations, middling is to make as many as possible, and at least you should make seven. It is best if you never cease the regular recitation of this aspiration, middling is to continue without interruption for a year or a month, and at least you should recite it occasionally, with your palms joined and with single-pointed devotion, turning towards Amitabha and his realm Sukhavati in the West. To do so will dispel all obstacles to your life and later you will without doubt be reborn in Sukhavati, as declared in the Ödo and Zhingkodo sutras and in Pema Karpo's Chime Ngadra and other works.*

*This aspiration was composed by the monk Raga Asya. May it cause many sentient beings to be reborn in Sukhavati.*

*This translation into English was made under the direction of the Ven. Saljay Rinpoche, through the guidance of Shastri Tennam, and with advice from Dana Chubb, by Jens Hansen. May sanctity increase!*

*May all beings everywhere and  
without exception benefit.*







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