The Method for the Practice of Amitabha called
The Swift Path to Great Bliss

I prostrate to Amitabha, the Buddha of Limitless Light! Regarding the method for the practice of Amitabha, first go for refuge and give rise to bodhicitta, then engage in this meditation and recitation.

嗡桑巴日啊 桑巴日啊 布玛纳 萨日啊 玛哈 藏巴帕 咭帕梭哈（三遍）

OM SAMBHA RA. SAMBHA RA. BHI MA NA. SA RA. MA HA. DZAM BHA BA. HUNG PHAT SO HA, （Three times）

In the Buddha, the Dharma, and the supreme among the assembly,

I take refuge until enlightenment.

[1]
達格 进索 及贝 所南记〔以我所行施等善〕

DAG GI JIN SOK GYI PAI SOD NAM KYI
By the merit I have created through generosity and so forth,

卓拉 盘些 桑吉 住巴修(三遍)〔为利眾生願成佛〕

DRO LA PEN CHIR SANGYE DRUB PAR SHOG
(Recite three times.)
in order to benefit beings, may I attain enlightenment.

丘纳 塔建 東比恩〔一切法皆空性中〕

CHÖ NAM TAM CHED TONG PAI NGANG
Meditate on the all-pervasive loving compassion

跟恰 則為 寧解供〔当修周遍慈悲心〕

KÜN KHYAB TSE WAI NYING JE GOM
from the empty state of all phenomena.

東尼 寧解 蝶一昂〔如是空性悲心中〕

TONG NYID NYING JE DE YI NGANG
From that state of emptiness-compassion,

囊斯 德清 讓各位〔万物皆成极乐刹〕

NANG SID DE CHEN ZHING GI Ü
all that appears or exists is the pure realm of great bliss. In its center,
PED DAI DEN LA RANG RIG HRI
upon a lotus and moon seat, rests one's awareness as a syllable HRI.

Light rays radiate from it, accomplishing the two kinds of benefit.

Oneself transforms naturally into the transcendent accomplished conqueror,

Amitabha [the Buddha of Limitless Radiance], red in color.

He has one face; his two hands rest in the mudra of equipoise,

holding a begging bowl filled with nectar.
His two legs are in the posture of immutability.

His enlightened body is clothed in the three Dharma garments.

The marks and signs [of enlightenment] are utterly perfect.

He is the supreme personification of the five kayas of the Buddha,

appearing, but with no inherent nature;

In his heart, upon a moon, is a red HRI.
The mantra circles it clockwise,

radiating light, and all the Sugatas,

just as visualized, are invited and dissolve. DZA HUNG BAM HO

Light radiates from the mantra, bringing the two kinds of benefit.

All forms, all appearance, are as pure as Amitabha.

All sounds, all hearing, are in essence the sound of mantra.
All concepts are as pure as the five wisdoms.

Recite from the state of great bliss:

OM AMI DE WA AYU SID DHI HUNG HRI

Reciting the eleven-syllable root mantra three hundred-thousand times, spiritual attainments will be obtained. Then rest without visualizing the deity's appearance. Follow this with dedication and make aspirations. This will quell untimely death in this life and in the future one will reach the path of great bliss liberation. Therefore, fortunate ones, practice!  

SAMAYA  From the “yellow paper” treasure of Lerab Lingpa, this was decoded by Gyalwang Tupten Gyatso.
To the Conqueror, the Thus Gone One, the Foe Destroyer, the Completely Perfect Buddha, Protector Boundless Light, I prostrate! I make offerings! I go for refuge!

麦彭仁波切極樂願文
Prayer for Rebirth in the Pure Land of Great Bliss
by Mipham Rinpoche

For those of you who aspire to be reborn in the Pure Land of Great Bliss by practicing the “Four Causes of Rebirth”, visualize the sublime image of Buddha of Boundless Light with single-pointed concentration and chant his holy name seven times daily. Then recite:

Lord of Boundless Light, please regard me!
Just as you gave rise to Bodhicitta,

I, too, shall cultivate the supreme state of awakening.

With all the virtuous accumulations rendered from the positive deeds,

I aspire to take rebirth in the Western Pure Land of Great Bliss,

In your presence, my Supreme Lord,

I vow to accomplish the vast conducts adhered by the sons of Buddhas, and
永思 昨貝 拉度 渥記那〔為欲圓滿而迴向〕
YONG SU DZOK PEI LE TU NGO GYI NA
Dedicate all virtues by perfecting them all.

測度 普瑪 塔度 達比穰〔此生命終于淨土〕
TSE DI PHO MA THAK TU TAK PE ZHING
When this life of mine has ended,

德瓦 見的 自得 解瓦當〔剎那化生極樂界〕
DE WA CHEN TU DZE TE KYE WA TANG
May I instantly emerge in the Pure Land of Great Bliss.

真巴 渥巴 密記 龍丹涅〔導師彌陀授記己〕
DREN PA O PAK ME KYI LUNG TEN NE
Where the Lord Amitabha will confer his prophecy on me,

作門 糧瓦 塔日 辛巴孝〔圓熟凈德願究竟〕
DZOK MIN JANG WA THA RU CHIN PAR SHOK
That I shall attain the ultimate result of perfection (of awakening),
maturation (of the ability to ripen sentient beings’ capacity), and
purification (of dualistic perceptions).

桑吉 渥巴 密拉 索瓦迭〔祈禱如來無量光〕
SANG GYE O PAK ME LA SOL WA DEB
I pray to the Tathagata, the Lord of Boundless Light.
達格 厲密 香秋 森基涅 [我發無上菩提心]
DA KI LA ME CHANG CHUB SEM KYE NE
That I shall give rise to the unsurpassed Bodhicitta, and

格匝 塔達 德清 穆康思 [一切善根皆迴向]
GE TSA THA TAK DE CHEN ZHING CHOK TU
Dedicate all the virtues I have amassed.

解悉 渥那 智巴 辛吉樓 [成就往生祈加持]
KYE CHER NGO NA DRUB PAR CHIN KYI LOP
Please bless me so that I shall take rebirth in the Pure Land.

Written by Mipham Rinpoche

唉瑪霍！悟擦 桑杰 囊哇 塔耶儅 [稀有難得無量光]
E MA HO!
NGO TSAR SANG GYE NANG WA THA YE DANG
Marvelous Buddha of Boundless Light;

耶速 秋渥 突杰 千波儅 [右有大悲觀世音]
YE SU JO WO THUK JE CHEN PO DANG
to his right, the Lord of Great Compassion (Chenrezig)
སྒྲོལ་བུ་སེམས་དཔའ་མེ་ཆེན་ཐོབ་<མས་ལཿ

YON TU SEM PA THU CHEN THOP NAM LA
and to his left the Bodhisattva of Great Power (Vajrapani);

སངས་ཟླེ་སེམས་དཔག་མེད་འཁོར་<མས་ལཿ

SANG GYE CHANG SEM PAK ME KGOR KI KOR
all are surrounded by countless Buddhas and Bodhisattvas.

དེ་བ་ཅན་ཞེས་=་བའི་ཞིང་ཁམས་དེརཿ

DE WA CHEN SHE CHA WEI SHING KHAM TER
May I be born there

དེ་བ་གཞན་Cིས་བར་མ་ཆོད་པ་€ཿ

KYE WA SHEN KYI BAR MA CHO PA TU
without taking birth anywhere else in the meantime.
Having been born there, may I see the face of the Buddha of Boundless Light.

Having made this aspirational prayer,
to all the Bodhisattvas of the ten directions,
may I be blessed with unhindered accomplishment!

TE RU KYE NE NANG THE SHEL THONG SHOK
Having been born there, may I see the face of the Buddha of Boundless Light.

TE KE DAK NI MON LAM TAP PA TI
Having made this aspirational prayer,

CHOK CHI SANG GYE CHANG SEM THAM CHE KYI
to all the Bodhisattvas of the ten directions,

GEK ME DRUP PAR CHIN KYI LAP TU SOL
may I be blessed with unhindered accomplishment!

TE YA THA PEN TSA DRI YA A WA BODHA NA YE
所囊 得以 它見 色巴霓 [此福已得一切智]
SOD NAM DI YI THAM CHED ZIG PA NYID
By this merit, through the nature of complete omniscience,

陀涅 霓比 扎囊 龐切將 [摧伏一切過患敵]
THOB NEI NYEI PAI DRA NAM PHAM CHEI SHING
and the total defeat of all negative forces,

接噶 納起 巴龍 初巴以 [生老病死猶波濤]
KYE GA NA CHI BA LUNG TRIG PA YI
from the turbulent waves of birth, old age, sickness, death,

色比 措里 卓瓦 着瓦修 [願度有海諸有情]
SID PAI TSO LEI DRO WA DROL WAR SHOG
from this ocean of existence, may all beings be set free!

將巴 把握 急達 欽巴當 [文殊師利勇猛智]
JAM PAL PA WÖ CHI TAR KHYEN PA TANG
Just as the Bodhisattva Manjushri attained his realization,
And likewise Samantabhadra,

I dedicate these merits (for the enlightenment of all sentient beings).

As dedication

is praised as supreme by the Buddhas of the three times,

All these, my roots of virtue,
ZANG PO CHÖD CHIR RAB TU NGO WAR GYI
I dedicate entirely to Deeds of Excellence.

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