



Kunzang Ödsal Palyul Changchub Chöling



H.H. Penor Rinpoche
Eleventh Throneholder of the Palyul Lineage
Jetsunma Ahkön Lhamo
Spiritual Director



From the Profound Oral Transmission Lineage of the
Nam Chö Mind Treasures:

The Practices of
Buddha Amitabha and
Chenrezig in the Six Realms

Palyul Lineage Lamas



Jetsunma Ahkön Lhamo



H.H. Penor Rinpoche



Ven. Gyatrul Rinpoche

Heart Sons



Mugsang Kuchen Rinpoche



Karma Kuchen Rinpoche



Khentrul Gyangkang Rinpoche



**PADMASAMBHAVA
(GURU RINPOCHE)**



CHENREZIG

AMITABHA

The Practice of

Amitabha

Called

Accomplishing the Perfect Light in the Realm of Great Bliss

ན་མོ་དགོན་མཚོག་གསུམ་དང་རྩ་བ་གསུམ་མཚོ།

NAMO KÖN CHOG SUM DANG TSA WA SUM

I take Refuge in the Three Jewels, the Three Roots

སྐྱབས་གནས་རྣམས་ལ་སྐྱབས་སུ་མཚི།

KYAB NE NAM LA KYAB SU CHI

And all sources of Refuge.

འགོ་ཀུན་སངས་རྒྱས་ལ་འགོད་ཕྱིར།

DRO KÜN SANGYE LA GÖD CHIR

In order to place all beings in the State of Buddhahood,

བྱང་ཆུབ་མཚོག་ཏུ་སེམས་བསྐྱེད་དོ།

CHANG CHUB CHOG TU SEM KYED DO

I give rise to the Supreme Bodhicitta.

མེ་ཏོག་ལུ་སྐྱེས་པ་དྲུའི་སྤྱིང་།

METOG CHU KYE PEMA'I TENG

Upon the Lotus flower which springs forth from within the water,

དེ་ནང་རང་ཉིད་སེམས་དཔའ་དགར།

DE NANG RANG NYID SEM PA KAR

Self-nature appears as Chenrezig, white in color.

མདུན་དུ་པདྨ་ཟླ་གདན་ལ།

DÜN DU PEMA DA DEN LA

In the space in front, upon a Lotus and Moon seat, is

གཡོན་དུ་ཕྱག་རྡོར་མཐུ་ཚེན་ཐོབ་མེད་ལྟོ་།

YÖN DU CHAG DOR THU CHEN THOB

To the left is Vajrapani (Thuchen Tob)

ཞལ་གཅིག་ཕྱག་གཉིས་སྐྱུ་མདོག་སྟོ།

ZHAL CHIG CHAG NYI KU DOG NGO

With one face, two arms, blue in color,

གཡས་གཡོན་རྡོ་རྗེ་དྲིལ་བུ་འཛིན་མེད་ལྟོ་།

YE YÖN DORJE DRIL BU DZIN

Holding a Vajra and Bell in the right and left hands,

བཞེངས་པའི་སྐྱབས་གྱི་པད་ཟླར་བཞུགས་མེད་ལྟོ་།

ZHENG PA'I TAB KYI PED DAR ZHUG

Standing upon a Lotus and Moon seat.

སངས་རྒྱས་བྱང་ཆུབ་སེམས་དཔའ་དང་མེད་ལྟོ་།

SANGYE CHANG CHUB SEM PA DANG

Surrounded by a boundless retinue of Buddhas and Bodhisattvas,

ཉན་ཐོས་དག་བཅོམ་དཔག་མེད་བསྐྱོར་མེད་ལྟོ་།

NYEN THÖ DRA CHOM PAG MED KOR

Hearers and Arhats (Foe-Destroyers),

གཙོ་བོ་གསུམ་གྱི་གནས་གསུམ་གྱི་མེད་ལྟོ་།

TSO WO SUM GYI NE SUM GYI

The three principal deities' three places are marked

འབྲུ་གསུམ་ལས་ནི་འོད་འཕྲོས་པས་མེད་ལྟོ་།

DRU SUM LE NI ÖD TRÖ PE

With the three syllables from which light rays radiate

སྣང་མཐའ་མཉམ་བཞག་མཛད་ལ་བྱུག་འཚལ་བསྟོད་ཅེས་།

NANG THA NYAM ZHAG DZED LA CHAG TSAL TÖD

To Buddha Amitabha, who remains in the composure of equality, I prostrate and render praise.

ལྷ་ཚོགས་སྐྱེ་ལས་འོད་ཟེར་རྒྱབ་སྤྱོད་ལ་འཕྲོས་ཅེས་།

LHA TSHOG KU LE ÖDZER NUB CHOG TRÖ

From the bodies of the assembled deities, light rays radiate into the Western direction

བདེ་ཚེན་ཞིང་ནས་འོད་དཔག་མེད་བ་ཡི་ཅེས་།

DE CHEN ZHING NE ÖD PAG MED PA YI

Of Dewachen, where Amitabha remains.

སྐྱེ་དང་སྤྲུགས་སྤྱིང་བྱུག་མཚན་དཔག་མེད་པ་ཅེས་།

KU DANG NGAG TRENG CHAG TSHEN PAG MED PA

Body manifestations, mantric syllables and mudras countless in number,

ཆར་བཞིན་བབ་ནས་བདག་ལ་བེམ་པར་གྱུར་ཅེས་།

CHAR ZHIN BAB NE DAG LA THIM PAR GYUR

Like pouring rain, descend and dissolve into oneself.

ཨོཾ་ཨམི་དྭཱ་མའི་ཧཱི་ཨོཾ་།

OM AH MI DHE WA HRI

ཞེས་གཉིས་བརྒྱ་ལས་མི་ཉུང་བ་བསྐྱེད་མཐའ་ཅེས་།

*(After reciting no less than 200 repetitions of the mantra ...
Repeat the following prayer as many times as possible)*

ཨོཾ་ཨ་མི་དྭ་ཨ་འི་ཨོཾ་

OM AH MI DHE WA HRI

ཨོཾ་ཨ་མི་དྭ་ཨ་འི་ཨོཾ་

OM AH MI DHE WA HRI

ཨོཾ་ཨ་མི་དྭ་ཨ་འི་ཨོཾ་

OM AH MI DHE WA HRI

མགོན་པོ་འོད་དཔག་མེད་ལ་སྐྱལ་འཚལ་ལོཾ་

GÖN PO ÖD PAG MED LA CHAG TSHAL LO

I prostrate to the Protector Amitabha Buddha.

རྣམ་ཐྱོགས་བདེ་བ་ཅན་དུ་སྐྱེ་བར་ཤོགཾ་

NUB CHOG DEWACHEN DU KYE WAR SHOG

May I be reborn in the Western Pure Realm of Dewachen (Great Bliss).

དགེ་བ་འདི་ཡིས་སྤུར་དུ་བདགཾ་

GE WA DI YI NYUR DU DAG

By this virtue may I swiftly

འོད་དཔག་མེད་མགོན་འགྲུབ་གྱུར་ནསཾ་

ÖD PAG MED GÖN DRUB GYUR NE

Accomplish the state of the Protector Amitabha,

འགྲོ་བ་གཅིག་གྱང་མ་ལུས་པཾ་

DRO WA CHIG KYANG MA LÜ PA

And may all sentient beings without exception

དེ་ཡི་ས་ལ་འགོད་པར་ཤོགཾ་

DE YI SA LA GÖD PAR SHOG

Be placed upon that very state!

This is a terma revelation of Nam Chö Migyur Dorje.

(Note: If doing the Chenrezig practice after the Amitabha practice, begin the Chenrezig practice at the 5th line, marked by asterisks (***)).

The Practice of



**CHENREZIG or AVALOKETSHVARA
Appearing in the Six Realms**

The Practice of

Chenrezig in the Six Realms

ནམོ། དགོན་མཚོག་གསུམ་དང་རྩ་བ་གསུམ།

NAMO KON CHOG SUM DANG TSA WA SUM
NAMO I take Refuge in the Three Jewels, the Three Roots

སྐྱབས་གནས་རྣམས་ལ་སྐྱབས་སུ་མཆི།

KYAB NE NAM LA KYAB SU CHI
And all sources of Refuge.

འགོ་ཀུན་སངས་རྒྱས་ལ་འགོད་ཕྱིར།

DRO KÜN SANGYE LA GÖD CHIR
In order to place all beings in the state of Buddhahood,

བྱང་ཆུབ་མཚོག་ཏུ་སེམས་བསྐྱེད་དོ།

CHANG CHUB CHOG TU SEM KYED DO
I give rise to the Supreme Bodhicitta.

རང་ཉིད་ཐུགས་རྗེ་ཆེན་པོ་ནི།

RANG NYID THUG JE CHEN PO NI
Self-nature is Thugje Chenpo (Avalokiteshvara),

དཀར་པོ་ཞལ་གཅིག་ལྷན་བཞི་པ།

KAR PO ZHAL CHIG CHAG ZHI PA
White, with one face and four arms,

ཐལ་སྐྱར་ཐྲེང་བ་པརྟ་འཛིན།

THAL JAR TRENG WA PEMA DZIN
Palms pressed together, holding a Mala and Lotus,

སྐྱིལ་མོ་ཀུང་གིས་བཞུགས་པར་བསམམེ།

KYIL MO TRUNG GI ZHUG PAR SAM

Consider He remains in the full Lotus posture.

ཨོཾ་ཎི་སོ་ཧཱ།

ཨོཾ་མཎི་པེ་མུང་།

OM NI SO HA (Repeat 3X) OM MANI PEME HUNG (Repeat 3X)

དུད་འགྲོའི་འཛིག་རྟེན་དབང་ལྷུག་དུད་མེ།

DÜD DRU'I JIG TEN WANG CHUG DÜD

Avalokiteshvara of the Animal Realm is smoke colored

ཞལ་གཅིག་ལྷུག་བཞི་ཐལ་སྐྱར་དང་མེ།

ZHAL CHIG CHAG ZHI THAL JAR DANG

With one face, four arms, palms pressed together,

པོ་ཏི་པཎྲ་ལྷ་བའི་སྟང་མེ།

PO TI PEMA DAWA'I TENG

Holding a Scripture, seated upon a Lotus and Moon seat.

སྐྱིལ་མོ་ཀུང་གིས་བཞུགས་པར་བསམམེ།

KYIL MO TRUNG GI ZHAG PAR SAM

Consider He remains in the full Lotus posture.

ཨོཾ་པེད་སོ་ཧཱ།

ཨོཾ་མཎི་པེ་མུང་།

OM PED SO HA (Repeat 3X) OM MANI PEME HUNG (Repeat 3X)

ཡི་དུགས་འཛིག་རྟེན་དབང་ལྷུག་དམར་མེ།

YI DAG JIG TEN WANG CHUG MAR

Avalokiteshvara of the Hungry Spirit Realm is red in color

ཞལ་གཅིག་ཕྱག་བཞི་ཐལ་སྐྱར་དང་།

ZHAL CHIG CHAG ZHI THAL JAR DANG

With one face, four arms, palms pressed together,

སྐྱོམ་བུ་པདྨ་ལྷ་བའི་སྟེང་།

DROM BU PEMA DAWA'I TENG

Holding a Vessel, seated upon a Lotus and Moon seat.

སྐྱིལ་མོ་ཀྱང་གིས་བཞུགས་པར་བསམ།

KYIL MO TRUNG GI ZHUG PAR SAM

Consider He remains in the full Lotus posture.

ཨོམ་སྐྱེ་ཏུ།

ཨོམ་ཁི་པདྨ་ཏུ།

OM ME SO HA (Repeat 3X) **OM MANI PEME HUNG** (Repeat 3X)

དཔྱལ་བའི་འཛིག་རྟེན་དབང་ཕྱག་ནག་།

NYAL WA'I JIG TEN WANG CHUG NAG

Avalokiteshvara of the Hell Realm is black

ཞལ་གཅིག་ཕྱག་བཞི་ཐལ་སྐྱར་དང་།

ZHAL CHIG CHAG ZHI THAL JAR DANG

With one face, four arms, palms pressed together,

མེ་ཁུ་པདྨ་ཕྱག་ན་འཛིན།

ME CHU PEMA CHAG NA DZIN

Holding Fire, Water and a Lotus.

སྐྱིལ་མོ་ཀྱང་གིས་བཞུགས་པར་བསམ།

KYIL MO TRUNG GI ZHUG PAR SAM

Consider He remains seated in the full Lotus posture.

ཨོམ་ཏུ་སྐྱེ་ཏུ།

ཨོམ་ཁི་པདྨ་ཏུ།

OM HUNG SO HA (Repeat 3X) **OM MANI PEME HUNG** (Repeat 3X)

ཨོམ་ཎི་པཎེ་ཧུཎི།

OM MANI PEME HUNG

(Accumulate mantra)

དགོ་བ་འདི་ཡིས་སྐྱུར་དུ་བདག་ཅེ།

GE WA DI YI NYUR DU DAG

By this virtue may I swiftly accomplish

སྐྱུན་རས་གཟིགས་དབང་འགྲུབ་གྱུར་ནས་ཅེ།

CHENREZIG WANG DRUB GYUR NE

The state of Avalokiteshvara.

ཨོམ་ཎི་པཎེ་ཧུཎི།

OM MANI PEME HUNG *(Repeat 3X)*

འགོ་བ་གཅིག་གྱུར་མ་ལུས་པ་ཅེ།

DRO WA CHIG KYANG MA LÜ PA

And may all sentient beings without exception

དེ་ཡི་ས་ལ་འགོད་པར་གོག་ཅེ།

DE YI SA LA GÖD PAR SHOG

Be established in that very status!

ཨོམ་ཎི་པཎེ་ཧུཎི།

OM MANI PEME HUNG *(Repeat 3X)*

This is a treasure revelation of Nam Chö Migyur Dorje

Dedication Prayers

ཀུན་བཟང་དོ་རྗེ་འཆང་ཆེན་མན་ཆད་ནས།

KÜN ZANG DOR JE CHANG CHEN MEN CHED NE

From the great all good Dorje Chang

དྲིན་ཆེན་ཅུ་བའི་སྤྲོ་མ་ཡན་ཆད་ཀྱིས།

DRIN CHEN TSA WA'I LAMA YEN CHED KYI

Down to my kind Root Teacher,

འགྲོ་བའི་དོན་དུ་སློན་ལམ་གང་བཏབ་པ།

DRO WA'I DÖN DU MÖN LAM GANG TAB PA

Whatever prayers have been made for the benefit of beings,

དེ་དག་ཐམས་ཅད་བདག་གིས་འགྲུབ་པར་ཤོག།

DE DAG THAM CHED DAG GI DRUB PAR SHOG

May they all become fulfilled.

བསོད་ནམས་འདི་ཡིས་ཐམས་ཅད་གཟིགས་པ་ཉིད།

SÖD NAM DI YI THAM CHED ZIG PA NYID

By this merit, may all beings gain omniscience,

ཐོབས་ནས་ཉེས་པའི་དག་རྣམས་ཕམ་བྱས་ཤིང་།

THOB NE NYE PA'I DRA NAM PHAM JE SHING

And may they defeat all the enemies that harm them.

སྐྱེ་ཁ་ན་འཆིའི་བྱ་རྒྱུ་ལས་འབྲུགས་པ་ཡི།

KYE GA NA CHI'I BA LAB DRUG PA YI

From the turbulent waves of Birth, Old Age, Sickness and Death,

སྲིད་པའི་མཚོ་ལས་འགྲོ་བ་སྦྱོལ་བར་ཤོག།

SID PA'I TSHO LE DRO WA DRÖL WAR SHOG

From the Ocean of Existence, may all beings be liberated!

འཇམ་དཔལ་དཔའ་བོས་ཇི་ལྟར་མཁྱེན་པ་དང་།

JAM PAL PA WÖ JI TAR KHYEN PA DANG
Just as the Omniscient, Heroic Mañjushri and

ཀུན་ཏུ་བཟང་བོས་དེ་ཡང་དེ་བཞིན་ཏེ།

KÜN TU ZANG PO DE YANG DE ZHIN TE
Kuntuzangpo have done,

དེ་དག་ཀུན་གྱི་རྗེས་སུ་བདག་སློབ་ཅིང་།

DE DAG KÜN GYI JE SU DAG LOB CHING
So too shall I, by following and training accordingly.

དགོ་བ་འདི་དག་ཐམས་ཅད་རབ་ཏུ་བསྐྱོ།

GE WA DI DAG THAM CHED RAB TU NGO
Thus I dedicate all of this virtue!

དགོ་བ་འདི་ཡིས་སྐྱེ་བོ་ཀུན།

GE WA DI YI KYE WO KÜN
Through this virtue may all beings

བསོད་ནམས་ཡེ་ཤེས་ཚོགས་རྫོགས་ཤིང་།

SÖD NAM YESHE TSHOG DZOG SHING
Complete the collections of ordinary and primordial wisdom merit.

བསོད་ནམས་ཡེ་ཤེས་ལས་བྱུང་བའི།

SÖD NAM YESHE LE JUNG WA'I
From the arising of ordinary and primordial wisdom merit

དམ་པ་སྐྱེ་གཉིས་ཐོབ་པར་ཤོག།

DAM PA KU NYI THOB PAR SHOG
May the two sacred Kayas be achieved!

Throughout my many lives and until this moment,
Whatever virtue I have accomplished,
Including the merit generated by this practice,
And all that I will ever attain,
This I offer for the welfare of sentient beings.
May sickness, war, famine and suffering
Be decreased for every being,
While their wisdom and compassion increase
In this and every future life.
May I clearly perceive all experiences
To be as insubstantial as the dream-fabric of the night,
And instantly awaken to perceive the pure display
In the arising of every phenomenon.
May I quickly attain Enlightenment
In order to work ceaselessly
For the liberation of all sentient beings.

- *Chagdud Tulku*

Buddhas and Bodhisattvas all together,
Whatever kind of Motivation you have,
Whatever kind of Beneficial Action,
Whatever kind of Wishing Prayers,
Whatever kind of Omniscience,
Whatever kind of Life Accomplishment,
Whatever kind of Benevolent Power,
And whatever kind of Immense Wisdom you have,
Similarly I, who have come in the same way to benefit beings,
Pray to attain these qualities.

- *Mipham Rinpoche*

Jetsunma's Dedication Prayer

By this effort, may all sentient beings be free of suffering.
May their minds be filled with the nectar of virtue.
In this way, may all causes resulting in suffering be extinguished,
And only the light of compassion shine throughout all realms.

- *Jetsunma Ahkön Lhamo*

Excerpts taken from H.H. Penor Rinpoche's teachings on the Amitabha practice during the Rinchen Terdzod empowerments, 10-6-88, at Kunzang Palyul Choling, Maryland.

Upon a lotus flower and moon seat, your self-nature appears as Chenrezig, white in color. Visualize that in the space in front of you upon a lotus and moon seat appears Amitabha as the Nirmanakaya, red in color, one face, two hands, in the mudra of meditative equipoise, holding a begging bowl and wearing the robes of ordination, seated in full lotus posture. Then consider to Amitabha's right is Chenrezig, white in color, with one face, four arms, palms pressed together at the heart and the third and fourth hands are holding a mala and lotus. This Chenrezig is the Sambogakaya aspect, standing upon a moon seat with all the Sambogakaya ornaments and garments. To the left is Vajrapani. This Vajrapani is a Bodhisattva expression, and so he is not wrathful. He has one face, two arms, blue in color, standing upon a lotus and moon seat. Then consider that they are surrounded by a boundless retinue of the Deities from the Dewachen Pure Realm where they are literally countless in number. Then visualize that the three principal Deities – Amitabha, Chenrezig and Vajrapani – all have their three places marked with AM AH HUNG – white, red, blue. Light rays radiate out from the three seed syllables, making this invocation. The light rays particularly go out into the realm of Dewachen, invoking all the Buddhas and Bodhisattvas to come forward. Consider they all come forward from all directions and dissolve in the three principal Deities and they become non-dual.

- When you begin the mantra OM AMI DEWA HRI, consider then at that point the light rays are radiating out into the realm of great bliss.
- Specifically when you say BENZAR SAMAYA ZA, this is the invocation and they come forward in the space in front in all directions.
- ZA HUNG BAM HO, they merge to become indivisible one.
- TIG TRA LEN, requesting them to remain stable.
- AH TI PU HO, this is paying homage, making prostrations.
- OM HUNG TRAM HRI AH, these are the syllables for the five Buddhas and this is the point of becoming empowered with the presence of the five Buddhas.
- AHBI KHENZA MAM, the empowerment with all the blessings is received.
- ARGYAM, PADYAM, PUPHE, DUPHE, ALOKE, GENDHE, NEVIDYE, SHABTA, PRATI SA YE SOHA, this is the outer, inner and secret offerings, as much as you can imagine. Usually you are offering water for drinking or bathing. Offering incense, flowers, scented water, light, celestial food, sound and all you can imagine is being offered to the Deities.

In the next line, *Hum, in the realm of great bliss*, the Dharma Wheel is always being turned and Amitabha in that realm of great bliss is constantly looking upon sentient beings with loving kindness and compassion, looking upon sentient beings who are suffering in the three realms of existence with the wish and the power to establish them in the state of ultimate bliss and happiness.

Then, *granting protection to beings as you vowed*, refers to Amitabha's name that through the force of his prayer and his wish anyone who even repeats his name will have the power to be reborn in Dewachen. Through the grace and the power of his own prayer and his own vow, whoever prays his name with strong devotion will actually be born there.

And then the next line, *To the Buddha Amitabha, who remains in the composure of equality (with the hands in the meditative mudra), remaining in that state I prostrate and render praise*. From the bodies of the assembled deities, that is to say, the visualization of the three principal deities in the space in front, once again, boundless light rays radiate out into the western direction, which is Dewachen, where Amitabha remains. Then the light rays once again invoke the blessing, here specifically of Body, Speech, and Mind, but you should then consider that from all directions in space, countless manifestations of the body of Amitabha and Chenrezig and Vajrapani come forward, countless in number. Mantra syllables such as OM AMI DEWA HRI come forward from all directions, and the hand emblems, specifically the vajra, begging bowl, the things that they hold in their hands which is symbolic of the mind of Enlightenment, all come forward like pouring rain and dissolve not only into the visualization in the space in front but also into yourself. You should consider that you actually become non-dual, indivisibly one; so until you've achieved that state of awareness of indivisibility, that's the point at which the blessings are received.

When you repeat the mantra, it should be repeated with single-pointed faith and devotion. This is the principal root mantra of Buddha Amitabha. After some repetitions, you move to GONPO OD PAG MED LA CHAG TSA LOT / NUB CHOG DEWA CHEN DU KYE WAR SHOG. Those lines should be repeated because basically once again here with single-pointed faith and devotion you are bowing down with reverence and prostration to Buddha Amitabha and you are praying, "May I be reborn in the western pure realm of Dewachen of great bliss. At the time of my death may I be reborn in Dewachen" and so this type of prayer which is made directly to Buddha Amitabha with reverence and devotion should be repeated again and again and again with single-pointed faith.

If you pray with very strong devotion and also using the melody to enhance your prayer, and you can pray every day at least 25 times, ideally 100, then Buddha Amitabha himself has said that you will see his face at the time of your death. So it is very important to make these prayers with heartfelt devotion on a regular basis.

You should have **no** doubt and from the very core of your heart you should know with confidence and faith that this is definitely the case that you will meet

Amitabha at the time of your death if you can maintain these prayers every day on a regular basis without ever forgetting. There is no doubt of that – no one is deceiving you – it is the truth. But if you have doubt, then it is difficult.

This is samaya.

Please dedicate the root of this merit and virtue for all parent sentient beings, who are equal to the limits of space, that they might be free from the sufferings of cyclic existence and be swiftly established in that status of perfect liberation and Buddhahood.



HUNG