

# **AMITABHA SADHANA**

**WITH  
VISUALIZATION  
AID**

## Amitabha Short Sadhana

Amitabha Buddha practice is a well known practice in Buddhist Mahayana and Vajrayana lineages. Lord Buddha commented extensively in the Amitabha Buddha Sutra about Amitabha Buddha and His Pure Land and explained in detail on how that Pure Land was arrayed, as well as the essence of the inner qualities of the Pure Land.

In general, there are countless Pure Lands, most of these Pure Lands are not easy to attain rebirth in; most require high qualities of realization such as the practitioner has to have externally pure Vinaya vow, internally pure Bodhisattva vow, and most internally pure Vajrayana vows, and so one have such high qualifications to be reborn in such a Pure Land. And in some Pure Lands, one will have to be truly realized, some have to have great accomplished practice of Vajrayana, such as the creation and completion stages. Some require attainment of the stage of Mahamudra or the stage of Mahasandhi. So it is possible that in this dark age of ours, some individual may still have the possibility to attain those stages, but most likely many ordinary people like us, due to not enough diligence purification wisdom or merit, not enough of the view of emptiness and meditation, so we are stuck in samsara. But Lord Buddha Amitabha, before His enlightenment, while He is still engaging in Bodhisattva activities and conduct, had pure and sincere motivation when He vowed that when He attained the state of Buddhahood, whoever would hear His name, see His picture, or remember Him, all will be able to go to His Pure Land after death, and continually obtain enlightenment. Such motivation became effective and available to this dark age of ours. So our only opportunity to obtain rebirth in a Pure Land is to receive empowerment and teachings of Amitabha and put this into practice. This will ensure us, without going to different realms, that one can attain the state of a 10th level Bodhisattva. When one goes to the Pure Land, one can obtain enlightenment without hindrance. The practice is very simple, but there are four different causes to be able to be reborn to the Pure Land of Amitabha. Compared to the above mentioned, this is much more easier to achieve.

The first cause is to sincerely take refuge in the Three Jewels, and generating Bodhicitta, that one can obtain enlightenment to be able to benefit other beings.

The second cause is that one must receive empowerment and instructions on how to practice the Amitabha sadhana from a pure authentic teacher with an unbroken lineage.

The third cause is that one must perform the six paramitas and accumulate merit and wisdom, and dedicate these to the wish to be reborn in the Pure Land for the benefit of all sentient beings.

The fourth cause is that one must always remember the qualities and benefits of Amitabha's Pure Land. And when one is sitting down one visualizes right in front the completely Pure Land of Amitabha. When one sleeps, one meditates oneself as Avalokiteshvara and visualizes on one's head Amitabha's Pure Land. When one is awake, one immediately visualizes Amitabha's perfect Pure Land on the crown of one's head. Whenever one walks, one is visualizing one's destination as Amitabha's Pure Land. When one is eating and drinking, one must offer it first to Amitabha and all Buddhas and Bodhisattvas in the Pure Land, one also visualizes the food and water as nectar from Amitabha's Pure Land. When one is having conversation, one visualizes sound as mantra of Amitabha Buddha. One must also dedicate the merit of doing the above visualizations towards the wish to be reborn in the Pure Land for the benefit of all sentient beings.

These are the requirements for whoever wishes to go to Amitabha's Pure Land. Of course, one has to be always mindful of, one is Avalokiteshvara, in Amitabha's Pure Land, Amitabha is right in front of one, all sounds are sounds of mantra, all are of empty essence, nothing is solid, all are the display of wisdom. transparent, all thoughts and memories are inherently of empty nature. It will also help for one to read the Amitabha Pure Land sutra as well as the aspiration prayer of Amitabha Pure Land, this will also describe the qualities of the Pure Land as well as how to obtain a rebirth there, this will also help one in generating devotion and trust in Amitabha's Pure Land.

KDK is presenting the short form of the Amitabha Sadhana, which is good as one's daily practice. Since it is short, it can help remind one from time to time, for one to practice at least one time in the morning and one time in the evening. If not, at least one time a day. Also continuously in our daily routine, one should become mindful and recollect what one has practiced. The concerns of some people who have received initiation from me, in not getting the sadhana text or instructions, may these people get benefit as well from this short sadhana being available online.

There is an Amitabha Sutra with the expanded Pure Land commentary by the Buddha himself.

Also, there is a Tibetan great master by the name of Chagme Rinpoche who was highly realized master and great philosopher of Buddhism. He wrote "Aspiration Prayer of the Pure Land". This is easily available in english; this will allow you to gain more confidence and devotion. There are more sources on the Internet, so if you are interested you can research. This Amitabha Sadhana was translated by Lama Lodu Rinpoche in June 11th, 1978 and edited by Steve Lundsberg at Bonsall, California. This text with visualization aids was compiled by Roger and Jordan in 2011, and prepared for Internet publication by Lama Chöying.

The long Amitabha Sadhana has been translated by KTC.

Best wishes,

Lama Lodu Rinpoche

བ་མོ་དགོན་མཚོག་གསུམ་དང་ཙ་བ་གསུམ།  
 རྒྱབས་གནས་རྣམས་ལ་རྒྱབས་སུ་མཚེ།  
 འགྲོ་ཀུན་སངས་རྒྱས་ལ་འགོད་ལྷིང།  
 བྱང་ཆུབ་མཚོག་ཏུ་སེམས་བསྐྱེད་དོ།



**Namo Kon Chog Sum Dang Tsa Wa Sum**  
**Kyab Ne Name La Kyab Su Chi**  
**Dro Kun Sang Gye La Go Chir**  
**Jang Chub Chog Tu Sem Kye Do**

**I go for refuge in the three Jewels and the three Roots**

**The origin of all refuge**

**I develop the excellent mind of the bodhisattva in order  
to establish all beings in the state of Enlightenment**

2

མེ་ཏོག་ལུ་སྐྱེས་པ་དྲུ་འི་སྟེང་།



དེ་ནང་རང་ཉིད་སེམས་དཔའ་  
དག་རེ།



**Me Tog Chu Kye Pedme Teng  
De Nang Rang Nyid Sem Pa Kar**

In the center of a water born Lotus flower, I appear as the  
White Bodhisattva Chenresi.



མདུན་དུ་པ་པདྨ་ལྷ་གདན་ལེ།

འོད་དཔག་མེད་མགོན་ལྷ་མདོག་དམར་ལེ།

ཞལ་གཅིག་ལྷུག་གཉིས་མཉམ་གཞག་སྟེང་ལེ།

ལྷུང་གཟེད་འཛིན་ཅིང་ཚོས་གོས་གསོལ་ལེ།

ལྷོལ་མོ་གུང་གིས་བཞུགས་པ་ལེ།

**Dun Du Pedma Da Den La**

**O Pa Me Gon Ku Dok Mar**

**Shal Chik Chag Nyi Nyam Shak Teng**

**Lhung Zed Dsin Ching Chos Gos Sol**

**Kyil Mo Trung Gis Shug Pa La**

In front of myself on a cushion of Lotus & Moon Disk sits the Lord of Boundless Light. Red in color, he has one face, his two hands resting in the mudra of equality holding a begging bowl, clothed in dharma robes, he sits in a lotus posture



གཡས་སུ་འཛིག་རྟེན་དབང་ལྷུག་དཀར་མཚོ།

ཞལ་གཅིག་ལྷུག་བཞི་ཐལ་སྐྱར་དང་།

གཡས་གཡོན་འཕྲེང་བ་པདྨ་འཛིན།

བཞེངས་པའ་སྐབས་ཀྱི་པད་ལྷུང་བཞུགས།

**Yes Su Jig Ten Ong Chug Kar  
Shal Chi Chag Shi Tal Jor Dang  
Yes Yong Treng Wa Pedma Dsin  
Shen Pai Tab Kyi Ped Dhar Shug**

To his right stands the mighty Lord of the Universe, Chenresi. One face, 4 arms, the first 2 hands are joined together at his heart. Of the second pair, the left holds a lotus, the right a rosary. He stands on a lotus & moon disk.





གཡོན་དུ་ཕྱག་རྗོར་མཐུ་ཆེན་ཐོབ།

ཞལ་གཅིག་ཕྱག་གཉིས་སྐྱུ་མདོག་སྟོ།

གཡས་གཡོན་རྗོ་རྗེ་དྲིལ་བུ་འཛིན།

བཞེངས་པའི་སྐབས་ཀྱི་པད་ཟླར་བཞུང།

**Yon Du Chag Dor Thu Chen Tob  
Shal Chi Chag Nyis Ku Dog Ngo  
Yes Yon Dorje Dril Bu Dsin  
Sheng Pai Tab Kyi Ped Dhar Shug**



On the left is Vajrapani,  
the great power of all the Buddhas,  
One face, Two arms, Blue in color,  
In his right hand, a Dorje, In his left hand, a Bell  
He stands on a Lotus and Moon Disk.



སངས་རྒྱལ་བྱང་ཆུབ་སེམས་པ་དང་།

ཉན་ཐོས་དག་བཅོམ་དཔག་མེད་བསྐྱོར་།

གཙོ་བོ་གསུམ་གྱིས་གནས་གསུམ་གྱིས་།

འབྲུ་གསུམ་ལས་ནི་འོད་འཕྲོས་པས་།

**Sangyes Chang Chup Sem Pa Dang  
Nyen Tos Dra Chom Pa Med Kor  
Tso Wo Sum Gyi Nes Sum Gyi  
Dru Sum Les Ni Od Tros Pes**

Surrounding the three principal deities  
are the Buddhas, Bodhisattvas, Pratyekas,  
Sravakas, and Arhats.



བདེ་བ་ཙན་ནས་སྤྱན་དྲངས་གྲུང་།

**De Wa Chen Nes Shen Drang Gyur**



*Visualize 3  
syllables located  
at the head, throat  
and heart of this  
great trinity*



**White OM  
on forehead**



**Red AH  
at throat**



**Blue HUNG  
at heart center**





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 ॐॐॐ  
 ॐॐॐ

**OM AMI DEWA HRI:**



**Light emanate from the  
 3 syllables located  
 at the head, throat and heart  
 of this great trinity.....**



*Wisdom deities are absorbed  
in Damtsigpa at this point.*

བཟོ་ས་མ་ཡ་ཇ་ཇོ། ཇོ་རྩྭ་བོ་རོ།

ཧཱཱི་ལྷ་ནོ། ཨཱ་ཧི་པུ་རོ།

ཨོ་རྩྭ་རྩོ་རྩོ་ཨཱ། ཨཱ་རྩོ་ཤེ་རྩོ་མོ།

**Benzra Samaya Dza**

**Dza Hung Bam Ho**

**Tishta Len**

**Ati Bu Ho**

**Om Hung Tram Hri Ah**

**Abi Kyen Tsa Mam**

Spread to the Land of the Great Bliss...



ཧུཾ་བདེ་ཆེན་ཞིང་དུ་ཚོས་གྱི་ལའོར་ལོ་བསྐྱོར།

སེམས་ཅན་རྣམས་ལ་རྟག་ཏུ་བྱུགས་རྗེས་གཟིགས།

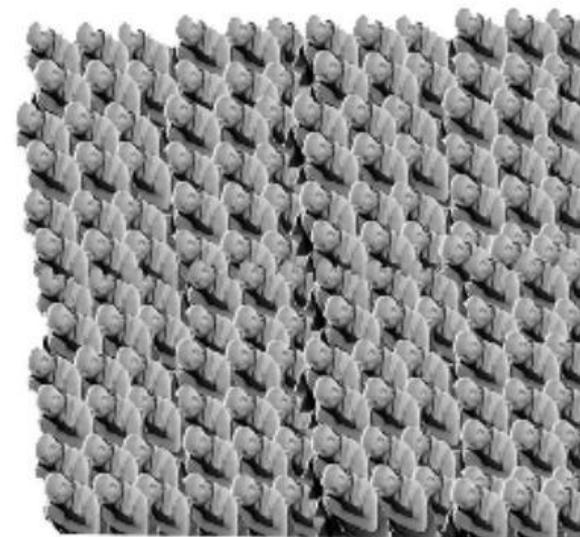
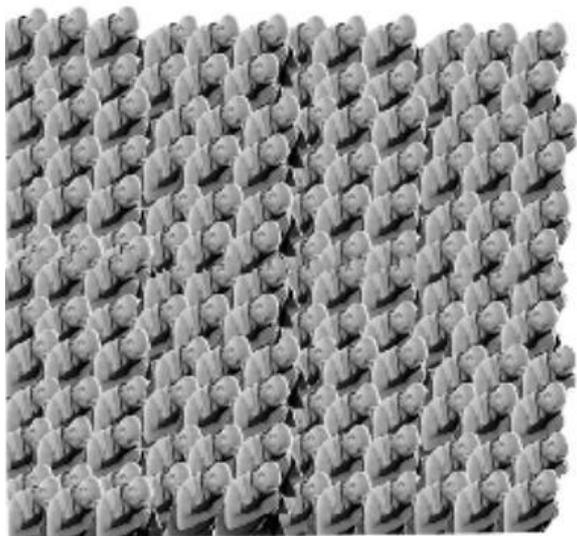


**Hung: De Chen Shing Du Chos Kyi Kor Lo Kor  
Sem Chen Nam La Tak Tu Tug Je Zik**

We entreat you to turn the Wheel of Dharma in the  
Land of the Great Bliss and to gaze without interruption upon all  
beings with compassion.

དམ་བཅའ་ཞལ་བཞེས་འགྲོ་བའི་སྐྱབས་མཛད་པ།

སྣང་མཐའ་མཉམ་གཞག་མཛད་ལ་ཕྱག་འཚལ་བསྟོད།



**Dam Cha Shal Shes Dro Wei Kyab Dsay Pa  
Nang Ta Nyam Shag Dsay La Chak Tsal Tod**

Please fulfill your commitment to protect all beings.  
We praise you and bow down to you, Lord of Limitless Radiance,  
whose hands are folded in the gesture of meditation.



ལྷ་ཚོགས་སྐྱེ་ལས་འོད་ཟེང་རྒྱབ་ཕྱོད་འབྲོས།

བདེ་ཆེན་ཞིང་ནས་འོད་དཔག་མེད་པ་ཡིས།

སྐྱེ་དང་སྒྲུབ་འབྲེང་ཕྱག་མཚན་དཔག་མེད་པ།

**Lha Tsok Ku Les Od Zer Nub Chok Tro  
De Shen Shing Nes Od Pak Me Pa Yi  
Ku Dang Nga Treng Chak Tsen Pa Me Pa**

By the diffusion of lights from the bodies of the  
Assembled Deities towards the West to the  
Land of Great Bliss Amitabha's body, divine  
garland of syllables (mantra) and immeasurable  
mental attributes (mind)





ཆར་བཞིན་བབ་ནས་བདག་ལ་ཐིམ་པར་གྱུར།



**Char Shin Bab Nes Dag La Tim Par Gyur**

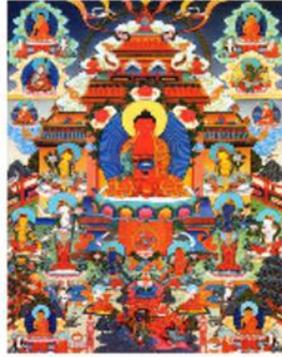


are absorbed like a shower of raindrops into myself

ཨེ་མ་ཧོ། རོ་མཚོ་མ་སངས་རྒྱས་སྣང་བ་མཐའ་ཡས་དང་།

གུང་རྗེ་ཚེན་པོ་མཐུ་ཚེན་ཐོབ་དང་ནི།

སངས་རྒྱས་བྱང་སེམས་དབག་མེད་གམས་ཅད་ལ།



**E Ma Ho**

**No Tsar Sangyes Nang Wa Ta Yes Dang  
Tug Je Chen Po Tu Chen Tob Dang Ni  
Sangyes Chang Sems Pak Med Tam Che La**

I pray with one-pointed devotion to the wonderful Buddha of Boundless Light, the Compassionate One, Chenresi, the Mighty One, Vajrapani, and to all the Buddhas and Bodhisattvas.



ཚེ་གཅིག་གྲུས་པའི་སེམས་གྱི་གསོལ་བ་འདེབས།

བདག་ལ་མཚོག་གི་དངོས་གྲུབ་སྣུལ་དུ་གསོལ།

སྣང་བ་མཐའ་ཡས་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས།

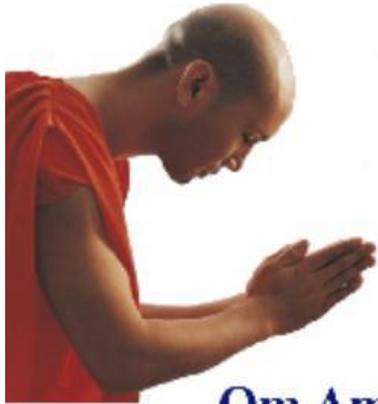


**Tse Chig Gos Pay Sem Kyi Sol Wa Deb  
Da La Chok Gi Nos Drub Tsal Du Sol  
Nang Wa Ta Ye Drub Par Jin Gi Lob**

Please bestow the supreme siddhi:  
Bless me with the accomplishment of Amitabha



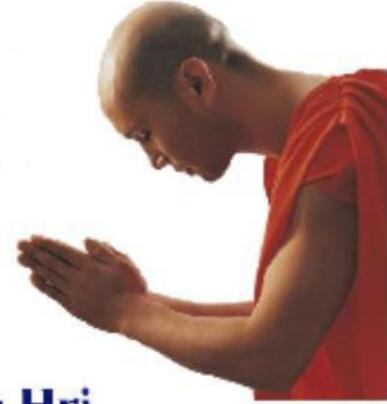
ॐ अमी देवा ह्रीं



Om Ami Dewa Hri



Om Ami Dewa Hri



Om Ami Dewa Hri

Om Ami Dewa Hri

Om Ami Dewa Hri

ཨའ་མུ་མུ་མུ་ ཨྲིཾ

ཨུཾ ཨྲིཾ ཨྲིཾ

Om Ami Dewa Hri .....

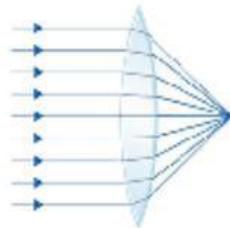
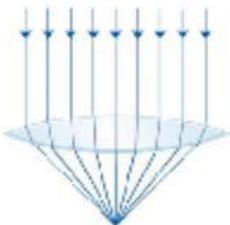
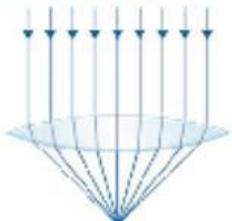
Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri

**Mantra:**

*This should be recited as many times as possible; the monosyllable HRI may be used as the abbreviated form of this Mantra.*

Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri

Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri ..... Hri



དེ་ནས་མདུན་གྱི་བཙོམ་ལྷན་འདས།

འོད་དུ་ལུ་ནས་རང་ལ་གྲིམ།

རང་ལུས་ནམ་ཁའི་འཇའ་ཚོན་ལྟར།

བཙོམ་ལྷན་འདས་གྱི་སྐུར་སྐུར་བ།

གསལ་སྣོད་ཟུང་དུ་འཇུག་པར་གྱུར།

**De Nes Dun Gyis Chom Den De  
Od Du Shu Nes Rang La Tim  
Rang Lu Nam Khai Ja Tson Tar  
Chom Den De Gyi Kur Nang Wa  
Sal Ton Zung Du Juk Par Gyur**

Amitabha dissolves into light and is then absorbed into myself. I appear in the form of Buddha Amitabha, like a rainbow in the sky. Clear light and voidness becomes inseparable.

*Meditate like this for as long as possible.*

ཨེ་མ་ཧོཾ རོ་མཚོར་སངས་རྒྱས་སྣང་བ་མཐའ་ཡས་དང་།

གཡས་སུ་ཐོ་བོ་བྱུགས་རྗེ་ཚེན་པོ་དང།

།གཡོན་དུ་སེམས་དཔའ་མཐུ་ཚེན་ཐོབ་ནམས་ལ།

།སངས་རྒྱས་བྱང་སེམས་དཔག་མེད་ལམོར་གྱིས་བསྐྱེད།



### **E Ma Ho**

**No Tsar Sangyes Nang Wa Ta Yes Dang**

**Ye Su Jo Wo Tug Je Chen Po Dang**

**Yon Du Sem Pa Tu Chen Tob Nam La**

**Sangyes Chang Sem Pa Me Kor Gyi Kor**

In this heaven field known as Dewachen, there is  
undefineable splendor and bliss. Here is  
Amitabha, the Lord of Boundless Light.  
Here is Chenresi, the Lord of Great Compassion.  
Here is Vajrapani, the powerful Bodhisattva.



།བདེ་སྐྱིད་འོ་མཚོར་དབག་དུ་མེད་པ་ཡི།

།བདེ་བ་ཅན་ཞེས་བྱ་བའི་ཞིང་ཁམས་དེར།

བདག་ནི་འདི་ནས་ཚེ་འཕོས་གྱུར་མ་ཐག།

།སྐྱེ་བ་གཞན་གྱིས་བར་མ་ཚོད་པ་སྟེ།

དེ་དུ་སྐྱེས་ནས་སྣང་མཐའི་ཞལ་མཐོང་ཤོག།

**De Kyi No Tsar Pak Du Me Pa Yi  
De Wa Chen She Ja Way Shin Kam Der  
Da Ni Di Nes Tse Pos Gyur Ma Tak  
Kye Wa Shen Gyi Bar Ma Cho Pa Ru  
De Ru Kye Nes Nang Tay Shal Ton Sho**

Here is the whole retinue of Buddhas and Bodhisattvas. When I pass from this world may I be transferred immediately, without taking rebirth in any other realm, to this Pure Land.

May I see the face of Amitabha.



དེ་སྐད་བདག་གིས་སྒོན་ལམ་བཏབ་པ་འདི།

ཕྱོགས་བཅུའི་སངས་རྒྱས་བྱང་སེམས་ཐམས་ཅད་གྱིས།

གོགས་མེད་འགྲུབ་པར་བྱིན་གྱིས་བརྒྱབ་ཏུ་གསོལ།

ཏཱ་ཅཱ་ལྷོ་ཡ་ཨ་བ་རྫོ་རྩ་ན་ཡེ་སྐད་ཀྱི།



**De Ke Da Gi Mon Lam Tab Pa Di**

**Chok Chu Sangyes Chang Sem Tam Che Kyi**

**Gek Me Drub Par Gyin Gi Lob Tu Sol**

**TEHYATA PANCHA DRIYA AWABODHA NA YE SWAHA**

By the power of this prayer and the blessing of the Buddhas and Bodhisattvas  
in the Ten Directions, may this be fulfilled without any hindrance.

ཨོཾ། བཌོ་བ་ནི། སྤྱོད་དུས་རྒྱལ་བ་སྤྲས་བཅས་དགོངས།

ཚོར་གཉིས་རྫོགས་ལ་རྗེས་ཡི་རབ།

བདག་གིས་དུས་གསུམ་དགེ་བསཏ་བས།

དགོན་མཚོག་གསུམ་ལ་མཚོན་བ་འབུལ།



**Om**

**Chok Du Ghal Wa Se Che Gong  
Tsok Nyi Dsok La Je Yi Rang  
Da Gi Du Sum Ge Sak Pes  
Kon Chok Sum La Chod Pa Bul**

May all the Victorious Ones and their Sons in the Ten Directions be mindful of me.

I rejoice in those who have completed the two accumulations. I offer all the merit which I have accumulated during the past, present, and future to the Three Jewels.



རྒྱལ་བའི་བསྟན་པ་འཕེལ་གྱུར་ཅིག།

དགོ་བ་སེམས་ཅན་གྱལ་ལ་བསྟོ།

འགོ་གྱལ་སངས་རྒྱས་ཐོབ་གྱུར་ཅིག།

དགོ་ཚ་ཐམས་ཅད་གཅིག་བསྟུས་ཏེ།

**Gyal Wei Ten Pa Pel Gyur Chi  
Ge Wa Sem Chen Kun La Ngos  
Dro Kun Sangyes Tob Gyur Chi  
Ge Tsa Tam Che Chik Du Tei**

So that the doctrine of the Victorious Ones may increase. Sharing this merit with all sentient beings, may everyone without exception attain enlightenment.

May this root merit, a concentrated unity ripen in our mind-stream.



བདག་གི་རྒྱུད་ལ་སྒྲིབ་གྱུར་ཅིག་མེད། སྒྲིབ་གཉིས་དག་ནས་ཚོགས་རྫོགས་ཏེ།  
 ཚོ་རིང་ནད་མེད་ཉམས་རྫོགས་འཕེལ་མེད། ཚོ་འདིར་ས་བཟུ་ལོན་གྱུར་ཅིག་མེད།  
 རམ་ཞིག་ཚོ་འཕོས་གྱུར་མ་ཐག་མེད། བདེ་བ་ཕན་དུ་སྐྱེ་གྱུར་ཅིག་མེད།  
 སྐྱེ་བ་ནས་བསྐྱེད་ཁ་ཕྱེས་ཏེ།



**Da Gi Gyu La Min Gyur Chi  
 Drib Nyi Da Ne Tsok Dsog Te  
 Tse Ring Ne Me Nyam Tok Pel  
 Tse Di Sa Chu Non Gyur Chi  
 Nam Shi Tse Pos Gyur Ma Tak  
 De Wa Chen Du Kye Gyur Chi  
 Kye Ne Pedmai Ka Che Tay**



Cleansing the two veils, accomplishing Wisdom and Merit, my life, health and understanding increase. May we achieve the ten levels in this life. Immediately after this life may I be reborn in the Land of Great Bliss. Miraculously born on a blooming lotus. May we achieve Buddhahood at that time.



ལུས་བསྟན་དེ་ལ་སངས་རྒྱས་ཤོག་མེད་ཀྱི་ལོ་གཤམ་།

བྱང་ཚུབ་ཐོབ་ནས་ཇི་སྲིད་དུ་།

སྐྱལ་པས་འགོ་བ་འདྲེན་པར་ཤོག་མེད་ཀྱི་ལོ་གཤམ་།



**Lus Ten De La Sangyes Sho  
Chang Chup Tob Ne Ji Sid Du  
Trul Pay Dro Wa Dren Par Sho**

After obtaining enlightenment, may I emanate in order to  
guide all sentient beings until samsara is emptied.

**Samaya Gya Gya Gya**

*This text was bestowed by the Dharmakaya Amitabha sometime between the first and the twentieth day of the moon during the Autumn season to Tulku Minggyur Dorje when he was twelve. It was translated by Lama Lodru and Steve Landsberg on July 11, 1978, in Bonsall, California.*

ས་མ་ཡེ་ རྒྱ་རྒྱ་རྒྱ་།

ཅེས་སྐྱལ་སྐྱལ་མི་འགྲུབ་དོ་རྗེ་དགུང་ལོ་བཅུ་གཉིས་པ་བྱུང་སྟོན་ལྷ་

བའི་ཚེས་ལ་ཚེས་སྐྱུ་སྐྱུར་བ་མཐའ་ཡས་ཀྱིས་བཀའ་སྐྱལ་ལོ།།