

The wishing prayer of Dewachen, the pure realm of great bliss, composed by the learned and accomplished Raga Asye¹

OM AMI DEVA HRI!

This is the treasury of the heart practice of [Karma] Chagme [Rinpoche]. Considering how great the benefit would be for many beings, I make the effort to write, although my hand is sick.

In the case that someone wishes to copy (study and practise) this text and does not have it himself, please lend it to him. Nothing has greater benefit. There is no dharma teaching more profound than this. It is the root of all dharma². Do not fall into indifference, but take up its practice diligently. Since this text belongs to the sutra tradition (and not to the tantras) you may recite it without receiving a ritual reading transmission (lung).

E MA HO. From here, in the direction of the setting sun, beyond a multitude of innumerable worlds, slightly elevated, is the land of the noble beings.³ the perfectly pure realm of Dewachen. Although Dewachen is not visible to our water bubble like eyes, it can clearly appear to our mind. There resides the Subduer and Victorious One⁴ Measureless Light who is of ruby red colour and blazing radiance. He is adorned with the top knot on his head, the wheels on his feet and so on, the 32 signs of perfection, and the 80 minor marks. He has a single face, two arms, in the mudra of equanimity, holding an alms bowl. He wears the three dharma robes in crossed posture, he is seated on an lotus of a thousand petals with a moon disc on which a bodhi tree serves as a back rest.

From far away, he looks at me with his eyes of compassion. On his right is the Bodhisattva "Eyes of Compassionate Wisdom" (Avalokiteshvara), of white colour, holding in his left hand a white lotus; and on his left is the Bodhisattva "Great Power" (Vajrapani)⁵, of blue colour, holding in his left hand a lotus marked with a vajra. Both of them extend their right hands towards us in the refuge bestowing mudra. these three main deities appear like Mount Meru, the king of mountains.⁶

Radiant, pouring forth splendour and illuminating .

They dwell accompanied by their retinue, of a trillion gelong bodhisattvas⁷, all of them also of golden colour, adorned with the marks and signs, dressed in the three dharma robes, of great resplendence.

With a devotion that does not make any difference between near and far⁸, I prostrate full of respect with my three doors.

The Dharmakaya Limitless Radiance⁹, Lord of the buddha family, emanates from his right hand light rays that become Chenrezi, one billion secondary emanations of the mighty Chenrezi . From his left hand he emanates light rays that become Tara with one billion secondary emanations of Tara . From his heart light rays go out manifesting Padmasambhava together with one billion secondary emanations of Orgyen¹⁰ . I prostrate to Dharmakaya Measureless Light.

With the eyes of a buddha, during all six periods of the day and night, he constantly regards with love all sentient beings. His enlightened mind is constantly aware of whatever thoughts or ideas arise in the mind of all sentient beings. His enlightened ear constantly hears distinctly, without confusion, whatever words are spoken by all sentient beings. I prostrate to the all-knowing Measureless Light.

except for those who have rejected the dharma, or accomplished the deeds of immediate retribution all who have faith in You and make their wishing prayers will be born in Dewachen and their prayers will be fulfilled. it is said that in the bardo, he will come and will guide us into this land. I prostrate to the guide Measureless Light.

Your life span lasting for countless kalpas you stay here and do not go beyond suffering. If we pray to you with one pointed respect, it is said that – except for the complete ripening of karma – the end of our

life force will happen only after one hundred years and the various kinds of untimely death will be averted. I prostrate to protector Amitayus.

It is said that it is of greater merit to join the palms out of faith on hearing the name of Amitabha and about Dewachen than to fill countless three thousandfold universes of vast extent with jewels and to offer them as gifts. For this reason I respectfully prostrate to Measureless Light.

Whosoever hears the name of Amitabha and develops just once a faith, which comes from the depth of his heart and bones and is not empty talk, will never lose the path to enlightenment I prostrate to the protector Measureless Light.

From the time of hearing the name of Buddha Measureless Light until obtaining buddhahood I will not be born in unfavourable conditions but take birth in a good family and have a pure conduct in all lives to come. I prostrate to Measureless Light gone to bliss¹¹. My body and all my possessions, together with my roots of virtue, whatever offerings that are actually present or emanated by mind including the auspicious substances, the eight auspicious signs, the seven precious items whatever offerings exist since all times billions of three thousandfold universes with their four continents, the central mountain, the sun and the moon together with all the wealth of gods, nagas¹² and humans – I take them up in my mind and offer them to Amitabha. By the force of your compassion, accept this for my own benefit.

I lay open and confess all the non-virtuous deeds which have been committed from beginningless time until now by myself and by all sentient beings headed by my father and mother.

I lay open and confess the three unwholesome acts of the body: killing, taking what is not given, and impure conduct.

I lay open and confess the four unwholesome acts of the speech: lying, slandering, rough speech, and gossip.

I lay open and confess the three unwholesome acts of mind: covetousness, malice, and wrong views.

I lay open and confess the five deeds of immediate retribution which we accumulated: killing our father, our mother, our teacher¹³, or an arhat¹⁴, and intending to cause harm to the body of a Victorious One

I lay open and confess the evil deeds similar to the deeds of immediate retribution: killing a fully ordained monastic or a novice, making a nun or monk fall, destroying a statue, stupa or temple and so on.

I lay open and confess the evil acts of abandoning the dharma like abandoning the three supports etc. the Jewels, the temple, and the supreme texts I lay open and confess all these accumulated very negative, useless actions like abusing bodhisattvas which is of greater evil than to kill the sentient beings of the three realms¹⁵. Compared to the five crimes of immediate retribution it is more negative not to believe in the benefits of virtuous deeds and the difficulties resulting from non-virtue and to think that these are simply a pedagogical device, and this although we received explanations on the duration and extent of suffering in the hell realms, and so on. I lay open and confess this negative karma that makes liberation impossible.

I lay open and confess all breakage and damages of the discipline of individual liberation including the five categories of faults¹⁶: the four root downfalls, the thirteen with a remainder, the transgressions, the downfalls, the individually confessed damages, and the faults.

I lay open and confess the four negative actions¹⁷: the five, five and eight root downfalls, spoiling of our training, I lay open and confess all the transgressions concerning the bodhisattva training.

I lay open and confess the samaya damages of the secret mantra: the 14 root downfalls and the transgressions of the eight secondary vows.

I lay open and confess all harmful deeds which I did not understand to be harmful: the non-virtuous deeds that I have committed due to not requesting vows and all evil deeds of which I was not aware of as actually being harmful, like impure conduct (sexual activity), drinking alcohol and so on. I lay open and confess the serious transgressions and downfalls due to receiving the refuge, vows, initiations and so on, but not knowing to keep the respective vows and commitments.

Since a confession will not purify if there is no regret, I confess with great remorse, with shame, and with despair at my previous harmful deeds, as if poison had attained the depth of my being. Since there will be no purification if I am not keeping to my vows from now on, I promise in my mind, from today onwards, never to commit non-virtuous activity even at the cost of my life.

Please, Sugata Measureless Light and your heirs, grant your blessing so that my stream of being may be completely purified.

When I hear about others who have accomplished wholesome acts, I abandon all unwholesome thoughts of jealousy and rejoice in their deeds with heartfelt joy, which is said to make us obtain a merit equal to theirs.

For this reason, I rejoice in whatever virtuous deeds are accomplished by realised and ordinary beings.

I also rejoice in the vast activity accomplished for the benefit of beings due to developing the mind of supreme unsurpassable enlightenment.

I rejoice in giving up the ten unwholesome and performing the ten wholesome acts: to protect the life of others, to give offerings, and to keep one's vows; to speak the truth, to reconcile adversaries, to speak peacefully, gently and sincerely, and to engage in conversations which are meaningful; to have little desire, to cultivate love and compassion and to practise the Dharma— in all these virtuous acts I rejoice.

I exhort all those perfect buddhas who dwell in all the myriad worlds of the ten directions to quickly and extensively turn the wheel of dharma without waiting any longer. Please be aware of this request with your clairvoyant mind.

I supplicate all the buddhas, bodhisattvas, holders of the teaching, and spiritual friends who intend to go beyond suffering to remain and not pass into nirvana.

On the basis of this very act, I dedicate all virtuous acts of the three times for the benefit of all sentient beings.

May all of us quickly obtain unsurpassable enlightenment, thus stirring the three realms of samsara from their depth.

May these virtuous deeds quickly ripen for me and pacify the eighteen causes of untimely death in this life .

May I be endowed with the physical strength of a healthy adolescent in full bloom.

May the wealth never decline, but increase as the river Ganges in the monsoon.

May I practise the noble dharma without danger through demons or enemies.

May all my wishes be fulfilled in accordance with the dharma.

May I be of great benefit for the teaching and for beings.

May I accomplish the true meaning of this human existence.

At the very moment when I and all those who have a connection with me pass beyond this life, may the emanation of Buddha Amitabha surrounded by his retinue of a sangha of practitioners of virtue actually come to meet us.

On seeing him, may our mind be happy and joyful, and may there be no more suffering of death.

May by the force of their miraculous powers the eight bodhisattva brothers appear in the sky and guide us indicating the path to Dewachen.

The suffering in the lower realms is unbearable, and the joy and well-being of gods and humans is impermanent – understanding this, may I develop a fearful mind and develop disgust with samsara that had to be endured from beginningless time until now.

Even those who go from one supreme human life to another experience countless times birth, old age, illness and death. In these difficult, degenerate times when there are many obstacles and the well-being and happiness of humans and gods are similar to food mixed with poison, may I have not even a hair tip of attachment.

May I be free of even the slightest attachment to relatives, food, wealth and companions, which are impermanent and illusory like a dream.

May I understand countries, places and lodgings to have no real existence just like the places and houses in my dreams.

Like a criminal liberated from prison, may I – without ever looking back – escape from this ocean of samsara that knows no freedom to the pure realm of Dewachen.

Having cut all links of attachment and desire, may I fly off in space just like a vulture freed from a net and instantly reach Dewachen travelling beyond the countless universes in the Western direction.

May I see the face of Buddha Measureless Light who is actually dwelling there and purify all my veils.

May I take the superior of the four kinds of birth, and be miraculously born from the heart of a lotus flower.

Obtaining in one instant the completely perfect body, may I receive a body endowed with all the marks and the signs

If I doubt and hesitate to be born there, the blossom of the flower will not open for up to 500 years, but inside of it I will be happy and content with all enjoyments. Even though I will hear the word of the Buddha, may this disadvantage of delayed meeting with the Buddha's face not happen to me.

May the flower open as soon as I am born so that I may see the face of Amitabha.

By the force of my merit and magical powers, may inconceivable clouds of offerings emanate from the palms of my hands as offerings to the Buddha and his retinue.

May at that moment the tathagata stretch out his right hand, place it on my head, and may I obtain his prophecy of enlightenment

Having listened to the Dharma, which is profound and vast, may my mind ripen and be liberated.

Chenrezi and Vajrapani being the principal bodhisattvas, may I be blessed and guided by these two.

Every day countless buddhas and bodhisattvas of the ten directions come to make offerings and see Amitabha in this land. At that time, may I pay homage to all of them and obtain the nectar of the dharma.

Through my limitless magical powers, may I go in the morning towards the realm of True Happiness, to the Glorious Land, to [the lands] Supreme Activity and Dense Array. May I request initiations, blessings and vows of the buddhas Akshobya, Ratnasambhava, Amoghasiddhi, Vairocana etc., make many offerings, and in the evening without any effort return to Dewachen itself.

There are a billion realms of pure emanations – such as the lands of Potala, Alakavati, Kurava, and the land of Urgyen – with a billion Chenrezi, Tara, Vajrapani, and Padmasambhava. May I encounter them and make oceans of offerings, request initiations and profound pith instructions, and quickly return without any obstacle to my place in Dewachen.

May I clearly see with my divine eye all the close friends, monks and students and so on, and may I be able to guard and protect them, bestow blessings and at the time of their death guide them to this land.

This "Fortunate Aeon" that lasts for one aeon equals only a single day in Dewachen – may I live countless Dewachen aeons without ever dying and continuously remain in this land.

From Maitreya to Mōpa, the final one, may I see all the buddhas of the Fortunate Aeon when they appear in this world.

With my magical powers, may I go to meet these buddhas, make offerings to them and listen to the noble dharma, and then again, without any obstacles, return to the pure land of Dewachen.

Dewachen unites the totality of all qualities of the buddha realms of eighty one billion trillion buddhas. May I be reborn in this land of Dewachen, outstandingly supreme among all pure lands.

The ground which is made of jewels is as smooth as the palm of a hand and vast, spacious and radiant – blazing with light rays. When it is pressed down, it gives way, and on lifting up, it rebounds. May I be reborn in this joyful, pleasant land of happiness.

There are wish fulfilling trees made of many jewels with leaves of fine silk and fruits ornamented with jewels. On them gather flocks of emanation birds, which chant in very agreeable ways proclaiming the sounds of the profound and vast dharma – may I be reborn in this land of great wonders.

The many rivers are of perfumed water with the eight qualities¹⁸ and the water in the bathing ponds is of nectar. They are surrounded by stairs and cornices made of the seven kinds of jewels and display fragrant lotus flowers bearing fruit and emanating countless rays of lotus light. The tips of the light rays are adorned with emanated buddhas – may I be reborn in this land of greatest marvel.

May I be born in this Land of Great Joy, where even the words "eight unfitting conditions" or "hell" are unheard of and where never any suffering is known, neither are the five or three emotions that are like poisons, nor sickness, mental illness, enemies, poverty, quarrels, and so on.

May I be born in this land of limitless qualities where there are no men or women, no beings born from a womb, since all are noble beings born from within lotus flowers. Here all bodies are without any difference, of golden colour, endowed with the marks and signs, like the topknot on their head and so on, possessing all five special powers and the five eyes.

Whatever I desire and think of, palaces made of a variety of jewels and all enjoyments arise by themselves; no effort is necessary, all needs are spontaneously fulfilled. There is no distinction between you and me, no clinging to a self. All my wishes manifest as offering clouds arising from the palm of my hand, and everyone practises the dharma of the unsurpassable Great Vehicle – may I be born in this realm, source of all bliss and happiness.

A fragrant breeze brings great showers of flowers, and from the trees, rivers and lotus flowers arise heaps of clouds with all sorts of enjoyments: agreeable shapes, sounds, smells, tastes and touches. There are no women, but an abundance of emanated goddesses. These many offering goddesses continuously present offerings.

At the time when I wish to stay somewhere, jewel palaces appear, and when I wish to sleep, beautiful thrones arise, covered with many pillows and cushions of fine silk, together with birds, wish fulfilling trees, rivers, music, and so on. When I wish to listen to them, they emanate the pleasant sound of dharma, and when I do not want, no sound is heard. Also the ponds and rivers are exactly as I wish, cold or warm, just as it is pleasing to me – may I be born in this land where all wishes are fulfilled.

The perfect buddha Measureless Light will remain in this land for countless aeons, without going into Nirvana – may I act as his servant for all this time.

Until his passing into peace after two times the number of aeons as there are sand particles in the Ganges, his teaching will remain. At that time may I not be separated from his regent Chenrezi and uphold the noble dharma.

When at dusk the sun of the dharma is setting, the very next morning Chenrezi will be a perfect buddha. He will be the "King whose light rays manifest the accumulated Splendour of all Noble Ones"¹⁹. When this happens, may I see his face, make offerings and listen to the noble dharma.

During the sixty-six trillion million aeons that he will live, may I continuously be his servant, worship him and uphold the noble dharma without ever forgetting to remember his words. After he has passed into nirvana, his teaching will remain for three times six hundred billion million aeons – may I uphold the dharma during all this time and never be separated from Vajrapani.

When Vajrapani becomes the buddha "Completely reliable Tathagata King of abundant jewel-like qualities" with a life span and teaching just as those of Chenrezi, may we continuously be the servants of this buddha as well, present our offerings and uphold all the noble dharma.

When that form of my presence is over, may I instantly obtain unsurpassable perfect buddhahood in this or one of the other pure realms.

Having obtained perfect buddhahood, may all beings – just as with Amitayus – be ripened and liberated by simply hearing my name, and may there arise, through countless emanations that guide sentient beings and through other means, spontaneously and without effort a limitless benefit for beings.

The buddha's life span , his merit ,his qualities, and his pristine awareness as well as his splendour are beyond measure, and it is said that someone who remembers his name – be it Dharmakaya Limitless Radiance, Measureless Light (Amitabha) or Bhagavan of Immeasurable Life and Primordial Wisdom (Amitayus) – will be protected against all dangers through fire, water, poisons, weapons, evil doers, demons, and so on, with the only exception of the full ripening of previous karma. By remembering Your name and prostrating, please protect us from all dangers and sufferings and grant your blessing of excellent auspiciousness.

Through the blessing of the Buddha who has mastered the three bodies, through the blessing of the unchanging truth of the nature of all things (dharmata), and through the blessing of the undivided aspiration of the sangha, may all prayers be accomplished just as wished. I prostrate to the Three Jewels. TEYATHA PENTSAN DRIYA AWA BHODHANAYE SOHA.

I prostrate to the three jewels. NAMO MANJUSHRIYE NAMO SUSHRIYE NAMO UTAMA SHRIYE SOHA

Notes:

1 *Raga Asye* is another name for Karma Chagme Rinpoche
2 *All dharma* or all my dharma teaching, since in one Tibetan version the text reads: nga-yi chös.
3 In this auto-commentary Karma Chagme Rinpoche gives each word of the whole prayer text (normal script) and interposes his explanations of varying length (*italics*) while uniting prayer and commentary into one grammatical structure. This is the traditional Tibetan way of giving a word by word commentary.
4 *Subduer* (Sanskrit: Bhagavan), *Victorious One* (Sanskrit: Jina).
5 Both bodhisattvas are standing next to Amitabha's throne.
6 To describe them as being like the *king of mountains* means that they are towering, unshakeable, and indestructible.
7 *Gelong bodhisattvas* have taken the full monk or nun vows as an expression of their bodhisattva commitment.
8 This means without considering Amitabha to be far away and wishing that he would be nearer by.
9 *Limitless Radiance* (Tibetan: Nangwa Thayä) is another name of Amitabha.
10 *Padmasambhava* and *Orgyen Rinpoche* are further names of Guru Rinpoche who was the central figure in bringing the dharma to Tibet.
11 Someone *gone to bliss* (Sanskrit: sugata) is a fully accomplished buddha.
12 *Nagas* are beings of the animal realm, some of which have half human, half fish or serpent form.
13 In the usual list of the 5 extreme crimes of immediate retribution one includes *creating a schism in the sangha* instead of *killing the teacher*.
14 *Arhat* stands here for any realised being including bodhisattvas.
15 *Three realms* refers to the desire, form and formless realms which together make up the whole universe.
16 The following *five categories* are a summarised list of transgressions of the vows of buddhist monks.
17 The *four negative actions* are called the four "black dharmas" in Tibetan. They are explained in the next paragraph.
18 The *eight qualities* of pure water are: sweet, refreshing, mild, light, clear, pure, agreeable to the throat and to the stomach.
19 In Tibetan: Öser Kün-nas Pagpayi Paltsek Gyalpo