Prayer to Be Reborn in the Land of Bliss

By Je Tsongkhapa

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An FPMT Prayer Book
Practice Requirements:
Anyone can perform the practices in this book.
Prayer to Be Reborn in the Land of Bliss

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NAMAH SHRI GURU MANJUGOSHAYA

I prostrate to Amitabha, leader of humans and gods.
Through compassion you always see each transmigrator as your own child;
Remembering you just once leaves the fear of the Lord of Death far behind;
May your eminent activities for transmigrators be glorious and without end.

The Buddha praised the supreme buddhafield
Many times in an excellent manner.
Moved by compassion, various prayers were composed
Mentioning the potential to be born in Sukhavati.

Being obscured by thick ignorance, [not knowing what to] adopt and [what to] discard,
The weapon of anger deprives me of the life of a higher rebirth.
Through the rope of attachment and craving, I am bound to samsara’s prison.
Carried about in the ocean of samsara due to karma,
Wandering around through the waves of suffering of sickness and old age,
Entering the mouth of the terrifying sea monster, the Lord of Death,
Buried under loads of unwanted suffering,
Helplessly tormented, with an anguished voice
I make this prayer from my heart.

As witness to my yearning mind,
My guide and sole friend, Amitabha, draw me out of this miserable [state]!
With respect, I also make requests to your retinue,
And to the bodhisattvas Avalokiteshvara and Vajrapani:
Please don’t forget the commitment of your supreme mind
Made over immeasurable eons for our benefit.
And just as the king of birds flies through the sky, the path of the gods,
Please come here by your miraculous power and compassion.

By the power of combining oceans of the two accumulations created in the three times by myself and others, may I, at the time of death, directly see the guide Amitabha together with his retinue, his two chief disciples, and so forth. At that time, may I generate intense strong faith by focusing on the Victorious One and his retinue.

May I not experience the suffering of death and may I remember the object of faith when death draws near. As soon as my consciousness has left [this body], may the eight bodhisattvas come in a magical way and show me the path to Sukhavatī. May I be reborn with great intelligence in a precious lotus in the lineage of the Great Vehicle.

Directly after birth, may I hold up a collection of immeasurable qualities such as retention, meditative stabilization, bodhichitta of nonapprehension,¹ and inextinguishable courage. Having
pleased the unsurpassed teachers such as Amitabha, the victorious ones, and the bodhisattvas of the ten directions, may I receive the pure teachings and transmissions of the Great Vehicle.

Realizing the true meaning of these teachings, may I be able to go, during every moment, to boundless buddhafields using magical powers without obstruction and complete all the great deeds of the bodhisattvas.

After birth in the pure land, may I also be motivated by resilient compassion, and, with magical powers without obstruction, mainly go to impure worlds and establish the pure paths praised by the victorious ones through teaching the Dharma to all sentient beings in accordance with their dispositions.

May I, for the purpose of all limitless transmigrators, quickly obtain the state of the victorious one by completing all these marvelous deeds without delay.

When the activities of this life are spent,
May I clearly behold in my path of vision
Amitabha and his ocean of retinues,
And may my mind be filled with faith and compassion.

As soon as the appearance of the intermediate state arrives,
May the eight bodhisattvas show me the unmistaken path,
And may I be reborn in Sukhavati
To guide the transmigrators of impure worlds with my emanations.

Even if I do not achieve such a supreme state, may I, through all my lives, always obtain the perfect basis for hearing, contemplation, and meditation upon the victorious one’s teachings of scriptures and realizations.
May I never be separated from this basis, ornamented with the seven qualities of the higher realms. May I, in all those circumstances, achieve the recollection of remembering all previous states [of rebirth].

Throughout all future lives, may I see samsara as being completely without essence and be attracted to nirvana’s qualities. With this state of mind, and through the Bhagavan’s excellent teachings on vinaya, may I go forth for ordination. When ordained, may I not even commit the smallest downfall or misdeed and, just as Bhikshu Mitrugpa did, achieve great enlightenment by completing the collection of morality.

Furthermore, throughout all future lives, may I realize the correct ways of knowing how afflictions arise and how to purify them, and obtain the marvelous recollection of the apprehension of never forgetting all the words and meanings of the Dharma, the branch of perfection. May I obtain the perfect courage of teaching others that which I apprehend, without obstruction.

Furthermore, throughout all future lives, may I obtain and never be parted from the doors of meditative stabilizations, such as the brave-like one, the supernatural eyes, the fleshy eye, clairvoyance, and the ability to perform miraculous deeds.

Furthermore, throughout all future lives, may I obtain great wisdom, the ability to self-reliantly differentiate between what to adopt and what to discard. May I obtain clear wisdom, the ability to differentiate between the diversity of the most subtle points without joining them, of the way afflictions arise and how to purify them. May I obtain quick wisdom, the ability to stop as soon as they arise, all incomprehension, wrong views, and doubts. May I obtain profound wisdom, which penetrates inexhaustibly the words and meaning of scripture unfathomable to others.
In short, may I become like the foremost Manjushri, reaching the perfection of all the bodhisattvas’ deeds with skillful wisdom differentiating the words and meanings of the scriptures, without the fault of imperfect knowledge. Having easily gained great, clear, quick, and profound wisdom, may I, in order to gather the fortunate, crush false expounders and, to please the wise, may I perfect the skill of teaching, debating, and composition that focuses upon all the scriptures of the victorious one.

Furthermore, throughout all future lives, may I stop all apprehension that is primarily concerned with self and all laziness of inadequacy and weaknesses regarding the great deeds of the bodhisattvas. May I become like the foremost Avalokiteshvara, reaching the perfection of all the bodhisattvas’ deeds with skillful bodhichitta, perfecting supreme courage and taking responsibility for others.

Furthermore, throughout all future lives, whenever engaging in the welfare of self and others, may I become like the foremost Vajrapani, reaching the perfection of all the bodhisattvas’ deeds with the skillful abilities to destroy maras, those with extreme views, and opponents having wrong views.

Throughout all future lives, may I become like the unequalled King of the Shakyas, reaching great enlightenment. And in order to complete the bodhisattvas’ deeds with effort lacking laziness, may I, after generating bodhichitta without being distracted for even an instant, work with great fervor.

Throughout all future lives, may I become like the one gone to bliss, the King of Medicine Buddhas, and in order to destroy all illnesses of body and mind, the obstacles to the achievement of enlightenment, may I have the ability to pacify all suffering of body, speech, and mind by merely mentioning his name.
Furthermore, throughout all future lives, may I, by merely mentioning his name, become like the victorious Amitayus in having the ability to destroy untimely death and complete my life span as I wish.\textsuperscript{5} When life-threatening obstacles approach, by seeing the appearance of the body of the protector Amitayus that subdues through the four activities,\textsuperscript{6} may all life obstacles be completely pacified.

Throughout all future lives, may I, through the power of having generated uncontrived stable faith in recognizing teachers as being the protector Amitayus himself, whose body appears in accordance with whoever needs to be subdued, never be separated from the victorious Amitayus, who directly acts as spiritual teachers.

Furthermore, throughout all future lives, may I be fostered by spiritual teachers of the Mahayana, the root of all mundane and supramundane qualities. During this care, may I only please them with all my [three] doors through stable, unshakable faith and never, even for an instant, displease them.

May spiritual teachers instruct me with all teaching in its entirety, and may I have the ability to realize the complete meaning as intended and bring my practice to perfection. May I never, even for an instant, fall under [the influence of] misleading teachers and harmful friends.

Throughout all future lives, may I have faith in the law of cause and effect, and enter a continuous, effortless experience of the realizations of renunciation, bodhichitta, and the complete, pure view. Throughout all future lives, may all my virtuous activities of body, speech, and mind be causes solely for the benefit of others and perfect enlightenment.
Colophons:

Original Colophon:
Composed by the glorious Losang Dragpa in the temple of Dzing Jhi and written down by Sang Gyong.

Translator’s Dedication and Colophon:
By any merit created through this translation, may His Holiness the Dalai Lama, Lama Zopa Rinpoche, and all of our other precious gurus have long and healthy lives. May their holy wishes be spontaneously fulfilled. May they, at the time of our deaths, lead us to the pure land of Sukhavati, and may we quickly obtain the state of full enlightenment for the benefit of all mother sentient beings.

Translated by Gelong Tenzin Namdak, Sera Je Monastery, Saka Dawa, June 2014, at the request of the most compassionate and kind lama, Lama Zopa Rinpoche. Many thanks to Ven. Gyalten Lekden for proofreading the translation.

Being unrealized, low in acquired knowledge, and learning,
Saturated with wrong views and defilements,
Taking the lamas and deities as my witness,
I confess my mistakes to the wise.

Publisher’s Colophon:
Notes

1 “Bodhichitta of nonapprehension” refers to a bodhichitta that is conjoined with the realization of emptiness.

2 The seven qualities of a higher (human) realm are: (1) to be born into a good caste, (2) to have a complete form, (3) to have a long life, (4) to be without sickness, (5) to have fortunate activities, (6) to have wealth, and (7) to have wisdom.

3 Skt. shurangama samadhi, Tib. dpa’ bar ’gro ba.

4 “Laziness of inadequacy” (Tib. sgyid lugs pa’i le lo) is the laziness of having low self-esteem and using that as an excuse to not engage in Dharma practice.


6 The four activities are those of pacification, increase, control, and wrath.
Care of Dharma Materials

Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ཨ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OṂ ĀḤ HŪṂ or the Heart Sutra, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.