Direct Realization of the Quick Path to Dewachen: 
the Regular Practice of Buddha Amitabha
NAMO AMI DEWA YE!

I prostrate to Buddha Amitabha, the embodiment of all the buddhas.
This short sadhana is for those practitioners interested in the body mandala of Buddha Amitabha.
First take refuge and cultivate the mind of enlightenment.
REFUGE AND BODHICITTA CULTIVATION

NAMO KÖN CHOG SUM DANG TSA WA SUM / KYAB NE NAM LA KYAB SU CHI
Namo! I take refuge in all objects of refuge, the Three Jewels and the Three Roots.

DRO KÜN SANG GYE LA GÖ CHIR / JANG CHUB CHOG TU SEM KYE DO
In order to establish all sentient beings in the state of buddhahood, I cultivate the mind to achieve enlightenment.

Recite three times.

AH CHÖ NAM KYE ME NANG TONG DEL / MA CHÖ RIG TONG NYING JE CHE
AH! All dharmas are unborn, pervaded by the appearance-emptiness. Great compassion and

KUN NANG RIG PA'I CHO TRÜL LE / CHAG DREL PE MA DA WA'I TENG
awareness-emptiness are unconstrived. From within the manifestation of all-pervading awareness appears

RANG NYI THUG JE CHEN PO KAR / ZHEL CHIG CHAG ZHI THEL MO JAR
a moon disc on a lotus, the symbol of freedom from attachment. Upon the lotus and moon disc seat, I appear in the
form of the Great Compassionate One, white with one face and four hands.
YE YÖN SHEL TRENG PE MA DZIN / LONG CHÖ DZOG PA'I GYEN NAM LUB
The first two hands are joined at the heart and hold the wish-fulfilling gem, the second right hand holds a

ZHAB NYI DOR JE KYIL TRUNG ZHUG / NANG LA RANG ZHIN ME PAR GOM
crystal mala, and the left, a lotus. I am adorned with all the ornaments of a sambhogakaya buddha and am

DUN KHAR MA JYE TEG WA'I TRI / NA TSHOG PE MA DAB TONG DEL
seated in the vajra asana posture. I meditate on this appearance without substantial existence. Above and in front of
me is a lotus throne supported by peacocks, upon which rests a multi-colored, thousand-petaled lotus.

TSA DRANG DUNG SEL DA WA'I Ü / GYU YIG HRI MAR TRO DU LE
Upon the lotus are sun and moon discs that dispel the suffering of heat and cold. In the center of the moon disc

GYEL WA KÜN DÜ WÖ PAG ME / MAR SEL PE MA RA GA'I DOG
Is a red seed syllable HRI, the primary cause. Light radiates out and returns to the HRI, which transforms into

ZHEL CHIG CHAG NYI NYAM SHAG TENG / LHUNG ZE DU TSI KANG WA DZIN
Buddha Amitabha, the embodiment of all the buddhas. He radiates ruby-red light, has one face and two hands in the
mudra of equipoise. He holds a bowl filled with wisdom nectar.
KU LA CHÖ GÖ NAM SUM SOL / ZHAB NYI DOR JE KYIL TRUNG ZHUG
He wears the three Dharma robes and is seated in the vajra asana posture.

TSHEN ZANG PE JE GYE CHU DZOG / Ö DANG ZI JI DAN PAR KYE
Fully adorned with the major and minor marks, he is radiant, glorious, noble, and exalted.

YE SU THUG JE CHEN PO KAR / YÖN DU CHAG DOR KU DOG THING
To the right of Buddha Amitabha is white Chenrezig, and to the left is blue Vajrapani.

ZHENG PA'I TSHUL GYI PAD DAR ZHUG / SANG GYE JANG CHUB SEM PA DANG
standing upon moon discs that rest on lotuses. These three are surrounded by a vast assembly of

NYEN THÖ DRA CHOM TSHOG KYI KOR / TSO WOI NE SUM DRU SUM LE
buddhas, bodhisattvas, and sravaka arhats. From the three syllables in the three centers,

Ö TRÖ DE CHEN ZHING KHAM NE / NANG THA KHIR CHE CHANG DRANG GYUR
light radiates to the realm of Dewachen, inviting Buddha Amitabha and his retinue.
HUNG HRI NUB CHOG DE WA CHEN GYI ZHING KHAM NE
CHOM DEN GÖN PO SANG GYE WÖ PAG ME
HUNG HRI / From the realm of Dewachen in the west, O Lord Buddha Amitabha, please be seated on

DAG DANG DRO WA'I DÖN LA SHEG SU SOL / KYON DREL PE MA NYI DA'I DEN LA ZHUG
this stainless throne of lotus, sun, and moon discs. I prostrate to you with my body, speech, and mind

LÜ NGAG YI SUM GÜ PE NA MO HO / CHÖ NAM RIG TONG DREL WA'I CHÖ PA BUL
for the benefit of myself and all sentient beings. I make offerings of all constituent phenomena,
free from the separation of awareness and emptiness.

MI GE'I LE JE THAM CHE THÖ LO SHAG / DZA HUNG BAM HO DAM YE JER ME GYUR
I purify all nonvirtuous deeds. DZA HUNG BAM HO - the wisdom beings and samaya beings become inseparably one.
HRI NANG THAI THUG KAR PE DAI TENG / HRI THAR NGAG TRENG YE SU KHOR
HRI In the heart center of Buddha Amitabha is a lotus and moon disc, upon which stands the seed syllable HRI,

CHI NÖ DE WA CHEN GYI ZHING / NANG CHÜ SANG GYE SO SO'I KU
encircled by the mantra rotating to the right. In the realm of Dewachen, all sentient beings are in the form of

DRA DRAG KYE ME NGAG KYI DRA / DREN RIG KYE ME CHÖ KYI KU / DOR JE SUM GYI NGANG NE DE
Buddha Amitabha; all sound is the sound of unproduced mantra; full mindfulness-awareness is the unborn
dharmakaya state. Recite the mantra in this three-fold vajra state.

OM AMI DEWA HRI
Recite as many times as possible
Dissolution

CHI NANG Œ ZHU TSHUR DÛ TE / NANG THEI KUR THIM DE NYI KYI
The entire outer universe and all sentient beings dissolve into light and are absorbed into Buddha Amitabha

DAG GI NE ZHI LA THIM PE / KU ZHI DRUB JE NANG TONG DANG
in front of me. From his four centers, light radiates and is absorbed into my four centers and, by this, I am established in the four kayas.

KHOR TSHOG TSHUR DÛ Ö DU ZHU / DAG LA THIM PE KYE ME LONG / NANG RIG DREL WA E MA HO
In the state of unproduced emptiness-appearance, all surrounding figures dissolve into Buddha Amitabha, who then melts into light that dissolves into me. I receive all the excellent qualities of the buddhas. Rest in this unproduced state.
EH MA HO! How wonderful the state of inseparable appearance and emptiness!

Dedication

GE WA DI YI NYUR DU DAG / WÔ PAG ME GÔN DRUB GYUR NE
By this virtuous practice, may I quickly realize Buddha Amitabha

DRO WA CHIG KYANG MA LÛ PA / DE YI SA LA GÔ PAR SHOG
and may all sentient beings, without exception, be established in that state.

This short meditation and recitation of Buddha Amitabha, arising from the state of the unproduced and the unobstructed, was written by the Bhikshu Lhotol Dongtrul for the benefit of himself and other sentient beings.
By this virtue, may it be beneficial to all.
BRIEF PRAYER TO BE REBORN IN THE BLISSFUL PURE LAND OF DEWACHEN

EH MA HO / NGO TSAR SANG GYE NANG WA THA YE DANG / YE SU JO WO THUG JE CHEN PO DANG
Eh Ma Ho! In the center is the marvelous Buddha Amitabha of Boundless Light,
on the right side is the Lord of Great Compassion.

YON DU SEM PA THU CHEN THOB NAM LA / SANG GYE JANG SEM PAG ME KHOR GYI KOR
On the left is the Lord of Powerful Means. All are surrounded by limitless buddhas and bodhisattvas.

DE KYI NGO TSAR PAG TU ME PA YI / DE WA CHEN ZHE CHA WAI ZHING KHAM DER
Immeasurable peace and happiness is the Blissful Pure Land of Dewachen.

DAG ZHEN DI NE TSE PHÔ GYUR MA THAG / KYE WA ZHEN GYI BAR MA CHÔ PA RU
When I and all beings pass from samsara, may we be born there without taking samsaric rebirth.

DE RU KYE NE NANG THA'I ZHEL THONG SHOG / DE KE DAG GI MON LAM TAB PA DI
May I have the blessing of meeting Amitabha face to face.

CHOG CHU'I SANG GYE JANG SEM THAM CHE KYI / GEG ME DRUB PAR JIN GYI LAB TU SOL
By the power and blessings of the Buddhas and Bodhisattvas of the ten directions,
may I attain this aspiration without hindrance.
TA YA THA / PAN TSA DRI YA AH WA BO DHA NA YA SWA HA

JANG CHUB SEM CHOG RIN PO CHE / MA KYE PA NAM KYE GYUR CHIG
Bodhicitta, the excellent and precious mind: where it is unborn, may it arise;

KYE PA NYAM PA ME PAR YANG / GONG NE GONG DU PHEL WAR SHOG
where it is born, may it not decline, but ever increase higher and higher.