



From

the Profound Whispered Lineage

of the Sky Dharma

A Mind Treasure:

The Supplication for the Practice

of the Pureland of Sukhavati

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Preparation:

- 1) *A Torma. (A tealight in front of the single torma and an Incense stick at the back of the torma.)*
- 2) *Long white khata with Incense*



Homage to Amitabha.

Lord of the blissful western pure land of Sukhavati,
Undying Victor, Infinite Light,
We supplicate you; grant your blessings and siddhis.
Bless us to accomplish the primordial Buddha.

To Mighty Chenrezig, the Great Powerful One,
Bodhisattvas, Pratyekabuddhas, Arhats, Sravakas
and the assembly of your retinues,
We supplicate you, grant your blessings and siddhis.
Bless us to accomplish the primordial Buddha.

The Second Buddha, Padmasambhava, the Lake Born,
and oceanic assemblies of awareness holders and siddhas,
We supplicate you, grant your blessings and siddhis.
Bless us to accomplish the primordial Buddha.

Mingyur Dorje, whose skilful play subdues Maras,
and all the supreme, glorious root and lineage lamas,
We supplicate you, grant your blessings and siddhis.
Bless us to accomplish the primordial Buddha.

The peaceful and wrathful ones in all your transformations,
manifested by vast assemblies of yidams,
We supplicate you, grant your blessings and siddhis.
Bless us to accomplish the primordial Buddha.

Palden Lhamo and Mahakala in union, the Lion-Faced One and consort,
oceanic assemblies of Dharma protectors, bound by commitment,

We supplicate you, grant your blessings and siddhis.
Bless us to accomplish the primordial Buddha.

Through the blessing of supplicating this way,
May the two obscurations, disease, negative spirits, and obstacles be
pacified.

May life, glory, and the luminosity of primordial wisdom expand.
May we become enlightened, inseparable from the Protector Amitabha.

*This abridged lineage supplication for the Sky Dharma's Amitabha sadhana recitation, was
requested by the monk Karma Choden from the XIVth Karmapa, who quickly wrote down
whatever come to mind. May it become a cause of virtue.*

**Herein is contained the General Preliminary Practices for The Three
Roots, Found in the Peaceful Guru Cycle from the Profound
Whispered Lineage of the Sky Dharma, a Mind Treasure.**

GURU DEWA DAKINI HUNG.

Namo.

I go for refuge to the Three Jewels and Three Roots,
The sources of refuge.
To establish all beings in Buddhahood,
I give rise to supreme Bodhicitta. [3x]



I appear clearly as Four armed Chenrezig.

Emanating and absorbing light from my heart invites the regional deities
and elemental spirits who take their places in front.

In a precious vessel, the tormas turn into nectar,

OM AH HUNG 3X

Whether native to this place or visitors,
you hosts of local and regional deities,
along with the elemental spirits,
come here and receive this tormas offering!

Here in this place of secret mantra practice, don't be malicious or
jealous!

Embrace what is positive and create favourable conditions.

You obstacle makers of the dark side, go back to where you come from!
If you don't listen and make trouble, you'll be destroyed by the wrathful
vajra! Instead of that, listen to my command.

(Bring out the tormas)  *(x3)*

Om Sarwa Lokapala Balingta Khahi Khahi

Sarwa Bigha Nen Gyatsa Gyatsa

Samaya Gya Gya Gya!

*This was written by Tulku Mingyur Dorje at the age of thirteen on the third day of the Choto
[sixth Tibetan] month of the Bird year as truly spoken to him by Loden Chokse.*

The wrathful assembly emanates a mass of flames, putting an end to all
hindrances and negative spirits.

Outside the vajra tent, the massive fires of the five coloured wisdoms
blaze!

Bendza Raksha Raksha Dhrum!

Guru Dewa Dakini!

(In the practice of Amitabha, there is no mandala or tormas.)

Namo,

I go for refuge to the Three Jewels and Three Roots,
our sources of refuge.

To establish all beings in Buddhahood,
I give rise to supreme bodhicitta.

Emanated from primordially pure space, a cloud of offerings fills the
earth and sky with nectar, tormas, rakta, and offering goddesses.
May they become inexhaustible! **Pudza Ho!**

Sitting within a lotus, the waterborn,
I am the White Bodhisattva.
In front, on a lotus and moon seat,
Is the Protector Amitabha,
red in colour with one face and two hands in equipoise holding a
begging bowl.

He wears Dharma robes and is seated in the lotus posture.

On his right is the Lord of the Universe, white in colour, with one face
and four hands : two with palms joined, the other right and left hands
holding a circle of beads and a lotus. He stands on a lotus and moon.

On the left is Vajrapani, Holder of Great Power. Blue in colour with one
face and two hands, holding a bell in the left and a vajra in the right,
He stands on a lotus and moon.

Innumerable buddhas, bodhisattva, and sravaka arhats are gathered
around them.

*(Holding long white khata with lighted incense standing in the middle of the main
hall)*

From the three places of the three main figures, the three syllables
radiate lights, inviting [the deities] from Dewachen.



HUNG!

Amitabha and your whole assembly of deities, we supplicate you to come here and rain down your great blessings.

Grant the supreme empowerment to these fortunate and faithful ones. We supplicate you to clear away misleading influences and obstacles to [long] life. Amitabha and your assembly of deities, please be seated on a multicoloured lotus and a moon seat.

HUNG!

You who turn the wheel of Dharma in Dewachen and always regard sentient beings with eyes of compassion,
Having vowed to protect beings,
Amitabha resting in equipoise, to you I prostrate.

OM A MI DHE WA HRIH

BENZE SA MA DZA

DZA HUNG BAM HO

TIKTHRA LHEN



A TI PU HO

Light radiates from the HRI in his heart and invites the Victorious Ones of the five families, who bestow empowerment; Amitayus becomes my head ornament. HUNG! With perfumed water, I bathe Amitabha's body.

Although the deity is stainless, this creates the auspicious connection for purifying all negative actions and obscurations.



Om Sarwa Tathagata Abikekate Samaya Shriye Hung

HUNG!

With a scented and soft, white cloth I dry Amitabha's body.
Although your body is stainless, this creates the auspicious connection
for freedom from suffering.

HUNG!

With these beautiful saffron robes, I clothe the victor's body.
Although your body is never cold, this creates the auspicious connection
for magnificent brilliance to flourish.

HUNG!

With these precious and beautiful ornaments, I adorn the Victor's two
sons.
Although your bodies have no need of ornament, this creates the
auspicious connection for more radiant majesty.

HUNG!

This fresh water with eight qualities I offer the Victor and his sons to
drink.
Although you do not become thirsty, this creates the auspicious
connection for freedom from suffering.

HUNG!

To purify the stains from Amitabha's feet, I offer perfumed water to
refresh your feet.
Although I have an ordinary body, the yellow goddess who bathes your
feet appears from my mind and makes offerings to your feet.

HUNG!

To please Amitabha's eyes, I offer this beautiful flower.
Although I have an ordinary body, the white goddess of flowers appears from my mind and makes offerings to your eyes.

HUNG!

To please Amitabha's supreme nostrils, I offer this fragrant incense.
Although I have an ordinary body, the blue goddess of incense appears from my mind and makes offerings to your nose.

HUNG!

To please Amitabha's magnificent hand, I offer this radiant lamp.
Although I have an ordinary body, the red goddess of the lamp appears from my mind and makes offerings to your hand.

HUNG!

To enhance Amitabha's radiant complexion, I offer fragrant, scented water.
Although I have an ordinary body, the green goddess of perfume appears from my mind and makes offerings to your body.

HUNG!

To increase Amitabha's physical splendour, I offer this nourishment of sublime taste.
Although I have an ordinary body, the golden goddess of food appears from my mind and makes offerings to your tongue.

HUNG!

To please Amitabha's supreme ear, I offer sweet music.
Although I have an ordinary body, the golden goddess of music appears from my mind and makes offerings to your ear.



HUNG!

To please Amitabha's body, I offer this adorned consort.
Although I have an ordinary body, this beautiful consort appears from
my mind and makes offerings to your form.

**Om Benza Argham, Padyam, Pushpe, Dhupe, Aloke, Gandhe,
Neude, Shabda, Mudra Ah Hung**



HUNG!

The eight foremost auspicious substances, the best royal white mustard
seed, and all others,
I offer to the deity.
May the two accumulations be complete.

Mangalam Artha Siddhi Hung

HUNG!

The eight foremost auspicious symbols, the peerless royal vase and all
others,
I offer to the deity.
May sentient beings complete the two accumulations

Mangalam Kumbha Hung

HUNG!

The foremost of all, Mt. Sumeru, with its four continents and their
islands,
I offer to the deity.
May the two accumulations be complete.

OM RATNA MANDALA HUNG

HUNG!

To the source of refuge, Amitayus, I offer nectar.
Although I have an ordinary body, the goddess of nectar appears from my mind and makes offerings to Amitayus.

Through your compassion, please grant the supreme and ordinary siddhis to all of us.

HUNG!

To Amitabha, the source of refuge, I offer torma.
Although I have an ordinary body, the goddess of sense pleasures appears from my mind and makes offerings to you, Amitabha.

Through your compassion, please grant the supreme and ordinary siddhis to all of us.

HUNG!

To Amitabha, the source of refuge, I offer rakta.
Although I have an ordinary body, an offering goddess appears from my mind and makes offerings to you, Amitabha.

Through your compassion, please grant the supreme and ordinary siddhis to all of us.

OM BENZA PENTSA AMRITA BALINGTA RAKTA KHARAM KAH

OM!

The vajra body is the sublime body, even Brahma and Indra cannot compare.
To the Dharmakaya, with a body like space, I prostrate and give praise.

AH!

Vajra speech is sublime speech:

Its greatness unmatched by a dragon,

Its sweetness unmatched by a songstress.

To the sambhogakaya, gazing with compassionate eyes, I prostrate and give praise.

HUNG!

Vajra mind is the sublime mind, truly looking after the welfare of beings;

Even the mind of Brahma or Indra cannot compare to its kindness.

To the nirmanakaya, I prostrate and give praise.

OM!

Under the influence of ignorance,

However I may have erred from the mind of Amitabha,

I fully acknowledge, **BENZA SATO HUNG.**

OM!

Fully acknowledging my broken samayas of the body, I prostrate and give praise to your body.

AH!

Fully acknowledging my broken samayas of speech, I prostrate and give praise to your speech.

HUNG!

Fully acknowledging my broken samayas of mind, I prostrate and give praise to your mind.

Om Hrih Soha

Benza Sato Om

Benza Sato Ah

Benza Sato Hung

E Ma Ho

Wondrous Buddha of Infinite Light,

Great Compassion One, One of Great Power, and the others, all the
countless buddhas and bodhisattvas,

I supplicate you with my mind one-pointed and filled with respect.

Please grant me the supreme siddhi.

Bless me to accomplish Amitabha.

Namo Ratna Trayaya

Namo Bhagawate Amitabhaya

Tathagataya Arhate Samyaksam Buddhaya

Tadyatha: Om Amrita Amitobhawe,

Amrita Sambhawe,

Amrita Bitrente,

Amrita Gamini,

Gagana Kirti-Kare Sarva,

Kalesha Ksha Yam Kari Soha *(Recite many times)*

Then recite the middle length mantra:

Om Ami De Wa Hrih *(Recite many times)*

*followed by the short form of **HRIH** (Recite many times)*

and then the longevity practice to elicit long life:

HUNG!

The Victorious Protector Amitabha is red in colour, with one face and two hands in the mudra of equipoise, holding a begging bowl,
And seated in the vajra posture.

Five swift, emanated goddesses, each holding a long-life vase and waving a silk ribboned arrow, collect the vital essence of the elements, which dissolve into the begging bowl and fill it with the nectar of long-life, which then dissolves into me.

HUNG!

Waving the silk-ribboned arrow to the East collects the vital essence of wind, blazing with green iridescent light.

In the centre stands the goddess of wind, with one face and two hands, holding an arrow with green silk-ribbons and a vase.

She dances swaying to and fro; prancing she radiates green light.

Waving the silk-ribboned arrow to the South, collects the vital essence of fire, blazing with red iridescent light.

In the center stands the goddess of fire, with one face and two hands, holding an arrow with red silk ribbons and a vase.

She dances swaying to and fro; prancing she radiates red light.

Waving the silk-ribboned arrow to the West, collects the vital essence of metal, blazing with white iridescent light.

In the center stands the goddess of metal, with one face and two hands, holding an arrow with white silk ribbons and a vase.

She dances swaying to and fro; prancing she radiates white light.

Waving the silk-ribboned arrow to the North collects the vital essence of water, blazing with blue iridescent light.

In the center stands the goddess of water, with one face and two hands, holding an arrow with blue silk ribbons and a vase.

She dances swaying to and fro; prancing she radiates blue light.

Waving the silk-ribboned arrow above collects the vital essence of earth, blazing with yellow iridescent light.

In the center stands the goddess of earth, who has one face and two hands, holding an arrow with yellow silk ribbons and a vase.

She dances swaying to and fro; prancing she radiates yellow light.

The five goddesses of the four directions and above gather the radiance of the five elements and render mine more brilliant.

The five goddesses of the four directions and above gather the long life of the five elements and make my (our) life stable.

The five goddesses of the four directions and above gather the vitality of the five elements and increase my (our) life's vitality.

The five goddesses of the four directions and above gather the light of the five elements and make my (our) light brighter.

Tayatha Dakini Ha Ri Ni Sa Maha Ayu Siddhi Pala Pukshtrim Soha



E Ma Ho

To the perfect Buddha Amitabha,

To the Great Compassionate One, to the One of Great Power, and to
countless buddhas and bodhisattvas,

With a mind full of devotion, I offer prostrations and praise.

Please bestow the siddhi of long life.

First, the long root mantra:

Om Ah Hung A Mi Dhe Wa Ah Yu Siddhi Hung *(Recite many times)*

Om Drum Soha *(Recite many times)*

*Secondly, recite **Drum** as much as you wish:*

Then the Victorious One in front melts into light and dissolves into me.

My body, like a rainbow in the sky, appears as the Victorious One's form,

The union of radiant clarity and emptiness.

E Ma Ho!

Wondrous Buddha of Infinite Light,

On your right, the Lord of Great Compassion

And on your left, the Bodhisattva of Great Power,

All surrounded by countless buddhas and bodhisattvas.

Wonderful, immeasurable joy and delight is found in the pureland called "Dewachen."

The moment I pass from this life,

Without taking another birth,

May I be born here and behold the face of Amitabha.

Having made my aspiration prayer in this way,

May the buddhas and bodhisattva of the ten directions give their blessing that it be fulfilled without hindrances.

Tayatha Pentsa Driya Awa Bodhanaya Soha

This is the recitation of the sadhana of Dewachen was arranged from the Sky Dharma texts by Ragahsye, Minister of Treasures, to complete the intention of the treasure discoverer. The letters were written down by the attendant Kunga. Any faults or contradictions are acknowledge before the deity. By this merits, may all beings with a connection be reborn in. Here is the dedication prayer for the sadhana of Amitabha from the Sky Dharma:

Buddhas and bodhisattvas of the ten directions and three times, think of me. I rejoice in the completion of the two accumulations. All the virtue I have gathered throughout the three times, I offer to the Three jewels

May the teachings of the Victorious One flourish. This virtue I dedicate to all sentient beings.

May they all attain awakening.

Having collected all the roots of virtue into one, may they ripen in my mindstream. The two obscurations purified and the accumulations complete, may there be long life and no illness along with deepening experience and realization. In this life, may I move through the ten bodhisattva levels. At the time of passing from this life, may I immediately be born in Dewachen. Once born there, may the lotus open, and with that body as a support, may I become enlightened. Having attained enlightenment, may my emanations forever guide beings.

On the first day of the Chuto [Sixth Tibetan] month, this is the prayer received from Amitabha by Tulku Mingyur Dorje when he was thirteen years old. After repeating wishing prayers as much as you wish, join palms together and [recite]:

Om! May it be accomplished. The vajra body is free from birth and death.

Vajra speech is like Brahma's, unborn and eternal.

The vajra mind is free of fabrication and unchanging throughout the three times; endowed with perfect and undying body, speech, and mind is the Guide Amitabha, King of the Resounding Drum.

May we achieve his body, speech, mind, qualities, and activity.

When reached the limits of life and achievement, may we generate a great wave of activity to benefit all beings.

Repeat these vajra words three times. Then recite the prayer requesting patience:

Whatever was lacking or defective, whatever my deluded mind has done or caused to do, for all of these, I pray for the Protector's patience.

Recite the hundred syllable mantra:

**Om Padma Satto Samaya / Manu Palaya /
Padma Satto Teno Patita / Dridho Me
Bhawa / Sutto Kayo Me Bhawa / Supo Kayo
Me Bhawa / Anurakto Me Bhawa Sarwa
Siddhi Me Prayatza / Sarwa Karma Sutza
Me / Tzitam Shriyam Kuru Hung / Ha Ha Ha
Ha Ho Bhagawan / Sarwa Tathagata
Padma Ma Me Muntsa / Padma Bhawa /
Maha Samaya Satto Ah Hung Phet**

Then the Victorious One in front melts into light and dissolves into me.

My body, like a rainbow in space, appears as the body of the Victorious One, radiant clarity and emptiness that are one.

Recite many times:

Om Haryagriva Hung Phet

Long Life Prayer For His Holiness Dalai Lama

In this land walled round by snowy mountains
You are the source of all happiness and good
All powerful Chenrezig, Tenzin Gyatso
Please remain until samsara ends!

Long Life Prayer for Singha Thekchen Namdrol Rinpoche

Om Svasti!

Like the countless light rays that radiate from the ruby mountain;
Exquisite Amitayus, Lord of Everlasting Life,
Who captivates and one does not tire of seeing;
Whose essence is of infinite life,
The nectar of immortality; Please instantly grant our Guru,
The Siddhi of Stable and Everlasting Life.

You are intelligent and skilful in upholding the traditions Of Buddha;
Spreading the Holy Dharma through explanations and practices;
In order to lead disciples onto the path to liberation;
You are the one who is an Unequaled Guide,
Please live a long and stable life.

I request respectfully, my Precious and Holy Guru,
To enjoy excellent health;
I request respectfully, my Precious and Holy Guru,
To live a long life;
I request respectfully, my Precious and Holy Guru,
That your Dharma activities spread and flourish far and wide;
I request respectfully, my Precious and Holy Guru,
To bless me to be never separated from you.

In all my future rebirths,
May I never be separated from my Perfect Guru,
May I enjoy the magnificent Dharma,
And by completing the qualities of the stages and path;
May I quickly attain the state of Vajradhara.

Mantra of Singha Thekchen Namdrol Rinpoche

Om Guru Vajra Muni Sasana Vimukti Svaha (21x)

General Long-Life Prayer For One's Guru

May my venerable Lama's life be firm,
His white divine actions spread in the ten directions,
And the torch of Losang's Teachings,
Dispelling the three worlds' beings' darkness, always remain!

Auspicious Verses

By the auspiciousness of whatever signs of virtue that exist in the
Celestial mandala as vast as the expanse of the sky,
Beautiful with countless jewelled ornaments, emanating lights equal to
the Brilliance of the sun and the moon,
May everything be auspicious wherever we may live and
May there always be uninterrupted goodness,
Bliss and bountiful riches as of a Buddha field.

If abbreviated, say

May there be the auspiciousness of the root and lineage Gurus.
May there be the auspiciousness of the Yidams and hosts of Deities.
May there be auspiciousness of the Mothers and Dakinis; and
May there be auspiciousness of the Dharma protectors and
Guardians of the Dharma.

Dedication

By this merit, may I quickly attain the state of Guru Buddha,
And lead every being without exception to that very state!

May the Precious and Supreme Bodhicitta, not been generated arise and
grow.

And may that born never decline, but increase forevermore!

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Thekchen Choling (Singapore) is a temple which operates 24 by 7 daily.
Our services include blessing for newborn babies, marriage blessings,
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