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Public Monograph

A STUDY ON BUDDHIST LIGHT

Amitabha

By Rev. Illuminatus Dr. Nefer Sekhmet Diop, 7Ph.D.

High Priestess of Sekhmet, KMT

Officer of Ordo Illuminati Ægyptorum

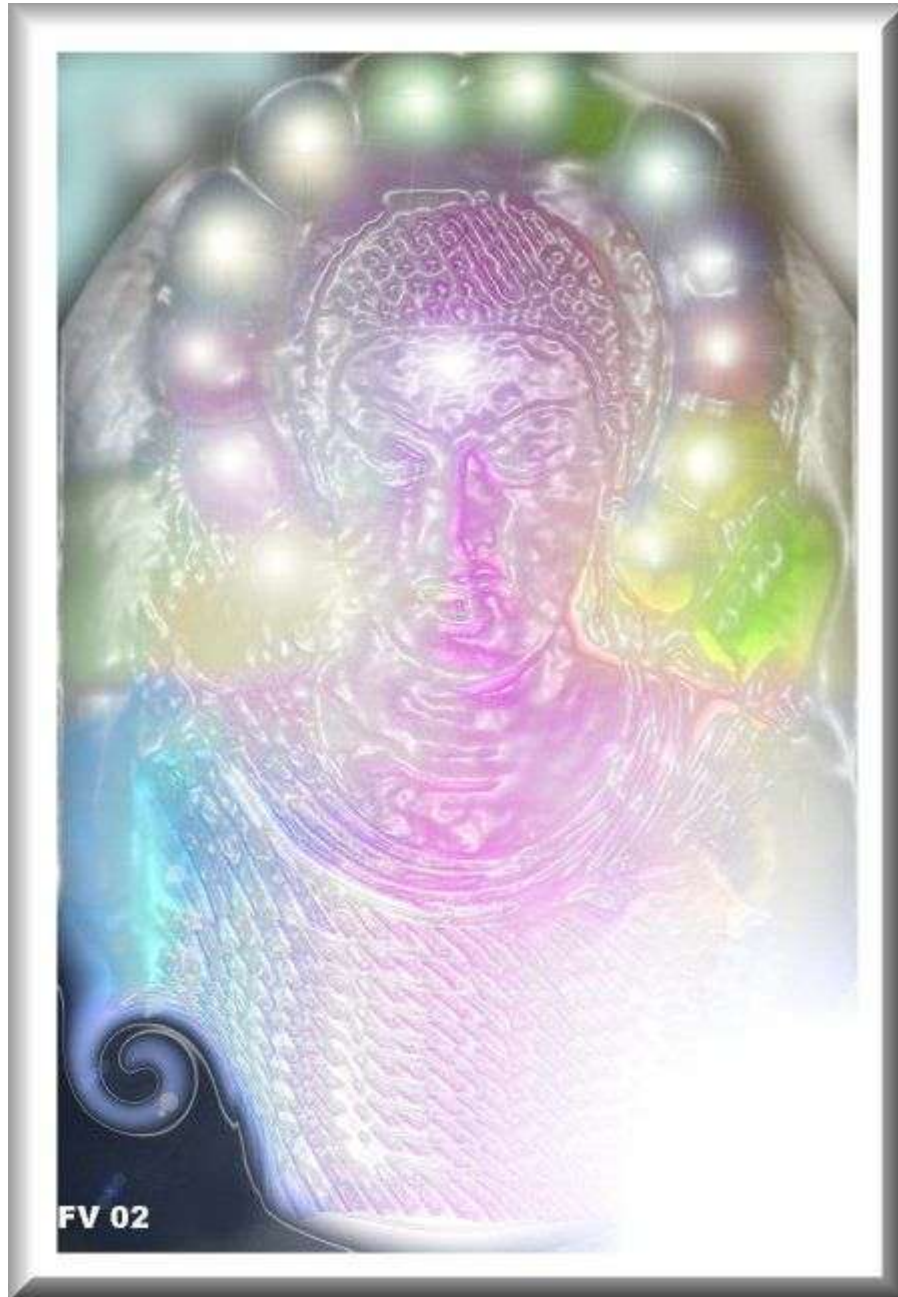
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“Life is Eternal. Creatures are transitory.”

Master Apis Kemet

(Hierophant of SVMMVM Organisation)



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Painting above, titled “The Illuminated”(Frater Velado, Digital-Matrix work, 2002CE) shows Amitabha Buddha, Buddhist Tibetan Avatar and SVMMVM Grand Cosmic Master of The Force. Amitabha is a Sanskrit word, literally means boundless light and boundless life. The Amitabha Buddha is a form of Buddha that represents infinite light, the Eternal Light. He is the embodiment of the enlightened speech of all Buddha's.

Abstract

THE Tibetan Avatar Amitabha Buddha is the principal Buddha of the blissful pure land of the West. He is the Buddha in the Land of Ultimate Bliss (Pure Land), in which all beings enjoy unbounded happiness. Amitabha has forty-eight great vows to establish and adorn his Pure Land. People also recite or call upon his name by the time of dying will be born in the Land of Ultimate Bliss with the reception by Amitabha. Amitabha is one of the most popular and well-known Buddha in China and Asia. Amitabha Buddha - Amitabha (Sanskrit word) literally means boundless light and life. The proper (nominative) form of Amitabha's name in Sanskrit is Amitabha. This name is a compound of the Sanskrit words amita meaning "without bound, infinite" and abha meaning "light, splendor". Consequently the name is to be interpreted as "he who possesses light without bound, he whose splendor is infinite". He is the most venerable and well know Buddha in China. People call upon him at the time of their death so he can take them to the Pure Land of Bliss. Amitabha has made 48 vows about not obtaining complete enlightenment until we can all be saved and go there with him. Normally esoteric Western Orders and Fraternities does not emphasizes the Amitabha fundamental significance for development of the Inner Master, illumination and transformation of the conscience because these Organizations are centered in Christianity and Buddhism have not the idea of God (Western

esotericisms apparently simply cannot live without this human mental creation, God as is shown by religion). Then, these esotericist prefer agree to Kemetic Pantheon, sucking in all Neteru as a lot of Gods and Goddesses. In Japan Amitabha is the Sacred Sun, the same Real Solar Disk venerated by our Grand Master, King Akhenaten (Master of Fourth Dimension). I believe that Buddhist studies are essential for all students of the Occult.

Introduction

ALL Adepts like Initiates of Inner Circle of Rosicrucian Orders as AMORC, Golden Dawn and more knows the importance of the Amitabha's mantra: *Om Namo Amitabha ya*. Om is the primordial metaphysical sound pronounced by Originator, the Creator of Universes (not God as human race shows God), according our Brother Prophet Jehosu (the Peace be upon Him). “This mantra contains transcendental magical elements related with the Symbolic Green Metaphysical Real Sun, a very special aspect of the True Solar Disk venerated as God by Prophet Akhenaton, now living before the Eternal Life, in the Fourth Dimension, as Amorcus Master”, Prophet Jehosu said.. To read about Amorcus jump please to this URL:

<http://ordoilluminatorum.net/amorcusmaster.htm>

Amitabha's tears created both Chenrezig and Tara to help him shower the world in loving compassion. His mantra is a variation of his name "Infinite Divinity". Then, you can conclude that Amitabha is the Neteru's generator... Some Initiates have sent me this question: “Amitabha is a Tibetan absortion from KMT?”. Nope, I said: the same idea was born in all terrestrial points in various Eras. On the principal complet Amitabha’s mantra - *Om Namo Amitabha ya, Buddha ya Sangha ya, Dharma ya* it is necessary you know the significance of these words: *Om* in this mantra is an evocation of the primordial sound as a key to open mental doors; *Namo* is a sacred salutation to the Divinity infused in Amitabha Guru; *Amitabha* is the Eternal Light manifestation in

a individual being; *ya* is the positive complement for identification in the Duality; *Buddha* is The Illuminated; *Sangha* is the confrary of illuminates; and *Dharma* means spiritual protection. By practicing Buddha's teachings we protect our self from suffering and problems. All the problems human beings experience during daily life originate in ignorance, and the method for eliminating ignorance is to practice Dharma.

Practicing Dharma is the supreme method for improving the quality of our human life. Svmmvm Bonvm Order Grand Master Aum-Rah (known in planet Earth by his incarnation as Ralph Maxwell Lewis, II Imperator of the Rosicrucian Order, AMORC) recommends Dharma for all Rosicrucian students.

Note please that a lot of mantras exist to Amitabha, not only *Om Namo Amitabha ya. Om Amideva Hriih*, still others simply chant his name Amitabha for his mantra. The first known epigraphic evidence for Amitabha is the bottom part of a 2nd century statue which has been found in Govindnagar, Pakistan, and is now at the Mathura Museum. The statue is dated to "the 28th year of the reign of Huvika", that is, sometime in the later half of the 2nd century during the period of the Kuha Empire, and dedicated to "Amitabha Buddha" by a family of merchants. Innumerable aeons ago, in the age of Buddha Lokeshvararaja, there resided a compassionate, wise and courageous king who, upon taking spiritual guidance from the Buddha, renounced his throne and became a monk named Dharmakara. Before his guru, Dharmakara took 48 vows, including the vow to create, upon attaining Buddhahood, a

pureland in which all who turned to him with complete faith and trust would be reborn and lead a life of peace and happiness until their final entry into Nirvana.



Image above is one of most popular Amitabha's portraits available on the Web. It shows the Grand Master of Eternal Light in profound meditation on a sacred spiritual multi-petalled lotus. Resting on top is a multi-petalled lotus signifying that he is uncontaminated by the impurities of egoism, and that he is the only guiding light in the darkness of ignorance.

1. Forty Eight Vows of Amitabha Buddha

THESE are the 48 Great vows that Dharmakara made before he ascended to Buddhahood (After aeons and countless

lifetimes of diligent practice, Dharmakara finally attained the Perfect Enlightenment, and became Buddha Amitabha reigning over a Buddha country called Dewachen or the Land of Bliss.):

1."Provided I become a Buddha, if in my Buddha-land there should be either hell, or the animal state of existence, or the realm of hungry ghosts, then may I not attain enlightenment.

2."Provided I become a Buddha, if the beings born in my Buddha-land should retrogress into the three evil realms, then may I not attain enlightenment.

3."Provided I become a Buddha, if the beings born in my Buddha-land are not all of the color of genuine gold, then may I not attain enlightenment.

4."Provided I become a Buddha, if the beings who are born in my land are not all of identical appearance, without any distinction of noble looks or ugliness, then may I not attain enlightenment.

5."Provided I become a Buddha, if the beings born in my land are not possessed of the supernormal ability to remember their previous lives, and the ability to know the events of of a hundred thousand nayuta years of kalpas in the past, then may I not attain enlightenment.

6."Provided I become a Buddha, if the beings who are born in my land do not possess of the divine-eye, which can see a hundred

thousand nayuta of Buddha-lands, then may I not attain enlightenment.

7."Provided I become a Buddha, if the beings of my land do not possess the divine-ear, which can hear the Teachings of a hundred thousand kotis of nayuta of Buddhas, or do not faithfully observe those Teachings, then may I not attain enlightenment.

8."Provided I become a Buddha, if the beings of my land do not all possess the intuitive-mind, which knows the thoughts of all beings of a hundred thousand kotis of nayuta of Buddha-lands, then may I not attain enlightenment.

9."Provided I become a Buddha, if the beings of my land do not all possess the heavenly -step, which can of one thought travel over a hundred thousand kotis of nayuta of Buddha-countries in the shortest fraction of a moment, then may I not attain enlightenment.

10."Provided I become a Buddha, if there should arise in the minds of any beings in my land the idea of selfishness and covetous thoughts, even with regard to their own bodies, then may I not attain enlightenment.

11."Provided I become a Buddha, if the beings of my land do not all firmly abide in a concentrated state of meditation and equanimity (samadhi) until they have reached Nirvana, then may I not attain enlightenment.

12."Provided I become a Buddha, if my light is limited in such a

way that it cannot illuminate a hundred thousand nayuta of kotis of Buddha-lands, then may I not attain enlightenment.

13."Provided I become a Buddha, if the length of my life is limited, even to a hundred thousand nayuta of kotis of kalpas, then may I not attain enlightenment.

14."Provided I become a Buddha, if any being is able to count the number of innumerable pupils in my land -- even if it takes a hundred thousand nayuta of kotis of kalpas for all the beings of three million worlds and the whole triple universe, after becoming Pratyeka-Buddhas, to count that number -- then may I not attain enlightenment.

15."Provided I become a Buddha, if the lives of the beings in my land are not eternal, except by their own free will whenever they choose to pass away from life, then may I not attain the enlightenment.

16."Provided I become a Buddha, there will be no evil or sinful existence in my land; even its very name will be unknown. Otherwise, may I not attain enlightenment.

17."Provided I become a Buddha, if the innumerable Buddhas of the worlds of ten quarters do not glorify my name, then may I not attain the enlightenment.

18."Provided I become a Buddha, if any sentient being in the ten quarters who hears my name and is thus awakened to the highest

faith and aspires toward rebirth in my land, recollects that thought for as few as ten times, that being will be reborn there, with the exception of those who have committed the five grave offenses, or who have blasphemed the Dharma. Otherwise, may I not attain enlightenment.

19."Provided I become a Buddha, then at the moment of death of any sentient being in the ten quarters who has directed his thoughts towards the Bodhi and has cultivated his stock of various merits with a fervent desire for rebirth in my land, if I do not appear with an assembly of retinue before him, then may I not attain enlightenment.

20."Provided I become a Buddha, if any sentient being of ten quarters hears my name and then constantly longs for my land and cultivates various essential merits for the purpose of realizing his earnest wish to be born in my country, and then fails to attain that wish, then may I not attain enlightenment.

21."Provided I become a Buddha, if any sentient being in the ten quarters is not endowed with a glorious body perfected with the thirty-two attributes (laksanani) of a great being, then may I not attain enlightenment.

22."Provided I become a Buddha, the Bodhisattvas whose activities have surpassed the stage of ordinary beings, who practice the universal virtue of Universal Worthy Bodhisattva, and who come to be born in my land will be subject to that one birth only, and then will become Buddha-elect (ekajatipratibuddhas), with the

exception of those who, by their own free will, wish to remain in the stage of Bodhisattvahood to serve the Buddhas of ten quarters for the sake of delivering various beings. Then they will wear the armor of their vows and will travel to all worlds, performing their Bodhisattva's duties and accumulating their stock of merit, converting the various beings whose numbers are as great as the grains of sand of the River Ganges to the highest perfect knowledge. Otherwise may I not attain enlightenment.

23."Provided I become a Buddha, if those Bodhisattvas in my land, through the Grace of the Buddha, are not able to serve all the Buddhas throughout the countless nayuta of Buddha-worlds within a less than a moment, then may I not attain the enlightenment.

24."Provided I become a Buddha, if any Bodhisattva in my land wishes to use his stock of merit to produce any object to be used before the Buddhas, and if such an object does not appear before him to his satisfaction, then may I not attain enlightenment.

25."Provided I become a Buddha, if Bodhisattvas in my land are not able to preach the law of wisdom to completion, then may I not attain enlightenment.

26."Provided I become a Buddha, if any Bodhisattva in my land does not possess a golden body as strong as the diamond of Narayana, then may I not attain enlightenment.

27."Provided I become a Buddha, the heavenly beings and the various properties produced in my land shall all be of supreme

beauty and shall abound in boundless quantity, and in an infinity of various forms. If any being therein, even one who even possesses the divine-eye, is able to perceive all the appellations and quantity of such beauties, then may I not attain the enlightenment.

28."Provided I become a Buddha, if any Bodhisattva of my land who possesses even the slightest stock of merit does not perceive the boundless shining beauty of the Bodhi-trees of my sanctuary, their height being at least four million miles, then may I not attain enlightenment.

29."Provided I become a Buddha, if the Bodhisattvas of my land do not all possess the wisdom of eloquent oration after having read, recited, and observed the Dharma of the Sutras, then may I not attain the enlightenment.

30."Provided I become a Buddha, if the Bodhisattvas of my land are limited in the wisdom of their oration, then may I not attain enlightenment.

31."When I have obtained the Buddhahood, if my land is not so reflective and radiant that it reflects the miniatures of the innumerable, inconceivable and boundless Buddha-worlds in all the ten quarters as clearly as one's face is seen in a bright mirror, then may I not attain enlightenment.

32."After I have obtained Buddhahood, there shall be in my land magnificent palaces towering up from the ground to the void, also lakes, winding streams, blossoming trees, and myriad other

properties which are compounded of various jewels and thousands of kinds of perfumes, minutely embellished in the most wondrous state, surpassing all heavenly and human worlds. And the scent of perfumes shall thoroughly pervade the worlds of ten quarters in such a way that when Bodhisattvas smell them, their minds are directed to Bodhi. Otherwise, may I not attain enlightenment.

33."When I obtain the Buddhahood, if the body of any sentient being in the boundless and inconceivable Buddha-worlds in any of the ten quarters is touched by the rays of my splendor, and if that being's body and mind do not then become gentle and peaceful, in a state that is far more sublime than those of the gods and men, then may I not attain enlightenment.

34."When I obtain Buddhahood, if the beings of boundless and inconceivable Buddha-worlds do not attain the "Endurance of Nirvanic Life" (ajatah sarvadharmah) of Bodhisattva, and the deep knowledge of "Adharanamudro" (or dharani) afterhearing my name, then may I not attain enlightenment.

35."When I obtain Buddhahood, women in boundless and inconceivable Buddha-worlds across the ten quarters will hear my name and will thereby been awakened in faith and joyful aspiration. Turning their minds towards Bodhi, they will dislike their own female lives, and then, when they are born again, in their next life they will be reborn in male bodies. Otherwise may I not attain enlightenment.

36."When I obtain Buddhahood, the Bodhisattvas of boundless and

inconceivable Buddha-worlds across the ten quarters, having heard my name, after their death [in their next life] will still continue their Bodhisattva-duty until they have obtained Buddhahood. Otherwise, may I not attain enlightenment.

37. When I obtain Buddhahood, the heavenly beings of the boundless and inconceivable Buddha-worlds across the ten quarters, having heard my name, will worship me with prostrate reverence, and will joyfully and faithfully perform their Bodhisattva-duty, and will be honored by gods and men. Otherwise, may I not attain enlightenment.

38. When I obtain the Buddhahood, the heavenly beings of my land, should they desire a garment, will be able to perceive themselves, as quick as thought, covered by apparitionally produced costumes, excellent to their satisfaction, worthy to be praised by the Buddha, without the work of sewing, washing, dying, and so on. Otherwise, may I not attain enlightenment.

39. "When I attain the Buddhahood, if the heavenly beings of my land do not enjoy happiness as great as that of the holy bhikkhus, then may I not attain enlightenment.

40. "When I attain Buddhahood, if the Bodhisattvas of my land wish to see the boundless, holy, pure Buddha-worlds of the ten quarters, they will at once behold them from the jewel-trees as though their faces were being reflected in a highly burnished,

brilliant mirror. Otherwise, may I not attain the enlightenment.

41."When I attain the Buddhahood, if the Bodhisattvas of other worlds, after having heard my name, suffer from any diminution in the functional powers and are not endowed with all sense-organs in completion before reaching the Buddhahood, then may I not attain enlightenment.

42."When I obtain the Buddhahood, if the Bodhisattvas in other Buddha-lands who hear my name do not all attain, in one moment of thought, the pure samadhi of emancipation from which they could serve innumerable and inconceivable number of Buddhas [Tathagatas], or if their of their samadhi should come to an end meanwhile, then may I not attain enlightenment.

43."After I have obtained the Buddhahood, if any Bodhisattva of another land hears my name, that Bodhisattva will, after death, be reborn as a member of a noble family if he or she so desires. Otherwise, may I not attain enlightenment.

44."When I obtain the Buddhahood, the Bodhisattvas of other lands, having heard my name, will all obtain a combination of full virtues and will joyfully perform their Bodhisattva-duty. Otherwise, may I not attain enlightenment.

45."When I have obtain Buddhahood, all Bodhisattvas of other lands who hear my name will obtain the samantanugata (the thoroughly and equal samadhi in a fixed state of meditation). Through that samadhi, they will see innumerable and

inconceivable Buddhas constantly until they have obtained the Buddhahood. Otherwise may I forbear from obtaining enlightenment.

46."When I obtain Buddhahood, the Bodhisattvas of my land shall be able to hear the Teaching of the Dharma whenever they desire. (The voices of teaching will present themselves naturally to their ears). Otherwise may I refrain from attaining enlightenment.

47."When I obtain Buddhahood, if Bodhisattvas of other lands, after having heard my name, do not immediately reach the state of never turning back from Bodhi, then I will refrain from attaining enlightenment.

48."When I have obtained Buddhahood, if Bodhisattvas of other lands who hear my name, do not reach the first, second, and third degrees of Dharma-endurance immediately, or if they turn back from the Buddha Dharma, then I will refrain from attaining enlightenment.

2. The Red Syllable HRIH

AMITABHA is the most ancient Buddhas among the Dhyani Buddhas. Amitabha denotes "Boundless light". He said to reside in the Sukhabati heaven in peaceful meditation. He is of red colour originating from the red syllable HRIH. He represents cosmic element of Sanjna (name). His vehicle is peacock. He exhibits Samadhi Mudra with his two palms folded face up one on top of the other lying on his lap and has lotus sign. When represented on the stupa, he always faces the west. He is worshipped thinking that one can have salvation.

Origin: The Bodhisattva who later became Amitabha Buddha, as related in the Longer Amitabha Sutra. The Bodhisattva Dharmakara is famous for forty-eight Vows, particularly the eighteenth, which promises rebirth in the Pure Land to anyone who recites His name with utmost sincerity and faith at the time of death. After aeons and countless lifetimes of diligent practice, Dharmakara finally attained the Perfect Enlightenment, and became Buddha Amitabha reigning over a Buddha country called Dewachen or the Land of Bliss. Because of his power and ability to illuminate all-pervading purelands of the ten directions, Amitabha is also known as Boundless Light and as Limitless Radiance. Because his bodily presence is beyond measurable time, he is further known as Boundless Life, Amitayus. Dharmakara Bodhisattva's Original Vow is of a completely different order from this. On the one hand, as the mediator of the worlds of humans and

Buddhas, [Dharmakara Bodhisattva] is as such the Amida Tathagata who is actively mingling its Light [with the dust of this world]; on the other hand, Dharmakara Bodhisattva sees through the eyes of the protagonist self that truly seeks salvation.

The body of Amitabha having the reddish glow of ruby is the sign of his affection for all sentient beings. As the sign of his ability to fulfill the wishes of all beings through his skillful means and transcendental wisdom that are inseparable from one another, he is holding a begging bowl entirely filled with nectar, resting on top of his hands which are in meditative equipoise. Out of Great Wisdom and Impartial Compassion, he has no desire for a final Nirvana as long as samsara is not emptied, for he turns away from either extreme, be it samsara or Nirvana. Therefore his legs are locked in Vajra posture.

As the symbol of his ability to control limitless beings through great loving-kindness and compassion, his throne is supported by great peacocks, and decorated with priceless wish-fulfilling gems. Resting on top is a multi-petalled lotus signifying that he is uncontaminated by the impurities of egoism, and that he is the only guiding light in the darkness of ignorance. The appearance of such literature and sculptural remains at the end of the 2nd century suggests that the doctrine of Amitabha probably developed during the 1st and 2nd century CE.

Buddha Amitayus is the main bodhisattva form-emanation of the fire-element, which is symbolized by the Buddha Amitabha and the according deities, called the lotos-family. In most mandalas the

fire-element has the color red, is associated with the western region of the universe and has the lotos or nectar-vase as its symbol. The lotos stands for pure intentions of all activities, while the nectar vase, filled with the subtle life-energy (nectar) demonstrates the immense power of this element. Because of the life extending energy and the possibility to gain rebirth on a lotos flower in one of his beautiful western paradises, he is the most popular Buddha not just in Tibet but also in China and Japan. There are hundreds of traditions, cults and sects centered around Amitabha/Amitayus. Some traditions (basically in Japan) associate Amitabha with the sun and make special ceremonies at sunrise and sundown. Among his many peaceful and wrathful deity aspects some highly popular ones are Chenrezig (Avalokiteshvara) with the famous mantra ***Om Mani Padme Hung***, White Tara with the mantra ***Om Tare Tutare Ture Svaha*** and the Red Dakini. Both the Dalai Lama and the Panchen Lama are seen as emanations of Amitabha. The Dalai Lama as a form-emanation of Chenrezig and the Panchen Lama as a form-emanation of Amitabha/Amitayus. In the West esotericist people associate the fire element with the zodiac signs aries, leo and sagittarius.

Amitabha is a celestial Buddha described in the scriptures of Mahayana Buddhism. According to these scriptures, Amitabha is a Buddha possessing infinite merits resulting from good deeds over countless past lives as a bodhisattva.

Amitabha's vows indicate that all who call upon him will, after their deaths, be reborn in the Pure Land regardless of their merit or

their religious or worldly status. This openness and acceptance of all kinds of people has made the Pure Land belief one of the major influences in Mahayana Buddhism. Pure Land Buddhism seems to have first become popular in northwest India/Pakistan and Afghanistan and spread from there to Central Asia and China, and from China to Vietnam, Korea and Japan.

Amitabha is also known in Tibet, Mongolia, and other regions where Tibetan Buddhism is practised. In Tibet, Amitabha is considered one of the Five Dhyani Buddhas (together with Akaobhya, Amoghasiddhi, Ratnasambhava, and Vairocana).

As Amithyus, he is also a frequently invoked Buddha in Tibet, especially in practices relating to longevity.

In Chinese Amitabha's name is given as Fó Amítuó, where Amítuó is the Chinese representation of the first three syllables of either Amitabha or Amithyus, and Fó is Chinese for Buddha (a very early borrowing of the first syllable of the Sanskrit word).

Vietnamese, Korean, and Japanese use the same Chinese characters for the name of Amitabha, but pronounce them slightly differently:

Vietnamese: A-di-hà Phht

Korean: Amit'a Bul

Japanese: Amida Butsu

In Japanese, Amitabha is also called Amida Nyorai, meaning

"Amitabha the Tathagata".

In Tibetan, Amitabha is called 'od.dpag.med and, as Amithyus, tshe.dpag.med.

3. The Holy Name Amitabha

IN VERY ancient times (i.e., in a universe existing long before the beginning of our present universe) a monk with the name of Dharmakara. In some versions of the sutra, Dharmakara is described as a former king who, having come in contact with the Buddhist teaching, renounced his throne. He resolved to become a Buddha and in this way to come into possession of a buddhakheta ("Buddha-field", a world produced by a Buddha's merit) possessed of many perfections. These resolutions were expressed in his forty-eight vows, which set out the type of Buddha-field which Dharmakara aspired to create, the conditions under which beings might be born into that world, and what kind of beings they will be when they are reborn there.

In the versions of the sutra widely known in China, Vietnam, Korea and Japan, Dharmakara's eighteenth vow is that any being in any universe, who desires to be born in Amitabha's Pure Land and calls upon his name, even as few as ten times, will be guaranteed rebirth in the Pure Land. His nineteenth vow promises that he, together with his bodhisattvas and other blessed Buddhists, will appear before those who call upon him at the moment of death.

The sutra goes on to explain that Amitabha, after countless lives and the making of great merit, finally achieved Buddha-hood and

is still alive in his land of Sukhavat?, whose many virtues and joys are described.

*Dharani For Rooting Out Karmic Obstructions
and For Being Reborn In the Pure Land:*

Na mwo e mi dwo pwo ye

Dwo two chye dwo ye

Dwo de ye two

E mi li du pwo pi

E mi li dwo syi dan pwo pi

E mi li dwo pi jya lan di

E mi li dwo pi jya lan dwo

Chye mi li chye chye nwo

Jr dwo jya li

Swo pe he. (3X)

The most popular practice adopted by Buddhists is the chanting of "Amitabha," the sacred name of the Buddha of the Western Pureland.

The Buddha Sakyamuni understands that all the beings have very heavy illusion, therefore, are deluded and unenlightened by ignorance, Treat impermanence as permanence, Treat no ego, no soul (of an independent and self-contained character), impersonal, no individual independent existence (of conscious or unconscious beings) [The empirical ego is merely an aggregation of various elements, and with their disintegration it ceases to exist, therefore

it has no ultimate reality of its own] As the ego, the self, Treat misery, trouble, and distress as joy, Treat filthiness or impurity as purity, ever since the beginningless (without beginning, as is the chain of transmigration). These all kind of Upside Down become deeply rooted, so it is doubly hard for beings to eliminate the illusion and attain truth by personal experience, therefore, Buddha Sakyamuni indicated its meaning of Doctrine of Chanting the Name of Buddha with heart of looking on all sympathetically as of the same nature as oneself. This way Buddha Sakyamuni puts a pearl of Buddha into every impure being's mind, eliminates all the force of worried habit (the remainder or remaining influence of illusion) in every thought of all the beings, purify the mind of all the beings, and eventually lead the beings to the West Pure Land.

The Relying on chanting the name of Amitabha is a very special doctrine of Buddhist cultivating:

Firstly, only a holy name Amitabha, anybody can chant, anytime can chant, anywhere can chant, just remember keeping it in mind all the time. Once the thought raising and the thought is Amitabha, when thought after thought raising and all the thoughts are Amitabha, although the aim of chanting Amitabha is not for ? beholding the Buddha-nature within oneself?, but the ?beholding the Buddha-nature within oneself? will be in there, this is so called ?meet the reality? or ?meet the right path?. As long as we chant the Amitabha either in mouth or in mind no matter walking, standing, sitting, lying (in every state), then we will get into ? without a thought? (apart from thought, nothing exists) from ?with a thought? gradually, in this moment both the mind of beings and

Amitabha are identical. (the Pure Land as a place is identical with the Pure Land in the mind).

Secondly, for those who were born with base character (or of low capacity), their barrier of temptation, passion, or defilement (which obstructs the attainment of the Nirvana-mind) are much heavier, their mind of discriminating and holding on to the reality of self or things are also very heavy. If they can regret or repent for error for the past and future, and rely on the chanting of Amitabha with a mind profoundly engrossed in faith and vows, continuing instant in unbroken thought when chanting the Amitabha, as time goes on, the erroneous thinking and delusion will be cut down gradually, and the mind which clings to things as real will be changed gradually too, when the present life reach the end, the world where saints and sinners dwell together in West Land will be the next life for them.

Thirdly, for those who were born with medium character (or of medium capacity), their barrier of temptation, passion, or defilement are little lighter, they can reach the level of to do no evil, to do only good, external and internal are corresponded, and are learning the four all-embracing virtues (1, giving what others like, in order to lead them to love and receive the truth, 2, affectionate speech, with the same purpose, 3, conduct profitable to others, with the same purpose, 4, cooperation with and adaptation of oneself to others, to lead them into the truth), in the meantime the name of Amitabha never leave their mouth and mind, as time goes on, they will reach the level of ?with the whole mind or heart?, and get rid of the illusory or misleading views and thoughts

gradually, also desire, detestation, and delusion will be removed gradually, when the present life reach the end, the temporary realms (where the occupants have got rid of the evils of unenlightened views and thoughts, but still have to be reborn) in West Land will be the next life for them.

Fourthly, for those who were born with superior character (or of superior capacity), their root of prajna (power of wisdom) are much sharper, and have deep faith in ?cause and effect? (every cause has its effect, as every effect arises from a cause?), and never confused with the reality (absolute fundamental reality, the ultimate, the absolute), some of them try to get enlightened heart with meditation, some of them try to benefit all beings with preaching or expounding the doctrine, and all of them are relying on chanting the name of Amitabha with pure mind, and devote their merits and virtues to West Pure Land. When they are practicing the relying on chanting the name of Amitabha, they can reach the level of the identity of chanting and contemplating, the level of unimpeded interaction of noumenon and phenomenon, and understand that there is no Buddha that is chanted besides the mind that can chant, also there is no mind that can chant besides the Buddha that is chanted, and reach the level of the active and passive ideas (ability to transform, or transformable and the object that is transformed) are the one and undivided (non-duality), when their present life reach the end, the Realm of permanent reward and freedom in West Land will be the next life for them.

The basic conditions for cultivating the relying on chanting the name of Amitabha:

Preparing the supplies for beseeching rebirth in West Pure Land. The Faith, The Vow, and The Action are the three supplies of beseeching rebirth in Pure Land according to The Amitabha Sutra. And the Faith is most important of them all (faith as the first and leading step), Faith regarded as the faculty of the mind which sees, appropriates, and trusts the Amitabha, that's why we say only those who have deep faith can reach the great ocean of Buddhist doctrines. And when having the Real Faith, then the vows and actions can be started out.

According to The Sukhavativyuha Sutra, one of the conditions of beseeching rebirth in West Pure Land for the three ranks (superior, medium, and inferior) of practicing the Pure Land Buddhist doctrine is to start out the mind of the supreme bodhi or enlightenment (the mind that perceives the real behind the seeming, believes in moral consequences, and that all have the Buddha-nature, and aims at Buddhahood) (above to seek bodhi, below to save all).

The Vows will lead to the Action, since we have already the deep Faith and the strong Vows, then the Action will be automatically started out. And the action is to rely on chanting the name of Amitabha. The Amitabha indicates the idea of unlimited eternal light and life, in Amitabha's Paradise, the Western Pure Land, Amitabha receives to unbounded happiness all who call upon the name of Amitabha. This is consequent on Amitabha's forty-eight vows, especially the eighteenth, in which Amitabha vows to refuse Buddha-hood until he has saved all living beings to Amitabha's Pure Land, except those who had committed the five unpardonable

sins, or were guilty of blasphemy against the Faith. The Amitabha Paradise is theoretically only a stage on the way to rebirth in the final joys of Nirvana, it is popularly believed as the final resting-place of those who Believe and Chant Namu Amitabha, or Blessed be, or Adoration to, Amitabha Buddha.

When chanting Amitabha will eliminate the heavy guilt ever since beginningless, chanting Amitabha will get blessedness and wisdom of endlessness. The 'A' in Amitabha means the original nature of 'impartial and equal attitude towards all beings', also means all dharani or mantra and the mother of all Buddhas. Therefore, relying on chanting the name of Amitabha is the cultivation of all nature. Relying on the name of Amitabha means to hold to the dharani or mantra, is the cultivation of esoteric incantation.

The most important part is Vitality, do not practice when we cannot concentrate, are in a gloomy mood, have weak will, and have too much thought in mind, these will make no result at all. The words from our mouth should be very clear, if we don't hear it don't expect the others (Buddhas, Bodhisattvas, and other beings) will hear it, don't start the voice loud and lower it minute by minute, the syllable or tone has to be harmonious this will result in controlling our mind easier.

The best volume of mouth speaks is the Diamond speaks (a little sound between teeth and lips), it will help us to chant Amitabha longer and won't hurt our lungs. Also can do the silent chanting way, but it is little harder to listen the words (listen with mind).

The volume of sound is kind of flexible, the sound can be raised when we feel scattered or disturbed, thoughts can be controlled by higher volume of mouth speaks. If we can chant very clear, the sound can be very low, but there must be sound in the mouth, and always listen to this sound because it will control our thought.

If there are delusions or temptations of the passions and of ignorance which disturb and distress the mind, then the sound we chant must be awful. When we chant Namó Amitabha without single mind, our ears will lose their function, then the sound from our mouth will lose the function too (cannot control the mind). In this case there is no way to control the six senses, only to create perceptions or discerning. The reason we cultivate ourselves so hard is to transmute the common knowledge (perceptions or discerning) of this transmigration-world into Buddha-knowledge, one of the purposes for us to chant the name of Buddha is to transmute the discrimination perception into the profound observing wisdom of Buddha. To reach the chanting Namó Amitabha with the whole mind is doubly hard, first we have to learn how to chant Namó Amitabha with quiet mind (do not let it moving around).

When we chanting Namó Amitabha, we have to feel this way that we are in front of Amitabha, or begging Amitabha for help to save our lives when we are in deep trouble, at this moment, every word of chanting Amitabha should be from the bottom of our hearts truly and reliably, one word 'Namó Amitabha' after another 'Namó Amitabha', this is called 'Pure Thought Continuity', as time goes

on, one day we will reach the level of chanting Namó Amitabha anytime anywhere (every state in our daily life).

The sound (voice) of chanting Buddha should be harmonious and quiet, noble and graceful if they are from those who have true, trustworthy, and pure mind. This wonderful sound of chanting Buddha reach our own mind through our own ears, what we hear is what we chant, therefore, they meet together naturally (the sound meet the mind). The sound is the Buddha's name that is adorned by millions virtues, therefore the sound is the sound that is also adorned by millions virtues. The sound getting into our mind through our sense of ear is the sound what we chant. Our mind chanting the Buddha, our mind becoming the Buddha. Therefore our mind and the sound what we hear should be corresponded. In fine, we chant Amitabha, it causes the sound of Amitabha, and the sound of Amitabha will help us in return naturally. When we chanting this way, we don't have to get rid of the false or misleading thoughts, and they will be purified naturally.

In our daily life, no matter how busy we are, no matter how hard we are, when we are wandering about homeless or drifting from place to place, we should always apprehend and hold Amitabha and Pure Land in memory, if we lose them, we should bring them back right away, when time goes on, Amitabha and Pure Land will be in our mind forever. Like Surangama-sutra says: {If the mind of being always keeps Amitabha in mind (remember and maintain Amitabha) and chants the name of Amitabha, now present or future will meet Amitabha and will not leave Amitabha far}. If we fix the thoughts on Amitabha like this, the mind will block all kind

of evil thoughts, when we want to make evil doings, it cannot be made because of keeping Amitabha in mind, and supposed we have to it, usually we will become soft-hearted in handling evil doings. When we see the others in deep trouble, we will pray for them to leave the trouble behind, it is because of the mind of chanting Buddha.

4. The Deep Faith of Buddhist

THE master power (strength) of Relying on the name of Buddha is Faith: Believing birth and death, rebirth and redeath, Believing lives are impermanent, Believing the flow of transmigrations are dangerous and trouble, Believing to take very long time for getting out of the evil paths or destinies (animals, pietas, and purgatory), Believing Buddha's words are true, Believing there is a West Pure Land, Believing rebirth in Pure Land if we have Faith and Vows, Believing when rebirth will be in the position from which there is no falling away, Believing becoming Buddha in a whole lifetime, and Believing all things (anything small or great, visible or invisible, real or unreal) are all from mind only (the theory that the only reality is mental, that of the mind).

Believing that there is Western Utmost Joy World and Amitabha Buddha. The Deep Faith of Buddhist doctrine is Right Faith. The sutra says: {The Faith is the mother of the beginning of right doctrine and all meritorious virtues, it supports and cultivates all good roots}, it is called the root of Faith, it is power, it is strength, it is good causation, it also is the seed of Bodhi. But for those beginners, [who have doubting heart, heterodox views (not recognizing the doctrine of moral karma), inertia, force of habit (the uprising or recurrence of thoughts, passions, or delusions after the passion or delusion has itself been overcome, the remainder or

remaining influence of illusion)], who will meet the real when getting rid of the doubting heart, who will meet the Right when getting rid of the heterodox views, this way will build the Faith and Vows, overcome the inertia, the devotion will follow, destroy the force of habit, then will free from evil and defilement, if we can build the Faith like this, then soon we will start out the mind of Bodhi, once the mind of Bodhi is built, then reaching the Buddhahood is not far away. A sastra ascribed to Nagarjuna on the greater Prajna-paramita sutra says:{One who can get into the Dharma because of pure and clean Faith in one's mind, one who cannot get into the Dharma because of no Faith in one's mind}.

[Verse 1]

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

1:1 Presently to the West, past this world

Beyond ten thousand kot.is of ks.etras, there is a land of peaceful happiness. [1]

There the Buddha, the World Honored One, is called Amitabha.

I vow to be reborn, take refuge, and prostrate myself there.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

1:2 He became a Buddha by passing through ten kalpas time,
And his lifespan from now on is without any measure.

The light of the dharma-kaaya spins out to pervade the dharma-dhaatu.

Because it illuminates the darkness of the world, I prostrate myself.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that

Western Buddha Amitabha!

1:3 The brilliant light of his wisdom cannot be measured,

And so that Buddha is also known as Infinite Light.

Measurable marks conceal that blazing light

And that is why I prostrate myself to the true wisdom.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha! [421a]

1:4 The light of liberation spins out unrestricted and uniform

And so that Buddha is also known as Boundless Light.

Concealing that light, sensation parts ways and there is nothing

And that is why I prostrate myself to the equanimity of awakening.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Namah to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

1:5 His light is vast and unobstructed like space

And so that Buddha is also known as Unobstructed Light.

Everything that has obstructions conceals the light's blessing

And that is why I prostrate myself to the difficult to conceive.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Namah to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

1:6 His light of purity shines without any opposition

And so that Buddha is also known as Unopposed Light.

The karmic bonds of those who meet this light are removed

And that is why I prostrate myself to the ultimate refuge.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

1:7 The brilliant illumination of that Buddha's light is the very best

And so that Buddha is also known as the King of Brilliant Light.

The darkness of the three Hellish paths conceals the light's edification

And that is why I prostrate myself to that great arhat.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

1:8 His bright and clear light of enlightenment is the transcendence of form

And so that Buddha also known as Pure Light.

The wicked defilments of one who experiences that illumination are removed

And it is because they are liberated that I bow my head.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

1:9 His light of compassion is distantly inclusive in giving peace and happiness

And so that Buddha is also known as Joyous Light.

In the places where that light reaches the Dharma is enjoyed

And that is why I prostrate myself to that great peaceful consolation.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

1:10 That Buddha's light can destroy the darkness of ignorance

And so he is also known as Light of Wisdom.

Because the three vehicle congregations of the all the Buddhas

All together praise them, so too I prostrate myself.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

1:11 His brilliant light pervasively illuminates at all times

And so that Buddha is also known as Uninterrupted Light. [421b]

Because of the power of hearing of this light, the thought is uninterrupted.

Because they are reborn there, I bow my head.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

1:12 That light is, except for the Buddha, not fathomable

And so that Buddha is also known as Difficult to Conceive Light.

The Buddhas of the ten directions praise rebirth

And because they commend its merits, I prostrate myself.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Namah to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

1:13 His spiritual light is free of marks and cannot be named

And so that Buddha is also known as Inexpressible Light.

The origin of his light is the achievement of Buddhahood's shining radiance.

Because of the Buddhas' praise, I bow my head.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

1:14 The brilliance of his light surpasses the sun and moon

And so that Buddha is also called Light that Transcends the Sun and Moon.

The Buddha Shakyamuni's praise and honor is unending

And that is why I prostrate myself to his unequalled equality.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

[Chorus]

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

His commiseration is protection covering us

Causing the Dharma seed to grow and develop

In this life and the next.

I pray that that Buddha will always gather us up!

I vow to be reborn with the sentient beings in the land of peaceful
happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western world of Bliss and the Bodhisattva Avalokiteshvara!

I vow to be reborn with the sentient beings in the land of peaceful
happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western world of Bliss and the Bodhisattva Mahaasthama!

I vow to be reborn with the sentient beings in the land of peaceful

happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western world of Bliss and the pure oceanic assembly of bodhisattvas!

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Universally teaching the san.gha, father and mother, as well as being a good friend to the sentient beings of the dharma-dhaatu, he ends the three obstacles. Equally being reborn in the land of the Buddha Amitabha, they take refuge and repent.

[Verse 2]

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:1 The first assembly of the Buddha Amitabha

Are shraavakas and bodhisattvas whose number is measureless.

[421c]

Their spiritual penetration is skillful, wondrous, and cannot be calculated

And that is why I prostrate myself to that vast assembly.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:2 Peaceful and happy are the measureless mahaasattvas,

Who all shall in a single birth they fill the Buddha's dwelling place.

Governed by their root vows, those great oaths,

They universally wish for the liberation of sentient beings.

These ones are a jeweled forest, a heap of merits.

Single-mindedly, I salute them and prostrate myself.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:3 The shraavakas of the land of peace and happiness

They glow a xun in radius as if a river of stars. [1]

The bodhisattvas' glow extended four thousand li [2]

As if the full Autumn moon that reflects purple gold.

They collect the treasury of the Buddha Dharma for sentient beings

And so I bow my head to that ocean of great thought.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:4 Furthermore, Avalokiteshvara and Mahaasthaama

Were the very best in the assemblies.

Their compassionate light brightly lit a chiliocosm.

Attending to that Buddha on his left and right, displaying a
spiritual deportment,

Their liberation from conditions was not for a moment interrupted

As when the ocean and lake do not disappear.

Thus is the great empathy of Mahaasthaama.

Single-mindedly, I prostrate myself and bow my head.

I vow to be reborn with the sentient beings in the land of peaceful
happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:5 There are sentient beings born there who are peacefully happy
All endowed with the thirty-two marks

Their wisdom fullfilling and entering the profound Dharma
Reaching at last the site of enlightenment, neccesarily without
impediments.

According to fruition of faculties blessed and dull, they perservere
These two perserverences reach to the point of being inestimable.

In their former lives they were always masters of the five powers
[3]

And they arrive at the Buddha and not again at heretical or wicked
destinations.

He removes beings from the five periods of decay in other
directions

And reveals to them equally as the great Shakyamuni.

Being born in the land of peaceful happiness and achieving its great blessing,

This is why to this thought I prostrate myself.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:6 The bodhisattva of Peaceful Happiness receive the Buddha's spirit

And in a short time [4] go in the ten directions

To innumerable Buddha worlds,

Paying homage and making offerings to the Tathaagatas [422a]

Of flowers, incense, and musicians from mindfulness are shown;
And jeweled canopies, banners, and flags produced at will.

The jewels of that most extraordinary world are unnameable.

The scattered flowers among the offerings are exceptionally precious.

Magically made flower heaps glow brightly

And the incensed winds are unlimited.

The flower heaps that are small are four hundred li tall

And reach a size that entirely covers a single world.

Following the above, they next magically leave,

The bodhisattvas being completely contented.

From empty space, they celebrate heaven's happiness,

Musically praising virtue with song, spreading word of the

Buddha's wisdom.

Once they had listened to and received the Sutra Dharma offerings
And had yet to consume them, they then returned to the excellent
space.

Their spiritual power is sovereign and unfathomable.

Therefore, I bow my head to these unsurpassed worthies.

I vow to be reborn with the sentient beings in the land of peaceful
happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:7 The bodhisattvas of that Peaceful and Happy Buddhaland

Are men able to speak widely in accordance with wisdom.

They get rid of the myriad things they possess,

Their purity being like the lotus blossom that does not get dirtied.

They go, come, advance, and stop like a boat among waves.

They blessed and peaceful because they endeavour to depart from 'yes' and 'no'.

That being done, it is just as emptiness cuts away the two ideas [5].

Just so, their wisdom blazes, lighting the long night [6].

Being capable of the three insights and six perfections [7]

The myriad practices of these bodhisattvas pierces the mind and eye.

Thus their merit is without bounds or measure.

This is why I prostrate myself to those minds.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:8 The voice-hearer and bodhisattva congregations of Peaceful
Happiness

Are men and gods whose wisdom is all penetrating.

Their bodily appearance is an adornment without any great
differences.

It is only because they follow other directions that they are divided
and named.

The countenance of their faces are straight, proper, and
incomparable.

Pure, fine, and wondrous are their bodies, not of men or gods.

These bodies of space inexistent are without the slightest
substance.

This is why I bow my head to the power of equality.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:9 Those who venture to be born in the Land of Peaceful Happiness

They will all abide in a heap of right concentrations.

The mistaken concentrations are not used in that land, there are none.

Because the Buddhas are all praised, I bow my head.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:10 Those who hear the Buddha Amitabha's epithet

They who have a faithful mind who hear it will be elated and consoled, [422b]

Arriving with one recollection at the highest mind

And transferring that to the vow to be reborn, they then go there.

Simply for the elimination of the five contrary slanders [8] of the true Dharma,

That is why I bow my head and vow to be reborn there.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:11 The ranks of bodhisattvas and voice-hearers

In this world have no comparison elsewhere.

Shakyamuni's unobstructed skill in discourse

Established the provisions leading to the display of a small portion.

Most valuable are the mendicants, comparable to Gods,

Gods who themselves are comparable to gold-wheel kings [9].

Thus it is sequentially through the six heavens,

Each in turn having characteristics and appearances like the first.

With the heavenly forms they resemble them,

Hundreds of thousands of millions doubling that of those not of their kind.

The power of their vows can act on the Dharma canon.

I prostrate myself to the power of those great minds.

I vow to be reborn with the sentient beings in the land of peaceful

happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:12 The gods and men who all have adopted that,

None of them have not commended it and wished that they should
mindfully perfect it.

One jewel, two jewels, or immeasurable jewels

According to their mind are conjured up and given as implements.

In the palace halls, the drink and food are all like these.

That is why I bow my head to the Buddha who is without praise.

I vow to be reborn with the sentient beings in the land of peaceful
happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:13 Those who are reborn all are endowed

With a body of pure form, incomparable.

Their spiritual penetrations, merits, palace halls,

Clothing, and odornments are decorated as in the six heavens.

Should they have a container, a jeweled bowl, it spontaneously
attains

A hundred flavored feast, instantly being filled.

Seeing form, smelling fragrances, the mind does eat it

And it immediately satisfied, the sensations agreeable and pleasant.

And while those flavors are pure, none are attached to them.

Once finished, the meal is magically removed in a moment and again appears.

At ease peacefully, comfortably content, arriving at Nirvana;

This is why I to this thought prostrate myself.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Namah to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:14 The bodhisattva congregations of the Buddha lands in the ten directions

As well as the bhiksus born in Peaceful Happiness

Are measureless, countless, and inestimable.

Those who have been born, presently being born, and shall be there are also so.

They had already made offerings to a measureless number of Buddhas

And gathered up hundreds of thousands of solid and firm Dharmas.

Thus are the great worthies who are reborn there.

This is why I bow my head to Amitabha. [422c]

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:15 If one hears Amitabha's virtuous name

He is elated, praising and revering him, the mind taking refuge.

Down to the single thought, he attains a great benefit.

Therefore, in order to be endowed with the jewel of virtue

Establishing it fully in a great chiliocosm burning,

And should straightaway transcend it upon hearing the Buddha's name.

Hearing Amitabha they will not again reverse themselves.

This is why to that thought I prostrate myself.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Namah to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:16 The spiritual power without exhaustion of Amitabha

The measureless Buddha in the ten directions do praise.

The Buddha lands that number like sand grains to the East,
There the bodhisattvas that are numberless all go to meet with him

And again to make offerings to the Land of Peaceful Happiness.

The great congregations of bodhisattvas and voice-hearers

Listen to and receive the Sutra Dharma, promugating, tredding,
and transforming it.

From the remaining nine directions, they are also so.

The Tathaagata Shakyamuni spoke gaathaa verses [saying as
much].

Because of such measureless virtue, I bow my head.

I vow to be reborn with the sentient beings in the land of peaceful
happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:17 The measureless congregation of bodhisattvas who come
In order to sow the roots of virtue and pay their respects.

Some memorialize with pleasant songs commending the Buddha;

Some make verses about the Buddha's wisdom illuminating the
world;

Some make offerings with heavenly flowers and clothing;

And some look upon the Pure Land and set forth vows.

Thus, the noble congregations who appear before him

The eight brahma voices [?] that bestow to them the prediction of
Buddhahood,

And all of the bodhisattvas improve their practice of vows.

This is why I bow my head to that bhagavat.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:18 When that noble lord, World Honored One, speaks the Dharma,

The great congregations like clouds gather in the seven-treasured halls

And listen to the Buddha's revelations, all being awakening in them.

Elated fully and completely, they then attain the Path.

And while there, there from the four facings arises a pure wind

That blows against and moves the jeweled trees making a wondrous sound.

Harmonious, elegant, clear, and transparent; stopping with rope

and bamboo.

Crossing over to the golden stones for which there is no other sort comparable.

The heavenly flowers are scattered and blow away on the fragrant winds,

Spontaneously giving themselves as offering constantly without end.

The gods, again, bring heavenly flowers, fragrances,

And a hundred thousand musicians, employing these to pay their respects.

Thus, the merits of the three jewels mounds

Is why I turn my notions to worship and study at the temple.
[423a]

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:19 That wondrous land is vast and huge, transcending numbers
and limits.

Spontaneously does it form the seven treasures.

From that Buddha's original vows do those adornments spring
forth.

I bow my head to that pure and great accumulation.

I vow to be reborn with the sentient beings in the land of peaceful
happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:20 That world is brightly lit wondrously to its very limits.

It is agreeably pleasant, restful and peaceful, and without the four
seasons.

Its power to benefit both self and others is perfectly fulfilled,

A refuge of skillful means, technique, and adornments.

The treasured land is clear, tranquil, and flat like the palm of a hand.

It has no mountains, rivers, hills, valleys, or other obstacles.

It is therefore necessary that the Buddha's spiritual power is seen there.

I bow my head to the inconceivable Honored One.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Namah to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:21 The tree of enlightenment stands four million li high

And has a circumference of fifty.

Its branches and foliage spread out for twenty thousand li

And spontaneously create myriad jewels.

Moonlight Manis, an ocean of round jewels,

And the king of myriad jewels adorn it.

All around it dangle jewels and pearls

Of hundreds, thousands, tens of thousands of colors that alternate.

Their light shines and illuminates brilliantly surpassing that of a
tousand suns,

And endless jewel nets cover its top.

All of these adornments being manifest as they should,

I prostrate myself to the tree at the site of his enlightenment.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:22 The subtle winds blowing through the tree produces a Dharma voice

That universally permeates the Buddha fields in the ten directions.

Hearing this voice, one gets a profound Dharma tolerance,

Achieving the Buddha's enlightenment and not coming upon discomfort.

This spiritual power being vast and great, unfathomable,

I prostrate myself before that tree at his site of enlightenment.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:23 The tree's fragrance, the tree's form, the tree's voice;

The tree's touch, the tree's flavor, and that tree's notion--

One who meets with these six feelings attains the Dharma
tolerance.

This is why I bow before the tree of his site of enlightenment.

I vow to be reborn with the sentient beings in the land of peaceful
happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha! [423b]

2:24 The experiences of the tree at his site of enlightenment
matching the six faculties

Upto the achievement of Buddhahood, the faculties clearly
penetrate.

The voice's sounds are soft and conforming to the unborn tolerance.

According to the powers being shallow or deep, everyone attains awakening.

These impressive virtues of the tree originate

From the Tathaagata's five powers.

The spiritual power of his original vows being fulfilled,

His bright comprehension is solidly in the absolute vows.

His compassion and skillful means are unestimable.

I take refuge in and bow to the truly immeasurable.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that

Western Buddha Amitabha!

2:25 From the worldly emperor to the six heavens

The voice enjoyably turns wondrously, having eight verses

That successively surpass the last millions of times.

The elegance of voice of that jewel tree elegance is multiplied the same.

Again, there is spontaneously produced wondrous musicians,

Whose Dharma voice is clear, harmonious, and pleasant in thought and spirit.

Their sympathy, pliancy, and precision indeed goes beyond that of the ten directions,

And so I prostrate myself to that pure joy.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:26 A forest of seven-jeweled trees pervade the world,

Emmitting a blazing light that is vivid and clear, mutually
reflecting one another.

Their flowers, fruit, branches, and foliage further reflect one
another.

I prostrate myself to such a collection of merits from his original
vows.

I vow to be reborn with the sentient beings in the land of peaceful
happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:27 The days when the clear wind blows through the jewel trees

It produces the five musical notes, such as the first and second, in harmony.

The fine, wondrous, and precise song is made spontaneously.

And so I bow my head to such pure influences.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Namah to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:28 That land is vast and huge, without border.

A myriad jewel nets entirely cover it over.

The gold, silk, gems, and pearls most exceptional and precious

And unnamable jewels are its decorations.

Surrounding the four sides hang treasure bells,

And everywhere the wind blows, moving them and producing a wondrous Dharma.

A harmonious, elegant, and virtuous fragrance is constantly circulating.

In those who smell it, defilements and difficulties do not arise.

As this air contacts the body, one experiences a pleasant feeling,

Like a bhikṣu attaining Nirvana in meditation.

The wind blows and scatters flowers that fill the Buddha land

According to their colors arranged successively and not mixed up.

The flowers' substance is soft, pliant, beautiful, and sweet smelling,

Underfoot when one walks on them up, down, or in the four directions.

Because as one lifts one's foot and returns it so,

They function to stop the ground from being revealed or compressed and there are no tracks.[423c]

And ...

Because of this inconceivable reward, I bow my head.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:29 A myriad of jewel lotuses fill the world,

Each one of the flowers having hundreds of thousands of millions of petals.

Those flowers glow with colors immeasurable,

Scarlet, purple, red tinting the five colors,

They glow brilliantly, blazing and shining.

This is why single-minded I bow and prostrate myself.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Namah to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:30 In each one of the flowers is produced light,

Thirty-six rays having thousands and millions others in them.

And in each one of those rays is a Buddha's body.

Numerous and small as well, just as with the lights that are produced.

The marks and excellencies of the Buddha bodies are like a complete mountain.

Each and every one, again, emits a hundred thousand light rays

And universally speak the wondrous Dharma to the ten directions,
Each pacifying sentient beings in the Buddha's way.

Thus is their spiritual power without limit or bounds.

And so I take refuge in Amitabha.

I vow to be reborn with the sentient beings in the land of peaceful
happiness.

Namah to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:31 The palace's halls are not made by workers,

The seven treasures being carved beautifully are magically made.

Bright moon gems and ornaments are intertwined in a light curtain.

Each has a bathing pool whose appearance is praised.

In the pools are eight virtuous waters filling them,

The form, taste, fragrance is clean like sweet dew.

The golden sands of the pools, the silver sands,

And sands made of the seven treasures are all themselves like them.

On the pools' shores are fragrant trees that spread over them

A sandalwood scent, the fragrance being constant, pervasive, and pleasant.

Heavenly flowers with a lustre that is reflective decorate them,

Floating atop the water and shining brightly looking as though clouds.

The undefiled basis of such effects is difficult to conceive.

And this is why I prostrate myself to such a treasury of merits.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:32 When the bodhisattvas and voice-hearers who enter these treasure pools,

It is shallow or deep according to their mind's wishes.

If should need to splash themselves, it spontaneous flows into them,

And when they want return again, the water quickly moves away.

It harmonizes to cold or warm temperatures so that none do not praise it.

The spirit reveals the essential and pleasantly cleanses the mind of defilements.

It is clean, bright, clear, and pure when there is no reflection.

The treasure sands show through it as though the water was not deep.

With ease and lightness, it swirls around, pours, and splashes.

Being free or contained, it functions to delight and pacify a person's spirit. [424a]

The subtle waves are infinite, producing wondrous sounds.

They follow those who should hear the Dharma's discussion.

Some hear the wondrous chapter of the three jewels (triratna);

Some hear of peaceful tranquility, emptiness, and selflessness;

Some hear of the measureless paaramitaas;

The power of these uncommon Dharmas of penetrating wisdom.

Some hear of the inactive and unborn tolerance,

Upto the sweet dew of the Dharma being sprinkled onto the head.

According to the nature of their faculties and wishes, they are sprinkled with joy.

In according with the mark of the three jewels' real meaning,

The bodhisattvas and voice-hearers who walk the path

In this they all have entirely heard such things.

The suffering and difficult of the three [unhappy] roads is forever closed off,

There being only a spontaneous and joyous voice.

This is why that same land is named 'Peaceful Happiness'.

I bow my head in homage and endless respect.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that

Western Buddha Amitabha!

2:33 The great teacher, Nagarjuna mahasattva

Nutured the appearances and images whose first principle was to break the bonds.

The passage is closed by error, while the door is opened by the right track.

So it is with all the eyes of Jambuvipa.

For the submission, offerings, homage, and awakening of the stage of joy

I am devoted to being born in Amitabha's land of Peace and Happiness.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Namah to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:34 It is just as when the dragon moves, the clouds must follow,
And Jambuvipa lays out a blanket of grass,

Nama.h to the compassionate Nagarjuna's veneration.

To his thought of taking refuge, I bow my head.

I vow to be reborn with the sentient beings in the land of peaceful
happiness.

Nama.h to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

2:35 I from the beginningless past have gone around the three
realms,

Cycling through that empty and delusive wheel;

With each thought each moment that I took actions (karma)

My feet were tied to the six paths, and stagnating on the three

[lower] roads.

It is only by the compassionate light of the vows that protectively
think of me

And allow me to not lose the bodhicitta.

I praise the Buddha's wisdom and virtuous voice

And vow to hear of the conditions of existences in the ten
directions,

Wishing to be reborn in the land of Peaceful Happiness

Where one as he wills is not obstructed.

Those having merits, be they great or small,

Dedicate them so that all are together reborn there.

Nama.h to the inconceivable light.

I single-mindedly take refuge in it and prostrate myself.

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western Buddha Amitabha!

2:36 The immeasurable wisdom of the three realms in the ten directions

Is the same vehicle alike like the epithet "truly enlightened".

[424b] The two knowledges are perfectly fulfilled, the paths being equal.

Because they include conjurations according to the situation of whatever number,

I take refuge in the pure land of Amitabha.

And hence this refuge is taken in the Buddha lands,

I with a single thought praise each Buddha,

Vowing to universally unobstruct the people of the ten directions.

Thus, to each of the immeasurable Buddhas of the ten directions,
I bow my head and prostrate myself.

I vow to be reborn with the sentient beings in the land of peaceful
happiness.

[Chorus]

Namah to the thought of taking refuge in and prostrating to that
Western Buddha Amitabha!

His commiseration is protection covering us

Causing the Dharma seed to grow and develop

In this life and the next.

I pray that that Buddha will always gather us up!

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western world of Bliss and the Bodhisattva Avalokiteshvara!

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western world of Bliss and the Bodhisattva Mahaasthama!

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Nama.h to the thought of taking refuge in and prostrating to that Western world of Bliss and the pure oceanic assembly of bodhisattvas!

I vow to be reborn with the sentient beings in the land of peaceful happiness.

Universally teaching the san.gha, father and mother, as well as

being a good friend to the sentient beings of the dharma-dhaatu, he ends the three obstacles. Equally being reborn in the land of the Buddha Amitabha, they take refuge and repent.

Endnotes

'Kot.i'. This is numeral understood to be 100 lakkhas (100,000), equalling 10,000,000.

'Ks.etra'. 'Field' or 'land' as in 'Buddha land'. This is a term for the sphere of spiritual influence that is exerted a single Buddha. There is a theory that there are four levels of influence that radiate outward from a nexus that is the Buddha's site of enlightenment. The four are 1) The area of reality (dharmata), which beings are constantly abiding in peace and light; 2) the area where self and others receive the Buddha's teachings and gain a real reward from it; 3) the area where skillful means and other teachings exist and general defilments have been eradicated; and 4) the area where purity and defilment coexist (Eitel). Presumably, this system supposes a land in which a Buddha at the height of his teaching career.

'Xun'. A standard measure of size defined as the distance typically spanning two arm-lengths, or about 8 feet.

'Li'. A standard measure of distance. About 1/5 of a mile. Four thousand li, then, is about eight hundred miles.

'Five powers'. Presumably the five spiritual powers, which are: 1) divyacaks.us, the 'heavenly eye', which is the vision that can see anywhere in the realm of form; 2) divyashrotra, the ability to hear anything anywhere; 3) paracitta-j the ability to know the thoughts of others; 4) puurvanivaasaanusmr.ti-jnaana, the knowledge of former existences of self and others; 5) r.ddhi-saaks.aatkriyaa, the power to be anywhere at any time.

'Short time'. The Chinese literally reads 'the period of a short meal'.

'Two ideas'. A reference to the two philosophical positions that are rejected in Buddhism: Eternalism and nihilism. These were refuted by the Buddha using emptiness to establish the temporary nature of existence. Because things are empty of any eternal essence, they are free to be created and destroyed. Because emptiness is only a description of things themselves as they exist temporarily, nihilism is refuted.

'Long night'. The long night is a metaphor for the time spent

cycling through births in samsara. It is long because sentient beings remain in samsara for eons. It is dark like the night because they do so under the veil of ignorance.

'Three insights'. These are the knowledge of the past lives of sentient beings, the knowledge of future existences of sentient beings, and the knowledge of the present conditions of sentient beings.

'Six perfections'. These are the six paaramitaas: charity (daana), virtue (siila), perserverence (ksaanti), energy (viirya), meditation (dhyaana), and wisdom (praj~na). These six form a general outline of bodhisattva practice in most Mahayana texts.

'Five contrary slanders'.

'Gold-wheel king'. The metallic disc was an emblem of soveriegnty in ancient India. Sometimes the heirarchy of the nobility was represented with iron, copper, silver, and gold wheels, the gold being the highest. A gold-wheel king, then, is a king who has no superiors, an absolute soveriegn.

A long, long time ago, before this era known as the Superior Aeon, there appeared in the world a Buddha called Jikten Wangchuk Gyalpo. His attendant, a monk named Gelong Chöchi Lodro, showed great mindfulness, intelligence, understanding, and diligence, and he took the Bodhisattva Vow from this Buddha. For thousands of millions of years, he applied himself earnestly to spiritual practice with the intention of helping sentient beings towards full realisation. He also made a sincere wishing-prayer that, on his attainment of enlightenment, he would manifest a buddha-realm incorporating all the qualities of a million buddha-realms within it.

Many thousands of millions of years later, in the aeon known as 'Zinpa', Gelong Chöchi Lodro was born as a chakravartin monarch, Zipji Muchee ('Rim of Spokes'). One of his ministers, the brahmin Gyamtso Dul, had a son, Gyamtso Nyingpo, who became ordained and, feeling wearied with samsaric existence, he attained full realisation in that very life, becoming Buddha Rinchen Nyingpo (Ratnagarbha).

This world ruler, Zipji Muchee, and his retinue made many offerings and served this Buddha with great respect. "Over many of my former lives," said the king, "I've made this aspirational prayer to create a buddha-realm." The Buddha gave him this prophecy: "Many aeons ago you were the gelong Chöchi Lodro. Now you are Zipji Muchee, and in a future life you will become Buddha Amitabha."

For thousands of millions of years Zipji Muchee practised the Dharma. He vowed that he would not achieve buddhahood until

every being who prayed to be in his buddha-realm could be born there. Eventually his wishing-prayer was fulfilled, and he became Amitabha. The buddha-realm he manifested is known as Déwachen. Ten aeons/kalpas have passed since Amitabha established that realm.

5. The Qualities Of Déwachen

IN GENERAL, to enter a buddha-realm, one must have removed even the most subtle of obscurations, kept very pure samaya, and have attained the first bodhisattva level. So, for ordinary beings, it is very difficult to enter a buddha-realm. However, due to Amitabha's strong wishing-prayers, anyone who makes a sincere wishing-prayer to go to Déwachen can be reborn there, even though one has not purified unvirtuous karma nor liberated oneself from the disturbing emotions.

In this present Superior Aeon, the Bodhisattvas Manjushri, Chenrezig, and Vajrapani, as well as deities, nagas and humans, requested Shakyamuni to teach "The Sutra of the Pure Realm of Déwachen". This sutra describes the qualities of Déwachen. In brief, these qualities are that the earth is made of precious substances, the ground being as flat as the palm of a hand, not uneven like our world of mountains and valleys. It is vast and spacious, and the light shining from the body of Amitabha, and from the jewels and precious substances, makes it very clear. The ground is not rough, solid or stony, but soft, smooth and comfortable. If one were to press down on the ground, it would give way and spring back like foam rubber.

In Déwachen, the trees are made of 7 precious gems: all the roots are of gold, the trunks are silver, the branches lapis-lazuli; the large leaves are crystal and the small ones are pyrites; the blossoms are pearls and the fruits are diamonds. Whatever one wishes for appears from these trees. Jewels, tassels and adornments loop from one tree to another. Birds and animals, unlike those of

our world, are manifestations of Buddhas and bodhisattvas. Some are the colours of conches, turquoises and corals, and their bird-calls are very enchanting, like the sound of a lute. Within those sounds are taught the vast and deep teachings of the Dharma.

The rivers flow softly and gently, carrying the fragrance of camphor and white and red sandalwood. This water has 8 qualities: its essence is very cool, its taste delicious, its outer appearance light, soft to the touch, very clear and unsullied by stones or pebbles; if drunk, it gives no harm to the throat or stomach. On the water are buddha-manifestations of geese, ducks and cranes. One can bathe in the many pools, reached by descending flights of 7 steps made of precious stones.

Although these pools are deep, as one enters, the depth of the water adapts itself to the size of one's body. Surrounding these bathing-pools are fragrant utpala and lotus blooms, emanating light-rays. At the tips of the light-rays appear innumerable Buddhas, each surrounded by Arhats.

Within this buddha-realm resides Amitabha, known in Tibetan as 'Öpamé', meaning 'Immeasurable Light' or 'Limitless Radiance' because light-rays from his body pervade every buddha-realm, illuminating them all. He is also known as Buddha Amitayus, or in Tibetan 'Tsépamé', meaning 'Immeasurable Life', because the extent of his life cannot be calculated. His body is as red as ruby, which symbolises the warmth of his compassion extending to all beings.

Amitabha has the 32 principal and 80 secondary marks of a

Buddha, like Shakyamuni. On his head, one of the main marks is the head-mound or 'ushnisha', gained whilst he was practising the spiritual path (as Chöchi Lodro and Zipji Muchee), from bowing down with reverence to the Buddhas Jikten Wangchuk Gyalpo and Rinchen Nyingpo. As a result, at the time of attaining buddhahood, the head-mound appeared. Amitabha's 'one face' symbolises that the dharmakaya is free from all conceptual complication. His 2 arms represent means and wisdom, and his 2 hands in meditation gesture signify the unification of means and wisdom. He holds a begging-bowl filled with amrita, symbolising his kindness towards sentient beings by giving vast and deep Dharma teachings. He wears the 3 dharma-ropes, denoting gradual instruction of beings through Sravaka, Pratyekabuddha and Bodhisattva Paths. As he never wavers from resting in the equality of samsara and Nirvana, his legs are in vajra-posture.

Amitabha sits on a throne that is supported by 8 peacocks. When the sutras and commentaries describe the 5 buddha-families, a particular aspect of wisdom and a specific direction are ascribed to each one, even though they each embrace every aspect of wisdom. Amitabha is associated with the western direction, and he embodies discriminating wisdom, which arises when thoughts of desire and craving are purified. Within the minds of ordinary beings, all the kleshas are present: anger, desire, ignorance, pride, jealousy and so on. It is believed that birds, in particular, have strong desire and craving, so, as a symbol of craving transformed into discriminating wisdom, Amitabha's throne is supported by peacocks.

In other practices, Akshobya is associated with the eastern direction and his throne is supported by horses; Ratnasambhava with the south, his throne supported by elephants; Amoghasiddhi with the north, his throne supported by shang-shang creatures; Vairochana with the centre, his throne supported by lions.

On Amitabha's throne is a 1000-petalled lotus, which symbolises that he remains unstained by samsara. Although he has attained liberation, he has not abandoned his body nor entered Nirvana, but stays in the world, due to his compassion, in order to benefit beings. His back rests against a bodhi tree, 600,000 yojanas high, and its branches, leaves and flowers extend 800 yojanas (1 yojana is approximately 4 miles). Due to our impure vision, we only see a small bodhi tree at Bodhgaya, but once we are reborn in Déwachen, a bodhi tree resembles this one described above. It is called a bodhi tree because every Buddha has one, and when one achieves buddhahood, it is obligatory that one must have a bodhi tree to lean against! (Rinpoché chuckles). The cause for achieving buddhahood is to take the Bodhisattva Vow and to develop bodhicitta. In every sadhana practised, one takes refuge and generates bodhicitta. The bodhi tree symbolises bodhicitta.

To Amitabha's right is Chenrezig, with 4 arms, and to his left Vajrapani, with 2 arms. The fact that both are standing symbolises, first, that until samsara has been emptied they will work to liberate sentient beings, and, secondly, that they are disciples of Buddha Amitabha. They are surrounded by an infinite number of Buddhas, Bodhisattvas, and Arhats all with head-mounds, and wheel-marks on their hands and feet, wearing dharma-robos.

6. Déwachen – Four Causes

IN KARMA Chagmé's long 'Déwachen Prayer', he describes Amitabha, Chenrezig and Vajrapani as 'very vivid' by using 3 synonyms. Firstly, they are physically 'vivid' (Tib. lhang ngé) because, amongst the entourage of Buddhas and bodhisattvas, they stand out as exceptional, like 3 supreme mountains. This is due to the proportions and qualities of their major and minor marks of buddhahood. In terms of speech, they are also 'vivid' (Tib. lhan né) because first Amitabha teaches Dharma, followed by Chenrezig and Vajrapani, and at that time their speech permeates all the buddha-realms. For the mind aspect, Amitabha is again described as 'vivid' (Tib. lham mé), because of his compassion.

Having taken birth in Déwachen, one does not hear any more even the mere names of the 8 unfavourable states, or of the lower existences . In Déwachen, there are no ordinary women with anger, pride or desire. In this world, sometimes men love women, and at other times they are angry with them and quarrel, yet feel great suffering when they die. However, in Déwachen there are only goddesses, 3000 emanated to serve each individual.

If someone in Déwachen wishes to visit the other pure realms of, for example, Vairochana, Ratnasambhava, Tara or the Glorious Copper-Coloured Mountain of Guru Rinpoche, one can simply go there, receive empowerments and teachings from those particular Buddhas, and return again to Déwachen. Having been born in Déwachen, one possesses unobscured clairvoyant powers, including the ability to see other beings in their particular worlds and give them protection and blessings, or, at the time of their

death, to go to the bardo to meet them and bring them to Déwachen. All these qualities of Déwachen are explained in "The Sutra of Amitabha", which was eventually brought to Tibet and translated by the learned lotsawas, and now exists as part of the Kangyur.

This Amitabha sadhana is a terma teaching called "The Space Dharma" (Tib. nam chös), revealed by a tertön, Minjur Dorjé. It is a 'realisation-terma' that arose within his mind, with visions of Amitabha, from whom he received these teachings. Rigdzin Minjur Dorjé was an emanation of the translator Vairocana (8th C.), and of Shubu Palji Sengé. Karma Chagmé brought the tertön to his residence at Nédo, and when these visions and instructions from Amitabha came to Minjur Dorjé, Karma Chagmé wrote them all down. There are 13 volumes of these teachings.

When he was 19, Minjur Dorjé went to Katok, a famous Nyingma monastery, where he gave the Space Dharma teachings to Palyul Kunzang Sherab (Penor Rinpoché) and 25 tulkus. Karma Chagmé compiled these mind-treasures and visions, writing them down. Karma Chagmé's first teacher was the 5th Trungpa Rinpoche, Kunga Namgyal. His root lama was the 6th Shamarpa, Chöchi Wangchuk. There is a vast life-story of Karma Chagmé's practices, studies and visions. [He lived from 1613-1678 and was 17 years old when his teacher the 6th Shamarpa passed away. From 1649-1662 he did a 13-year retreat, during the last 7 years of which he was accompanied by the young Nédo Minjur Dorjé (1645-1667), whose visions he compiled as the Space Dharma teachings. While sadhanas from this form the 'Nédo Kagyu' tradition, the entirety of

his teachings has been transmitted as the central basis of the Palyul Nyingma tradition.] In later life, Karma Chagmé went to Nampatsé, passed away and is said to have gone to Déwachen.

The first verse of 4 shlokas (page 1b in the Samye-Ling translation Amitabha Prayers, 1987 edition) is a supplication to Amitabha, followed by a verse to Chenrezig, Vajrapani and their vast entourage of bodhisattvas and arhats. Next (page 2a), there is a verse of supplication to 'The Second Buddha', Padmasambhava, and his 25 main disciples in Tibet, and to the 84 mahasiddhas of India. As this practice first appeared as a mind-terma of Minjur Dorjé, the next 4 shlokas are to him and to all the gurus who received the empowerments and instructions from him. These verses supplicate the gurus. There follow 4 shlokas to the yidam deities, both those who are peaceful manifestations such as Manjushri, Tara, and Chenrezig, and those with wrathful aspects, such as Dorjé Phurba and Channa Dorjé (Vajrapani). After this, one supplicates the Dharma protectors (2b), Palden Lhamo and Mahakala, and the guardians of this practice, the Shingchong protectors. In the final verse one prays that, through the blessing of having supplicated in this way, all one's illness and suffering will be pacified; one's life and merit will be increased; one will be reborn in Déwachen and become inseparable from Amitabha. Throughout this prayer, one is praying with faith and devotion. There is no special visualisation.

In order to be born in Déwachen, one needs 4 causes:

- 1) whatever virtue one is practising, one must do it with bodhicitta motivation; 2) the realm of Déwachen, with its special features,

must be imagined clearly;. 3) one must purify one's bad karma, and accumulate good karma; 4) one must pray many times to be reborn in Déwachen.

7. The Buddha's awareness

IN THE 3 places of the Amitabha, Chenrezig and Vajrapani in front of one are a white OM, red AH, and blue HUNG, and in one's own heart, a white HRIH. Light-rays of 5 hues go out to Déwachen, inviting the 3 principal deities, and they arrive in space before one. The damtsigpa deity of one's own visualisation is already in front, and one now imagines that the yeshépas, the wisdom-beings, become inseparable from one's visualisation.

Tenga Rinpoche was asked to explain the terms 'yeshépa' and 'damtsigpa'. This was his explanation:

“The commitment-being, 'damtsigpa' (Tibetan) or 'samayasattva' (Sanskrit) is the deity one is imagining, i.e. oneself as the deity or the deity in front. From both oneself and the deity in front light-rays go out inviting the deity from the buddha-realm: the wisdom-being, 'yeshépa' (Tib.) or 'jnanasattva' (Skt.).

In the word damtsigpa/samayasattva, 'damtsig'/'samaya' is a changeless commitment. When one imagines oneself as Chenrezig, one does not change back into an ordinary being, or into another deity. It is a changeless commitment. The '-pa' (short for 'sempa') or '-sattva' is a hero, or someone with courage. This means that sometimes during meditation the deity can become unclear, but one has great courage and the strength to prevent that from happening, to remain clear. Thus all the faults in the development and completion stages of visualisation are unable to defeat one. That is why it is termed '-sempa' or 'brave one', 'hero'. Through meditating on the damtsigpa, clinging to the 5 skandhas is purified,

and the result of this purification is the attainment of the sambhogakaya state in the bardo.

As regards the yeshépa/jnanasattva whom one invites, 'yeshé/jnana' is the pure nature of one's own mind and the nature of a Buddha's mind too, they are identical. The Buddha's awareness of the mind being dharmakaya, or primordial mind, is called ultimate wisdom, or 'yeshé.' The '-sempa' refers to the fact that in the dharmakaya one is free from all thoughts of something existing or not. One is free from all these faults or complications. At this time, one is inviting the primordial wisdom, 'yeshé', in the form of the deity, who merges into oneself as the damtsigpa. Through meditating on that, the ignorance of one's own mind is purified. What makes this purification possible is the innate purity of the dharmakaya mind of a Buddha and the purity of the essence of one's own mind. The result of this purification is the attainment of the dharmakaya at the time of death, when the 'ground luminosity' appears, along with the 'clear light of the path'.

In the nyingma tradition, one visualises oneself as the damtsigpa, and in one's heart is the yeshépa, the size of one's thumb. In the heart of that small deity is the 'ting-dzin-sempa' (skt. 'samadhisattva'). So it is slightly different.”

Conclusion

ALL advanced students of serious esotericism want know in deep Amitabha's significance and his metaphysical symbolism for mind evolution and consciousness ascension aiming the Transformation Day such this cosmic event of Spira Legis is exposed by Prophet Jehosu (the Peace be upon Him). Imagine Amitabha in space before one, encircled by gurus, buddhas, bodhisattvas, yidams, protectors and dakinis. One imagines oneself and all beings taking refuge in Amitabha. For us, SVMMVM members, two Buddhist mantras are very important: the mantra of Padma Sambhasa and the mantra of Amitabha. The first give us harmonization with Cosmic Masters and the second protect us against the Great Black Brotherhood Lodge and its servants in this plane, the Brothers of Darkness. In KMT we have also the appropriate magic keys for enemies destruction but I personally use Buddhist mantras as SVMMVM Officer.

The following lines are the development of the bodhicitta attitude, whereby one thinks: "I'm going to practise this Amitabha sadhana, in order to establish all beings in buddhahood." Having recited the refuge and bodhicitta verses 3 times, Amitabha and his whole entourage dissolve into light and merge into oneself.

One imagines that from emptiness the 7 offerings appear, as well as the amrita, tormas, and rakta. They are inexhaustible offerings filling the whole of space. Of the 4 causes for rebirth in Déwachen, the first, the prerequisite of bodhicitta motivation, has been

covered in the refuge and bodhicitta part of the sadhana. The next part is the basis for rebirth in Déwachen: the visualisation of developing the realm. There are 2 parts to this: imagining oneself as the deity, and imagining the deities in front. Other tantric practices have an elaborate procedure for developing the self-visualisation, followed by the front-visualisation. This sadhana has just a simple procedure.

(Imagine Déwachen with its soft, springy ground. In the centre of a pond of water, with the 8 special qualities, is an 8-petalled white lotus, its petals almost closed. In its centre is oneself as Chenrezig, white in colour, with head-mound and 2 arms, hands together at the heart in prayer-gesture, one's lower body hidden within the lotus.

In front of one is a precious throne, supported by 8 peacocks. On it is a thousand-petalled lotus and a moon-disc, on which Amitabha sits, as red as a ruby, with 2 arms, his 2 legs in vajra-posture. A begging-bowl filled with amrita rests on his hands, which are in meditation gesture. His back rests against a bodhi tree. To his right is Chenrezig, white in colour, standing on a moon-disc and lotus, with 4 arms: 2 hands in prayer-gesture at the heart, and the other two holding a lotus and mala.

On Amitabha's left stands Vajrapani, on a lotus and moon-disc. He is blue in colour, with 2 arms, holding a vajra and bell in his right and left hands respectively.

Om Namo Amitabha

EDITOR'S NOTE:



Dr. Nefer Sekhmet Diop, 46, born in Nubia (Sudan), lives and works in the U.S. as a software engineer and IT professional, consultant for the Web Hosting Industry. Ph.D. in Astrophysics and Initiate of Pharaoh's Seventh Degree she is member of Illuminates of Kemet, Official Webmaster of The Order of Maat, Inc. and High Priestess of Sekhmet (Grand Temple of Maat, KMT). Nefer Sekhmet, alias NS in various discussion groups, is also Ringmaster of Top Links R+C and Senior Editor of some esoteric news online owned by SVMMVM (<http://svmmvm.org/>).

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