A TREASURY OF BLESSINGS

A Liturgy of
Buddha Shakyamuni
by
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Namo Guru Shakyamunaye

homage to guru shakayamuni

In the Samadhiraja Sutra, it is said:

While bringing to mind the fact that all phenomena appear yet are without self-nature, engage in the yoga that commemorates our matchless Teacher, Lord of the Sages. First go for refuge, develop bodhichitta and cultivate the Four Immeasurables.

[refuge & arousing bodhichitta]

And also:

Since his immaculate Body appears in shades of gold,
The Defender of the World is exceedingly resplendent in every way.
Whosoever focuses his mind upon Him,
Rests in the meditative equilibrium of the Bodhisattvas.

Thus, it is said.

While walking, sitting, standing or sleeping,
Whosoever brings to mind the moon-like Sage.
The Buddha dwells constantly in front of them
And that person will fully achieve nirvana.

And also:

To the excellent Buddha, Dharma and Sangha
I go for refuge until the attainment of enlightenment.
Through the merit of my generosity, and so forth,
May I attain buddhahood for the sake of benefiting beings.
While bearing in mind the fact that all perceptible phenomena lack inherent existence, (say):

Semchen tamché déwa dang déwé gyudang denpar gyur chik;
Dukngal dang dukngal kyi gyudang drelwar gyur chik;
Dukngal mépé déwa dampa dangmi drelwar gyur chik;
Nyéring chakdang nyidang drelwé tang-nyom chenpo la népar gyurchik.

May all beings possess happiness and the cause of happiness;
May they be free from suffering and the cause of suffering;
May they never be separated from the supreme happiness devoid of suffering;
May they abide in the great equanimity, with neither attachment to friends and relatives nor aggression toward enemies.

[Repeat three times:]

Semchen tamché déwa dang déwé gyudang denpar gyur chik;
Dukngal dang dukngal kyi gyudang drelwar gyur chik;
Dukngal mépé déwa dampa dangmi drelwar gyur chik;
Nyéring chakdang nyidang drelwé tang-nyom chenpo la népar gyurchik.

AH

Kyémé tongpa nyidang tenjung gyi
Nangwa gakmé zungjug gyumé tsül
Rangdün namkhar chörtrin gyamtsö’i ü
Rinchen sengtrí pényi dawé teng
Tönpa tsüngmé shakya sengé ni

AH

Like an illusion, rooted in the co-emergence of unborn emptiness
And unimpeded dependently-arisen appearances,
In the sky before me, amidst an ocean of offering-clouds,
Is the matchless Teacher, Lion of the Shakyas,
Upon a bejeweled lion’s throne, lotus, sun and moon.
Serigy dokchen tsendang péché den
Chögö sumsol dorjé kyiltrung zhuk
Chak-yé sanön chagya lékyang shing
Chag-yön nyam-zhak dudtsi lhungzę nam
Serigy ritar ziji palbar wa
Yeshé őzer trawé kha-ying khyab

Golden-hued, possessing the major signs and minor marks,
Attired in the three Dharma robes, seated in the vajra posture,
His right hand is fully outstretched in the earth-touching gesture
While His left hand, in the gesture of meditative equipoise,
Supports a nectar-filled alms bowl.
Like a golden mountain, the radiance of His glorious splendor
Suffuses the heavenly expanse with a weave of wisdom light-rays.

Nyéwé ségyé nēten chudruk sok
Paktsok gyamtsö'i khorgyi yongkor zhing
Drencha tsamgyi si zhi'i ta-nyi lé
Namdröl déwa chog-gi paltsöl wa
Kyabkün dupé daknyi chenpor sal

Entirely surrounded by an ocean-like retinue.
A sublime gathering of His Eight Chief Sons (Bodhisattvas), the Sixteen Elders (Theras) and so forth.

Through merely recollecting Him, one is freed from the two extremes
of samsara and nirvana
And supreme bliss, in all its glory, is bestowed.
Visualize Him as the Great Being, embodiment of all refuges.

Visualize the Buddha's form in this way; the very moment that you think
He is seated there in person, He definitely will settle wherever He is
envisioned because the timeless wisdom body of the Buddha is not
governed by any direction, time or distance whatsoever.

From a sutra:
"Whosoever brings to mind the Buddha.
He will be present before him.
Bestowing blessings continually.
He will liberate one from all imperfections."

Thus, it is said.
Furthermore, the fundamental merit accumulated due to envisioning the Buddha is inexhaustible and never wasted. In the Avatamsaka Sutra, it is said:

"Moreover, based on listening to, beholding and rendering offerings to the Buddhas, an incalculable heap of merit will be cultivated. Until all the afflictions and torments of samsara are disowned, this relative virtue will not be depleted."

Thus, it is said.

Whatever aspirations are made in front of Him will be accomplished accordingly. In the Manjushri Ksetravyuha, it is said:

"All phenomena arise in accordance with conditions and depend upon one's intention. Therefore, whatever is prayed for, will yield its own fruition."

Develop a firm conviction in the principles of these statements, [and begin with:]

/homage:

[Dagzhen gosum gétso longchó ché]
Künzang chöpé trindu mikhé bul

All virtue and enjoyments, accumulated based on the body, speech and mind of myself and others, I visualize and render as Samantabhadra's offering-cloud!

/confession:

[Nyinglé chenpo tsöden nyikmé zhing]
Zungné mónlam chenpo nga-gya tab
Pékar tar-ngag tsentó chirmi dok
Tönpa tukjé chenla chaktsal lo

With immense compassion, you embraced this strife-filled degenerate world and made five-hundred incomparable prayers. Praised as the White Lotus, whoever hears your name shall not return (to samsara). To you, our compassionate Teacher, I bow down!

/offerings:

[Nyinglé chenpo tsöden nyikmé zhing]
Zungné mónlam chenpo nga-gya tab
Pékar tar-ngag tsentó chirmi dok
Tönpa tukjé chenla chaktsal lo

With immense compassion, you embraced this strife-filled degenerate world and made five-hundred incomparable prayers. Praised as the White Lotus, whoever hears your name shall not return (to samsara). To you, our compassionate Teacher, I bow down!

/offerings:
Tokmé nésak diktung malü pa
Nyingné gyöpa drakpó sosor shak
All my misdeeds and offenses, amassed since time without beginning,
I confess, one by one, with intense heartfelt regret.

/rejoicing:

Pakdang soso’i kyéwo’i géwa ni
Dusum sakla jésu yirang ngo
In all the merit gathered by Sublime and ordinary beings
Throughout the past, present and future, I rejoice!

/requesting teachings:

Zabching gyáché chökyi khorlo’i tsül
Chokchur gyünmi chépar kordu söl
The profound and infinite Wheel of Dharma,
Please turn unceasingly throughout the ten directions!

/a prayer to remain:

Khyöni namkha tabu’i yeshé ku
Dusum pogyür mépar zhukmö kyi
Dulché nang-ngor kyéjig tsültön kyang
Trulpé zuk-nyen taktu nangwar dzö
Although your space-like Wisdom Body
Abides, immutable, throughout the Three Times,
In the perception of disciples, you demonstrate birth and decay.
May you forever display your Emanation Body!

/the dedication:

Dakgi dusum sakpé gétsock kyi
Khakhyab drowa künla penlé du
Chökyi gyalpo takdu nyéché ching
Chöjé gyalwé gopang tobpar sho

Based on the merit I have gathered throughout the Three Times
To benefit the countless beings pervading space,
May I always delight the Dharma King (Lord Buddha)
And attain the state of a triumphant Lord of Dharma.

[the invocation:]

Dakchak nyigmé drowa gönmé nam
Tukjé lhagpar zungwé kadrin lé
Zhingdang dudir rinchen namsum kyi
Nangwa jinyé khyékyi trinlé nyí

Out of kindness, you completely enfold with compassion
All of us defenseless wanderers in this Age of Strife.
Whatever light of the Triple Gem exists
In this land and age, is your own enlightened activity.

[recitation of the Buddha's name]

Thus, with an intensely devout conviction, one-pointedly visualize the Teacher's form believing that He is actually present. [Recite the following as many times as you can]:

Lama tönpa chomden dé dézhin shekpa drachom pa

Supreme Spiritual Teacher, Blessed Conqueror, Thus Gone,
Foe Destroyer, Completely Perfect Buddha, Glorious Victor,
Shakjamuni, I pay homage! (I) make offerings! (I) take refuge in you!
As the means to invoke the (Buddha’s) mind-stream, recite the dharani mantra from the “Prajnaparamita in a Few Words” as much as you can:

TEDYATA
OM MUNI MUNI MAHA MUNA YÉ SOHA

Then, beginning with "OM", (omitting "tedyata"), recite this same mantra as many times as you can.

These occasions of recalling the Teacher’s qualities while concentrating, one-pointedly and devoutly, on His vividly visualized form, uttering His names and reciting His mantra will result in:

Tonpé kulé yeshé kyi özer na tsokpé nangwa chenpö dag dang semchen tamché kyi dribpa tamché sel zhing, Tekpa chenpo’i lamkyi Yönten tsul zhindu kyété chir mi dokpé sa nönpar (gyur).

From the Teacher’s Form, multicolored light-beams of timeless wisdom shine forth immensely and dispel all the obscurations of myself and all sentient beings. The virtues of the Mahayana Path arise flawlessly and the state of a Non-returner is achieved.

Accordingly, endeavor as much as you can in this practice.

Between sessions, render offerings such as mandalas. Read, to the best of your ability, any sutras that you wish, such as The Praises of the Buddha, Karunapundarika, Lalitavistara, various accounts of the Buddha’s previous lives, and the Hundred and Eight Names of the Tathagatatas. Dedicate the roots of virtue to unsurpassable enlightenment and seal this with aspiration prayers.

/dedication of merit/

Tendé

[dedication of merit]
In general, at every occasion — whether walking, moving around, sleeping or sitting — we should remember our Teacher (the Buddha) without ever forgetting him.

Even at night, we should fall sleep with the impression that, due to the actual presence of our Teacher's form, all-encompassing luminosity manifests as bright as daylight.

Just as our Teacher, himself, has done in the past, we should cultivate the mind set upon supreme enlightenment, without interruption. Emulating the life-stories of all the Buddhas and Mahabodhisattvas of the Three Times, we should train, without neglect, in our commitment to the precious enlightened attitude and in the behavior of a bodhisattva, in general. More specifically, we should strive, to the best of our ability, in the practices of tranquility and insight. In this way, our attainment of a precious human rebirth will become meaningful.

In numerous sutras, it is said that, through merely hearing the name of our Teacher (the Buddha), we will become increasingly unswerving from the path of great enlightenment. In the "Sutra of Prajnaparamita in a Few Words," it is said that the above-mentioned mantra is the source of all the Enlightened Ones. Based on the power of this mantra, the King of the Shakyas, himself, achieved enlightenment and Avalokitesvara became foremost among the Bodhisattvas.
Just by hearing this mantra, we will gain immense merit, without hardship, and purify all our karmic obscurations. If we practice the mantra, obscurations and negative forces will no longer arise. Other canonical scriptures mention the immeasurable virtues of this mantra. For example, by reciting the mantra just once, we will purify all the negative karma accumulated for 80,000,000,000 kalpas. It is said to be the sacred essence of the Thus-gone One, Shakyamuni.

Colophon

May it be of continual and sublime benefit to the doctrine and beings; may the incomparable blessings of the Teacher Munindra truly enter the being of all who see, hear, remember or touch this sadhana.