

*A Treasure Trove of Blessings:
A Liturgy for the Shakya Sage*

NAMO GURU SHAKYAMUNAYE.

The King of Samadhi *sutra* states:

*For a man who recalls the moonlike Sage
While moving or sitting still, erect or lying down,
The Teacher is always right in front of him;
He will transcend sorrows vast.*

and:

*With his body like gold in color,
The World Protector is beautiful in every way.
Whoever takes it as focus for his mind—
Such a bodhisattva is in equipoise.*

Along these lines, the yoga of recollecting our unparalleled Teacher, the Lord of Sages, is performed like this: Begin by taking refuge and arousing the mindset (“In the Buddha, Dharma, and assembly . . .”) and cultivating the four immeasurables. Then, while keeping in mind that all phenomena appear yet lack an established nature, recite:

ah kye me tong pa nyi dang ten jung gi
nang wa gak me zung juk gyu mi tsul
rang dün nam khar chö trin gyam tso'i ü
rin chen seng tri pe nyi da we teng

AH Unborn emptiness and unceasing
appearance of dependent 'risings—
in their union, the illus'ry mode:
In the sky in front of where I sit

tön pa tsung me sha kya seng ge ni
ser gyi dok chen tsen dang pe je den
chö gö sum sol dor je kyil trung zhuk
chak ye sa nön chak gya lek kyang shing

midst a sea of off'ring clouds are a
jeweled lion throne and lotus seat
discs of sun and moon upon which sits
the unpar'lleled teacher Shakya Lion,

gold in color, bearing marks and signs,
clad in the three dharma robes and in
vajra posture seated. His right hand
reaches down in earth-touching mudra;

chak yön nyam zhak dü tsi lhung ze nam
ser gyi ri tar zi ji pal bar wa
ye she ö zer dra we kha ying khyap
nye we se gye ne ten chu druk sok

the left hand in equipoise mudra
holds a begging bowl with nectar filled.
Like a mount of gold his splendor and
glory blaze, pervading space-expanse

pak tsok gyam tsö khor gyi yong kor zhing
dren pa tsam gyi si zhi ta nyi le
nam drol de wa chok gi pal tsol wa
kyap kün dü pe dak nyi chen por sal

with the webs of primal wisdom's rays.
The Eight Close Sons, Sixteen Elders, and
others of the Noble Sangha all
circle round—a sea of retinue.

Just by thinking of you one is freed
entirely from the two extremes
of the world and of nirvana's peace.
You bestow supreme bliss's glory.

I visualize clearly the great lord
who combines all refuges in one.

Visualize the Buddha's body in this way, and as soon as you generate that thought that he is actually present there, because the wisdom bodies of the buddhas are not subject to distance in space or time, he is definitely present wherever you have visualized. The sutras say:

*For one who holds the Buddha in mind
he is present right in front of him,
always granting blessings and
liberating utterly from all misdeeds.*

Accumulations accumulated through visualizing the Victor are an inexhaustible root of virtue that will not be wasted. The Flower Garland Sutra reads:

*Should one hear, see, or offer to those Victors,
The immeasurable heap of merit will increase
Afflictive emotions and all the sufferings of samsara will be abandoned, and
In this composite [world], [such merit] will not be waylaid or exhausted.*

Aspiration prayers made in front of the Buddha will be accomplished accordingly, as is found in The Array of Virtues of the Manjushri Buddha Realm:

*All phenomena are conditional and
Reside on the tip of one's wishes.
Whatever prayers one makes,
Corresponding results will be obtained.*

Develop a stable certainty in these quotations, and then recite:

nying je chen pö tsö den nyik me zhing
zung ne mön lam chen po ngap gya tap
pe kar tar ngak tsen tö chir mi dok
tön pa tuk je chen la chak tsal lo

With compassion great you held the field
of strife and dregs, then resolved upon
five hundred great aspiration prayers.
Glorified as a white lotus bloom,

dak zhen go sum ge tsok long chö che
kün zang chö pe trin du mik ne bul
tok me ne sak dik tung ma lü pa
nying ne gyö pa drak po so sor shak

pak dang so sö kye wö ge wa ni
dü sum sak la je su ying rang ngo
zap ching gya che chö kyi khor lö tsul
chok chur gyün mi che par kor du sol

khyö ni nam kha ta bü ye she ku
dü sum po gyur me par zhuk mö kyi
dul je nang ngor kye jik tsul tön kyang
trul pe zuk ku tak tu nang war dzö

dak gi dü sum dak pe ge tsok kyi
kha khyap dro wa kün la pen le du
chö kyi gyal po tak tu nye je ching
chö kyi gyal po go pang top par shok

dak chak nyik me dro wa gön me nam
tuk je lhak par zung we ka drin le
zhing dang dü dir rin chen nam sum gyi
nang wa ji nye khye kyi trin le nyi

de chir kyap chok tsung me chik pu ru
yi che de pe nying ne sol dep na
ngön gyi dam cha chen po ma nyel war
jang chup bar du tuk je je dzin dzö

those who hear your name will ne'er turn
back.

I honor the great compass' nate Guide.
Virtues amassed through the three doors of
self and others and our enjoyments are

offered as All Good's off'ring clouds.
Sins and downfalls without exception
Collected since time beginningless
I confess with fierce, heartfelt remorse.

Virtues collected in the three times
by the noble ones and by beings
ordinary, in these I rejoice.
The Dharma wheel's way is deep and vast—

I ask that you turn it ceaselessly,
revolving in the ten directions.
Though you dwell in spacelike wisdom form
free from change or shifts in the three times,

for those to be tamed you yet display
modes of birth and ruin, even so,
I beg you to always appear in
a body of emanated form.

By my virtues gathered in three times,
so as to aid all beings filling space
may I always please the dharma king;
may I reach the king of dharma's state.

Out of the kindness in which you hold,
with compassion particular, us
defenseless beings of this age of dregs,
any glimpses for us of the three

precious jewels in this field and time
are only your own activity.
Therefore when from my heart's bottom I
pray with confident faith only in

the unpar'leled supreme refuge source,
do not forget your great pledge of old
and until I reach enlightenment,
please embrace me with compassion.

With intense confident faith, think that the Teacher is actually present, and focus one-pointedly on the visualization of his form:

la ma tön pa chom den de / de zhin shek pa / dra chom pa / yang dak par dzok pe sang gye / pal
gyal wa sha kya thup pa la chak tsal lo / chö do / kyap su chi'o

To the Guru, Teacher, Blessed One, He Thus Gone, the Foe Defeater, the Truly Complete Buddha, Glorious Victor Shakyamuni, I pay homage. I make offerings. I go for refuge.

Recite this as much as you wish. Then, as a means for invoking the Buddha's mindstream, recite as appropriate the dharani from The Perfection of Wisdom in a Few Syllables:

TADYATHA OM MUNE MUNE MAHAMUNAYE SVAHA

And then as much as you wish, recite the portion from OM onward. During these recitations, recollect the Teacher's qualities and focus your faith-filled mind one-pointedly on the lucid appearance of his form. Then:

tsen jö pa dang / zung de pe kyen gyi / tön pe ku le ye she kyi ö zer na tsok pe nang wa chen pö /
dak dang sem chen tam che kyi drip pa tam che sal zhing / tek pa chen pö lam gyi yön ten tsul
zhin du kye te / chir mi dok pe sa nön par gyur

Due to uttering his name and reciting his *dharani*, a great illumination of multicolored rays of wisdom light from the Teacher's body clears away the veils of myself and all sentient beings and properly develops the qualities of the Great Vehicle's path, establishing us in the level from which one does not turn back.

Think thus and strive in this way as much as you are able.

At the end of your session, offer mandalas and the like, and, as much as you are able, read relevant praises to the Shakya Sage and any sutras you wish, such as The Lotus Sutra, The Extensive Play Sutra, different jataka tales, The Hundred and Eight Names of the Tathagata, and the like. Seal this with dedications of the roots of virtue and aspiration prayers to unsurpassable enlightenment.

In general, in all situations—whether you are moving around, seated, or lying down—recall the Teacher without forgetting him. At night, fall asleep with the attitude that the light of the Teacher's actually present body illumines all directions like the midday sun. At all times—just as our Teacher began in the past by giving rise to altruistic mindset—endeavor to follow the liberation stories of the buddhas and great bodhisattvas of the three times, and with an unflinching commitment to precious bodhi mind strive as much as you are able to in general bodhisattva conduct and particularly in the yogas of calm-abiding and special insight, and thus make the freedoms and fortunes you have gained meaningful.

The [many] sutras say that by merely hearing the name of our Teacher, one will ultimately not turn back from the path of great enlightenment. All buddhas arise from the dharani taught above, and by the power of discovering this dharani, the Shakya King himself came to Buddhahood and Avalokiteshvara became supreme among bodhisattvas. Merely by hearing this dharani, one gains vast merit without hardship, all karmic veils are purified, and

should one practice mantra, one will accomplish it without hindrance. This is related in The Perfection of Wisdom in a Few Syllables. Other scriptures state that reciting this dharani once purifies all the sins performed during 800 billion aeons, along with immeasurable other benefits. This is the best of the essence mantras of the Tathagata Shakyamuni. I will explain the ways to generate faith and to strive in the yogas of calm abiding and special insight elsewhere.

I took to heart the assiduous encouragement of Wön Orgyen Tenzin Norbu, master of the treasury of the three trainings, along with auspicious divine substances offered by him. Additionally, recently, Wön Rinpoche entrusted [this message to] the nirmanakaya Jikme Pema Dechen, and the two of them exhorted me, with gifts of auspicious divine substances such as gold and the like, to finish it quickly. Thus, I, the Shakya follower Mipam Jamyang Gyamtso, who has gained unalterable faith in the supreme Teacher and who but holds the title of “Dharma teacher” in this final age, completed this at Phuntsok Norbuling on the slope of Dzgyal Dorje Phenchuk mountain, at the start of the Iron Mouse Year that Has It All, during the waning of the Great Miracle Month, on the 8th day. May this bring marvelous benefits to the Teachings and beings without interruption, and may the unparalleled blessings of the Teacher, Lord of Sages, manifestly penetrate the mindstreams of beings who see, hear, think, or touch this method.

MANGALAM.

namo guru kal mang gong ne yo gyu pang
pe tuk
chö me tsul pang drang zhing den pe sung
tsul chö mi nga tsul dang tun pe ku
tup pa drang song chen po la chak tsal

tup pa de se den pe dön zik ne
den sung nga wa den tsik drup pe tsok
tek pa sum gyi tar pe lam zhuk pa
de dak kün la gü pe chak tsal lo

dak ni deng ne kye dang tse rab su
gyal wa se che kye dang mi drel zhing
gyal wa se che kye kyi je zung ne
gyal wa se che kye zhin gyur war shok

lü chö tsul chö me par dul wa dang
ngak tsik dzün tam me par den pa dang
sam chö yo gyu me par drang wa yi
chö thün drok dang she nyen ten par shok

tar pe lam la dang po juk pe go
khor we ne ne dang po drö pe lam
nyam len chö nam kün gyi dang pö go
chö min nge jung gyü la kye war shok

yö na sang gye drup la de chok ching
me na sang gye drup la tap chak pa
sang gye drup pe sa bön ma nor we
nam dak jang chup sem chok kye war shok

gong ne gong du jang chup sem chok pel
tse rap kun tu jang chup sem mi je
yang dang yang du jang chup sem gom ne
jang chup sem pe chö la juk par shok

tup pa chok dang jam pal pa wa dang
kün tu zang pö chö pa gang yin pa
dak gi tse rap chö kün de dra war
gyur ne dön nyi chö pa lhün drup shok

tse chik sang gye drup pe lam zang chen
dü chik dön nyi drup pe tap khe po
tsul chik khor de yer me tok pa yi
lam chik dor je tek la juk par shok

NAMO GURU. Your heart gave up deceit long ago,
your frank, true speech gave up artifice,
your principaled form knows no pretense—
I pay homage to the Seer Sage.

This saint's heirs have seen the true
meaning.
They speak truly, sowing words of truth.
I honor all of those hewing to
the three yanas' liberation path.

May I henceforth in all births and lives
never part from you, Victor and heirs,
may you take hold of me and then may
I become like you, Victor and heirs:

My conduct subdued without pretense,
my speech truthful without lying words,
my thoughts honest without deception,
may I meet with dharmic friends and guides.

First door onto liberation's path,
path of first escape from samsara,
first among all dharma practices—
may renunciation 'rise unfeigned.

With it, Buddhahood is within reach,
lacking it, one's out of luck: thus may
the pure supreme bodhi mind arise—
the true seed that yields Buddhahood.

Ever higher, increase bodhi mind,
in all my lives may I ne'er forget,
time and again, nurture bodhi mind
may I adopt bodhi beings' conduct.

In all lives may my conduct become
that of Supreme Muni, Manjushri,
All Good; then may the two purposes'
conduct be spontan'ously fulfilled.

Smooth path to Buddhahood in one life,
skilled means to accomplish at one time
two purposes, sole path to realize
world and peace insepr'ble as one:
may I enter the Vajrayana.

lam di lam gom dor je dzin pe tsok
kün la de tong je pe drok gyur chik
lhen chik kye pa tsön pe go gyur pa
bum trak khan dro ling du kyö par shok

chö ma pang pe sem nyi nyuk me zhal
chö ma min par rang ngo jen par tong
chö le dral we nyam zhak gyün kyong te
chö min dön gyi dre bu top par shok

ne kap su yang sam pe dön kün drup
sön pe tse na sam pa ngen pa me
chi we tse na ne chö duk ngal me
shi ne trul nang jik trak me par shok

dak tong tö dang dren rik dro wa kün
ngen jung jang chup sem dang lhen chik kye
ji tar rik pa ji zhin gyü kye ne
nyur du dzok pe sang gye top par shok

sang gye nyi ma tsen pe zhal tong zhing
dam chö nyi ma nying gi dü tsir chö
gen dün nyi ma tar pe drok gyur pe
chok sum nyi me ö dang mi dral shok

By Paltrul Rinpoche

May this path become an aid to the
generation of bliss-emptiness
for all those in the assembly of
vajra-holders training on this path.

You who're doors directing to-wards the
coemergence, all you dakinis
numb'ring one thousand hundreds, may I
travel to the Isle of Dakinis.

Artifice cast off, the innate face
of mind-itself bears no contrivance,
and I see my own face nakedly.
May I keep the continuity
of equipose free of contrived taints.
May I gain the true uncontrived fruit.

For now, may my wishes come to pass.
In life, may I never bear ill will.
At death, may I not feel any pain.
Once dead, may I not be frightened by
apparitions of delusion.

For all beings who see, hear, think of me,
may renunciation, bodhi mind,
and the coemergence all arise
in their mindstreams, just as they have seen.
May they soon reach complete Buddhahood.

Sunlike Buddha, may I see your face with
marks and signs.
Sunlike Dharma, may I drink the nectar of
your heart.
Sunlike Sangha, may you travel with me to
release.
May I never be bereft of sunlight from the
Triple Gem.