

# THE SADHANA OF SHAKYAMUNI BUDDHA



THE TREASURY OF BLESSINGS OF THE  
LITURGY OF THE MUNI

BY

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SHAKYAMUNI BUDDHA  
EIGHT HEART SONS  
SIXTEEN ARHATS

THE TREASURY OF BLESSINGS OF THE  
LITURGY OF THE MUNI  
ADHISTANI DHIKOSHA MUNI  
BODHI BIHARATISMA

*Namo Guru Shakyamunaye*

*As is said in the Samadhirajasutra:*

*When walking, sitting, standing or sleeping, if you recall  
the moon of the Muni, then the Teacher will always  
reside in your presence and you will attain  
vast nirvana.*

*It is taught:*

*With a pure form like the color of gold, the lord of the  
world is completely resplendent. If one brings his image to  
mind it is the equipoise of the bodhisattvas.*

*The practice of the yoga of recalling the Lord Muni, our  
unequalled teacher, is like this. Do the preliminaries by  
taking refuge in the Buddha, giving rise to bodhicitta and  
meditating on the four immeasurables.*

**In the Buddha, Dharma and Supreme Assembly,  
I take refuge until attaining enlightenment.**

**Through the merit produced by my practice  
of meditation and recitation, may all sentient  
beings receive benefit and attain the state of  
enlightenment.**

*(recite three times then contemplate)*

May all sentient beings possess happiness  
and the root of happiness.

May they be free from suffering and the  
root of suffering.

May they not be separate from the great  
happiness devoid of suffering.

May they dwell in great equanimity free  
from attachment and aversion, near and far.

*(recite three times then contemplate)*

*The appearances of all phenomena have no inherent existence.  
Keeping the meaning of that in mind:*

Ah

Unborn emptiness and the unceasing appearances  
of dependent arising are the way of illusory  
unity.

In front of oneself, amidst oceans of clouds of  
offerings in space, on a precious lion throne,  
sitting on top of a lotus, sun and moon is the  
unequaled teacher, the Lion of the Shakyas.

He is gold in color and is endowed with the  
major and minor marks. He is clothed in the  
three dharma robes and sits in the vajra posture.

His right hand is beautifully extended in the earth touching mudra. His left is in the meditation mudra holding a begging bowl filled with amrita.

Blazing with confidence like a mountain of gold, his wisdom light rays emanate pervading the realm of space. His retinue of eight heart sons, sixteen arhats, and oceans of assemblies of noble ones form a complete circle around him.

Merely recalling him, one is completely liberated from the two extremes of samsara and nirvana and is granted glorious supreme bliss.

Visualize him as the great embodiment of the assembly of all refuge.

*Concentrate on the form of the Buddha in that manner. Think that he is actually sitting in your presence, and instantly give rise to bodhichitta. The wisdom form of the Buddha transcends all directions, times, and notions of near and far. Therefore, wherever you visualize, he will abide there with certainty.*

*From the sutras:*

*If you bring the Buddha to mind, he will reside in your presence. He will always grant you blessings and will completely liberate you from all faults.*

*Having visualized the victorious one, one gains inexhaustible merit and the resultant virtue will never go to waste.*

*From the Avatamsaka sutra:*

*If you hear, see or make offering to the victorious one, then masses of immeasurable merit will increase. You will abandon all sufferings of the kleshas and samsara and the relative virtue produced will never diminish.*

*If you make aspiration to the Buddha in front, then one will accomplish virtue like that.*

*From the Teachings of the Qualities of the Pure Realm of Mañjushri:*

*Since all phenomena are conditioned everything depends upon the point of one's aspiration. So for whatever aspiration you make, you will obtain the appropriate fruition.*

*Give rise to stable certainty in this manner.*

Through great compassion, you took birth in the realm of the Degenerate Age of Strife and made five hundred great aspirations. By hearing your name praised like the White Lotus, one does not return. We prostrate to the compassionate Muni.

The virtues and riches that I and others have acquired through body, speech and mind we offer, visualizing clouds of Samantabhadra offerings.

All the evil deeds and downfalls we have accumulated from beginningless time we confess one by one with intense remorse in our hearts.

We rejoice in the virtues of the noble ones and other individuals accumulated in the three times.

Please continuously turn the wheel of the profound and vast dharma in the ten directions.

Your wisdom form is like space abiding without change in the three times, however for the benefit of disciples to show the way of birth and death, please always appear as the emanation of the rupakaya.

We dedicate all the collected virtue that we have gathered in the three times in order to benefit all beings pervading space.

Dharmaraja, may this be pleasing to you and may we attain the state of the victorious dharma lord.

We are living in the dark age and are without protector. With kindness please hold us with superior compassion.

In this realm and time, the multiplicity of appearances of the three precious jewels are the expression of your enlightened activity.

Therefore, you are the single, unequalled supreme refuge.

We supplicate you from our hearts with confidence and faith. Please do not forget your former great vow and until we attain enlightenment please hold us joyfully with compassion.

*With intense confident faith, visualize clearly and one-pointedly the form of the Muni thinking he is actually present:*

**Guru, Teacher, Bhagavat, Tathagatha, Arhat,  
perfect and complete Buddha, magnificent  
victorious one, Shakyamuni –  
I prostrate, offer, and take refuge.**

*(recite this as many times as you can.)*

*The way of invocation is the mantra from the Few Syllables  
Prajñāparamita [Sutra]:*

**TADYATHA OM MUNE MUNE  
MAHA MUNAYE SVAHA**

*(do this a few times and then starting with OM,  
recite the mantra as many times as you can.)*

*Through the power of; recalling the Muni's qualities, clearly and  
one-pointedly visualizing his form with a mind of faith, and by  
reciting his names and mantra:*



Imagine that a variety of wisdom light rays emanate profusely from the form of the Muni and clarify all obscurations of oneself and all sentient beings.

Contemplate that the correct qualities of the path of the Mahayana arise and that you reside on the bhumi of non-returning.

*Exert yourself in doing this practice as much as you can. During breaks make offerings of mandalas and so forth, recite different types of praises to the Muni. Read the White Lotus of Compassion, the Vast Play, the Variety of Rebirths, the One Hundred and Eight Names of the Tathagata and other sutras of your own choosing as much as you can.*

*Seal this by dedicating the virtue to unsurpassable enlightenment and by making aspiration.*

By this virtue, may I quickly attain the enlightenment of the Buddha. May all beings without exception be established in that state.

In order to be as wise as the warrior Mañjushri and to be just like Samantabhadra, I will follow your examples in all activities. I fully dedicate the entirety of such virtue to all beings.

Generally, in all situations of walking, sleeping, sitting, and so forth you should recall the Muni himself without forgetting. Even at night, visualize that the Muni is actually present and that light rays emanate from his form illuminating all directions just as if it was as clear as day. Within this perception, rest in sleep.

At all times, begin by giving rise to bodhicitta just as the Muni did earlier. Follow the life examples of the Buddhas and bodhisattvas of the three times and do not let your precious bodhisattva vow deteriorate.

Within that, perform the general activities of a bodhisattva and in particular exert yourself as much as you can in the yoga of shamatha and vipashyana. Make this free and well-favored life meaningful.

By merely hearing the name of our teacher, the Muni, stage by stage, one travels the path of great enlightenment and reaches the bhumi of non-returning – this is stated in many sutras.

In regard to the mantra taught earlier it is said in the Few Syllables Prajñāparamita [Sutra]:

All the Buddhas come from this mantra recitation. Through the power of finding this mantra the King of the Shakyas became enlightened and Avalokiteshvara became a supreme bodhisattva. By merely hearing this mantra, one accumulates vast and great merit without difficulty and all karmic obscurations are purified. When practicing this mantra, your accomplishment will be without obstacles.

Other sutras say this mantra is the authentic essence of the tathagatha Shakyamuni, reciting this mantra only once will purify all the evil deeds accumulated throughout eight hundred billion kalpas and that there will be other innumerable benefits.

I will explain in other writings, the manner in which one should give rise to faith and exert oneself in the meditations of shamatha and vipashyana.

*Ön Rinpoche Ugyen Tendzin Norbu, the holder of the three trainings, made an auspicious offering of a celestial white scarf and urged me insistently to write this text. I did not forget and recently Ön Rinpoche sent the messenger, Tulku Jigme Padma Dechen with a present of gold and so forth and an auspicious celestial white scarf to quickly accomplish this.*

*Holding to my promise and in dependence on their requests, I obtained unbreakable faith in the supreme teacher. At this time of the degenerate age, holding the mere title of an expounder of the teachings, I, Mipham Jamyang Gyatso, a follower of Shakyamuni, wrote this composition at Puntshog Norbu Ling at the side of the mountain Dza Dorje Phanchug.*

*This work was completed in the Male Iron Mouse year on the eighth day of the waxing moon of the month of Great Miracles.*

*Through this may there be unceasing marvelous benefit for the teachings and beings, and in this way, may those who see, hear, recall, or touch this, receive the unequalled blessings of the lord of teachers in their beings. Mangalam.*

A video of Khenpo Gawang Rinpoche and Pema Karpo Meditation Center sangha practicing the Sadhana of Shakyamuni Buddha can be found on the teachings page of the pemakarlo.org website.

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## THE SUTRA OF THE HEART OF TRANSCENDENT KNOWLEDGE

Thus have I heard. Once the Blessed One was dwelling in Rajagrha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called profound illumination, and at the same time noble Avalokitesvara, the bodhisattva mahasattva, while practicing the profound prajñaparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Sariputra said to noble Avalokitesvara, the bodhisattva mahasattva, "How should a son or daughter of noble family train, who wishes to practice the profound prajñaparamita?"

Addressed in this way, noble Avalokitesvara, the bodhisattva mahasattva said to venerable Sariputra, "O, Sariputra, a son or daughter of noble family who wishes to practice the profound prajñaparamita, should see in this way:

seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Sariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore, Sariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death, no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no nonattainment. Therefore, Sariputra, since the bodhisattvas have no attainment, they abide by means of prajñāparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of

the three times, by means of prajñāparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajñāparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajñāparamita mantra is said in this way:

OM GATE GATE PARAGATE  
PARASAMGATE BODHI SVAHA

Thus, Sariputra, the bodhisattva mahasattva should train in the profound prajñāparamita.

Then the Blessed One arose from that samadhi and praised noble Avalokitesvara, the bodhisattva mahasattva, saying, "Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajñāparamita just as you have taught and all the tathagatas will rejoice."

When the Blessed One had said this, venerable Sariputra and noble Avalokitesvara, the bodhisattva mahasattva, that whole assembly

and the world with its gods, humans, asuras,  
and gandharvas rejoiced and praised the words  
of the Blessed One.

*Lotsāwa bhikūhu Rinchen De translated this text into Tibetan with the Indian paīçita Vimālamitra. It was edited by the great editor—lotsāwas Gelo, Namkha, and others. This Tibetan text was copied from the fresco in Gegye Chemaling at the glorious Samye vihāra. It has been translated into English by the Nālandā Translation Committee, with reference to several Sanskrit editions.*

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## PRAYER FOR THE PEOPLES OF THIS EARTH

At this very moment, for all the peoples  
and nations of this earth,

May not even the names of disease,  
famine, war, and suffering be heard,

But rather may pure conduct, merit,  
wealth, and prosperity increase,

And may supreme good fortune and  
well being always arise!

*His Holiness Dudjom Rinpoche, Jigdral Yeshe Dorje*

## DEDICATION OF MERIT

By this merit may all attain omniscience.

May it defeat the enemy, wrong doing.

From the stormy waves of birth, old age,  
sickness and death,

From the ocean of samsara, may I free all beings.