Homage to Guru Shakyamuni! In the Samadhiraśa Sūtra, it is said: While walking, sitting, standing or sleeping, whoever brings to mind the moon-like sage, the buddha remains constantly in front of him and he will fully attain nirvana.

And also: Since the complexion of his body is like gold, the world protector is extremely beautiful in all respects.

Engage in the practice of recollecting our matchless teacher, lord of the sages.

First go for refuge, develop bodhicitta and cultivate the Four Immeasurables, starting with: "To the excellent buddha, dharma and supreme assembly etc...".

To the excellent buddha, dharma and supreme assembly, I go for refuge until the attainment of awakening.

Through the merit of my generosity and so forth, may I attain buddhahood for the welfare of all sentient beings.
Semchen thamché dewa dang dewai gyu dang denpar gyur chik dukngal dang dukngal gyi gyu dang dralwar gyur chik

May all beings possess happiness and the cause of happiness; may they be free from suffering and the cause of suffering; dukngal mepai dewa dampa dang midralwar gyur chik nyering chakdang nyi dang dralwai tangnyom tséme pala nepar gyur chik

may they never be separated from the supreme happiness devoid of suffering; may they remain in boundless equanimity, beyond attachment and aversion to those near and far.

[the visualization]

All things appear but lack intrinsic nature. While reflecting on this, recite the following:

Ah kyemé tongpa nyidang tenjung gi nangwa gakmé sungjuk gyumai tsul

Āḥ Like the magical display of the union of unborn emptiness and unceasing interdependent appearances, rang dün nam khar chötrin gyatsoi ü rinchen sengtri penyi dawai teng tônpa tsungmé shakya sengé ni in the sky in front of me, amidst ocean-like cloud banks of offerings, is the peerless teacher, Lion of the Shakyas upon a bejewelled lion-throne, lotus, sun and moon.

Sergyi dokchen tsen dang pejé den chögo sum sol dorjé kyiltrung shuk

He is golden-hued, with the major signs and minor marks, attired in the three dharma robes and seated in vajra posture.
His right hand is fully outstretched in the earth-touching gesture and his left hand in the gesture of meditative equipoise holds a nectar-filled alms bowl.

Radiating glory and splendor, he is like a golden mountain. Nets of wisdom light-rays fill the sky.

He is completely surrounded by an ocean-like retinue of noble ones, such as the eight close sons, the sixteen elders and the like.

Merely by recollecting him, liberation from the two extremes of existence and peace, the glory of supreme bliss, is bestowed.

He is present as the great embodiment of all refuges.

If, concentrating thus upon the body of the buddha, one thinks that he is really seated there, then he will actually be present.

For the wisdom body of the buddhas there are no distinctions of place, time or distance.

In a sutra, it states: “The buddha is present before whoever brings him to mind - receiving blessings continuously, one will be liberated from all faults.”
The accumulation of merit through visualizing the buddha will be an inexhaustible root of virtue which will never diminish.

In the Avatamsaka Sūtra, it is said: “By seeing, hearing and making offerings to the buddhas, an immeasurable amount of merit will develop. Until all the sufferings of samsara and defilements have been abandoned, these components of merit will be not be exhausted.”

Whatever aspirations are made in front of him, will be achieved. In the Mañjuśrī Ksetraya, it is said:

“All phenomena arise in accordance with conditions and depend upon one’s intention. Whatever aspirations are made, the appropriate results will be achieved.”

Develop a firm confidence in these statements, and then recite and practice the following Seven Branch Prayer:

nyingjé chenpö tsöden nyikmai shing sung né mönlam chenpo ngabgya tap

[Homage:] The great compassionate one accepted this turbulent degenerate world and made five-hundred aspirations.

pekar tar ngak tsen thö chir mi dok tönpa thukjé chenla chaktsal lo

Praised as the white lotus, whoever hears his name shall not return. To this gracious teacher, I pay homage!

dakshen gosum getsok longchö ché künsang chöpai trindu mikné bul

[Offerings:] Visualizing the accumulation of merit through the three doors and the enjoyments of myself and others as Samantabhadra’s offering cloud, I offer it.

thokmé nésak diktung malü pa nyingné gyöpa drakpö sosor shak

[Confession:] All my misdeeds and transgressions, accumulated since time immemorial, I confess, one by one, with fervent heartfelt repentance.
[Rejoicing:]  In all the merit the noble ones and ordinary beings have accumulated throughout the three times, I rejoice!

[sap ching gyaché chökyi khorloi tsül]  chokchur gyünmi chepar kor du sol

[Requesting teachings:]  Turn, I pray, the profound and vast dharma wheel unceasingly throughout the ten directions!

[khyé ni namkha tabui yeshé ku]  düsum phogyur mepar shuk mó kyi

[A prayer to remain:]  While your space-like wisdom body dwells immutably throughout the three times, in the perception of disciples, you nonetheless demonstrate birth and decay. May you forever display your emanation body!

[düljai nangngor kyejik tsultön kyang]  trulpai suknyen taktu nang war dzö

[Dedication:]  Through the merit I have gathered throughout the three times, in order to benefit the host of infinite beings, may I always delight the dharma king and attain the state of the victorious lord of dharma.

[dakchak nyikmai drowa gönmé nam]  thukjé lhakpar sungwai kadrin lé

[The invocation:]  Out of kindness, you completely embrace with compassion all of us, defenseless beings in this degenerate age.
shing dang dūdir rinchen namsum gyi nangwa ji nyé khyekyi trinlé nyi

Whatever light of the triple gem exists in this realm and time is your enlightened activity.

dechir kyapchok tsungmé chikpu ru yiché depé nyingné soldep na

Therefore, when I supplicate from the bottom of my heart with trust and faith, only refuge, peerless and sublime,

ngön gyi damcha chenpo ma nyel war jangchupbardu thukjé jezin dzö
don't forget your mighty covenant of the past, embrace me with compassion until I reach enlightenment!

[recitation of the buddha's name]

Thus, with fervent trust and devotion, think that the buddha is actually present and one-pointedly visualize his form.

{Recite the following as many times as you can:}

lama tönpa chomdendé deshin shekpa drachom pa yang dakpar dzokpai sangyé pal gyalwa shakya thupa la chaktsal lo chödo kyapsuchio.

Supreme Spiritual Teacher, Blessed One, Tathāgata, Arhat, Completely Perfect Buddha, Glorious Victor, Shakyamuni,

I pay homage, make offerings and seek refuge in you!
To invoke the continuum of the buddhas mind, recite the dhāraṇī from the "Concise Prajnaparamita" as much as you can:

TADYATHA
OM MUNE MUNE MAHA MUNAYE SOHA

Thus, beginning with "OM", (omitting "tadyatha"), recite this same dhāraṇī as many times as you can: (oṃ mune mune maha munaṃye soha).

While recalling the teacher's qualities, concentrate one-pointedly and devoutly upon his vividly visualized form, utter his names and recite his dhāraṇī.

Strive in this to the best of your ability, perceiving that through this, the following occurs:

From the teacher's form, multicoloured light-beams of wisdom shine forth brightly and dispel all obscurations of myself and all sentient beings.

The good qualities of the mahayāna path arise flawlessly and the state of a non-returner is achieved.
Endeavour as much as you can in this practice.

Between sessions, do the mandala offerings and other offerings. To the best of your ability, read any sūtras that you wish, such as The Praises of the Buddha, Karunapundarika, Lalitavistara, Accounts of Buddha’s Previous Lives, and the Hundred and Eight Names of the Tathāgata.

Conclude by dedicating the roots of virtue to unsurpassable enlightenment and seal this with prayers of aspiration.

[Dedication of merit]

deshék seché kūngyi thukyé dang  dzepa mōnlam khyentsé nūpai tsul

Just as all the sugatas and their children have developed bodhicitta, and just as their activities, aspirations, wisdom, love and power are a miraculous display of unsurpassable wisdom, may all beings develop in exactly the same manner.

gewa diyi nyurdu dak  dzokpai sangyé drupgyur né

Through this virtue, may I quickly accomplish perfect buddhahood for myself,

drowa chikyang mālū pa  deyi sala göpar shok

and establish all beings, without a single exception, in that very state.
The teacher has appeared in this world and the teachings have illuminated it like the light of the sun.

May the holders of the teachings be in harmony, like siblings, and may there be the auspiciousness that the teachings endure.

May the supreme and precious mind of enlightenment, awaken in those where it has not yet arisen,

Where it has arisen, may it never decrease, but continue to flourish forever more.

May all sentient beings be happy. May the lower realms become forever emptied.

May the aspiration prayers of all the bodhisattvas dwelling on the bhūmis, be entirely fulfilled.
sönam diyi tamché sikpa nyi thopné nyepai dranam phamjé né

By this virtue may I attain omniscience. Having defeated the enemy, misdeeds,

kyega nachi balap trukpa yi sipai tsolé drowa drölwar shok

may I free all beings from the ocean of existence, with its stormy waves of birth, old age, sickness and death.

In general, whatever we are doing - whether moving, walking, sleeping or sitting - we should constantly remember our teacher, the buddha.

At night also, we should fall asleep thinking of the teacher as actually present, shining light in all directions, like the light of a very clear day.

Within a state of perfect observance of the precious bodhicitta commitment, in which we continuously emulate the lives of the buddhas and bodhisattvas of the three times,

beginning with how the teacher himself engendered this attitude, we should likewise make this precious life meaningful by exerting ourselves

in the conduct of a bodhisattva in general and the practice of tranquillity and insight in particular.
In many sūtras, it is said that by merely hearing the name of our teacher, one will not be diverted from the path of great enlightenment.

By means of this dhāraṇī, the king of the Śakyas himself achieved enlightenment and Avalokiteśvara became the supreme exemplar among bodhisattvas.

Just by hearing this dhāraṇī, one will accumulate vast merit without hardship and purify all karmic obscurations. If one practices mantrayāna, negative forces will not arise.

Other canonical scriptures also have mentioned the immeasurable virtue of this dhāraṇī. For example, by reciting the dhāraṇī just once, one will purify all the negative karma accumulated for 80,000,000,000 kalpas. It is said to be the sacred essence of the Tathāgata, Shakyamuni.

Colophon:
It occurred to me to write this sādhanā when Won Urgyen Tenzin Norbu, who holds the treasure of the three trainings, made auspicious offerings and urged me to do so. Then recently, the Won Rinpoche sent Tulku Jigme Pema Dechen with auspicious offerings, such as gold, saying “Please, finish it quickly!” So, at the request of these two noble men, I, Mipham Jamyang Gyatso, a follower of Shakyamuni bearing merely the name of a dharma teacher in this final age, having gained unwavering faith in the Sublime Teacher, completed it at Phuntsok Norbu Ling below Mount Dza Dorje Penchuk on the eighth day of the Great Miracle month of the Year of the Iron Rat [09-Feb-1900]. May it be of continual and sublime benefit to the doctrine and beings; may the incomparable blessings of the teacher, the lord of sages truly enter all the beings who see, hear, remember or touch this sādhanā.

- A Liturgy of Buddha Shakyamuni byMiphan Rinpoche

"Treating the representations of Body, Speech and Mind with respect and veneration creates a tremendous amount of merit. Please do not place dharma texts where people walk and sit."

- Chökyi Nyima Rinpoche-

The translation of this sādhanā is a dharma offering of Dhamachakra Practices.