



Path Of the Sugatas

The Path of the Sugatas

A concise practice of Buddha Shakyamuni with offerings

Composed in Tibetan and translated by Kunzig Shamar Rinpoche

For whoever would be a sensible follower of the Buddha, there is no other way to receive his blessing than actual practice with undivided devotion. Therefore this concise sadhana of Buddha Shakyamuni has been composed.

First, Refuge and Bodhicitta

Until I have reached full awakening, I take refuge
In the Buddha, the Dharma and the supreme Assembly.
By means of beneficial actions such as generosity,
May I attain enlightenment in order to benefit beings. *Repeat three times.*

Contemplation of the Four Immeasurables

May all beings find happiness and the cause of happiness,
May they be free from suffering and the cause of suffering,
May they not be separated from the perfect happiness that is free from suffering,
May they abide in great equanimity, free from attachment and aversion to those near and far. *Repeat three times.*

Then imagine in front:

In the middle of a lovely garden, flat as the palm of one's hand, adorned with jewel ornaments and clear lakes with wish-fulfilling trees, is a beautiful throne made from measureless jewels upon which there is a lotus and moon as the supreme seat.

Around the throne are arranged many actual and imagined offerings as an ocean of great offering clouds.

**Namo Ratna Trayaya Namu Bhagawate Benza Sara Tramar Dhane
Tatagataya Arhate Samyak Sambuddhaya Teyata Om Benze Benze
Maha Benze Maha Tedzo Benze Maha Vidya Benze Maha Bodhicitta
Benze Maha Bodhi Mendopasam Tramana Benze Sarwa Karma
Awarana Bisho Dhana Benze Soha.**

Recite this Offering Cloud Mantra three times accompanied by music. – For the Invitation hold the incense in your hand beautifully chant the following with strong inspiration.

Lord of all beings, without exception, you who defeat the host of inner and outer hindrances, with a vast and profound wisdom that knows all. Lord Shakyamuni and entourage, please grant your presence. *(Bell)*

Lord Buddha, you have practiced compassion with loving kindness for beings for countless eons. Having accomplished your practice, now it's time to fulfill your purpose. *(Bell)*

So from the citadel of Dharmadhatu Wisdom, use your miraculous powers to demonstrate your Nirmanakaya form, and come here to liberate limitless sentient beings. *(Bell)*

Thus the invited Bhagawan surrounded by his entourage of limitless Buddhas, Bodhisattvas and Arhats arrives through the sky in front and comes to rest upon the great throne, which has been arranged in the center. *Conclude with music.*

Then with the invited Buddha and his entourage in front gather the accumulations by offering the Seven Branches starting with the prostrations.

In all of the worlds in all ten directions reside the Tathagatas of past, present and future. Before each and every one of these lions among men, I bow down joyfully with body, speech and mind.

By the power of wishes of Excellent Conduct, each Buddha evoked becomes

manifest. With as many bodies as atoms in the universe, I bow down deeply to the Victorious Ones.

Atop one particle, as many Buddhas as particles are settled amidst Bodhisattvas, their spiritual heirs. Thus Dharmadhatu, the entire sphere of being, abounds with the Buddhas that I have envisioned.

Using every tone of a multitude of melodies I revere them with boundless oceans of acclaim. Singing the praises of Those Gone to Bliss, I honor your qualities, O Victorious Ones.

Then:

When you were born as the Lord of men, you took seven steps on this great earth saying, “In this world, I am the greatest”. To you Most Noble One I bow.

With a pristine beautiful body, like a golden immovable mountain, ocean of wisdom, your fame resounds throughout the three worlds. To you Great Lord I bow.

With fine features and face like a perfect moon, to you, as bright as gold, I bow. There is no immaculate being such as you in the three realms. To you, peerless one of great knowledge, I bow.

Subduing human pride and steering beings away from the wrong path, breaking through the shackles of ignorance to reach total awareness, the deluded senses subdued, you are skillful in attaining peace. To you, who dwell in Shravasti, I bow.

Then, present offerings

Sumptuous flowers, beautiful garlands, precious parasols, fine cymbals and balms, radiant lamps and the most fragrant incense: I offer them to you, O Victorious Ones.

Such wonderful arrays, all perfectly presented – exquisite apparel and sweet-smelling perfume, jars of scented powder piled high like a mountain – I offer them to you, O Victorious Ones.

These vast and superlative offerings express my confidence in all of the Buddhas. With the strength of conviction in Excellent Conduct, I bow and present them to the Victorious Ones. *Repeat three times.*

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Awarana Bisho Dhana Benze Soha.**

Offer this dharani together with music. – Then the Mandala Offering.

This ground, sprinkled with perfumed water, strewn with flowers, adorned with Mount Meru, the four continents, the sun, and the moon: I imagine it as a Buddha-field and offer it so that all beings may experience the pure realms.

Om Mandala Pudza Megha Samudra Saparana Samaye Ah Hung

Then recite slowly the confession and the rest of the Seven Branch Prayer.

Whatever misdeeds I may have committed through body and speech, as well as through mind, all outcomes of passion and anger and ignorance: I openly disclose each and every one.

I rejoice in each occurrence of merit produced by Buddhas and Bodhisattvas of all ten directions, by Pratyekabuddhas, by those training on the path, by Arhats beyond training, and by every single being.

O lanterns who illumine worlds in all ten directions, by way of the progressive stages of awakening you have become Buddhas, free from attachment. Protectors, I entreat you all: turn the Supreme Wheel.

Palms joined, I beseech those among you who mean to manifest the state beyond suffering: for as many eons as there are atoms in the universe, remain for the welfare and happiness of all beings.

Whatever small merit has been garnered here through prostrating, offering and disclosing, rejoicing, entreating and beseeching, I dedicate it all for the sake of enlightenment. *Repeat three times.*

Calling the mighty Bhagawan and his entourage by name the connection with his heart-mind is stimulated.

With fully concentrated aspiration recite:

तद्यथा Tadyatha

Om Muni Muni Mahamunaye Svaha.

(Rinpoche gave this shorter version of the Mantra orally.)

Do one hundred repetitions or as many as you can. – Then the concluding ritual starting with the offering and praise:

Just as Manjushri and the others made offerings to all the Buddhas, in that way, I too make offerings to all the Buddhas and Bodhisattvas.

With many melodious songs, I pay homage to all of those of limitless qualities. May these harmonious words of praise always prove to be true.

The request for forgiveness

We beings of these decadent times have practiced in an inferior, impure way. Our body, speech, and mind were mixed with disturbing emotions; our offerings were meager and of inferior quality; we neglected purification; we were unable to properly carry out the Sutra ritual, and more.

O Noble Ones of Great Compassion, we request your clemency for all confusion and errors. Please look upon us with loving kindness, bear with us and grant us your blessing, that we may be free from such obscurations now and forevermore.

Prayer to depart and return

Lords, Protectors, Great Compassionate Ones, you who act for our welfare and that of all beings: with your entourage, please go now to your chosen Pure Land. We ask you: kindly come back again in order to benefit beings. *(Bell)*

Dedication

Through this merit may I attain true omniscience. Then, having defeated all adversaries, may I liberate beings from the ocean of existence and its turbulent

waves of birth, old age, sickness, and death.

Aspiration Prayers

With your excellent manifestation, entourage, life span, pure realms, and supreme marks, O Tathagata, Lord Buddha, may we come to be like you and you alone.

By the power of having honored and prayed to you, please pacify illness, malevolence, poverty, and conflicts, and cause the Dharma and all that is favorable to increase, wherever we may happen to be.

The holy teachings are the unique remedy for the suffering of beings, and the source of every form of happiness. May they be supported, may they be held in the highest regard, and may they endure for a very long time.

Prayer of Auspiciousness

With the Buddhas, the Teachers, appearing in the universe, with the Dharma, the teachings, shining forth like sun and moon, with disciples, holders of the teachings, increasing and flourishing, may the great blessing of the Buddhadharma be with us evermore! *(Bell)*

The Benefits of this Practice

The most excellent individual will be able to actually see the Buddha and listen directly to the profound Dharma teachings. He will quickly attain the state of Buddha-hood. The benefits for ordinary people are that in all future lifetimes, they will be born in whatever place the Buddhas are dwelling and become disciples. Because of constantly receiving blessings, their minds will be happy; negative forces will have no effect; and the bad obscurations of karma will be purified. The intellect will be sharpened and awareness increased, and love and compassion will arise. They will have the ability to greatly benefit sentient beings. There are many more benefits of this practice, limitless in number.

Seeing that the one great need at this time is to supplicate directly the Buddha, Guide of the World, I compiled and translated this text in order to clear up the evils of this troubled time, and in order to increase the good fortune and merit of beings.

Completed by the Shamar Tulku Mipham Chokyi Lodro in Santa Fe, New Mexico, the land of the Red Indian, on the morning of November 19, 1980.

Sarva Mangalam