THE TREASURY OF BLESSINGS
A Practice of Buddha Shakyamuni | by Mipham Rinpoche

Namo guru shakymunaye!

*In the Samadhiraja Sutra it is said: Those who, while walking, sitting, standing, or sleeping, recollect the moon-like Buddha, will always be in Buddha’s presence, and will attain the vast nirvana. And: His pure body is the color of gold, beautiful is the Protector of the World. Whoever visualizes him like this, practices the meditation of the bodhisattvas. In keeping with this, we should practice remembering our incomparable teacher, the Lord of Sages, in the following way:*

Prayer of Refuge and Bodhicitta

In the Buddha, Dharma and Supreme Assembly,
I take refuge until enlightenment is achieved.
May the merit of my generosity and other virtuous acts
Lead to Buddhahood for the benefit of all beings.

*Recite this prayer three times.*

Prayer of the Four Immeasurables

May all sentient beings have happiness and the causes of happiness,
May they be free from suffering and the causes of suffering,
May they never be apart from the sublime bliss that is free from suffering,
May they remain in a state of equanimity, free from attachment and aversion to those near and far.

*Recite this prayer three times.*
Bringing to mind how all phenomena appear and yet lack inherent existence, recite the following:

Ah! As the union of unborn emptiness and the ceaseless appearances of interdependence, magically there appears before me in the sky, amidst vast clouds of offerings, on a jeweled lion throne, and lotus, sun and moon disc seats, the incomparable teacher, Lion of the Shakyas.

His body the color of gold, adorned with major and minor marks. Clad in the three Dharma robes, he sits in vajra posture. His right hand gracefully poised in the earth-touching mudra, and his left hand in the gesture of meditation, holding an alms-bowl full of nectar. Like a mountain of gold, magnificent, he shines in splendor, spreading beams of wisdom light across the whole expanse of space.

The Eight Close Sons, Sixteen Elders and the like—a vast, ocean-like retinue of noble beings encircles him all around. Simply think of him and he grants the glory of the highest bliss: Liberation from samsara and nirvana, the two extremes. He is the Great Being, perfect embodiment of every source of refuge.

Visualize the form of the Buddha in this way, and imagine that he is actually there, in front of you. The instant that you generate this thought—as the buddhas’ wisdom body is not constrained by limits like time or location—he will certainly be there. One of the sutras says: Should anyone think of the Buddha, he is there, right in front of them, constantly granting his blessings and freedom from all harm. The merit gained through visualizing the Buddha is inexhaustible; it is a source of virtue that will never go to waste. As it says in the Avatamsaka Sutra: By seeing, hearing or offering to the buddhas, a boundless store of merit is amassed. Till we are rid of all the destructive emotions and the suffering of samsara, this compounded merit will never go to waste. Also, whatever prayers of aspiration we make before the Buddha will be fulfilled.

As it says in the Teaching on the Qualities of Maitrjushri’s Pure Land: Everything is circumstantial and depends entirely on our aspiration. Whatever prayers of aspiration we make, the results we will gain accordingly. Generate firm conviction in these statements, and recite the following:

With your great compassion, you embraced this turbulent and degenerate world, and made five hundred mighty aspirations. You are as exalted as the white lotus; whoever hears your name shall never return to samsara—most compassionate teacher, to you I pay homage!

All my own and others’ virtues of body, speech and mind, together with all our possessions, visualized like Samantabhadra’s offering clouds, I offer to you. All the harmful actions and transgressions I have committed throughout beginningless time, each and every one I now confess, with intense and heartfelt regret. In all virtuous actions, of the noble ones and ordinary beings, accumulated throughout the past, present and future, I rejoice. Turn the Wheel of the profound and vast Dharma teachings, ceaselessly and in every direction, I pray! Your wisdom body is like space,
And remains changeless throughout past, present and future.
Yet in the perception of those to be guided, you go through the display of birth and death,
Even so, let your form body continue always to appear.
Through all the virtues I have accumulated in the past, am accumulating now and will accumulate in the future,
For the sake of benefitting all beings, who are as infinite as space,
May you, the sovereign of Dharma, be forever pleased,
And may all attain the state of the victorious one, the Lord of Dharma.
Living beings like us, adrift in this degenerate age, have no guidance and protection.
Because of your kindness, caring for us with surpassing compassion,
Every manifestation, in this world now, of the Three Jewels,
Is your enlightened activity.
You are then our only refuge, incomparable, supreme,
So from our hearts we pray, with total confidence and faith:
Do not neglect the great promises you made in times gone by.
But hold us, until we attain enlightenment, with your compassion.

With the strongest possible confidence and faith, consider that the Buddha is actually there, in front of you. Concentrate one-pointedly on his form. And recite the following three times or as many times as you can:

Supreme teacher, bhagavan, tathagata, arhat, complete and perfect Buddha, glorious conqueror, Shakymuni Buddha, to you I pay homage! To you I make offerings! In you I take refuge!

Then, as a means of invoking his wisdom mind, recite as many times as you can the following dharani, which is taught in the abridged Prajnaparamita:

**teyata om muné muné maha munayé soha**
tadyatha om mune mune mahamunaye svaha

Then recite, as many times as possible, the same mantra from om onwards:

**om muné muné maha munayé soha**
 om mune mune mahamunaye svaha

During all this, bring to mind the Buddha’s qualities and, with a mind full of devotion, concentrate one-pointedly on the clear visualization of his form. Then, through the power of uttering the names of the Buddha and reciting his dharani, imagine that:

From the Buddha’s body there emanates a great radiance, of multi-colored rays of wisdom light, dispelling all our own and others’ obscurations, and causing all the genuine qualities of the Mahayana path to arise within us, so that we attain the level of perfection from which we will never return again to samsara.

Diligently apply yourself to this practice, as much as you can. In between sessions, practice mandala offering, and recite, to the best of your ability, whichever sutras you prefer, such as the Praises of the Buddha, White Lotus of Compassion, Lalitavistara, Jataka Tales, or The One Hundred and Eight Names of the Tathagatas. Dedicate your sources of virtue towards unsurpassable awakening and recite prayers of aspiration. In general, whatever you are doing, whether it is moving, walking, sleeping or sitting, you should constantly remember the Buddha. Even at night, when you go to sleep, consider that the radiance of the Buddha’s form illuminates the whole of space in every direction, lighting it up as brightly as during the day. At all times, emulate the buddha’s actions from the moment he first generated the mind of awakening, and follow the example of the buddhas and great bodhisattvas of the past, present
and future. Maintaining your commitment to precious bodhicitta, without ever allowing it to waver, exert yourself as much as possible in the bodhisattvas’ conduct in general, and in the practices of shamatha and vipashyana in particular, so as to make meaningful the freedoms and advantages of this human existence. It is said in several sutras that merely hearing the name of our teacher, the Buddha, ensures that one will gradually progress along the path to great enlightenment, without ever falling back. It is also said that the dharani revealed above is the source of all the buddhas. It was through the force of discovering this dharani that the King of Shakayas himself attained enlightenment, and that Avalokiteshvara became the supreme of all the bodhisattvas. Through simply hearing this dharani, a vast accumulation of merit will easily be gained and all karmic obscurations will be purified, and when reciting it, obstacles will not occur. This has been taught in the abridged Prajnaparamita. Other teachings say that by reciting this dharani only once, all the harmful actions you have committed throughout 800,000 kalpas will be purified. They say that it possesses boundless qualities such as these, and is the sacred heart-essence of Buddha Shakyamuni. The way to generate faith and exert oneself in the practices of shamatha and vipashyana are explained elsewhere.

The intention to compose this text first arose due to the persistent encouragement of Ön Orgyen Tenzin Norbu, who is a holder of the treasury of threefold training, and who accompanied his request with the offering of auspicious substances. More recently, the same Ön Rinpoche sent Tulku Jikmé Pema Dechen, with gifts of gold and other auspicious substances, saying, “Please finish it quickly.” At the urging of these two great masters, I, Mipham Jamyang Gyatso, a follower of Shakyamuni, who has unshakeable faith in the supreme teacher and is a Dharma teacher in name only during this final age, composed this at Phuntsok Norbu Ling at the foot of Mount Dza Dorje Penchuk. It was completed on the eighth day of the Month of Miracles in the Iron Rat year.

May this benefit the teachings and beings continuously, without interruption, on a marvelous scale, and may all who see, hear, think of, or come into contact with it in any way, truly receive the incomparable blessings of our teacher, the Lord of Sages.

CLOSING PRAYERS | Dedicate the merit of your practice.

Aspiration Prayer | by Mipham Rinpoche
May I attain, in each and every life,
The sublime virtues of existence and peace.
May I pursue the flawless mindset of altruism,
Working for the welfare of others on a vast scale!

Dedication Prayers | by Shantideva
Through this very merit of mine,
May every single sentient being,
Eliminate all forms of negativity,
And practice virtue forevermore!

May supreme, precious bodhicitta
Take birth where it has not arisen.
Where it has arisen, may it never wane,
But continue to grow forevermore!

Recite the last prayer three times.

Mipham Jamyang Gyatso