

# Treasury of Blessings

## A Meditation on Buddha Shakyamuni

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*by Mipham Rinpoche*

**Homage to the Buddha, our teacher, the sage of the Shakyas!**

*The King of Meditations Sutra* tells us:

For all who remember the moon-like Buddha,  
When they walk or sit or stand or sleep,  
He will always be there in front of them,  
And they will realize the vastness of enlightenment.

And the sutra also says:

Pure his body, the colour of gold,  
Beautiful, the Protector of the World: Whoever  
sees him in such a way  
Practises the meditation of the bodhisattvas.

Just so, we should practise remembering our incomparable teacher, the Lord of Sages, and this is how:

### Taking Refuge and Generating Bodhichitta

*Recite three times:*

**sangye chö dang tsok kyi chok nam la**

In the Buddha, the Dharma and the Supreme Sangha

**changchub bardu dak ni kyab su chi**

I take refuge until enlightenment is realized.

**dak gi jin sok gyipé sönám kyí**

Through the merit of my generosity and the like,

**dro la pen chir sangye drubpar shok**

May I attain buddhahood, for the benefit of all beings.

## Meditation on Immeasurable Love, Compassion, Joy and Equanimity

**semchen tamché dewa dang dewé gyu dang denpar  
gyur chik**

May all sentient beings enjoy happiness and the causes  
of happiness!

**dukngal dang dukngal gyi gyu dang dralwar gyur chik**

May they be free from suffering and the causes of suffering!

**dukngal mepé dewa dang mindralwar gyur chik**

May they never be separated from the sacred happiness  
devoid of suffering!

**nyering chakdang nyi dang dralwé tang nyom tsemepa la  
nepar gyur chik**

And may they dwell in boundless equanimity,  
free from attachment and aversion!

## The Visualization

**ah, kyemé tongpanyi dang tenjung gi**

Ah! Unborn emptiness, and the ceaseless appearances

**nangwa gakmé zungjuk gyumé tsul**

Of dependent arising are inseparable. As their magical display,

**rang dün namkhar chötrin gyatsö ü**

Before us in the sky, amid vast clouds of offerings,

**rinchen sengtri pé nyi dawé teng**

On a jewelled lion throne, and lotus, sun and moon disc seat,

**tönpa tsungmé shakya sengé ni**

You appear, our teacher, beyond compare, Lion of  
the Shakyas.

**ser gyi dokchen tsen dang pejé den**

Your body the colour of gold, adorned with major and minor marks of perfection,

**chögö sum sol dorjé kyiltrung shyuk**

Clad in the three Dharma robes, you are seated in the vajra posture,

**chak yé sa nön chakgya lek kyang shing**

Your right hand gracefully poised in the earth-touching mudra,

**chak yön nyamshyak dütsi lhungzé nam**

And your left in the gesture of meditation, cradling an alms-bowl full of nectar.

**ser gyi ri tar ziji pal barwa**

Like a golden mountain, majestic, you shine in splendour,

**yeshe özer drawé khaying khyab**

Casting beams of wisdom light across the whole expanse of space.

**nyewé sé gyé neten chudruk sok**

The Eight Great Bodhisattvas, the Sixteen Arhats

**pak tsok gyatsö khor gyi yong kor shyang**

And a vast, ocean-like retinue of realized beings encircles you, all around.

**drenpa tsam gyi sishyi ta nyi lé**

The very thought of you frees us from extremes of samsara and nirvana,

**namdrol dewa chok gi pal tsolwa**

And grants us the glory of the highest bliss.

**kyab kündüpe daknyi chenpor sal**

For you appear as the great and perfect embodiment of every source of refuge.

Visualize the Buddha like this, and imagine that he is actually sitting there, in front of you. The Buddha's wisdom body is not constrained by limits such as time or place, so the instant you think of him, he will definitely be there. One of the sūtras says:

Should anyone think of the Buddha,  
He will be there, right in front of them,  
Constantly granting his blessings  
And freedom from all harm.

The merit gained by visualizing the Buddha is inexhaustible; it is a source of virtue that will never run out. *The Avatamsaka Sutra* explains:

Seeing, hearing or offering to the buddhas,  
Accumulates a boundless store of merit.  
That rids us of destructive emotions, and the suffering  
of samsara Yet is never exhausted in the process.

Also, whatever prayers of aspiration we make before the Buddha will actually come to pass. *The Teaching on the Qualities of Mañjushri's Pure Land* tells us:

Everything is circumstantial  
And depends entirely on your intention.  
Whatever prayers of aspiration you make,  
The results you will gain accordingly.

With full confidence in these quotations, then prayer:

**nyingjé chenpö tsöden nyikmé shyin**

With your vast compassion, you embraced this turbulent,  
degenerate world,

**zung né mönlam chenpo ngabgya tab**

And made five hundred great prayers of aspiration.

**pekar tar ngak tsen tö chir mindok**

You are cherished like a rare white lotus; whoever hears your name shall never return to samsara—

**tönpa tukjé chen la chaktsal lo**

Most compassionate teacher, to you I pay homage!

**dakshyen go sum gé tsok longchö ché**

All my own and others' virtues of body, speech and mind, together with all our possessions,

**kunzang chöpe trin du mik né bul**

Visualized like Samantabhadra's offering clouds and offer them to you.

**tokmé né sak diktung malüpa**

All the harmful actions and transgressions I have committed through beginningless time,

**nying né gyöpa drakpö sosor shak**

Each and every one I now confess, with strong and heartfelt regret.

**pak dang sosö kyewö gewa ni**

The virtuous actions of both sublime and ordinary beings

**dü sum sak la jesu yi rang ngo**

Throughout past, present and future—I rejoice in them all.

**zab ching gyaché chö kyi khorlö tsul**

Turn the wheel of Dharma, vast and profound,

**chok chur gyün michepar kor du sol**

Constantly and throughout all ten directions, I pray!

**khyö ni namkha tabü yeshe ku**

Your wisdom body is akin to space,

**dü sum pogyur mepar shyuk mö kyi**

Unchanging in past, present and future.

**duljé nang ngor kyé jik tsul tön kyang**

Yet as far as we perceive, you seem to be born and pass away—

**trulpé zukku taktu nangwar dzö**

So continue always to appear in different forms  
and emanations.

**dak gi dü sum sakpé gé tsok kyi**

With all the virtues I accumulate in the past, present  
and future,

**khakhyab drowa kün la pen ledu**

May I benefit beings as infinite as the sky,

**chö kyi gyalpo taktu nyé jé ching**

So may I serve and please you, the king of Dharma,

**chöjé gyalwé gopang tobpar shok**

And all of us attain the enlightened state of the Lord  
of Dharma.

**dakchak nyikmé drowa gönmé nam**

Living beings like us, adrift in this degenerate age, have no  
guidance and protection.

**tukjé lhakpar zungwé kadrin lé**

Yet you care for us with unsurpassed compassion, and through  
your kindness

**shying dang dü dir rinchen nam sum gyi**

Every appearance in this world now of the Three Jewels

**nangwa jinyé khyé kyi triné nyi**

Is due to your enlightened action.

**dechir kyab chok tsungmé chikpu ru**

You are then our only refuge, incomparable, supreme,

**yiché depé nying né soldeb na**

So from our hearts we pray, with confidence and with faith:

**ngön gyi damcha chenpo manyelwar**

Don't ever neglect the great pledges you made in times gone by,

**changchub bardu tukjé jedzin dzö**

But hold us in your compassion, til enlightenment is realized.

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

**lama tönpa chomdendé deshyin shekpa drachompa**

**yangdakpar dzokpé sangye pal gyalwa shakya tubpa la**

**chak tsal lo chö do kyab su chi o**

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

To invoke his wisdom mind, recite as many times as possible the following dharani, which is taught in *The Abridged Transcendent Wisdom Sutra*:

**tadyatha om mune mune mahamunaye svaha**

Then recite the same mantra from “**om**” onwards, as many times as you can:

**om mune mune mahamunaye svaha**

As you recite the mantra, bring to mind the Buddha’s qualities and, with your mind filled with devotion, focus one-pointedly on a clear visualization of his form. Then, because of the power of your declaring the names of the Buddha and reciting his dharani, imagine that:

**tönpé ku lé yeshe kyi özer natsokpé nangwa chenpö dak  
dang semchen tamché kyi dribpa tamché sal shyang**

From the Buddha’s body bursts out a great blaze of multi-coloured rays of wisdom light that dispel all our own and others’ obscurations,

**tekpa chenpö lam gyi yönten tsulshyin du kyé té  
chirmidokpé sa nönpa gyur**

And cause all the true qualities of the Mahayana path to arise perfectly within us, so that we attain that state where never again will we return to samsara.



Apply yourself as wholeheartedly and completely to this practice as you can.

In between sessions, make mandala offerings and recite various praises of the Buddha, and as much as possible read whichever sutras you like, for example *The White Lotus of Compassion*, *The Extensive Play*, *The Jataka Tales*, or *The One Hundred and Eight Names of the Tathagatas*. Seal your practice by dedicating your sources of virtue towards unsurpassable awakening, and make prayers of aspiration.

**deshek sé ché kün gyi tukkyé dang**

Like all the buddhas and their heirs — in enlightened intention,

**dzepa mönlam khyen tsé nüpé tsul**

And in activity, aspiration, wisdom, love and capacity,

**lamé yeshe gyutrul chindrawa**

In these and all the ways unsurpassable wisdom manifests —

**dendra khonar dak sok gyurwar shok**

May I and every other being too come to be exactly as they are!<sup>1</sup>

In general, whatever you are doing, whether moving around, walking, sleeping or sitting still, constantly remember the Buddha and do not forget him. Also at night when you go to sleep, consider that the Buddha is actually present, and the light from his body shines out in every direction, as bright as in the daytime. With that in mind, then fall asleep.

1 These four lines are not part of the original text but are added here in most recent editions.

All the time, beginning with the moment the Buddha himself first generated the mind of awakening, by emulating the life stories of the buddhas and great bodhisattvas of the past, present and future, maintain your commitment to precious bodhichitta, without ever allowing it to slacken. Then put all of your effort into bodhisattvas' actions in general, and especially the practices of shamatha and vipashyana, for this is how you will make the freedoms and opportunities of your human existence meaningful.

The sutras tell us that merely hearing the name of our teacher, the Buddha, means that we will never fall back into samsara but steadily proceed along the path to great enlightenment. It is also said that the dharani revealed above is the source of all the buddhas. It was through the power of having found this dharani that the King of the Shakyas himself attained buddhahood, and that Avalokiteshvara became the greatest of all the bodhisattvas. Through simply hearing this dharani, a vast accumulation of merit will be gained without difficulty, all karmic obscurations will be purified, and you will accomplish your practice of mantra without any obstacles. This is what is taught in The Abridged Transcendent Wisdom Sutra.

Other sutras say that by reciting this dharani only once, all the harmful actions committed throughout up to 800 billion kalpas will be purified, and you will possess boundless benefits and blessings such as these. They say that it is the true heart- essence of the tathagata, the Buddha Shakyamuni. How to arouse faith and practise shamatha and vipashyana are explained elsewhere.

*The intention to compose this text first arose thanks to the insistent request of Orgyen Tenzin Norbu, master of the treasury of three higher trainings, accompanied with the offering of an auspicious white scarf. More recently, the very same Ön Rinpoche sent Tulku Jikmé Pema Dechen, with gifts of gold and other auspicious items, saying, “Do finish it quickly please.” At the urging of these two great masters, I, Mipham Jamyang Gyatso, a follower of Shakyamuni, who has unshakeable faith in our supreme teacher and is a Dharma teacher in name only during this final age, composed this at Phuntsok Norbüi Ling at the foot of Mount Dza Dorje Penchuk. It was completed on the eighth day of the miraculous month in the Iron Rat year.*

*May this practice bring continuous and wonderful benefit to the teachings and to living beings. For any who see, hear, remember, or come into contact with it, may the incomparable blessing of the Buddha, Lord of Sages, truly infuse their minds and their entire being.*

Translated by Rigpa Translations, with reference to existing versions by Tulku Thondup Rinpoche and the Padmakara Translation Group. Revised 2017.