

Treasury of Blessings

A Meditation on Buddha Shakyamuni

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 sönam kyi

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

Although things and events may all appear, they do not possess any inherent existence whatsoever. Reflect on this, as you recite:

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 pejë den

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

chögö sum sol dorjë 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 mudrā,

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 the 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 sutras 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 you 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 pray:

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 will 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

I visualize 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 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 the 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 or 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, till 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:*

teyata om muné muné maha munayé soha

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

om muné muné maha munayé soha

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 shying**

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
nönpar 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 nüpe 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!¹

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.

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.

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

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 Öñ 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 Norbii 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 2021