The Treasure of Blessings
A Ritual of Recollecting the Buddha
The Treasury of Blessings—A Practice of Buddha Śākyamuni

by Mipham Rinpoche

NAMO GURA ŚAKYAMUNAYE

In the Samādhīrāja Sūtra 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 nirvāṇa.” And: “His pure body is the colour of gold, beautiful is the Protector of the World. Whoever visualizes him like this, practises the meditation of the bodhisattvas.” In keeping with this, we should practise remembering our incomparable teacher, the Lord of Sages, in the following way:

In the Buddha, the Dharma and the Supreme Assembly
I take refuge until I attain enlightenment.
Through the merit of practising generosity and so on,
May I attain buddhahood for the benefit of all beings.

Recite this verse three times

Then cultivate the four immeasurables, by saying:

May all sentient beings enjoy happiness and the causes of happiness!
May they be free from suffering and the causes of suffering!
May they never be separated from the sacred happiness devoid of suffering!
And may they dwell in boundless equanimity that is free from attachment and aversion!

Bringing to mind how all phenomena appear and yet lack inherent existence, recite the following:

ĀḤ
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 jewelled lion throne, and lotus, sun and moon disc seats,
The incomparable teacher, Lion of the Śākyas.

His body the colour of gold, adorned with major and minor marks.
Clad in the three Dharma robes, he sits in vajra posture.
His right hand gracefully posed in the earth-touching mudrā,
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 splendour,
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 saṃsāra and nirvāṇa, 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 Buddha’s wisdom body is not constrained by limits like time or location—he will certainly be there. One of the sūtras 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 Sūtra: “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 samsāra, 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 Mañjuśrī’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 samsāra—
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 nor 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 as many
times as you can:

Supreme teacher, bhagavan, tathāgata, arhat, complete and perfect Buddha, glorious
conqueror, Śākyamuni 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
dhāraṇī, which is taught in the abridged Prajñāpāramitā:

TADYATHĀ OṂ MUNE MUNE MAHĀMUNEYE SVĀHĀ

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

OṂ MUNE MUNE MAHĀMUNEYE SVĀHĀ

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 dhāraṇī, imagine that:

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

Diligently apply yourself to this practice, as much as you can. In between sessions, practice
maṇḍala offering, and recite, to the best of your ability, whichever sūtras you prefer, such as
the Praises of the Buddha, White Lotus of Compassion, Lalitavistara, Jātaka Tales, or The
One Hundred and Eight Names of the Tathāgatas. 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 šamatha and vipaśyanā in particular, so as to make meaningful the freedoms and
advantages of this human existence. It is said in several sūtras 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 dhāraṇī revealed above is the
source of all the buddhas. It was through the force of discovering this dhāraṇī that the King of Śākyas himself attained enlightenment, and that Avalokiteśvara became the supreme of all the bodhisattvas. Through simply hearing this dhāraṇī, 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 Prajñāpāramitā. Other teachings say that by reciting this dhāraṇī 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 Śākyamuni. The way to generate faith and exert oneself in the practices of śamatha and vipaśyanā 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 Śākyamuni, who has unshakeable faith in the 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 Month of Miracles in the Iron Rat year.

May this benefit the teachings and beings continuously, without interruption, on a marvellous 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.

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12 i.e., 1900. This would mean he only completed the text in the year of Orgyen Tenzin Norbu’s death.
13 Translated by Rigpa Translations, with reference to existing versions by Tulku Thondup Rinpoche and the Padmakara Translation Group.
Concluding Dedications and Aspirations

We pray for the good health of the lamas,
We pray for their precious lives to be long,
We pray for their activities to spread and increase,
May we be blessed never to part from them.

By this merit, may all attain omniscience.
May it defeat the enemy, wrong-doing.
From the stormy waves of birth, old age, sickness and death,
From the ocean of saṃsāra, may all beings be free!

May bodhichitta, precious and sublime,
Arise where it has not yet come to be.
And where it has arisen, may it never fail
But grow and flourish ever more and more.

May the Buddha appear in this world,
May the light of the teaching shine like the sun,
May the holders of the teaching live in harmony,
And thus may all be auspicious for the teaching to endure!

ākāśasya sthitiḥ yāvat, yāvaccha jagataḥ
sthitiḥ
tāvam mama sthitiḥ bhūyāt jagat dukhāni
nighnataḥ  
As long as space remains, as long as the world remains,
May I too remain to alleviate the sufferings of the world.