



The Treasury of Blessings—A Practice of Buddha Shakyamuni

Namo guru śākyamunaye!

In the Samādhirāja Sūtra it says: Those who recollect the moon-like Buddha while walking, sitting, standing, or sleeping will always be in the Buddha's presence and will attain the vast nirvāṇa. 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:

Take refuge by reciting three times:

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.

Then cultivate the four immeasurables by reciting three times:

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.

Bring to mind how all phenomena appear yet lack inherent existence by reciting 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 jeweled lion throne of lotus, sun, and moon,
The incomparable teacher, Lion of the Śākya.

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 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 with splendor,
Spreading beams of wisdom light across the whole expanse of space.
The Eight Close Sons, the Sixteen Arhats and the like—
A vast, ocean-like retinue of noble beings encircles him all around.
Simply thinking of him, 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 in front of you. The instant that you generate this thought—as the wisdom body of the buddhas is not constrained by limits of time or location—he will 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. Until we are rid of all the destructive emotions and the suffering of saṃsāra, 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, we will gain the results 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 saṃsāra—
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,
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 my virtues accumulated in the past, present, and future,
For the sake of benefitting all beings, who are as infinite as space,
May you, the sovereign of the 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 supreme compassion,
Every manifestation, in this world now, of the Three Jewels,
Is your enlightened activity.

You are our only incomparable, supreme refuge,
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 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, 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 invoke his wisdom mind by reciting as many times as you can the following dhāraṇī taught in the abridged Prajñāpāramitā:

८८३॥ ॐ मुने मुने महा मुनये सोहा

teyata om muné muné maha munayé soha
tadyathā oṃ muni muni mahāmunaye svāhā

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

ॐ मुने मुने महा मुनये सोहा

om muné muné maha munayé soha
oṃ muni muni mahāmunaye svāhā

During 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-colored rays of wisdom light that dispel all our own and others' obscurations and cause all the genuine qualities of the Mahāyāna to arise within us, so that we attain the level of perfection and never return 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 toward 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 bodhicitta, and follow the example of the buddhas and the 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 śamatha 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 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 Öñ 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 Öñ 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 Norbui 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.

