

# *A Treasury Of Blessings*

A Liturgy of Buddha Shakyamuni



*Composed by*  
Mipham Jamyang Namgyal Gyatso

Namo Guru Shakyamunaye

### ***Homage to Guru Shakyamuni***

*In the Samadhiraja Sutra, it is said:*

While walking, sitting, standing or sleeping,  
Whoever brings to mind the moon-like Sage,  
The Buddha remains constantly in front of him  
And he will fully attain nirvana.

*and also:*

Since the complexion of his body is like gold,  
The World Protector is extremely beautiful in all respects.  
Whoever focuses his mind upon him,  
Rests in the meditative peace of the Bodhisattvas.

*Here is how to perform the practice of remembering our incomparable teacher, the lord of sages. Begin by taking refuge and arousing bodhichitta with “In the Buddha, Dharma and sublime Sangha . . .” then contemplate the four limitless ones:*

### ***Refuge & Arousing Bodhichitta***

[Repeat x3]

Until enlightenment, I take refuge  
In the Buddha, Dharma, and the sublime Sangha.  
Through the merit engendered by the practice of generosity  
and the other perfections,  
May I realize awakening for the benefit of all beings.

[Repeat x3]

May all sentient beings enjoy happiness and the root of happiness  
May they be free from suffering and the root of suffering  
May they not be separated from the great happiness  
devoid of suffering  
May they dwell in the great equanimity free from  
passion, aggression and prejudice

## *The Visualization*

*With the understanding that, although all dharmas appear, their nature is not truly existent:*

AH

Like the magical display of the union of unborn emptiness  
And unceasing interdependent appearance,  
In the sky in front  
Visualize, amid ocean-like cloudbanks of offerings  
The peerless teacher, Lion of the Shakyas  
Upon a jeweled lion-throne, lotus, sun and moon.

Golden-hued, with major signs and minor marks,  
Attired in the three dharma robes, seated in the vajra posture,  
His right hand fully outstretched in the earth-touching gesture, and  
His left hand in the gesture of meditation,  
He holds an alms bowl filled with amrita.  
Radiating glory and splendor, like a golden mountain,  
Nets of wisdom light-rays fill the sky and space.

Completely surrounded by his ocean-like retinue,  
A gathering of the Eight Sons (Bodhisattvas), the Sixteen Elders  
(Theras) and the Noble Ones,  
Merely by recollecting him,  
The glory of supreme bliss, liberation from the two extremes of  
samsara and peace, is bestowed.  
He manifests as the Great Being, embodiment of all refuges.

*If, while concentrating upon the body of the Buddha, one thinks that he is really seated there, then he will actually dwell wherever one visualizes him. Within the wisdom of the Buddha, there are no distinction of place, time, or distance. In a sutra, it states:*

*“Whoever thinks about the Buddha,  
He will be dwelling in front of him.  
He will continually bestow blessings  
And will liberate one from all defects.”*

The accumulation of merit through the Buddha will be inexhaustible. In the Avatamsaka Sutra, it is said:

*“By seeing, hearing and making offerings to the Buddhas,  
An immeasurable amount of merit will develop.  
Until all of the suffering and defilements of samsara are overcome,  
These components (the merit) will not be exhausted.”*

*Whichever aspirations are made in front of him will be achieved. In the Manjushri Ksetrayuha, it is said:*

*“All phenomena arise according to conditions  
And depend completely upon your intention.  
Whatever aspirations you make,  
Will attain the corresponding condition.”*

*With powerful confidence in these teachings, one should recite and practice the following Seven Branch Prayer:*

### ***Seven Branch Prayer***

*Homage:*

The Great Compassionate One accepted this turbulent  
degenerate world  
And made five hundred great aspirations.  
Praised as the White Lotus, whoever hears his name will not return .  
To this compassionate Teacher, I pay homage!

*Offerings:*

Visualizing the accumulation of merit of the three doors,  
And the enjoyments of myself and others  
As Samantabhadra’s offering-cloud, I offer them.

*Confession:*

All of my misdeeds and transgressions amassed from  
beginningless time,  
I confess, one by one, with fervent heartfelt regret.

*Rejoicing:*

In the merit the Noble Ones and ordinary beings  
Have accumulated throughout the Three Times, I rejoice!

*Requesting teachings:*

I beseech you to turn the profound and vast Wheel of Dharma  
Unceasingly throughout the ten directions!

*Request to remain:*

You, Wisdom Body like space,  
Dwell, immutable, throughout the three times.  
Though, in the perception of disciples, you demonstrate birth and  
decay,  
May you display forever your Emanation Body.

*The Dedication:*

Through the merit I have gathered throughout the three times  
In order to benefit the host of infinite beings,  
May I attain the victorious state of a Lord of Dharma,  
And always delight the Dharma King

***The Invocation:***

Out of kindness, you bestow compassion  
Upon all of us, defenseless beings of this degenerate age.  
Whatever light of the Three Jewels exists  
In this world and time, is your enlightened activity.

Therefore with trust and faith, I pray to you from my heart,  
Only refuge, peerless and sublime,  
Don't forget your promise of the past.  
Embrace me with compassion until I reach enlightenment!

***Reciting the Names of the Buddha***

*Thus, with fervent trusting devotion, think that the Buddha is actually present and one-pointedly visualize his form. Recite the following as many times as you can:*

To the guru, teacher, bhagavat, tathagata, arhat,  
samyaksambuddha, glorious and victorious Shakyamuni,

I prostrate, make offerings and go for refuge.

### ***Recitation of the Mantra***

*To invoke the (Buddha's) mind-stream, recite the mantra from the Prajnaparamita in a Few Words as many times as you can:*

TADYATA OM MUNI MUNI MAHA MUNI YE SOHA

*Thus, beginning with 'OM', recite this mantra as many times as you can:*

OM MUNI MUNI MAHA MUNI YE SOHA

*These occasions of recalling the Teacher's qualities while concentrating one-pointedly and devoutly on his vividly visualized form, uttering his names and reciting his mantra will result in:*

From the Buddha's body, a great display of multicolored light-rays of wisdom dispels all obscurations of myself and all sentient beings. The virtues of the Mahayana Path arise flawlessly and the state of a non-returner is achieved.

*Practice this to the best of your ability.*

*Between meditation sessions, present offerings such as mandalas, recite the various praises of the Buddha or, if you can, read whichever sutra you like, for instance the Karunapundarika, the Lalitavistara, the various Jatakas, or the One Hundred and Eight Names of the Tatagata. End with dedicating the root of virtues and aspirations.*

The intention of all the tathagatas and their heirs,  
As well as their deeds, aspirations, wisdom, compassion and power,  
Are the display of unsurpassable wisdom.  
Likewise, may all beings attain this.

By the virtue of this practice,  
May I swiftly achieve perfect awakening  
And place every being without exception  
In that very state.

In general, whatever one is doing, whether moving, walking, sleeping or sitting, one should remember the Teacher (the Buddha) without forgetting. At night, one should fall asleep with the thought of light, like that of a clear day, due to the light of the very presence of the Buddha's Body.

In accordance with the Buddha himself, having engendered the bodhicitta in the past, and in accordance with the activities of the Buddhas and bodhisattvas of the three times one should, at all times, put one's best efforts into practicing the duties of a bodhisattva, without slacking in the enlightened attitude in general, or in the practice of tranquility and insight in particular. Thus, one's precious human life will become meaningful.

In many sutras, it is said that by merely hearing the name of our the Buddha gradually one will become undivertible from the path of great Enlightenment. In the Sutra of Prajnaparamita in a Few Words it is said that this mantra is the source of all the Buddhas. By means of this mantra, the King of the Shakyas himself, achieved enlightenment and Avalokitesvara became the Excellent One among the Bodhisattvas.

Just by hearing this mantra, one will accumulate vast merit and purify all karmic defilements. If one practices the mantra, obscurations and negative forces will not arise. Other scriptures also have mentioned the immeasurable virtues of this mantra. For example, by reciting the mantra one will purify all the unvirtuous karmas accumulated in eighty four thousand eons. . It is said to be the sacred essence of the Tathagata Shakyamuni. How to develop faith and how to endeavor in the practice of shamatha and vipashyana are explained elsewhere.

*Colophon:*

Ön Urgyen Tendzin Norbu, who is in possession of the precious treasure of the three trainings, had made an earnest request, accompanied by an auspicious shawl, which I was considering. More recently, this very Öñ Rinpoche sent Tulku Jigme Pema Dechen with auspicious presents such as gold and other things. I was commanded by both Excellencies: "Compose it quickly."

Therefore, I, Mipham Jamyang Gyatso (1846-1912), a follower of Shakyamuni and someone who has attained unshakable faith in this supreme teacher and who in this final time only holds the mere name of a Dharma teacher, wrote this in (the monastery) Phuntsok Norbu Ling, at the foot of the Dza Gyal Dorje Penjuk mountain, during the new Years days of the Iron-Rat Year (1900), on the eight day, in the first half of the month of the Great Miracles.

May this text constantly cause miraculous benefits for Dharma and beings and may the incomparable blessing of the teacher, the Lord of the Munis, enter into the minds of all beings who see, hear, remember or touch this text.

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