



The Treasure of Blessings

A Sadhana of the Buddha

NAMO GURU SHAKYAMUNAYE

In the Samadhiraja Sutra it is said:

**While walking, sitting, standing or sleeping
Whoever thinks of the moon-like Buddha The
Buddha is always in front of him – He will
attain the vast Nirvana**

And:

**His pure body is the colour of gold Utterly
beautiful in every way is the Protector of the
World To visualise him like this is to meditate
like the Bodhisattvas**

Accordingly one should do the practice of remembering our teacher, the incomparable Buddha Shakyamuni, It is as follows: The nature of all things is that, although they appear, they have no real existence.

Reflect on this, and from that state visualise the Buddha as follows:

Ah, as a magical display, the union of unborn emptiness, and the unceasing manifestation of interdependent origination, visualise in front of one infinite clouds of offerings in the sky, in the middle of which, upon a jewelled lion throne,

lotus, sun and moon, is the incomparable teacher, the Lion of the Shakyas, The colour of gold, endowed with the major and minor marks, wearing the three dharma robes and seated in vajra posture. His right hand is in the gesture of touching the earth. His left hand, in the mudra of equanimity holds an alms bowl filled with nectar.

He shines in splendour and majesty like a golden mountain, his wisdom filling space in a plexus of rays of light. He is surrounded by infinite retinues, hosts of exulted beings, the Eight Close Sons, the Sixteen Sthaviras and the like. On those who merely think of him he bestows complete liberation from the two extremes of samsara and nirvana, the glory of supreme bliss. Visualise him as the great being who embodies all the objects of the refuge.

If one visualises the Buddha like this and thinks that he is actually there, then the moment he does so, whenever one visualises him, there he will truly be, since the wisdom body of the Buddha is not subject in any way to limits of space or time.

For it is said in the sutras:

Whoever thinks of the Buddha, he dwells there in front of him, he continually blesses him and frees him from all evil.

The merit accumulated through visualising the Buddha is an inexhaustible root of virtue which will never be wasted, as it says in the Avatamasaka Sutra:

Through seeing, hearing, and making offerings to those Buddha's a measureless mass of merit will grow; until all kleshas and suffering of samsara are discarded, this compounded merit will not be exhausted.

Whatever prayers of aspiration are made in front of him, they will be fulfilled, as is mentioned in the Mañjushri Ksetravayuha, The Teaching on the Qualities of the Buddhafield of Mañjushri:

All phenomena arise from circumstances and depend on the intention. Whatever prayers a person makes he will accordingly obtain the fruit.

Developing firm confidence in the truth of these teachings, recite the follow-

Out of great compassion you took care of this world of degeneration and strife, and made five hundred great prayers of aspiration. You are praised as the White Lotus; whoever hears your name will not return to samsara.

Compassionate teacher, I submit obeisance to you! The wealth and accumulation of merit of body, speech and mind of myself and others I offer, visualising them as a Samantabhadra cloud of offerings. All of the negative actions and downfalls that I have accumulated since beginningless time, without exception, I confess individually with strong heartfelt regret. I rejoice in the merit accumulated in the past, present and future by exalted beings and ordinary beings.

The Wheel of Dharma of the profound and vast teachings, I request you to turn uninterruptedly in the ten directions. Although your wisdom body, like the sky, remains without changing throughout the three times, according to perception of beings you demonstrate birth and death, yet may you appear in the Nirmanakaya form forever. Through the merits I accumulate in past, present and future, in order to benefit all beings whose number fills space, may I constantly gladden the King of Dharma and attain the level of the Conqueror, Lord of the Dharma.

Through your kindness, compassionately caring, especially for us unprotected beings of this degenerate age, whatever appearance there is of the Three Jewels in this world at this time is your enlightened activity. You are the only, incomparable and sublime refuge. As I pray to you from my heart with total confidence, do not forget the great promises you made in the past. Care for us with compassion until we attain enlightenment.

Now, with strong confident devotion, concentrate one-pointedly on the form of the Buddha, thinking that he is actually there, and recite as much as possible the following:

**LAMA TÖNPA CHOMDENDE DESHIN
SHEKPA DRACHOMPA YANG DAKPAR
DZOGPE SANGYE PEL GYALWA SHAKYA
THUBPALA CHAKTSAL LO CHÖDO
KYABSU CHI’O**

Guru, Teacher, Bhagavat, Tathagata, Arhat, Perfect Buddha, Glorious Conqueror Shakyamuni, I submit obeisance to you, I make offerings, I take refuge!

Next recite as many times as is appropriate this dharani, mentioned in the abridged Prajñāparamita as being the way to evoke the mind of the Buddha.

**TEYATA OM MUNI MUNI MAHA MUNAYE
SOHA**

Then recite as much as possible the same dharani beginning with “OM...” During all this, concentrate one-pointedly on the visualisation with devotion, remembering the qualities of the Buddha. Then consider that through the power of reciting the names of Buddha and reciting the dharani:

From the body of the Buddha shines a great light of multicoloured rays of wisdom light, dispelling the obscurations of myself and all sentient beings, perfecting the qualities of the Mahayana path and establishing us on the level of a Non-Returner.

Endeavour as much as you can in this practice.

In between sessions do the mandala offering and other offerings and, depending on your ability, read any sutras you wish, such as the Praises of the Buddha, Karunapundarika, Lalitavistrara, tales from the Buddhas previous lives and the Hundred and Eight Names of the Tathagatas.

Conclude by dedicating the merit to unsurpassable enlightenment and making prayers of aspiration.

The miraculous display of the unsurpassable wisdom appears as the intentions, deeds, prayer, knowledge, love and ability of all the Sugatas and their Sons. May all beings become exactly like them!

In general, in all situations, whether moving, walking, sleeping or sitting, you should never forget the Buddha. At night too, you should fall asleep thinking

of the Buddha actually present, shining light in all directions, like the light on a very clear day.

At all times you should begin with the same intention as did the Buddha himself in the past, and follow the examples of the Buddhas and Mahabodhisattvas.

Without relaxing your promise of the precious bodhicitta, you should endeavor as much as you can in the conduct of a Bodhisattva in general and in particular in the practices of Shamata and Vipasyana. In this way the precious human life that you have obtained will become meaningful.

It is said in many sutras that simply from hearing the name of the Buddha, one will progress gradually and irreversibly on the path of enlightenment. In the abridged Prajñāparamita, it is said that the dharani shown above is the source of all Buddhas. Through the power of this dharani the King of Shakyas himself attained Buddhahood, and Avalokiteshvara became the foremost among the Bodhisattvas. Simply from hearing this dharani one obtains vast merit without difficulty, and all those karmic obscurations are purified. If one recites the mantra obstacles will not occur.

Other canonical texts also mention that by reciting this dharani once, all the negative actions done in eight hundred thousand million kalpas will be purified – it has immeasurable benefits such as these, and it is the sacred essence of the Tathagata Shakyamuni. How to apply oneself to generating devotion and practicing Shamata and Vipasyana is explained elsewhere.

In occurred to me to write this sadhana when Won Orgyen Tenzin Norbu, who holds the treasure of the three trainings, made auspicious offerings and urged me to do so. Then recently the same Won Rinpoche sent Tulku Jikme Pema Dechen with auspicious offerings such as gold, saying, “please finish it quickly”.

So at the request of these two holy men, I, Mipham Jamyang Gyatso, a follower of Shakyamuni bearing merely the name of a dharma teacher in this final age, having gained unchangeable faith in the Sublime Teacher, completed it at Phuntsok Norbu Ling below Mount Dza Dorje Penchuk, on the eighth day of the Great Miracles month in the Iron Rat year.

May it be of continual and sublime benefit to the doctrine and beings! May the incomparable blessings of the Teacher Munindra truly enter the being of all who see, hear, remember or touch this sadhana!

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PRAISE TO MANJUSHRI

(Popularly known as “Gang gi Lodro...”)

Homage to the Lama and lord Manjugosha!
Your wisdom is brilliant and pure like the sun,
free from the clouds of the two obscurations.
You perceive the whole of reality, exactly as it is,
and so you hold a book at your heart.
Your look upon all the prisoners of samsara, who
are shrouded in the darkness of ignorance and
tormented by suffering, with the love of her
mother for her only child. Your enlightened
speech has sixty melodious tones,
And like the thunderous roar of a dragon, you
wake us from the sleep of disturbing emotions
and free us from the chains of karma.
Dispelling the darkness of ignorance, you wield
the sword of wisdom ready to cut through all our
suffering.
Pure from the very beginning, you have reached
the end of the ten bhumis and perfected all
enlightened qualities. The foremost of the
buddha’s heirs, you are adorned with the
hundred and twelve marks of a Buddha.
To Manjugosha, the “Gentle-voiced”, you who
dispel the darkness of my mind, I prostrate!

OM A RA PA TSA NA DHI

Conclusion (short Version):

You who are loving-kindness and radiate the light
of knowledge, Clear away the darkness of my
ignorance completely, Please give me the
knowledge and ability To understand all the
teachings of the dharma.