

Treasury of Blessings of the Great Mūni

Buddha Śākyamūni Sadhana

BY MIPHAM RINPOCHE

NAMO GURU ŚĀKYAMUNAYE!

The Samādhirāja Sūtra says:

Those who, while walking, sitting, standing, or sleeping,
Recollect the moon-like Mūni,
Will always be in the Teacher's presence,
And will attain the vast nirvana.

And:

His pure body is like the colour of gold,
Beautiful is the Protector of the World.
Whoever engages in visualizing him,
Practises the meditative abiding of the bodhisattvas.

In keeping with this, we perform the practice of recollecting the Incomparable Teacher,
the Lord of Sages, in the following way:

REFUGE AND BODHICITTA

*In the Buddha, the Dharma and the Supreme Assembly
I go for refuge until enlightenment.
Through the merit of practising generosity and the other liberating qualities,
May I attain buddhahood for the benefit of all beings. (3x)*

THE FOUR IMMEASURABLES

*May all sentient beings enjoy happiness and the causes of happiness!
May we be free from suffering and the causes of suffering!
May we never be separated from true happiness devoid of suffering!
And may we dwell in great equanimity free from prejudice, attachment and aversion!*

VISUALISATION

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

*Ah! As the unity of unborn empty nature 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 Shakyas.*

*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 poised in the earth-touching mudra,
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 highest bliss:
Liberation from saṃsāra and nirvana, the two extremes.
He is the Great Being, perfect embodiment of every source of refuge.*

DEVELOPING TRUST AND DEVOTION

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 buddhas' wisdom body is not constrained by limits like time or location – he will certainly be there. One of the sutras 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 by visualizing the Buddha is inexhaustible;
It is a source of virtue that will never go to waste.

As it says in the Avataṃsaka Sutra:
By seeing, hearing or offering to the buddhas,
A boundless store of merit is amassed.
Till we are rid of all the impairing 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 Mañjushri's Pure Land:
Everything is circumstantial
And depends entirely on our aspiration.
Whatever prayers of aspiration we make
The results we will gain accordingly.

PRAYER IN SEVEN BRANCHES

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 praised just as the white lotus;
whoever hears your name shall never return to saṃsāra –
Most compassionate teacher, to you I pay homage!*

*I offer to you all my own and others' virtues of body, speech and mind,
Together with all our possessions, visualized like Samantabhadra's offering clouds.*

*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,
Constantly 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.*

*May you, the sovereign of Dharma, be forever pleased
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,
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 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.*

DHĀRAṆI RECITATION

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:

**lama tönpa chomdendé dezhin shekpa drachompa yangdakpar dzokpé sangye
pal gyalwa shakya tubpa la chak tsal lo chö do kyab su chi'o**

*Supreme teacher, bhagavān, tathāgata, arhat, complete and perfect Buddha,
glorious conqueror, Śākyamūni 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 dhāraṇi, which is taught in the abridged Prajnaparamita:*

TADYATHĀ OM MUNE MUNE MAHĀMUNAYE SVĀHĀ

Followed by:

OM MUNE MUNE MAHĀMUNAYE 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 dhāraṇi, 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.

WISHES AND DEDICATION

*May I and every single living being become
just like all the Buddhas and their heirs in every respect –
of the same enlightened intention, activity, aspiration, wisdom, love and capacity
in which unsurpassable wisdom manifests!*

*Through the blessing of the Buddha who realized the three bodies,
through the blessing of the ever-constant truth of the nature of all things
and through the blessing of the unified direction of the noble Sangha,
may these dedication prayers also be fulfilled!*

FURTHER ADVICE

In between sessions, practice maṇḍala offerings, and recite, to the best of your ability, whichever sūtras you prefer, such as the Praises of the Buddha, White Lotus of Compassion, Lalitavistara, Jataka 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 moving, walking, sleeping or sitting, 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 śāmatha and vipaśyanā in particular, so as to make meaningful the freedoms and advantages of this human existence.

It is said in several sutras 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 dhāraṇi revealed above is the source of all the buddhas. It was through the force of discovering this dhāraṇi that the King of Shakyas himself attained enlightenment, and that Avalokiteshvara became the supreme of all the bodhisattvas.

Through simply hearing this dhāraṇi, 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 dhāraṇi only once, all the harmful actions you have committed throughout 800,000 aeons will be purified. They say that it possesses

boundless qualities such as these, and is the sacred heart-essence of Buddha Śākyamūni.

The way to generate faith and exert oneself in the practices of śāmatha 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 Jigme 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 Śākyamūni, who has unshakeable faith in the supreme teacher and is a Dharma teacher in name only during this final age, composed this at Phuntsok Norbu 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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