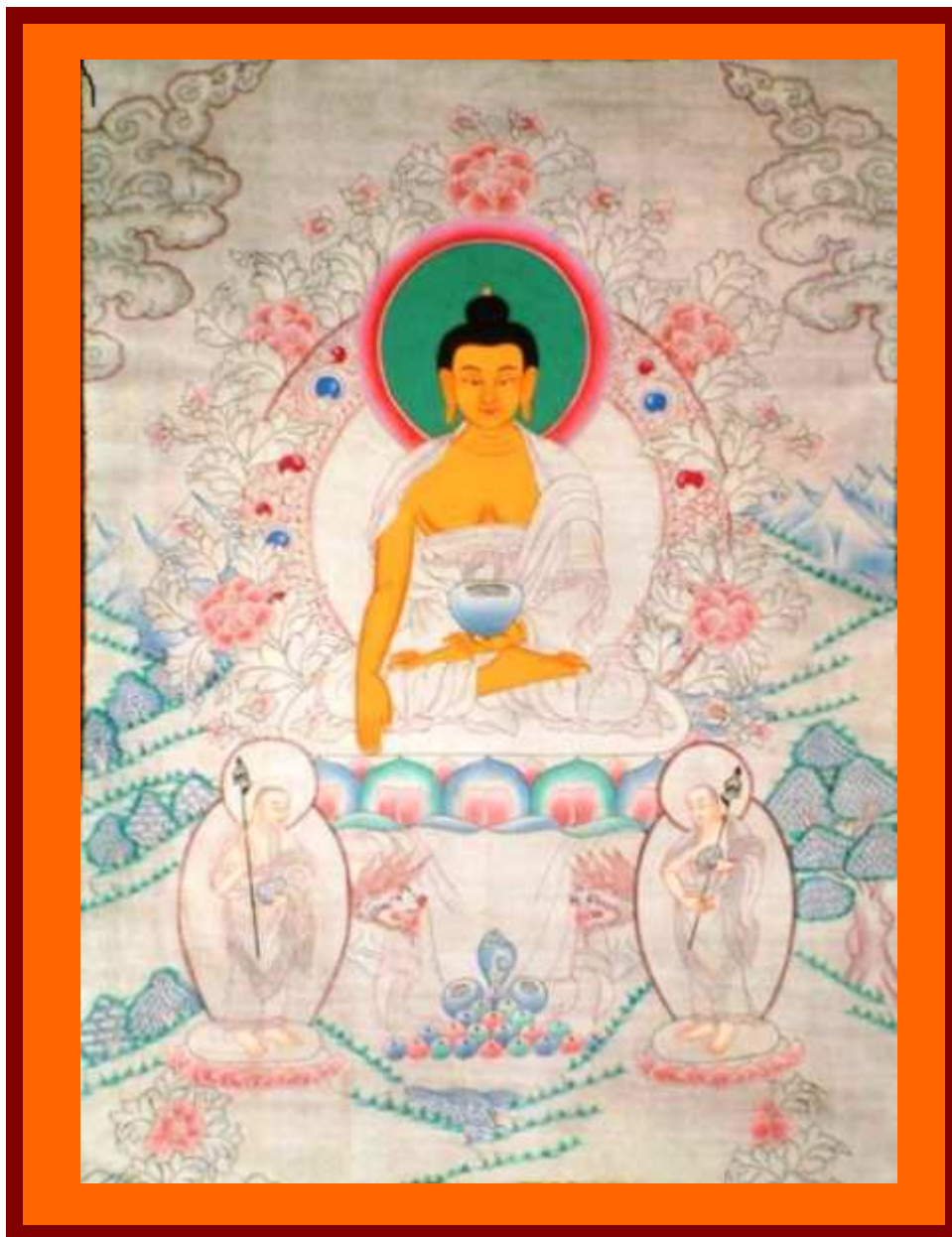


**The Blessing Treasure:  
A Liturgy of the Buddha  
by Mipham Rinpoche**



## **NA-MO GU-RU SHAYA-MU-NA-YE**

Homage to Guru Shakyamuni.

In the *Samadhiraja Sutra* it is said:

"While walking, sitting, standing or sleeping, whoever remembers the moon-like Buddha, the Buddha always remains in front of him; he will fully attain Nirvana."

and also,

"The complexion of his body is like gold; the protector of world is beautiful in all respects: whoever concentrates upon him, it is the absorption of the Bodhisattvas."

The practice of recollecting our peerless teacher the Buddha is as follows. By reciting "*SANG-YE CH-Ö TANG*", etc. go for refuge, develop the enlightened mind, and practice the four boundless meditations.

### **Going For Refuge**

#### **SANG-GYE CH'Ö TANG TSHOG-KYI CH'OG-NAM LA**

To the excellent Buddha, Dharma, and Sangha

#### **CHANG-CH'UB PAR-TU DAG NI KYAB-SU-CH'I**

I go for refuge until the attainment of Enlightenment.

#### **DA-KEE JIN SOG GYEE-PE SOD-NAM KYEE**

By the merits of generosity, and others,

#### **DRO LA PHEN CH'IR SANG-GYE DRUB PAR-SHOG**

May I attain Buddhahood for the sake of beings.

*Repeat 3 times.*

### **Developing Bodhichitta with the Four Boundless Attitudes.**

#### **SEM-CHEN THAM-CHED DE-WA TANG DE-WE GYU TANG-TEN-PAR KYUR-CHIG**

May all beings have happiness and the cause of happiness.

#### **DUG-NGAL TANG DUG-NGAL KYI GYU TANG-TRAL-WAR KYUR-CHIG**

May they be free from suffering and the cause of suffering

#### **DUG-NGAL MED-PE DE-WA TAM-PA TANG-MI-DRAL-WAR KYUR-CHIG**

May they never be dissociated from happiness free from suffering.

#### **NYE-RING CH'AG DANG TANG-TRAL-WE TANG-NYOM TSHED-ME-PA LA NE-PAR KYUR-CHIG**

May they remain in boundless equanimity free from attachment to kin and hatred to foes.

*Repeat 3 times.*

## Visualisierung

### **AH! KYE-MED TONG-PA-NYID TANG TEN-JUNG KI**

Ah! The union of unborn emptiness and interdependent.

### **NANG-WA GAG-MED ZUNG-JUG GYU-ME TSHUL**

Ceaseless appearances arise in the mode of illusory displays:

### **RANG-DUN NAM-KHAR CH'OD-TRIN GYAM-TSHO'I WÜ**

In the sky in front of oneself, in the centre of ocean-like clouds of offering,

### **RIN-CH'EN SENG-THRI PED-NYI DA-WE TENG**

On a precious lion-throne, lotus, sun and moon,

### **TON-PA TSHUNG-MED SHAKYA SENG-KE NI**

Visualize the peerless teacher, Lion of the Shakyas (the Buddha);

### **SER-KYI DOG-CHEN TSHEN-TANG PE-CHED-DEN**

Golden-colored, with major signs and minor marks,

### **CH'Ö-KÖ SUM-SOL DOR-JE'I KYIL-TRUNG ZHUG**

Attired in the three ascetic robes, seated in the Varja posture,

### **CH'AG-YE SA-NON CH'AG-GYA LEG-KYANG SHING**

His right hand extended in the earth-touching gesture,

### **CH'AG-YON NYAM-ZHAG DUD-TSI'I LHUNG –ZED NAM**

His left hand is in the gesture of contemplation, holding the alms-bowl filled with nectar.

### **SER-KYI RI-TAR ZI-JID PAL-BAR-WAR**

The glory of his splendour radiates like a golden mountain.

### **YE-SHEY OD-ZER TRA-WE KHA-YING KHYAB**

Nets of wisdom-rays fill the sky.

### **NYE-WE SE-GYED NE-TEN CHU-TRUG SOG**

The Eight Sons (Bodhisattvas), Sixteen Elders (Theras), and the rest

### **PHAG-TSHOG GYA THSO'I KHOR-KYI YONG-KOR ZHING**

An ocean-like assembly of retinue surround him.

### **TREN-PA TSAM-KYEE SID-ZHI'I THA-NYEE LE**

Merely by recollecting him, liberation from the two extremes of samsara and peace,

### **NAM-TROL DE-WA CH'OG-KI PAL-TSOL-WA**

The glory of supreme bliss is bestowed.

### **KYAB-KUN DÜ-PE DAG-NYID CH'EN-POR-SAL**

The Great Lord, embodiment of all the refuges.

If, concentrating thus upon the Body of the Buddha, one thinks that he is really seated there, then he actually will dwell wherever one is visualizing him, because, for the wisdom of the Buddha, there are no distinctions of place, time or distance. In a Sutra is said:

“Whoever thinks about the Buddha, he will be dwelling in front of him, he will always bestow blessings, and will liberate from all faults.”

The merit accumulated by thinking of the Buddha will be inexhaustible and unwastable. In the *Avatamsaka Sutra* is said:

“By seeing, hearing, and making offerings to those Buddha’s,  
The measureless body of merits will develop. Until all suffering  
of samsara and defilements are renounced, these components  
(the merits) will not be exhausted.”

Whatever aspirations are made in front of him will be achieved. In the *Manjushri Ksetravyuha* it said:

“All existent phenomenal (arise) in accordance with conditions  
And depend on intentions. Whatever aspirations are made, the  
Appropriate results will be achieved.”

With definite understanding of these teachings one should recite the following (Seven Branch Prayer):

### 1. Homage

#### **NYING-JE CH’EN- PÖ TSOD-PEN NYIG-ME ZHING**

With Great Compassion, accepting this turbulent degenerate world,

#### **ZUNG-NE MON-LAM CH’EN-PO NGA-GYA TAB**

You made five hundred aspirations.

#### **PED-KAR TAR-NGAG TSHEN-THÖ CH’IR-MI DOG**

You are praised as the white lotus; Whoever hears his name shall not  
Return (to samsara).

#### **TON-PA THUG-JE-CHEN LA CH’AG TSHAL-LO**

Gracious Teacher (Buddha) to you I pay homage.

### 2. Offering

#### **DAG-ZHEN GO-SUM GE TSHOG LONG-CHOD-CHE**

The merit accumulated by the three doors, and the wealth of myself and others,

#### **KUN-ZANG CH’OD-PE TRIN-TU MIG-NE-BUL**

Visualizing them as the offering-clouds of Samanthabhadra, I offer to you.

### 3. Confession

#### **THOG-MED NE-SAG DIG-TUNG MA-LÜ-PA**

All the misdeeds and transgressions committed throughout beginningless time,

#### **NYING-NE GYOD-PA TRAG-PÖ SO-SOR SHAG**

I confess with strong repentance from the heart.

### 4. Rejoicing

#### **PHAG DANG SO-SO’I KYE-WO’I GE-WA NI**

In the merits of sublime persons and ordinary beings

#### **TÜ-SUM SAG-LA JEY-SU YING-RANG-NYO**

Accumulated throughout the three times I rejoice

## 5. Requesting Teachings

### **ZAB-CHING GYA-CH'E CH'Ö-KYI KHOR-LO'TSHUL**

The profound and vast wheel of Dharma,

### **CH'OG-CHUR GYUN-MI CH'ED-PAR KOR-TU-SOL**

I pray you to turn in the ten directions without cessation.

## 6. Prayer to Remain

### **KHYOD-NI NAM-KHA TA-WU'I YE-SHEY KU**

You are the wisdom-body which is pure and boundless like the sky.

### **TÜ-SUM PHO-GYUR MED-PAR ZHUG-MOD KYI**

Changeless, you dwell throughout the three times,

### **DUL-CHE NANG-NGOR KYE-JIG TSHUL-TON KYANG**

Although for the perception of disciples you demonstrate birth and dissolution.

### **TRUL-PE ZUG-KU TAG-TU NANG-WAR-DZOD**

Please show us your form-body always.

## 7. Dedication

### **DAG-KEE TÛ-SUM SAG-PE GE-TSHOG KYEE**

By the merits which I have accumulated during the three times

### **KHA-KHYAB DOR-WA KUN-LA PHEN-LED-TU**

In order to benefit all the boundless beings,

### **CH'Ö-KYI GYAL-PO TAG-TU NYEY-CHED CHING**

May the Dharma-King (Buddha) be ever pleased, and

### **CH'Ö-JE GYAL-WE KO-PHANG THOB-PAR-SHOG**

May all attain the state of Victor, Lord of Dharma (Buddhahood).

## Invocation

### **DAG-CHAG NYIG-ME DRO-WA GON-MED-NAM**

We beings of the age of dregs who have no protector,

### **THUG-JEY LHAG-PAR ZUNG-WE KA-TRIN LE**

By the grace of accepting us with your exceptional compassionate,

### **ZHING-TANG TÛ-DIR RIN-CH'EN NAM-SUM KYI**

In this land, at this time, whatever light of Triple Gem,

### **NAG-WA CHIN-NYED KHYED-KYI THRIN-LE-NYID**

Is present (in this world) as your enlightened activity.

### **TE-CH'IR KYAB-CH'OG TSHUNG-MED CHIG-PU-RU**

Therefore, (to you) as the only Refuge, peerless and supreme,

### **YID-CH'EY TE-PE NYING-NE SOL-DEB-NA**

With the faith of confidence I pray from the hearth:

**NYONG-KYI TAM-CHA CH'EN-PO MA-NYEL-WAR**

Do not undo your great promises of ancient times,

**CHANG-CH'UB PAR-TU THUG JEY JEY-DZIN-DZOD**

Hold us with your great compassion until we attain Enlightenment.

**Recitation of the Name of Buddha**

**LA-MA TON-PA CHOM-DEN-DE TE-ZHIN-SHEG-PA DRA-CHOM-PA YANG-TAG-PAR DZOG-PE SANG-GYE PAL GYAL-WA SHAKYA THUB-PA LA, CH'AG-TSAL-LO CH'OD-TO KYAB-SU-CH'I'O**

Supreme teacher, blessed one, thus gone, subduer of enmity, fully enlightened, glorious conqueror Shakyamuni; to you I pay homage, make offerings and go for refuge.

Then, for the invocation of the mind (of the Buddha), recite the mantra which has been given in the Prajanaparamita in a Few Words as many times as one can:

**TADYA-THA OM MU-NE MU-NE MA-HA MU-NA-YE SO-HA**

Then, beginning with „Om“, recite the mantra as many times as one can.

**OM MU-NE MU-NE MA-HA MU-NA-YE SO-HA**

By reciting the of the Buddha and the mantra and by concentrating on the vividly visualized from the Buddha; with faith which recollects the virtues of the Buddha:

**TON-PE KU LE YE-SHEY KYI OD-ZER NA TSHOG-PE NANG-WA CH'EN-Ö DAG TANG SEM-CHEN THAM-CHED KYI DRIB-PA THAM-CHED SAL ZHING**

The great light of various wisdom-rays from the body (of the Buddha come and enter into us) and all of the obscurations of me and all sentient beings are purified,

**THE-PA CH-EN-PO'I LAM KYI YON-TEN TSHUL-ZHIN-TU KYEY TE CH'IR-MI-DOG PE SA-NON-PAR SAM**

Think that all of the qualities of the path of Mahayana are perfected in us,  
And the state of Non-Returner is attained.

In such a manner practice as much as you can.

During the interval between practice one should make offering such as the *Mandala Offering and recite whichever sutra one wishes such as Praise of the Buddha, Karunapundarika, Lalitavaistra, Jatkas, and The One Hundred Eight Names of the Buddhas*, and dedicate the merits for (the attainment of) exalted Enlightenment, and make aspirations. Generally, whatever one is doing, either moving, walking, sleeping, or sitting, one should remember the Teacher (the Buddha) without

forgetting. At night one should go to sleep with the thought of light, as of a clear day, due to the light of the very presence of the body of the Buddha. At all times, in accordance with the generating of the Bodhi-mind in the past by the Buddha himself and the activities of the Buddhas and Bodhisattvas of the three times, one should put his best efforts into the practice of the duties of the Bodhisattvas without slackening in the enlightened attitude in general: and especially in the practice of Tranquillity

and Insight, so that one's precious human life becomes meaningful. In many sutras it is said that merely by hearing the name of our Teacher (the Buddha), gradually one will become irreversible from the path of great enlightenment. In the sutra of Prajnaparamita in a Few Words it is said that the above-given mantra is the source of all the Buddhas. And the King of the Shakyas himself achieved enlightenment, and Avalokitesvara became the excellent one among the Bodhisattvas, because of this mantra. Just by hearing this mantra one will accumulate vast merits and purify all his karmic defilements. If one practices the mantra, obscuration's and negative forces will not occur. Other canonical scriptures also have mentioned the immeasurable virtues (of this mantra). For example, reciting the mantra, one will purify all the unvirtuous karma accumulated for 80.000.000.000 kalpas. It is said that it is the sacred essence of the Thus-Gone Shakyamuni. The method to develop faith in meditation of tranquillity and insight will be explained separately.

Colophon

I was strongly requested (to write this liturgy) by Won Orgyen Tenzin Norbu, the holder of the Triple Precepts with (the offering of) auspicious substances. While I had it in mind recently Won Rinpoche (Orgyen Tenzin Norbu) again urged me through Tulku Jigmed Padma Dechen, to write it, with presents of the first precious metal (gold), etc. . At the request of these two holy persons, I Mipham Jamyang Gyatsho (1846-1912), a follower of Shaya(muni), holder of the mere name of an Dharma teacher in the end-age, who was unfailing faith in the excellent teacher (Buddha), wrote it at Phuntshog Norbu'i Ling near mount Dza Dorje Phen-Chug on the iron-rat year (1899). May this liturgy render wonderful service to the doctrine and to beings without cessation. May the peerless blessings of the Teacher (Buddha), the chief of the Munis, enter the people who see, hear, or touch this liturgy.

## **Dedication of Merit**

### **JAM-PAL PA-WÖ CH-TAR KHYEN-PA TANG**

Just as the Bodhisattva Manjushri attained his realization,

### **KUN-TU ZANG-PO TE-YANG TE-ZHIN TE**

And likewise Samantabhadra,

### **TE-TAG KUN KYI JEY-SU DAG LOB CHING**

In order to train myself to follow them,

### **GE-WA DI TAG THAM-CHED RAB-TU NGO**

I dedicate these merits (for the enlightenment of all sentient beings).

## **Aspiration**

### **DE-SHEG SE-CHE KUN-KYI THUG-KYED TANG**

The wishes of the Bliss-gone Ones (Buddha's) and (their) sons,

### **DZED-PA MON-LAM KHYEN-TSE NÜ-PE-TSHUL**

(Their) deeds, aspirations, wisdom, compassions and power,

### **LA-MED YE-SHEY GYU-THRUL CHI-DRA-WA**

(Which are) the illusory manifestation of the supreme wisdom; likewise,

### **TE-DRA KHO-NAR DRO-KUN GYUR-WAR-SHOG**

May all the sentient beings attain the very same (state).

