A Stream of Blessings
A practice of the Teacher, the Buddha Śākyamuni

The King of Samādhi Sūtra says, “The mental faculties of those who bring the form of the Tathāgata to mind will be pacified.” And it also says, “His pure body is the color of gold, beautiful is the Protector of the World. Whoever visualizes him in this way, practices the meditation of a bodhisattva.” Glorious Phagmo Drupa said, “Invite the root guru, the Lord of the Conqueror’s Teachings, the Buddhas and bodhisattvas of the three times, and the lineage gurus into the space before you. Visualize the display of the Buddha as seated upon a lion throne, upon a cushion of lotus, sun, and moon. Then offer the seven pure branches, your body and wealth, and supplicate him with a pure intention and an undivided mind. Respectfully reciting the verses of threefold refuge, image yourself, devoid of the three kinds of grasping, merging inseparably with him.” Therefore, practice recollecting our teacher, the Buddha, in the following way:
From now until attaining the heart of awakening, I and all mother sentient beings, limitless as space, go for refuge with body, speech, mind, and undivided faith in the perfect Buddha who embodies the Three Jewels.

In order to bring all wandering beings drowning in the ocean of samsāra to a state of perfect awakening, I will recall the Buddha!

May all mother sentient beings be happy! May they be free from suffering! May they never be separated from happiness! May they rest in equanimity! Recite three times.

AH, in the space before me, in a vast expanse of beautiful and radiant offering clouds, is a throne supported by eight blue lions.
Sitting upon a lotus, moon, and sun, the sublime teacher—Lord of Sages, Most Excellent Guide, Guru, Victorious One, Dharma Lord whose red-gold complexion [resembles] pure gold—appears as illusory form—emptiness unified with dependent arising.

Endowed with the major and minor marks [of a Buddha], he smiles peacefully. Between his eyes there is a coil of hair, and he gazes, the whites of his dark eyes well-defined.

His crown is adorned with an invisible usṇīṣa, and his right hand is in the earth-touching mudrā.

With his left hand, he holds an alms bowl filled with nectar while assuming the mudrā of meditative equipoise, and he sits with his legs crossed in vajra posture.

Wearing the three saffron-colored Dharma robes, he is magnificent like a mountain of gold, radiating with splendor and spreading out beams of primordial wisdom light across the entire expanse of space.
He is surrounded by a vast, ocean-like assembly of noble buddhas and bodhisattvas.

By merely thinking of them, one is granted [the ultimate] glory of being freed from the extremes of existence and peace. Thus, he appears as the perfect guide, in whom all places of refuge are complete.

With your pure moral conduct and flawless wisdom, you are the heart-essence of those endowed with faith.

Great śrāvakas, as I am without a protector, please take me under your care and fulfill my purpose. Out of your compassion, please come here and remain!

As you recite this, the moment you imagine the Buddha’s presence, he will actually appear.

The King of Samādhi Sūtra says, “Whoever, while walking, sitting, standing, and lying down, recollects the moon-like face of the Buddha will always be in the Buddha’s presence, and will attain the great cessation of suffering (nirvāṇa).” Since this is also explained extensively in many other sūtras and tantras, one should arouse unshakable certainty in this.
Skilled in compassionate means, you took birth among the Śāky Clan. Unconquered Subduer of Mara’s Hordes, your body shines like a mountain of gold: King of the Śākyas, I pay homage to you! *These are the words of Lord Jigten Sumgön.*

Visualizing my body, possessions, and all my amassed roots of virtue as an infinite field of Samantabhadra offering clouds, I make offerings.

I confess all the misdeeds and downfalls I have accumulated throughout all my lives, from the bottom of my heart, with deep sorrow and remorse!

I rejoice in all merit accumulated by the noble assembly of buddhas, bodhisattvas, and ordinary beings.

I supplicate you: Please turn the wheel of the profound and vast Mahāyāna, for as long as sentient beings exist!
YE SHE KU CHOG PHO DRAL KYE JIG GI / TSEN MA ME KYANG DÜL JAR KUR TONG SÖL
Though your supreme wisdom form is unchanging and shows no signs of birth or death, please manifest your enlightened forms for the benefit of those to be tamed!

DAG DANG KHOR DE DÜ SUM SAG YÖ GE / THA YE SEM CHEN DZOG JANG THOB CHIR NGO
All of the merit accumulated throughout the three times by myself and all beings in samsāra and nirvāṇa, I dedicate it all to the complete awakening of infinite sentient beings!

DZOG SANG GYE NAM RAB TU NYE JE CHING / DZOG SANG GYE KYI GO PHANG THOB GYUR CHIG
May this fully delight the perfect buddhas, and may I thus attain the state of complete buddhahood.

NGA DÖ DRO WA GÖN ME NYAM THAG NAM / DÜL JÉ ZHING DU ZUNG WÉ THRIN LE KYI
In this age of the five degenerations, when destitute beings are without protection, out of your compassion, you embrace us as your disciples.

CHOG SUM NANG WA JI NYE KHYÖ KYI DRIN / DE CHIR TSUNG DRAL KYAB NE CHIG CHOG TU
The Three Jewels appear due to your kindness. Therefore, I pray to you, the all-sufficient, unmatched source of refuge.
From my heart, I beseech you with confidence and trust: Do not forget your former pledges, and look upon me with compassion!

Please cause me to attain the heart-essence of awakening! Thus, having recited this with intense faith and trust, recite:

Transcendent Conqueror, Tathāgata, Arhat, perfectly complete Buddha, Glorious Conqueror Shākyamuni, I pay homage, make offerings, and take refuge! And [also]:

I supplicate you: May the three realms be completely liberated! Please grant blessings to empty samsāra from its depths!

Lord, wish-granting jewel with five omniscient wisdoms, crown ornament, kind one with loving nature,
precious protector of beings, heart of all buddhas, inexpressible by words or thought—

I supplicate you from the core of my mind: Bless me from within the state of dharmatā!

Bless me to realize this mind, primordially pure and unborn,

as the unfathomable dharmakāya! *Recite these words as many times as you can.*

King of the Śākyas, Supreme Guide, blazing with golden light, my only refuge, peerless and supreme: As I beseech you from my heart filled with confidence and trust, do not forget your former pledges, but look upon me with compassion! *Recite this as many times as possible.*

As you supplicate thus, the continuum of his heart pledge is aroused. Infinite rays of light flow from his usṇīṣa and the point between his eyes, illuminating all the buddhafields and purifying the misdeeds and obscurations of all sentient beings. Then, as the light gathers back and then dissolves into you, visualize that it blesses your mind-stream. It purifies all misdeeds and obscurations, perfectly awakens the qualities of the Mahāyāna path, and establishes you on the ground of no-return.
TADYATHĀ OṂ MUNĒ MUNĒ MAHĀ MUNĒYE SVĀHĀ.
Recite a few times, and then, starting with OṂ, recite the mantra as much as possible. At the end, recite:

SHIN TU TSOG SAG YE SHE JOR WÉ DZÖ / NAM KHÉ RANG ZHIN DÖ NE NAM DRÖL THUG
With accumulations perfectly complete, you are a treasure of primordial wisdom. Your mind, the nature of space, is free from the beginning.

THUG JE SAM PA YI ONG JAM PÉ SUNG / DÖN KÜN DRUB PA KHYÖ LA SŎL WA DEB
Your compassionate speech is gentle and sweet. To you who accomplishes all that is meaningful, I pray!

TEN YO KŬN GYI RANG ZHIN LA MA KHYE / CHOG CHŬ DŬ SUM SANG GYE KŬ NGŎ LAG
You, the guru, are the nature of all that is animate and inanimate. You are the true form of all the buddhas of the ten directions and three times.

DRO WA KŬN GYI NYING POR ZHUG PA DE / DAG GI NGŎN SUM TOG PAR JĬN GYI LOB
Bless me to directly realize you who dwell within the hearts of all beings!

GYAL WÉ KŬ SUNG THUG KYI PHO DRANG NE / TSE ME THUG JE CHEN PŎ Ô ZER GYI / DAG GI LŬ NGAG YI SUM DAG JE NE / KHYŎ KYI KŬ SUNG THUG SU GYUR DZE SŎL
May the light of immeasurable compassion that radiates from the palace of the Victorious One’s body, speech, and mind purify my body, speech, and mind so that they may become the enlightened body, speech, and mind of you, the Victorious One! This verse was spoken by Lord Jigten Sumgön.

Thus, emerging as the three secrets of the buddhas and bodhisattvas of the three times—with their aspiring and engaging bodhicitta and their wisdom and miracles—may I become a great guide who establishes all beings in the state of great awakening!

May the buddhas, bodhisattvas, and arhats of all directions and times grant the auspiciousness of abundant life-span, merit, and wisdom!

Lord Buddha, with your body, lifespan, magnitude, and sphere of activities, and with your noble and supreme marks: May I and all beings become just like you.
The Buddha dissolves into you. Sustain a state of empty awareness that is inexpressible, beyond word and thought. Seal with prayers by dedicating your roots of virtue to complete awakening, and always strive, as much as you can, to maintain bodhicitta and the practices of shamatha and vipashyanā. Upon Chökhor Düchen (the anniversary of the Buddha’s turning of the Wheel of Dharma) in the Tibetan year of the Fire Dog, with an inspiration to write this down, I, the monk Ratnavajra Vijaya, otherwise known as Raja, a follower of Shakyamuni, drafted this practice. By your seeing, hearing, or thinking of it, may the blessings of the Teacher enter your mind, and may it become the cause for uninterrupted virtue and benefit for the Dharma and all wandering beings!

Translated by Ina Bieler in 2017. Copyright 2017 © All Rights Reserved.