In the Sūtra it is said: ‘Those who, while walking, sitting, standing, or sleeping, recollect the moon-like Buddha, will always be in Buddha’s presence and will attain the vast nirvāṇa.’ And: ‘His pure body is the colour of gold, beautiful is the Protector of the World. Whoever visualizes him like this practises the meditation of the bodhisattvas.’ In keeping with this, we should practise remembering our incomparable teacher, the Lord of Sages, in the following way:

In the Buddha, the Dharma and the Supreme Assembly
I take refuge until I attain enlightenment.
Through the merit of practising generosity and so on,
May I attain buddhahood for the benefit of all beings.
Recite this verse three times

Then cultivate the four immeasurables by saying:

semchen tamché dewa dang dewé gyu dang denpar gyur chik
May all sentient beings enjoy happiness and the causes of happiness!

dukngal dang dukngal gyi gyu dang dralwar gyur chik
May they be free from suffering and the causes of suffering!

dukngal mepé dewa dang mindralwar gyur chik
May they never be separated from the sacred happiness devoid of suffering!

nyering chakdang nyi dang dralwé tang nyom tsemepa la
And may they dwell in boundless equanimity that is free from attachment and aversion!

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

ah, kyemé tongpanyi dang tenjung gi
Āḥ! As the union of unborn emptiness and the ceaseless

nangwa gakmé zungjuk gyumé tsul
Appearances of interdependence, magically there appears

rang dün namkhar chötrin gyatsö ü
Before me in the sky, amidst vast clouds of offerings,
rinchen sengtri pé nyi dawé teng
On a jewelled lion throne, and lotus, sun and moon disc seats,

tönpa tsungmé shakya sengé ni
The incomparable teacher, Lion of the Śākyas.

ser gyi dokchen tsen dang pejé den
His body the colour of gold, adorned with major and minor marks.

chöögö sum sol dorjé kyiilrung shyuk
Clad in the three Dharma robes, he sits in vajra posture.

chak yé sa nön chakgya lek kyang shing
His right hand gracefully poised in the earth-touching mudrā,

chak yön nyamshyak dütsi lhungzé nam
And his left hand is in the gesture of meditation, holding an alms-

ser gyi ri tar ziji pal barwa
Like a mountain of gold, magnificent, he shines in splendour,

yeshe özer drawé khaying khyab
Spreading beams of wisdom light across the whole expanse of

nyewé sé gyé neten chudruk sok
The Eight Close Sons, Sixteen Elders and the like—

pak tsok gyatső khor gyi yong kor shying
A vast, ocean-like retinue of noble beings encircles him all around.

drenpa tsam gyi sishyi ta nyi lé
Simply think of him and he grants the glory of the highest bliss:

*namdrol dewa chok gi pal tsolwa*

Liberation from samsāra and nirvāṇa, the two extremes.

*kyab kündüpé daknyi chenpor sal*

He is the Great Being, perfect embodiment of every source of refuge.

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 sūtras 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 through visualizing the Buddha is inexhaustible; it is a source of virtue that will never go to waste. As it says in the Avatamsaka Sūtra: By seeing, hearing or offering to the buddhas, a boundless store of merit is amassed. Till we are rid of all the destructive emotions and the suffering of samsāra, 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 Mañjuśrī’s Pure Land: Everything is circumstantial and depends entirely on our aspiration.
Whatever prayers of aspiration we make the results we will gain accordingly. Generate firm conviction in these statements, and recite the following:

\[ \text{n\text{"{i}ng\text{"{j}e\text{"{c}h\text{"{e}n\text{"{p}"{o}}} ts\text{"{o}d\text{"{e}}}n ny\text{"{i}k"{m}e} sh\text{"{y}i\text{"{n}}} \text{g}}} \]}

**nyingjé chenpö tsöden nyikmé shying**
With your great compassion, you embraced this turbulent and degenerate world,

\[ \text{z\text{"{u}ng n\text{"{e} m\text{"{ö}nlam c\text{"{h\text{"{e}n\text{"{p}"{o}}} ngabgya tab}}} \]}

**zung né mönlam chenpo ngabgya tab**
And made five hundred mighty aspirations.

\[ \text{p\text{"{e}k\text{"{a}r t\text{"{a}r ng\text{"{a}k t\text{"{s\text{"{e}}}n t\text{"{ö} c\text{"{h\text{"{i}}}r m\text{"{i}ndok}}} \]}

**pekar tar ngak tsen tö chir mindok**
You are as exalted as the white lotus; whoever hears your name shall never return to saṃsāra—

\[ \text{t\text{"{ø}n\text{"{p}a t\text{"{u}kjé c\text{"{h\text{"{e}n l\text{"{a}}} c\text{"{h\text{"{a}k\text{"{t}}}s\text{"{a}}}l l\text{"{o}}} \}]

**tönпа tukjé chen la chaktsal lo**
Most compassionate teacher, to you I pay homage!

\[ \text{d\text{"{a}k\text{"{\text{"{a}x\text{"{h\text{"{y}}}e n\text{"{o} s\text{"{u}}}m g\text{"{e} t\text{"{s\text{"{o}k l\text{"{o}}}ngch\text{"{o}}} c\text{"{h\text{"{é}}} \]}

**dakshyen go sum gé tsok longchö ché**
All my own and others’ virtues of body, speech and mind, together with all our possessions,

\[ \text{k\text{"{u}n\text{"{z\text{"{a}}}n g\text{"{h\text{"{o}}}p\text{"{é} t\text{"{i}n d\text{"{u} m\text{"{i}}}k n\text{"{é} b\text{"{u}}}l}}} \]}

**kunzang chöpé trin du mik né bul**
Visualized like Samantabhadra’s offering clouds, I offer to you.

\[ \text{t\text{"{o}k\text{"{m}}}é n\text{"{é} s\text{"{a}k d\text{"{i}k\text{"{t}}}\text{"{u}}}ng m\text{"{a}}}l\text{"{ü}}}p\text{"{a}}} \]}

**tokmé né sak diktung malüpa**
All the harmful actions and transgressions I have committed throughout beginningless time,

\[ \text{n\text{"{i}n\text{"{g}}}é n\text{"{é} g\text{"{y}}}\text{"{ö}}}p\text{"{a} d\text{"{r}}}\text{"{a\text{"{k}}}p\text{"{ö}}} s\text{"{o\text{"{s}}}\text{"{o}}} s\text{"{o\text{"{r}}} sh\text{"{a}}}k} \]}

**nying né gyöpa drakpö sosor shak**
Each and every one I now confess, with intense and heartfelt regret.
pak dang sosö kyewö gewa ni
In all virtuous actions, of the noble ones and ordinary beings,

dü sum sak la jesu yi rang ngo
Accumulated throughout the past, present and future, I rejoice.

zab ching gyaché chö kyi khorlō tsul
Turn the Wheel of the profound and vast Dharma teachings,

khyö ni namkha tabü yeshe ku
Your wisdom body is like space

dü sum pogyur mepar shyuk mö kyi
And remains changeless throughout past, present and future.

duljé nang ngor kyé jik tsul tön kyang
Yet in the perception of those to be guided, you go through the
display of birth and death;

trulpé zukku taktu nangwar dzö
Even so, let your form body continue always to appear.

dak gi dü sum sakpé gé tsok kyi
Through all the virtues I have accumulated in the past, am
accumulating now and will accumulate in the future,

khakhyab drowa kün la pen ledu
For the sake of benefitting all beings, who are as infinite as space,
May you, the sovereign of Dharma, be forever pleased,

chöjé gyalwé gopang tobpar shok

And may all attain the state of the victorious one, the Lord of Dharma.
dakchak nyikmé drowa gönmé nam

Living beings like us, adrift in this degenerate age, have no guidance and protection.
tukjé lhakpar zungwé kadrin lé

Because of your kindness, caring for us with surpassing compassion,

shying dang dū dir rinchen nam sum gyi

Every manifestation, in this world now, of the Three Jewels

nangwa jinyé khyé kyi trinlé nyi

Is your enlightened activity.
dechir kyab chok tsungmé chikpu ru

You are then our only refuge, incomparable, supreme;
yiché depé nying né soldeb na

So from our hearts we pray, with total confidence and faith:

ngön gyi damcha chenpo manyelwar

Do not neglect the great promises you made in times gone by.

changchub bardu tukjé jedzin dzö

But hold us, until we attain enlightenment, with your compassion.

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 chomdené deshyin shekpa drachompa
yangdakpar dzokpé sangye pal gyalwa shakya tubpa la chak tsal lo chö do kyab su chi o

Supreme teacher, bhagavan, tathāgata, arhat, complete and perfect Buddha, glorious conqueror, Śākyamuni 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 dhāraṇī, which is taught in the abridged Prajñāpāramitā:

teyata om muné muné maha munayé soha

Then recite, as many times as possible, the same mantra from om onwards:

om muné muné maha munayé soha

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 dhāraṇī, imagine that:

tönpé ku lé yeshe kyi özer natsokpé nangwa chenpö dak dang semchen tamché kyi dribpa tamché sal shying
From the Buddha’s body there emanates a great radiance, of multi-coloured rays of wisdom light, dispelling all our own and others’ obscurations,

 tekpa chenpö lam gyi yönten tsulshyin du kyé té chirimidokpé sa nönpar gyur

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 samsāra.

Diligently apply yourself to this practice, as much as you can. In between sessions, practise maṇḍala offering, and recite, to the best of your ability, whichever sūtras you prefer, such as the Praises of the Buddha, White Lotus of Compassion, Lalitavistara, Jātaka Tales, or The One Hundred and Eight Names of the Tathāgatas. Dedicate your sources of virtue towards unsurpassable awakening and recite prayers of aspiration.

 Deshek sé ché kün gyi tukkyé dang

 Like all the buddhas and their heirs — in enlightened intention, 

dzepa mönlam khyen tsé nüpé tsul

And in activity, aspiration, wisdom, love and capacity, 

 lamé yeshe gyutrul chindrawa

In these and all the ways unsurpassable wisdom manifests — 

dendra khonar dak sok gyurwar shok

May I and every other being too come to be exactly as they are!¹

¹ From the original text, it seems like there is a missing or incorrect character or phrase. The original text might have intended to say something similar to: “May I and every other being come to be exactly as they are!”
In general, whatever you are doing, whether it is moving, walking, sleeping or sitting, you should 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 śamatha and vipaśyanā in particular, so as to make meaningful the freedoms and advantages of this human existence. It is said in several sūtras 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 dhāraṇī revealed above is the source of all the buddhas. It was through the force of discovering this dhāraṇī that the King of Śākyas himself attained enlightenment, and that Avalokiteśvara became the supreme of all the bodhisattvas. Through simply hearing this dhāraṇī, a vast accumulation of merit will easily be gained and all karmic
obscurations will be purified, and when it is recited, obstacles will not occur. This has been taught in the Abridged Prajñāpāramitā. Other teachings say that by reciting this dhāraṇī only once, all the harmful actions you have committed throughout eight hundred billion kalpas will be purified. They say that it possesses boundless qualities such as these and is the sacred heart-essence of Buddha Śākyamuni. The ways to generate faith and exert oneself in the practices of śamatha and vipaśyanā are explained elsewhere.

The intention to compose this text first arose due to the persistent encouragement of Ön 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 Ön Rinpoche sent Tulku Jikmé 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 Śākyamuni with unshakeable faith in the supreme teacher and is a Dharma teacher in name only during this final age, composed this at Phuntsok Norbüi 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.²

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.
Translated by Rigpa Translations, with reference to existing versions by Tulku Thondup Rinpoche and the Padmakara Translation Group.

1 ↑ These four lines are not part of the original text but are added here in most recent editions

2 ↑ i.e., 1900. This would mean he only completed the text in the year of Orgyen Tenzin Norbu's death.