



TRI RATNA ANUSMRITI SĀDHANĀ

त्रिरत्न अनुस्मृति साधना

Sadhana of the Recollection
of the Noble Three Jewels

Arranged for Daily Practice



O destroyer of the darkness of ignorance!
Great compassionate one.
The omniscient one.
The one who has transcended.
O Tathāgatha!

The one who has gone,
And the one who has arrived.
Accomplished one,
Awakened one.
Shakyamuni!

To you I bow.
To you I offer everything.
In you I take refuge.
Ripen me.
Awaken me.
Bless me!

Introduction by Dzongsar Khyentse Rinpoche

To be awake is the ultimate goal for those fortunate enough to follow the Buddha – the Awakened One. The Buddha taught myriad ways to wake up because we get confused in myriad ways.

One of the most popular and cherished methods of waking up is dhyāna. Due to our limited vocabulary, this is often unfortunately translated as mindfulness.

Fundamentally dhyāna refers to any way we can train our minds not to be distracted by the infinite distractions that constantly tempt us.

But this so-called mindfulness training should never be limited just to sitting and breathing, as so often happens these days. Manicuring a Zen garden, the meticulous Japanese tea ceremony, folding the cloth and placing the spoon properly during oryoki meals, arranging colours in precise order in a sand mandala, and chanting with correct rhythm and intonation are all means to enhance this path of non-distraction. Similarly, praying, prostrating, sprinkling flower petals, doing anjali or other mudras, and reciting sutras, mantras or the names of the Buddha are also means to maintain mindfulness.

Among all these practices to enhance non-distraction or mindfulness as we commonly call it, remembering the Three Jewels is one of the most important. Since that is the purpose of sadhanas and pujas, it's important not to think of their practice as some cultural or tribal artifact.

In addition to appreciating that puja is a form of mindfulness practice, Buddhism also recognizes that virtue or merit – defined as an intention or action that leads us closer to the truth – is of utmost importance. For that reason, prayers and pujas like this one are considered exemplary means to accumulate merit, as they are skillful ways to invoke the right motivation and actions that ultimately lead to realizing the truth.

So, while Buddhism encourages charity and other ordinary means of accumulating virtue and merit, its most diligent efforts are directed towards bringing us to the truth. And to that end, the most supreme method to accumulate merit is to remember the Buddha, Dharma and Sangha, as we do in this sadhana.

It is of utmost importance to know you do not need a shrine for this practice.

But if it will inspire you, then you can have a picture or statue of the Buddha in front of you. In that case, place it respectfully and arrange an offering of whatever you have there and then. The traditional offering substances include flowers, incense, and lamps. You can elaborate those if you wish, or you can offer whatever you want, or you can just imagine offering substances of various kinds.

If you wish, you can then do three prostrations. Then take your seat.

Look ahead, and have the firm conviction that you actually see the Buddha himself before you. You may see him standing with a begging bowl, or walking towards you, or sitting under the Bodhi tree, or in any other suitable pose. The Buddha may have a retinue of bodhisattvas, arhats, deities, as you wish.

Editor's note: the various ritual and chanting instructions included in this version of the sadhana are meant as suggestions, especially for group practice, but are definitely not rules. Individual practitioners and groups are welcome to do this practice in any language, melody, and style that is appropriate for the situation and which inspires them the most.

The Sutra of the Recollection of the Noble Three Jewels

Read aloud:

I prostrate to the omniscient one. Thus, the Buddha, bhagavat, tathāgata, arhat, samyaksambuddha, the wise and virtuous one, the sugata, the knower of the world, the charioteer and tamer of beings, the unsurpassable one, the teacher of devas and humans, is the buddha bhagavat.

The tathāgata is in accord with all merit, which is his source. He does not waste the roots of virtue. He is completely ornamented with all patience. He is the basis of the treasures of merit. He is adorned with the excellent minor marks. He blossoms with the flowers of the major marks. His activity is fitting and appropriate. The sight of him brings no disharmony. He brings true joy to those who long with faith. His knowledge cannot be overpowered. His strengths cannot be challenged. He is the teacher of all sentient beings. He is the father of bodhisattvas. He is the king of noble ones. He is the guide of those who journey to the city of nirvāṇa. He possesses immeasurable wisdom. He possesses inconceivable confidence. His speech is completely pure. His melody is pleasing. One never has enough of seeing him. His form is incomparable. He is not stained by the realm of desire. He is not stained by the realm of form. He is not affected by the formless realm.

He is completely liberated from extreme torment. He is liberated from craving. He has crossed over the river. He is perfected in all the wisdoms. He abides in the wisdom of the buddha bhagavats who arise in the past, present, and future. He does not abide in nirvāṇa. He abides in the ultimate perfection. He dwells on the bhūmi where he sees all sentient beings. All these are the perfect virtues of the greatness of the buddha bhagavat.

The holy dharma is good at the beginning, good in the middle, and good at the end. Its meaning is excellent. Its words are excellent. It is uncorrupted. It is completely perfect and completely pure. It completely purifies. The bhagavat teaches the dharma well. It brings complete vision. It is free from sickness. It is always timely. It directs one further. Seeing it fulfills one's purpose. It is known by the wise through their own insight. The dharma spoken by the bhagavat teaches taming well. It is renunciation. It causes one to arrive at perfect enlightenment. It is without contradiction. It is all-inclusive. It is trustworthy and puts an end to the journey.

As for the sangha of the great yāna, they enter completely. They enter insightfully. They enter straightforwardly. They enter harmoniously. They are worthy of veneration with joined palms. They are worthy of receiving prostration. They are a field of glorious merit. They are completely capable of receiving all gifts. They are an object of generosity. They are always a great object of generosity.

The Sutra of the Recollection of the Noble Three Jewels – Sanskrit

नमः सर्वबुद्धबोधिसत्त्वेभ्यः
namah sarvabuddhabodhisattvebhyah

बुद्धानुस्मृतिः
Remembering the Buddha

इत्यपि बुद्धो भगवांस्तथागतोऽर्हन् सम्यक्संबुद्धो विद्याचरणसम्पन्नः सुगतो लोकविदनुत्तरः पुरुषदम्यसारथिः
शास्ता देवमनुष्याणां बुद्धो भगवानिति।

*ityapi buddhobhagavāmstathāgato'rhan samyaksambuddho vidyācaraṇasam- pannaḥ
sugato lokavidanuttaraḥ puruṣadamyasārathiḥ śāstā devamanuṣyāṇāṃ buddho bhagavāniti।*

निष्यन्दः स तथागतः पुण्यानाम्, अविप्रणाशः कुशलमूलानाम्, अलङ्कृतः क्षान्त्या, आलयः पुण्यनिधानानाम्,
चित्रितोऽनुव्यञ्जनैः कुसुमितो लक्षणैः, प्रतिरूपो गोचरेण, अप्रतिकूलो दर्शनेन, अभिरतिः श्रद्धाधिमुक्तानाम्,
अनभिभूतः प्रज्ञया, अनवमर्दनीयो बलैः, शास्ता सर्वसत्त्वानाम्, पिता बोधिसत्त्वानाम्, राजा आर्यपुद्गलानाम्, सार्थवाहः
निर्वाणनगरसम्प्रस्थितानाम्, अप्रमेयो ज्ञानेन, अचिन्त्यः प्रतिभानेन, विशुद्धः स्वरेण, आस्वदनीयो घोषेण, असेचनको
रूपेण, अप्रतिसमः कायेन, अलिप्तः कामैः, अनुपलिप्तो रूपैः असंसृष्ट आरूप्यैः, विप्रमुक्तः स्कन्धेभ्यः, विसम्प्रयुक्तो
धातुभिः, संवृत आयतनैः, प्रच्छिन्नो ग्रन्थैः, विमुक्तः परिदाघ्नैः, परिमुक्तस्तृष्णया, ओघादुत्तीर्णः परिपूर्णो ज्ञानेन,
प्रतिष्ठितोऽतीतानागतप्रत्युत्पन्नानां बुद्धानां भगवतां ज्ञाने, अप्रतिष्ठितो निर्वाणे, स्थितो भूतकोट्याम्, स्थितः
सर्वसत्त्वालोकनीयायां भूमौ, सर्व इमे तथागतानां विशेषतः सम्यग् गुणाः।

niṣyandaḥ sa tathāgataḥ puṇyānāṃ, avipraṇāśaḥ kuśalamūlānāṃ, alaṅkṛtaḥ kṣāntyā,
ālayaḥ puṇyanidhānānāṃ, citrito anuvyañjanaiḥ kusumito lakṣaṇaiḥ, pratirūpo gocareṇa
apratikūlo darśanena, abhiratiḥ śraddhādhimuktānāṃ, anabhibhūtaḥ prajñayā,
anavamardanīyo balaiḥ, śāstā sarvasattvānāṃ, pitā bodhisattvānāṃ, rājā ārya
pudgalānāṃ, sārthavāhaḥ nirvāṇanagara samprasthitānāṃ, aprameyo jñānena, acintyaḥ
pratibhānena, viśuddhaḥ svareṇa, āsvadanīyo ghoṣeṇa, asecanako rūpeṇa, apratisamaḥ
kāyena, aliptaḥ kāmāiḥ, anupalipto rūpaiḥ asaṃsrṣṭa ārūpyaiḥ, vipramuktaḥ
skandhebhyaḥ, visamprayukto dhātubhiḥ, saṃvṛta āyatanaiḥ, pracchinno granthaiḥ,
vimuktaḥ paridāghnaiḥ, parimuktastrṣṇayā, oghāduttīrṇaḥ paripūrṇo jñānena,
pratiṣṭhito'tītānāgatapratyutpannānāṃ buddhānāṃ bhagavatāṃ jñāne, apratiṣṭhito
nirvāṇe, sthitobhūtakotyaṃ, sthitaḥ sarvasattvālokanīyāyāṃ bhūmau, sarva ime
tathāgatānāṃ viśeṣataḥ samyag guṇāḥ।

धर्मानुस्मृतिः
Remembering the Dharma

सद्धर्मस्तु आदौ कल्याणः, मध्ये कल्याणः, पर्यवसाने कल्याणः, स्वर्थः सुव्यज्जनः, केवलः, परिपूर्णः,
परिशुद्धः, पर्यवदातः, स्वाख्यातः भगवतो धर्मः, सान्द्रष्टिकः, निर्व्वरः, आकालिकः, औपनायिकः,
ऐहिपश्यिकः, प्रत्यात्मवेदनीयो विज्ञैः, स्वाख्यातो भगवतो धर्मविनयः सुप्रवेदितः नैर्याणिकः, संबोधिगामी,
अभिन्नः संस्तूपः, संप्रतिशरणः, छिन्नप्लोतिकः।

*saddharmastu ādau kalyāṇaḥ, madhye kalyāṇaḥ, paryavasāne kalyāṇaḥ, svarthaḥ
suvyañjanaḥ, kevalaḥ paripūrṇaḥ, pariśuddhaḥ, paryavadātaḥ, svākhyātaḥ bhagavato
dharmah, sāndrṣṭikaḥ, nirjvaraḥ, ākālikaḥ, aupanāyikaḥ, ahipaśyikaḥ,
pratyātmavedanīyo vijñaiḥ, svākhyāto bhagavato dharmavinayaḥ supraveditaḥ
nairyāṇikaḥ, sambodhigāmī, abhinnaḥ saṁstūpaḥ, saṁpratiśaraṇaḥ, chinnaplotikaḥ।*

संघानुस्मृतिः
Remembering the Sangha

सुप्रतिपन्नो भगवत आर्यसंघः, न्यायप्रतिपन्नः, ऋजुप्रतिपन्नः, सामीचीप्रतिपन्नः, अञ्जलीकरणीयः,
सामीचीकरणीयः, पुण्यश्रीक्षेत्रः, महादक्षिणापरिशोधकः, प्राहवनीयः, आहवनीयः।

*supratipanno bhagavata āryasaṃghaḥ, nyāyapratipannaḥ, ṛjupratipannaḥ,
sāmīcīpratipannaḥ, añjalīkaraṇīyaḥ, sāmīcīkaraṇīyaḥ, puṇyaśrīkṣetraḥ,
mahādakṣiṇāparīśodhakaḥ prāhavanīyaḥ āhavanīyaḥ।*

Taking Refuge

Sing or chant once in Pāli and once in English:

*Buddhaṃ śaraṇaṃ gacchāmi
Dhammaṃ śaraṇaṃ gacchāmi
Saṅghaṃ śaraṇaṃ gacchāmi*

I take refuge in the Buddha.
I take refuge in the Dharma.
I take refuge in the Sangha.

*Dutiyampi Buddhaṃ śaraṇaṃ gacchāmi
Dutiyampi Dhammaṃ śaraṇaṃ gacchāmi
Dutiyampi Saṅghaṃ śaraṇaṃ gacchāmi*

For a second time, I take refuge in the Buddha.
For a second time, I take refuge in the Dharma.
For a second time, I take refuge in the Sangha.

*Tatiyampi Buddhaṃ śaraṇaṃ gacchāmi
Tatiyampi Dhammaṃ śaraṇaṃ gacchāmi
Tatiyampi Saṅghaṃ śaraṇaṃ gacchāmi*

For a third time, I take refuge in the Buddha.
For a third time, I take refuge in the Dharma.
For a third time, I take refuge in the Sangha.



Bodhicitta

Sing or chant once in Sanskrit and twice in English:

यथा गृहीतं सुगतैर्बोधिचित्तं पुरातनैः ।
तद्वदुत्पादयाम्येष बोधिचित्तं जगद्धिते ॥

*yathā grhītaṃ sugatair bodhicittaṃ purātanaiḥ
tadvadutpādayāmyeṣa bodhicittaṃ jagaddhite*

Just as the sugatas of the past,
Gave birth to the awakened mind,
Like them, for every beings' sake,
I'll rouse this same awakened mind

Visualisation of Buddhas and Bodhisattvas

Read aloud:

In front is a lotus, fresh, brilliant and stainless,
Upon which the radiant Buddha is sitting.
Life-sized, majestic, alive and compassionate,
Uninhibited, beautiful, fearless and loving.

Pause for a minute.

The Buddha's surrounded by all his disciples,
The assembly of all the bodhisattvas.
Mañjushrī, Ārya Tārā, Sarasvati,
And also Avalokiteshvara,

The grouping of arhats, including Ānanda,
Shāriputa, Kashyapa, and Maudgalyāyana,
And his heavenly students, like Vāyu and Agni,
Vishnu, Kali, Shiva, and Indra.



Pause for a minute.

Invitation to the Buddhas and their Retinues, The Field of Merit

Protectors of beings, without one exception,
You see the true nature of things as they are.
You conquered the forces and armies of māra,
Please come to this place with your retinue now.



Requesting the Buddhas and their Retinues to Remain

Enlightened ones, welcome. You have arrived!
To meet you, we have such great merit and fortune.
Accept all our offerings, direct your awareness
Towards this assembly and forever remain.

ॐ पद्मकमलये सत्त्वम्
Oṃ Padmakamalaye Sattvaṃ

Offer arghyaṃ and pādyaṃ on the shrine, and say:

ॐ वज्र अर्घ्यम् आः हुं
Oṃ Vajra Arghyaṃ Āḥ Huṃ

ॐ वज्र पाद्यम् आः हुं
Oṃ Vajra Pādyaṃ Āḥ Huṃ

Prostration with Short Mantra

If you wish, you may offer three prostrations.

अतिपु हो प्रतीच्छ हो
Atipu ho pratīccha ho

Offering Abhisheka (Ritual Bath)

Within a bathing chamber,
Excellently fragrant,
With even floors of crystal,
Radiant and clear,
Its graceful pillars shimmer,
Adorned with precious jewels,
All hung about with gleaming
Canopies of pearls.

There I'll bathe the Buddhas
Together with their offspring,
Using many splendid
Precious water vases.
All brimming with pure water,
Fragrant and delightful,
To the sounds of music,
Melodies and songs.

ॐ सर्वतथागत अभिषेकते समया श्रिये हुं
Om̐ Sarva Tathāgata Abhiṣekate Samayā Śriye Hum̐

With the softest fabrics,
Delicately woven,
Stainless and perfumed,
Their bodies, I will dry.

ॐ हुं त्रम् ह्री आः काया विशोधनये स्वाहा
Om̐ Hum̐ Traṃ Hrī Āḥ Kāya Viśodhanaye Svāhā

To Samantabhadra,
Manjushri, Lokeshvara,
All the bodhisattvas,
And their retinues,
We offer splendid garments
Of deep, enriching color,
Light and supple clothing,
Of various designs.
Hundreds of adornments,
Beautiful and sparkling,
We give the bodhisattvas,
And retinues sublime.

ॐ वज्र वस्त्रये स्वाहा
Om Vajra Vastraye Svāhā
(Offering Clothing)

ॐ वज्र अलंकाराये स्वाहा
Om Vajra Alankārāye Svāhā
(Offering Ornaments)

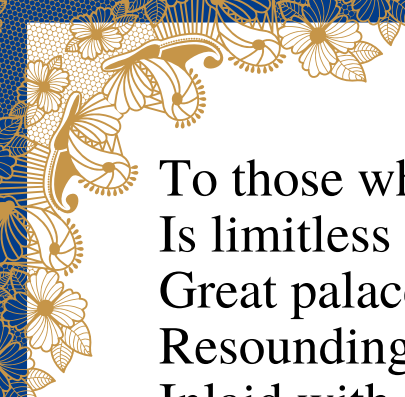
The Sages' mighty bodies,
Gleaming bright and golden,
With perfumes, we anoint them
Sumptuous and divine,
Beautiful aromas,
Delicately fragrant,
Thoroughly pervading
Immeasurable worlds.

ॐ वज्र गंधे स्वाहा
Om Vajra Gandhe Svāhā
(Anointing with Fragrance)

We offer to the Sages,
Who are worthy of honor,
Lovely fragrant blossoms,
Entwined in scented garlands,
Every kind of flower,
Magnificent utpalas,
Delightful mandaravas,
And lotuses celestial.

Swelling clouds of incense,
Ravishing the senses,
Enveloping aromas,
The finest of cuisines,
Delicacies countless,
Every kind of beverage
Pleasing to the deities,
We offer all of these.

Precious lamps, we offer
In beautiful arrangements,
Delicately resting
On golden lotuses.
A carpet of sweet flowers
Beautifully scattered,
Covering the level
Soft and fragrant ground.



To those whose very nature
Is limitless compassion,
Great palaces we offer,
Resounding with great praise.
Inlaid with precious pearls,
And strings of hanging gems,
With countless gleaming jewels,
Permeating space.

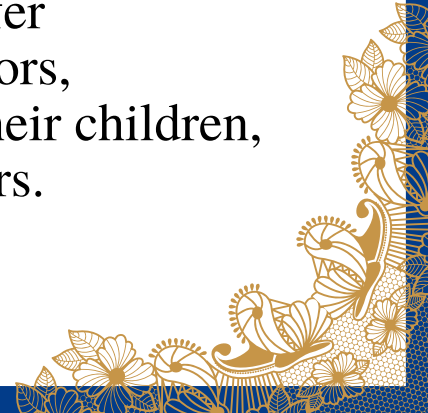
Parasols, exquisite,
Adorned with golden handles,
Their brims all decorated,
With shining precious jewels,
Beautifully crafted,
Dazzling to gaze on,
All of these we offer,
To all the sublime Buddhas.

Boundless clouds of plenty,
Unceasingly arising,
Constantly abiding,
Ravishing the senses,

May these gentle streams of
Melodies alluring,
Ease the pain of beings,
Endless in their number.

May gentle rains of flowers,
And exquisite gemstones,
Shower down cascading
In unceasing streams,
Upon representations
Of holy, sacred dharma,
And every sacred image,
Supports for offering.

So just as Mañjughoṣha
And every being like him
Made offerings to Buddhas,
The perfect conquerors,
We also likewise offer
To all of our protectors,
The Buddhas, and their children,
The Bodhisattva heirs.



ॐ वज्र पुष्पे आः हुं
Om Vajra Puṣpe Āḥ Hum

ॐ वज्र धूपे आः हुं
Om Vajra Dhūpe Āḥ Hum

ॐ वज्र आलोके आः हुं
Om Vajra Āloke Āḥ Hum

ॐ वज्र गंधे आः हुं
Om Vajra Gandhe Āḥ Hum

ॐ वज्र नैवेद्ये आः हुं
Om Vajra Naivedye Āḥ Hum

ॐ वज्र शब्दे आः हुं
Om Vajra Śabde Āḥ Hum

Prostration, III. Refuge, IV. Confession

Prostration

सर्वक्षेत्राणुसंख्यैश्च प्रणामैः प्रणमाम्यहम्।
सर्वत्र्यध्वगतान् बुद्धान् सहधर्मगणोत्तमान्॥२४॥
sarvakṣetrāṇu saṃkhyaiśca
praṇāmaiḥ praṇamāmyaham |
sarvatrya dhvagatān buddhān
sahadharma gaṇottamān

सर्वचैत्यानि वन्देऽहं बोधिसत्त्वाश्रयांस्तथा।
नमः करोम्युपाध्यायानभिवन्द्यान् यतींस्तथा॥२५॥
sarvacaityāni vande' haṃ
bodhisattvā śrayāṃstathā |
namaḥ karomy upādhyāyān
abhivandyān yatīṃstathā |

We prostrate with devotion
To every single Buddha
Of past, present, and future,
The Dharma and the Sangha,
With as many bodies
As atoms that encompass
The entire cosmos,
With homage we bow down.

To objects that inspire
The precious Bodhicitta,
To every shrine and stupa,
With homage we bow down.
To pandits and to abbots
Transmitting sacred precepts,
Upholders of the conduct,
Sublime ones, we bow down.

Refuge

बुद्धं गच्छामि शरणं यावदा बोधिमण्डतः।
धर्मं गच्छामि शरणं बोधिसत्त्वगणं तथा॥२६॥
*buddham gacchāmi śaraṇaṃ yāvadā
bodhimaṇḍataḥ |
dharmaṃ gacchāmi sharaṇaṃ
bodhisattva gaṇaṃ tathā*

Until we reach the essence
Of full illumination,
We go to all the Buddhas
For our perfect refuge.
And likewise to the Dharma,
And every Bodhisattva,
The perfect fields of refuge,
The flawless triple gem.

After taking refuge, sit silently for a little longer than usual.

Confession

विज्ञापयामि संबुद्धान् सर्वदिक्षु व्यवस्थितान्।
महाकारुणिकांश्चापि बोधिसत्त्वान् कृताञ्जलिः॥२७॥
*vijñāpayāmi sambuddhān
sarvadiḥṣu vyavasthitān |
mahākāruṇikāṃ ścāpi
bodhisattvān kṛtāñjaliḥ*

To every perfect Buddha,
And all the Bodhisattvas,
In all of the directions
Wherever they abide,
Oh lords of great compassion,
We place our palms together,
With genuine devotion,
We call out from our hearts.

अनादिमति संसारे जन्मन्यत्रैव वा पुनः।
यन्मया पशुना पापं कृतं कारितमेव वा॥२८॥
anādimati saṁsāre
janmanyatraiva vā punaḥ |
yanmayā pa śunā pāpaṁ
kṛtaṁ kāritameva vā

यच्चानुमोदितं किञ्चिदात्मघाताय मोहतः।
तदत्ययं देशयामि पश्चात्तापेन तापितः॥२९॥
yaccānumoditaṁ kiṁcit
ātmaghātāya mohataḥ |
tadatyayaṁ deshayāmi
pashcāttāpena tāpitaḥ

रत्नत्रयेऽपकारो यो मातपितृषु वा मया।
गुरुष्वन्येषु वा क्षेपात् कायवाग्बुद्धिभिः कृतः॥३०॥
ratnatraye'pakāro yo
mātapitr̥ṣu vā mayā |
guru śvanyeṣu vā kṣepāt kāya
vāgbuddhibhiḥ kṛtaḥ

In this and other lifetimes
Trapped within samsara
From time without beginning,
Within a state of darkness,
We've been the direct cause of
Harm to other beings
And we have encouraged
Others to do harm.

By ignorance, distorted,
Within our dark confusion,
We've even celebrated
The harms that we have caused.
Now that we see clearly
The harms that we've committed,
We openly reveal them
To all the great protectors.

And all the harms committed
Spurred by the force of klesha
Against all of my mothers,
My fathers and my teachers,
And to the triple gems,
To every other being,
That we have enacted
Through body speech and mind,

अनेकदोषदुष्टेन मया पापेन नायकाः।
यत्कृतं दारुणं पापं तत्सर्वं देशयाम्यहम्॥३१॥

*anekadoṣaduṣṭena mayā
pāpena nāyakāḥ |
yatkrtaṃ dāruṇaṃ pāpaṃ
tatsarvaṃ deshayaṃyahaṃ*

कथम् च निःसरामि अस्मात् अत्योद्विग्नोस्मि नायकः
मा भून्मे मृत्युः अचिरा दक्षिणे पापसंचये॥३२॥

*kathaṃ ca niḥ-sarāmi
asmāt atyodvignosmi nāyakaḥ |
ma bhūnme mṛtyuḥ achirā
dakṣhine pāpsaṃcaye*

॥Om॥

All destructive actions,
And all the faults committed,
All the harm to others,
Which weigh upon our minds,
Every frightful action,
That we have accomplished,
We openly reveal them
In front of all our teachers,

For death comes without warning,
It's possible to perish
Before these harmful actions
Are completely cleansed.
And if so, as we're dying,
Then how can we escape it?
We supplicate the Three Jewels
To grant us swift protection.

॥Om॥

V. Rejoicing
VI. Turning the Wheel of Dharma
VII. Requesting the Enlightened Ones Not to
Enter into Parinirvana
VIII. Dedication

V. Rejoicing

अपायदुःखविश्रामं सर्वसत्त्वैः कृतं शुभम्।
अनुमोदे प्रमोदेन सुखं तिष्ठन्तु दुःखिताः ॥१॥
apāyaduḥkha viśrāmaṃ
sarvasatvaih kṛtaṃ śubhaṃ।
anumode pramodena
sukhaṃ tiṣṭhantu duḥkhitāḥ॥

We celebrate the virtue
That frees all sentient beings
From sorrows and from anguish
And pains of lower births
And even for the beings
Remaining in samsara,
We blissfully rejoice in
Their comfort and delight.

संसारदुःखनिर्मोक्षमनुमोदे शरीरिणाम्।
बोधिसत्त्वत्वबुद्धत्वमनुमोदे च तायिनाम्॥२॥

*saṃsāraduḥkha nirmokśam
anumode śarīriṇām |
bodhisattva tva buddhatvaṃ
anumode ca tāyinām ||*

चित्तोत्पादसमुद्रांश्च सर्वसत्त्वसुखावहान्।
सर्वसत्त्वहिताधानाननुमोदे च शासिनाम्॥३॥

*cittotpāda samudrāṃśca
sarvasattva sukhāvahān |
sarvasattva hitādhānān
anumode ca śāsinām ||*

Rejoice in all the virtues
Which have been collected
That become the cause of
The enlightened state,
And in the liberation
That has been accomplished
By any living being
From the round of pain

In the realization,
of the great Protectors,
And the Bodhisattvas,
We now celebrate.
We deeply can rejoice in
The precious Bodhicitta:
An ocean of great virtue,
Benefiting beings.

VI. Turning the Wheel of Dharma

सर्वासु दिक्षु संबुद्धान् प्रार्थयामि कृताञ्जलिः।
धर्मप्रदीपं कुर्वन्तु मोहाद्दुःखप्रपातिनाम्॥४॥

*sarvāsu dikṣhu saṃbuddhān
prārthayāmi kṛtāñjaliḥ |
dharmapradīpaṃ kurvantu
mohādduḥkha prapātinām ||*

We join our palms together,
Requesting all the Buddhas,
In all of the directions,
And every single realm,
Please light the lamp of Dharma,
For all deluded beings,
Bewildered and in darkness,
To ease them from their pain.

VII. Requesting the Enlightened Ones Not to Enter into Parinirvana

निर्वातुकामांश्च जिनान् याचयामि कृताञ्जलिः।
कल्पाननन्तांस्तिष्ठन्तु मा भूदन्धमिदं जगत्॥५॥

*nirvātukāmāṃśca jinān
yācayāmi kṛtāñjaliḥ |
kalpānanantāṃstiṣṭhantu mā
bhūdandhamidaṃ jagat*

Oh victors, we beseech you,
With our palms together,
Please forgo your entry
To nirvana's realm,
Do not leave us wandering,
In darkness and confusion,
We beg you to remain for
Immeasurable aeons.

VIII. Dedication

एवं सर्वमिदं कृत्वा यन्मयासादितं शुभम्।
तेन स्यां सर्वसत्त्वानां सर्वदुःखप्रशान्तिकृत्॥६॥

*evaṃ sarvamiḍaṃ kṛtvā
yanmayāsāḍitaṃ shubham |
tena syāṃ sarvasattvānāṃ
sarvaduḥkhaḡrashāntikṛt*

And so by all these actions,
And each and every virtue,
Gained in any measure,
By this great intention,
Without any exception,
May suffering and anguish
Of every living being,
Be scattered and destroyed.



Receiving the Bodhisattva Vow

*If you wish, you may kneel with your right knee on the floor,
sing or chant the following 3 times, once in Sanskrit and twice in English:*

यथा गृहीतं सुगतैर्बोधिचित्तं पुरातनैः।
ते बोधिसत्त्वशिक्षायामानुपूर्व्या यथा स्थिताः॥
yathā grhītaṁ sugatair bodhicittaṁ purātanaiḥ |
te bodhisattva śikṣāyāṁ ānupūrvyā yathā sthitāḥ ॥

Just as Sugatas of the past,
Gave birth to the bodhicitta,
And trained in all the stages of
The bodhisattva's disciplines

तद्वदुत्पादयाम्येष बोधिचित्तं जगद्धिते।
तद्वदेव च ताः शिक्षाः शिक्षिष्यामि यथाक्रमम्॥
tadvadutpādayāmyeṣa bodhicittaṁ jagaddhite |
tadvadeva ca tāḥ śikṣāḥ śikṣiṣyāmi yathākramam ॥

Like them, for every beings' sake,
I'll rouse this same bodhicitta.
And in the precepts, step-by-step,
I will abide and train myself



Recitation Practice

Read the recitation instructions aloud:

~1~

Gaze at Siddhartha who is in front of you.
Now, gently rest your mind on his lotus seat.

Luminous light rays stream forth from the lotus and dissolve into you,
increasing your life-span, merit, wealth and power.

Lights radiating from the lotus soothe all your disease
and your wishes are swiftly fulfilled.

Unceasing light rays shine in every direction and pervade
all sentient beings, pacifying their pain and causes of suffering.

The light illuminates our Buddha nature and, like a pristine lotus
flowering in the mud, it is flawlessly revealed.

Then sing or chant three times in Sanskrit:



गुरुम् शास्तारम् भगवन्तम् तथागतम् अर्हन्तम् सम्यक् संबुद्धम् श्रीजिनम् शाक्यमुनिम् नमामि,
पूजयामि शरणम् च गच्छामि

*Gurum shāstāraṃ bhagavantaṃ tathāgataṃ arhantaṃ samyaksaṃ buddhaṃ
śrījinaṃ śākyamuniṃ namāmi pūjayāmi sharaṇaṃ ca gacchāmi*

Supreme Teacher, Bhagavan, Tathāgata, Arhat, Complete and Perfect Buddha,
Glorious Conqueror, Shākyamuni Buddha, I pay homage to you! I make
offerings to you! I take refuge in you!



*Now, melodiously sing the following Shākyamuni mantra a few times,
then recite it semi-audibly as many times as you can:*

तद्यथा ॐ मुने मुने महामुनये स्वाहा
TADYATHĀ OM MUNE MUNE MAHĀ MUNAYE SVĀHĀ



May all of our forms,
and our longevity,
Our entourage, pure realms,
sublime qualities,
And all of our signs of enlightenment too,
Be fully perfected,
exactly like you.

And through the power
of this praise and this prayer,
In all of the lands
where we're dwelling may there,
Be no illness,
and all conflicts be dispelled.
May good fortune
spread and Dharma be upheld.



Read aloud:

~2~

Gaze at the Tathāgatha in front of you.
Now, gently rest your mind on his vajra posture.

Luminous light rays stream forth from the crossed legs of the vajra asana
and dissolve into you, empowering you to realize the union of appearance and emptiness.

Lights radiating from the asana free you and all sentient beings
from discrimination of good and bad, beautiful and ugly,
clean and dirty, and all prejudice.

Then sing or chant three times in Sanskrit:



गुरुम् शास्तारम् भगवन्तम् तथागतम् अर्हन्तम् सम्यक् संबुद्धम् श्रीजिनम् शाक्यमुनिम् नमामि,
पूजयामि शरणम् च गच्छामि

*Gurum shāstāraṃ bhagavantaṃ tathāgataṃ arhantaṃ samyaksaṃ buddhaṃ
śrījinaṃ śākyamuniṃ namāmi pūjayāmi sharaṇaṃ ca gacchāmi*

Supreme Teacher, Bhagavan, Tathāgata, Arhat, Complete and Perfect Buddha,
Glorious Conqueror, Shākyamuni Buddha, I pay homage to you! I make
offerings to you! I take refuge in you!



*Now, melodiously sing the following Shākyamuni mantra a few times,
then recite it semi-audibly as many times as you can:*

तद्यथा ॐ मुने मुने महामुनये स्वाहा
TADYATHĀ OM MUNE MUNE MAHĀ MUNAYE SVĀHĀ



May all of our forms,
and our longevity,
Our entourage, pure realms,
sublime qualities,
And all of our signs of enlightenment too,
Be fully perfected,
exactly like you.

And through the power
of this praise and this prayer,
In all of the lands
where we're dwelling may there,
Be no illness,
and all conflicts be dispelled.
May good fortune
spread and Dharma be upheld.



Read aloud:

~3~

Gaze at the Sugata in front of you.
Now, gently rest your mind on his left hand in the mudra of equanimity.

Luminous light rays stream forth from his left hand and dissolve into you,
purifying afflictive emotions, anxiety, depression, loneliness, and lethargy.

Lights radiating from his left hand make your mind
and the mind of all beings flexible by perfecting shamatha.

Unceasing light rays shine in every direction and make you and all sentient beings
see the truth by perfecting vipaśyanā.

Then sing or chant three times in Sanskrit:



गुरुम् शास्तारम् भगवन्तम् तथागतम् अर्हन्तम् सम्यक् संबुद्धम् श्रीजिनम् शाक्यमुनिम् नमामि,
पूजयामि शरणम् च गच्छामि

*Gurum shāstāraṃ bhagavantaṃ tathāgataṃ arhantaṃ samyaksaṃ buddhaṃ
śrījinaṃ śākyamuniṃ namāmi pūjayāmi sharaṇaṃ ca gacchāmi*

Supreme Teacher, Bhagavan, Tathāgata, Arhat, Complete and Perfect Buddha,
Glorious Conqueror, Shākyamuni Buddha, I pay homage to you! I make
offerings to you! I take refuge in you!



*Now, melodiously sing the following Shākyamuni mantra a few times,
then recite it semi-audibly as many times as you can:*

तद्यथा ॐ मुने मुने महामुनये स्वाहा
TADYATHĀ OM MUNE MUNE MAHĀ MUNAYE SVĀHĀ



May all of our forms,
and our longevity,
Our entourage, pure realms,
sublime qualities,
And all of our signs of enlightenment too,
Be fully perfected,
exactly like you.

And through the power
of this praise and this prayer,
In all of the lands
where we're dwelling may there,
Be no illness,
and all conflicts be dispelled.
May good fortune
spread and Dharma be upheld.



Read aloud:

~4~

Gaze at Mahamuni in front of you.

Now, gently rest your mind on his right hand in the mudra of bhumisparsha.

Luminous light rays stream forth from his right hand and banish your hypocrisy and fear.

Unceasing light rays shine in every direction
and increase integrity, courage and fearlessness in you and all sentient beings.

Then sing or chant three times in Sanskrit:



गुरुम् शास्तारम् भगवन्तम् तथागतम् अर्हन्तम् सम्यक् संबुद्धम् श्रीजिनम् शाक्यमुनिम् नमामि,
पूजयामि शरणम् च गच्छामि

*Guruṃ shāstāraṃ bhagavantaṃ tathāgataṃ arhantaṃ samyaksaṃ buddhaṃ
śrījinaṃ śākyamuniṃ namāmi pūjayāmi sharaṇaṃ ca gacchāmi*

Supreme Teacher, Bhagavan, Tathāgata, Arhat, Complete and Perfect Buddha,
Glorious Conqueror, Shākyamuni Buddha, I pay homage to you! I make
offerings to you! I take refuge in you!



*Now, melodiously sing the following Shākyamuni mantra a few times,
then recite it semi-audibly as many times as you can:*

तद्यथा ॐ मुने मुने महामुनये स्वाहा
TADYATHĀ OM MUNE MUNE MAHĀ MUNAYE SVĀHĀ



May all of our forms,
and our longevity,
Our entourage, pure realms,
sublime qualities,
And all of our signs of enlightenment too,
Be fully perfected,
exactly like you.

And through the power
of this praise and this prayer,
In all of the lands
where we're dwelling may there,
Be no illness,
and all conflicts be dispelled.
May good fortune
spread and Dharma be upheld.



Read aloud:

~5~

Gaze at Shakyasimha in front of you.
Now, gently rest your mind on his golden complexion.

Luminous light rays stream forth from his golden complexion
and dissolve your laziness, alienation, melancholy,
low morale, insecurity and procrastination.

Unceasing light rays shine in every direction
and increase inspiration, confidence, originality and authenticity
in you and all sentient beings.

Then sing or chant three times in Sanskrit:



गुरुम् शास्तारम् भगवन्तम् तथागतम् अर्हन्तम् सम्यक् संबुद्धम् श्रीजिनम् शाक्यमुनिम् नमामि,
पूजयामि शरणम् च गच्छामि

*Gurum shāstāraṃ bhagavantaṃ tathāgataṃ arhantaṃ samyaksaṃ buddhaṃ
śrījinaṃ śākyamuniṃ namāmi pūjayāmi sharaṇaṃ ca gacchāmi*

Supreme Teacher, Bhagavan, Tathāgata, Arhat, Complete and Perfect Buddha,
Glorious Conqueror, Shākyamuni Buddha, I pay homage to you! I make
offerings to you! I take refuge in you!



*Now, melodiously sing the following Shākyamuni mantra a few times,
then recite it semi-audibly as many times as you can:*

तद्यथा ॐ मुने मुने महामुनये स्वाहा
TADYATHĀ OM MUNE MUNE MAHĀ MUNAYE SVĀHĀ



May all of our forms,
and our longevity,
Our entourage, pure realms,
sublime qualities,
And all of our signs of enlightenment too,
Be fully perfected,
exactly like you.

And through the power
of this praise and this prayer,
In all of the lands
where we're dwelling may there,
Be no illness,
and all conflicts be dispelled.
May good fortune
spread and Dharma be upheld.







Read aloud:

~6~

Gaze at Shākyamuni in front of you.
Now, gently rest your mind on his face.

Luminous light rays stream forth from his face and dispel miscommunication,
misunderstanding and inhibition.

Unceasing light rays shine in every direction and increase the ability of you
and all sentient beings to inspire others and generate wisdom and compassion.



Then sing or chant three times in Sanskrit:



गुरुम् शास्तारम् भगवन्तम् तथागतम् अर्हन्तम् सम्यक् संबुद्धम् श्रीजिनम् शाक्यमुनिम् नमामि,
पूजयामि शरणम् च गच्छामि

*Gurum shāstāraṃ bhagavantam tathāgataṃ arhantaṃ samyaksaṃ buddhaṃ
śrījinaṃ śākyamuniṃ namāmi pūjayāmi sharaṇam ca gacchāmi*

Supreme Teacher, Bhagavan, Tathāgata, Arhat, Complete and Perfect Buddha,
Glorious Conqueror, Shākyamuni Buddha, I pay homage to you! I make
offerings to you! I take refuge in you!



*Now, melodiously sing the following Shākyamuni mantra a few times,
then recite it semi-audibly as many times as you can:*

तद्यथा ॐ मुने मुने महामुनये स्वाहा
TADYATHĀ OM MUNE MUNE MAHĀ MUNAYE SVĀHĀ



May all of our forms,
and our longevity,
Our entourage, pure realms,
sublime qualities,
And all of our signs of enlightenment too,
Be fully perfected,
exactly like you.

And through the power
of this praise and this prayer,
In all of the lands
where we're dwelling may there,
Be no illness,
and all conflicts be dispelled.
May good fortune
spread and Dharma be upheld.





Read aloud:

~7~

Gaze at the Lion among Men, the Supreme Bull, the King of those who Walk
on Two Legs, the Fourth Liberator, the Teacher of Gods.
Now, gently rest your mind on his urna and crown of his head.

Luminous rays of light stream forth from his urna and crown of his head
and dissolve the veils that hindered you from seeing yourself and all beings as the Buddha.



Then sing or chant three times in Sanskrit:



गुरुम् शास्तारम् भगवन्तम् तथागतम् अर्हन्तम् सम्यक् संबुद्धम् श्रीजिनम् शाक्यमुनिम् नमामि,
पूजयामि शरणम् च गच्छामि

*Gurum shāstāraṃ bhagavantaṃ tathāgataṃ arhantaṃ samyaksaṃ buddhaṃ
śrījinaṃ śākyamuniṃ namāmi pūjayāmi sharaṇaṃ ca gacchāmi*

Supreme Teacher, Bhagavan, Tathāgata, Arhat, Complete and Perfect Buddha,
Glorious Conqueror, Shākyamuni Buddha, I pay homage to you! I make
offerings to you! I take refuge in you!



*Now, melodiously sing the following Shākyamuni mantra a few times,
then recite it semi-audibly as many times as you can:*

तद्यथा ॐ मुने मुने महामुनये स्वाहा
TADYATHĀ OM MUNE MUNE MAHĀ MUNAYE SVĀHĀ



May all of our forms,
and our longevity,
Our entourage, pure realms,
sublime qualities,
And all of our signs of enlightenment too,
Be fully perfected,
exactly like you.

And through the power
of this praise and this prayer,
In all of the lands
where we're dwelling may there,
Be no illness,
and all conflicts be dispelled.
May good fortune
spread and Dharma be upheld.







Read aloud:

~8~

Gaze at the entire perfect form of our spiritual friend,
our protector, our object of refuge.
Now, gently rest your mind on the Buddha.

Luminous rays of light emanating from the Buddha radiate in every direction.



Then sing or chant three times in Sanskrit:



गुरुम् शास्तारम् भगवन्तम् तथागतम् अर्हन्तम् सम्यक् संबुद्धम् श्रीजिनम् शाक्यमुनिम् नमामि,
पूजयामि शरणम् च गच्छामि

*Gurum shāstāraṃ bhagavantaṃ tathāgataṃ arhantaṃ samyaksaṃ buddhaṃ
śrījinaṃ śākyamuniṃ namāmi pūjayāmi sharaṇaṃ ca gacchāmi*

Supreme Teacher, Bhagavan, Tathāgata, Arhat, Complete and Perfect Buddha,
Glorious Conqueror, Shākyamuni Buddha, I pay homage to you! I make
offerings to you! I take refuge in you!



*Now, melodiously sing the following Shākyamuni mantra a few times,
then recite it semi-audibly as many times as you can:*

तद्यथा ॐ मुने मुने महामुनये स्वाहा
TADYATHĀ OM MUNE MUNE MAHĀ MUNAYE SVĀHĀ



May all of our forms,
and our longevity,
Our entourage, pure realms,
sublime qualities,
And all of our signs of enlightenment too,
Be fully perfected,
exactly like you.

And through the power
of this praise and this prayer,
In all of the lands
where we're dwelling may there,
Be no illness,
and all conflicts be dispelled.
May good fortune
spread and Dharma be upheld.



Meditation

If you wish, you may offer 3 prostrations while singing or chanting:

Buddhaṃ śaraṇaṃ gacchāmi

(Prostration 1)

I take refuge in the Buddha

Dhammaṃ śaraṇaṃ gacchāmi

(Prostration 2)

I take refuge in the Dharma

Sanghaṃ śaraṇaṃ gacchāmi

(Prostration 3)

I take refuge in the Sangha

Read aloud and visualize as follows:

See the Buddha Shākyamuni surrounded by all the Buddhas of the past, present and future. He and his retinue melt into light and become a ball of light. The light slowly dissolves into you and immediately you and Shākyamuni become inseparable. Without becoming distracted, remain in that state for a few minutes, and meditate.

Dedication

For every ailing being in the world,
May I transform into their medicine,
May I become their doctor and their nurse,
Until their every sickness has been healed.

And in the aeons marked by scarcity,
May I appear as drink and sustenance.
And raining down a flood of food and drink,
May I dispel all famine and all thirst.

For sentient beings, poor and destitute,
May I become a treasure trove of wealth,
An endless source of all that they might need,
That is discovered just within their reach.



Mind Training

We dedicate our bodies and our wealth,
And all our merit gained and to be gained,
We give it all and do not count the cost,
To bring about the benefit of beings.

Nirvāṇa is attained by giving all,
Nirvāṇa is the object of my striving;
At death we cannot take our wealth with us,
Therefore it's best to give it all away.

And if a being thinks of me at all,
A thought of either anger or respect,
May any thought of me become the cause,
Whereby their good and wishes are fulfilled.

So anyone who slights me to my face,
Or slanders me with blame behind my back,
Who does me wrong or causes any harm,
May they attain the state of Buddhahood!





May I become a guard for those in need,
A guardian for the protector-less,
A guide for those who journey on the road,
A lamp for anyone who longs for light.

For those who wish to go across the water,
May I become a boat, a raft, a bridge.
An island for the ones who yearn for land,
For all who need a resting place, a bed.

For those who need a servant, be a slave.
For every being the abundant cow.
And may I be a wish fulfilling tree,
Enduring like the mighty elements,

Just as the earth and space itself endures,
For boundless multitudes of sentient beings,
May I become their ground and sustenance,
A source of life and happiness for all.



And thus for each and everything that lives,
Extending to the limits of the sky,
May I remain and care for them until
They pass beyond all suffering and pain.

Chatur Gāthā – Praise to the Buddha

You manifest in countless different forms,
In every one we honor you as Buddha,
With thirty-two supreme marks, you're endowed,
To all the perfect victors, we pay homage.

Wherever the awakened ones are born,
Wherever they attain enlightenment,
And where they turn the dharma wheel of peace,
And where they pass into final nirvana,

Wherever as the Sugatas they dwell,
Whatever ground they've stood or walked upon,
Whatever place like lions they have slept,
And any stupa where they've come or gone,

Above below and places in between,
The ten directions filling all of space,
Where you have been with form or without form,
To all these holy places, we pay homage.

Dolpopa's Prayer

Conclude the sadhana by reciting the following prayer three times:

May I, in each and every lifetime
Bear the weight of Buddhadharma
And if I cannot, may I at least
Fear its decline.

