

TRIRATNA ANUSMṚITI SĀDHANĀ

Sadhana of the Recollection of the Noble Three Jewels

Arranged for Daily Practice



Note: This sadhana is a provisional draft and is still evolving under the guidance and direction of Dzongsar Jamyang Khyentse Rinpoche.

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.

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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 Jewels¹

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 suffering. He is completely

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and utterly liberated from the skandhas. He does not possess the dhātus. His āyatanas are controlled. He has completely cut the knots. 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
namaḥ sarvabuddhabodhisattvebhyaḥ

बुद्धानुस्मृतिः
Remembering the Buddha

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

*ityapi buddhobhagavāṃstathāgato'rhan samyaksaṃbuddho vidyācaraṇasaṃ-
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 परिदाघैः, 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
kāmaiḥ, anupalipto rūpaiḥ asaṃsrṣṭa ārūpyaiḥ, vipramuktaḥ skandhebhyaḥ,
visamprayukto dhātubhiḥ, saṃvṛta āyatanaiḥ, pracchinno granthaiḥ, vimuktaḥ
paridāghnaiḥ, parimuktastrṣṇayā, oghāduttīrṇaḥ paripūrṇo jñānena,
pratiṣṭhito'tītānāgatapratyutpannānāṃ buddhānāṃ bhagavatāṃ jñāne,
apraṭiṣṭhito nirvāṇe, sthitobhūtakotyaṃ, sthitaḥ sarvasattvālokanīyāyāṃ
bhūmau, sarva ime tathāgatānāṃ viśeṣataḥ samyag guṇāḥ।*

धर्मानुस्मृतिः Remembering the Dharma

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

saddharmastu ādau kalyāṇaḥ, madhye kalyāṇaḥ, paryavasāne kalyāṇaḥ, svārthaḥ suvyañjanaḥ, kevalaḥ paripūrṇaḥ, pariśuddhaḥ, paryavadātaḥ, svākhyātaḥ bhagavato dharmāḥ, sāndrṣṭikaḥ, nirjvaraḥ, ākālikaḥ, aupanāyikaḥ, aihipaśyikaḥ, pratyātmavedanīyo vijñaiḥ, svākhyāto bhagavato dharmavinayaḥ supraveditaḥ nairyāṇikaḥ, sambodhigāmī, abhinnaḥ samstūpaḥ, sampratiśaraṇaḥ, 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
Sanghaṃ śaraṇaṃ gacchāmi*

*Dutiyampi Buddhaṃ śaraṇaṃ gacchāmi
Dutiyampi Dhammaṃ śaraṇaṃ gacchāmi
Dutiyampi Sanghaṃ śaraṇaṃ gacchāmi*

*Tatiyampi Buddhaṃ śaraṇaṃ gacchāmi
Tatiyampi Dhammaṃ śaraṇaṃ gacchāmi
Tatiyampi Sanghaṃ śaraṇaṃ gacchāmi*

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

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.

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.

Bodhichitta

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

Vizualisation 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
Om Padmakamalaye Sattvam

Offer arghyam² and pādyam³ on the shrine, and say:

ॐ वज्र अर्घ्यम् आः हुं
Om Vajra Arghyam Āḥ Hum

ॐ वज्र पाद्यम् आः हुं
Om Vajra Pādyam Āḥ Hum

Prostration with Short Mantra

If you wish, you may offer three prostrations.

अतिपु हो प्रतीच्छ हो
Atipu ho pratīccha ho

Offering Praises⁴

To these vast oceans of all precious qualities,
Billowing clouds of melodious harmonies,
Ascend unceasingly, and with great certainty,
We offer oceans of our songs of praise.

² Drinking water

³ Foot washing water

⁴. This and many other verses in this Sadhana are from the Bodhicharyavatara by Shantideva.

The Great Praise of the Twelve Acts of the Buddha

Based on a text by Ārya Nāgārjuna

With skillful means and compassion
you were born,

Into the Shakya clan,
your physical form,

Resplendent like mountains of gold,
and the hordes,

Of māras you conquered,
to you I bow down.

~

At first you gave rise
to the awakened mind,

Then merit and wisdom
you complete in kind,

Your actions are so vast,
and meant for this age,

Protector of beings,
to you we give praise.

Then after you taught the gods,
you knew the time,

To descend from heaven
and teach human kind.

You came like a great elephant,
you could see,

In Māyādevī's womb,
the right family.

Homage to you.

~

Then after ten months
in Lumbinī grove born,

Great Brahmā and Indra
revered you, your form,

Is marked with supreme signs,
Prince Shākyamuni,

Your final awakening's
destined to be.

Homage to you.

~

At Aṅga Magadha
at the sporting games,

Oh Lion of Men,
the proud beings you tamed.

With your youthful vigour,
you reach victory,

Displaying your prowess
with no rivalry.

Homage to you.

~

Avoiding all misdeeds
you took on a queen,

Surrounded by courtiers,
with these skillful means,

In order to harmonize
with worldly ways,

You governed your kingdom,
to you I will pray.

Homage to you.

~

Then seeing saṃsāra as futility,

Renouncing your household you
traveled the sky.

In front of the Stūpa of Great Purity,

You gave yourself vows and
renounced worldly life.

Homage to you.

~

Persisting until buddhahood
was your aim,

For six years you practiced
on the river's banks.

Enduring,
you perfected austerities,

And then you obtained
the supreme samādhi.

Homage to you.

~

In Magadha,
underneath the bodhi tree,

In order to give
all your efforts meaning,

In the vajra posture,
you sat unmoving,

To buddhahood,
you awakened completely.

Homage to you.

~

You gazed with compassion
upon sentient beings,

Then in sacred places
like Vārāṇasī,

You started to turn
the wheel of the dharma,

Establishing students
in the three yanas.

Homage to you.

~

Malicious opponents
you fully destroy,

Like Devadatta,
and the six thīrthikas.

Against all the māras in Vārāṇasī,

Oh great sage,
in battle you claim victory!

Homage to you.

~

In Shrāvasti
you performed great miracles,

In the three realms unmatched in
their great splendor.

Gods, humans, and all beings made
offerings,

To cause the increase and spread of
your teachings.

Homage to you.

~

In order to turn the slothful to
Dharma,

Within the pure land of Kusinagara,

Though your body's deathless just
like a vajra,

You left it and passed to parinirvāṇa.

Homage to you.

~

To show that your true nature
can't be destroyed,

You emanated
a great wealth of relics,

Which then were divided
into eight portions,

So that future beings
could gain great merit.

Homage to you.

~

By merit of praising
all these noble deeds,

The acts of the Victor, master of
teachings,

May all beings' actions
be full of virtue,

Just like the sugata,
and equal to you.

~

May all of our forms,
and our longevity,

Our entourage, pure realms,
sublime qualities,

And all of our marks of
enlightenment too,

Become perfected,
Exactly like you.

~

And through the power
of this praise and this prayer,

In all of the lands where we're living
may there,

Be no illness,
and our conflicts be dispelled,

May good fortune spread and
Dharma be upheld.

~

I bow to where
the perfect Buddhas are born,

And wherever they attain
enlightenment,

And turn the great wheel of the
peaceful Dharma,

And where they pass into
parinirvāṇa.

~

I bow where the sugatas walk,
stand and dwell,

The holy places
where like lions they sleep.

Places intermediate and cardinal,

Above and below,
all places in between.

~

I bow down to you,
oh Victorious Ones,

Possessing all the thirty-two
supreme marks.

I bow to each stūpa
where you've come and gone,

Great homage I pay them,
with and without form.

If you have time, you may here offer the additional praises in Appendix 1

Seven Branch Prayer (Short)

Suggested for group practice: sing or chant once in Sanskrit and once in English.⁵ Pause for about 30 seconds after each of the seven branches.

<i>Prostration</i>	
<p>सर्वक्षेत्राणुसंख्यैश्च प्रणामैः प्रणमाम्यहम्। सर्वत्र्यध्वगतान् बुद्धान् सहधर्मगणोत्तमान्॥ <i>sarvakṣetrāṇu saṁkhyaiśca praṇāmaiḥ praṇamāmyahaṁ। sarvatryadhvagatān buddhān sahadharma gaṇottamān॥</i></p>	<p>To all of the Buddhas of the three times, The Dharma, and the Assembly Sublime, I prostrate with as many bodies as, Are dust grains that exist upon the earth</p>

⁵ From the Bodhicharyavatara of Shantideva. Music available at <https://triratnasadhana.org/>.

<i>Offering</i>	
<p>मञ्जुघोषप्रभृतयः पूजयन्ति यथा जिनान्। तथा तथागतान्नाथान् सपुत्रान् पूजयाम्यहम्॥ <i>mañjughoṣa prabhṛtayaḥ pūjayanti yathā jinan</i>। <i>tathā tathāgatānnāthān saputrān pūjayāmyaḥam</i>॥</p>	<p>Just as Mañjughoṣa and those like him, Made offerings to all the conquerors, I likewise offer to our protectors, The Buddhas and their Bodhisattva heirs.</p>
<i>Confession</i>	
<p>मया बालेन मूढेन यत्किञ्चित्पापमाचितम्। प्रकृत्या यच्च सावद्यं प्रज्ञप्त्यावद्यमेव च॥ <i>mayā bālena mūḍhena yatkiṃchit pāpamāchitaṃ</i>। <i>prakṛtyā yacca sāvadyaṃ prajñāptyāvadyameva ca</i>॥</p>	<p>And so, all of the harmful deeds I've done, In darkness, blinded by my ignorance, Or, any fault of breaking any vow, And any action harmful by nature,</p>
<p>तत्सर्वं देशयाम्येष नाथानामग्रतः स्थितः। कृताञ्जलिर्दुःखभीतः प्रणिपत्य पुनः पुनः॥ <i>tatsarvaṃ deśayāmyeṣa nāthānāmagrataḥ sthitaḥ</i>। <i>krutāñjalirduḥkha bhītaḥ praṇipatya punaḥ punaḥ</i>॥</p>	<p>Mindful of any suffering to come, I join my palms and ceaselessly prostrate,</p>

	<p>And directly in the Buddha's presence, All of my harms, I openly reveal.</p>
<p>अत्ययमत्ययत्वेन प्रतिगृह्णन्तु नायकाः। न भद्रकमिदं नाथा न कर्तव्यं पुनर्मया॥ <i>atyayaṃ atyayatvena pratigrhṇantu nāyakāḥ। na bhadrakamidaṃ nāthā na kartavyaṃ punarmayā॥</i></p>	<p>I pray to you, world guides and guardians, To take me as I am, with all my faults. And all these actions, harmful as they are, I promise I will never do again.</p>
<p><i>Rejoicing</i></p>	
<p>अपायदुःखविश्रामं सर्वसत्त्वैः कृतं शुभम्। अनुमोदे प्रमोदेन सुखं तिष्ठन्तु दुःखिताः॥ <i>apāyaduḥkha viśrāmaṃ sarvasatvair kṛtaṃ śubhaṃ। anumode pramodena sukhaṃ tiṣṭhantu duḥkhitāḥ॥</i></p>	<p>With joy I celebrate the virtue that, Relieves all beings from sorrows of loss. And even those who still are suffering, I exult in all of their joyful states.</p>

<p>संसारदुःखनिर्मोक्षमनुमोदे शरीरिणाम्। बोधिसत्त्वत्वबुद्धत्वमनुमोदे च तायिनाम्॥ <i>samsāraduḥkha nirmokśam anumode</i> <i>śarīriṇām</i>। <i>bodhisattva tva buddhatvaṃ anumode ca</i> <i>tāyinām</i>॥</p>	<p>I revel in all the stores of virtue, That cause us to gain the enlightened state. And celebrate the freedoms that are won, By living beings from the round of pain.</p>
<p>चित्तोत्पादसमुद्रांश्च सर्वसत्त्वसुखावहान्। सर्वसत्त्वहिताधानाननुमोदे च शासिनाम्॥ <i>cittotpāda samudrāṃśca sarvasattva</i> <i>sukhāvahān</i>। <i>sarvasattva hitādhānān anumode ca</i> <i>śāsinām</i>॥</p>	<p>Rejoicing in protectors' Buddhahood, And in the bhūmis of the Buddha's heirs, Their bodhicitta, ocean of great good, That seeks to place all beings in a state, Of bliss, and all actions for others' sake, I rejoice and delight in all of them.</p>

Turning the Wheel of Dharma

सर्वासु दिक्षु संबुद्धान् प्रार्थयामि कृताञ्जलिः।
धर्मप्रदीपं कुर्वन्तु मोहाद्दुःखप्रपातिनाम्॥
sarvāsu dikṣhu saṃbuddhān prārthayāmi
kṛtāñjaliḥ।
dharmapradīpaṃ kurvantu mohādduḥkha
prapātinām॥

And so I will join
hands and pray to all,
The Buddhas who
reside in every place:
Please kindle now
the Dharma's light, for those,
Who grope, bewildered,
in the dark of pain!

Requesting the Enlightened Ones Not to Pass into Parinirvāṇa

निर्वातुकामांश्च जिनान् याचयामि कृताञ्जलिः।
कल्पाननन्तांस्तिष्ठन्तु मा भूदन्धमिदं जगत्॥
nirvātukāmāṃśca jinān yāchayāmi
kṛtāñjaliḥ।
kalpān-anantāṃ-stiṣṭhantu mā
bhūdandhamidaṃ jagat॥

I join my hands,
beseeching all of the
Enlightened ones,
who wish to pass into
Nirvāṇa: do not
leave us wandering,
In blindness, stay
among us for all time.

<i>Dedication</i>	
<p>एवं सर्वमिदं कृत्वा यन्मयासादितं शुभम्। तेन स्यां सर्वसत्त्वानां सर्वदुःखप्रशान्तिकृत्॥ <i>evaṃ sarvamideṃ kṛtvā yanmayāsāditam</i> <i>shubham</i>। <i>tena syāṃ sarvasattvānām</i> <i>sarvaduḥkha-praśāntikṛt</i>॥</p>	<p>Through all these actions I have now performed, And all the virtues that I have now gained, May all the pain of every living being, Be wholly scattered and fully destroyed!</p>

If you have time, you may offer the elaborate 8-branch offering in Appendix 2, either in addition to or instead of the short 7-branch offering above.

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 बोधिसत्त्वशिक्षायामनुपूर्व्या यथा स्थिताः ॥
*yathā grhītaṁ sugatair bodhicittaṁ purātanaiḥ ।
te bodhisattva śikṣāyaṁ ānupūrvyā yathā sthitāḥ ॥*

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

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

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

Rejoicing for Oneself

To those, who thus with clear intelligence,
Take hold of the awakened mind with joy,
That they may now increase what they have gained,
Should lift their hearts with praises such as these:

Today my life has finally given fruit.
This human state has now been well assumed.
Today I take my birth in Buddha's line,
And have become the Buddha's child and heir.

In every way, then, I will undertake,
Activities befitting such a rank.
And I will never do an act to mar,
Or compromise this faultless lineage.

For I am like a blind one who has found,
A precious gem inside a heap of dust.
For so it is, by some peculiar chance,
That bodhichitta has been born in me.

This is the supreme draft of deathlessness,
That slays the Lord of Death, killer of beings;
The bountiful unfailing treasure-mine,
That heals the poverty of wanderers.

It is the only sovereign remedy,
That perfectly allays all maladies.
It is the tree that gives relief to those,
Who, in existence, wander wearily.

It is the universal bridge that saves,
Wandering beings from the states of loss,
The rising moon of the enlightened mind,
That soothes the sorrows born of klesha mind.

The mighty sun that utterly dispels,
The misty ignorance of wanderers.
The butter and the cream, so rich and full,
That has been churned from the milk of Dharma.

O beings! Wayfarers upon life's paths,
Who wish to taste riches of contentment,
Now, here before you is the supreme bliss.
Here, ceaseless travellers, is your fulfillment!

Rejoicing for Others

And so, today, within the sight of all protectors, I
Will summon beings, calling all of them to buddhahood!
And so until that state is reached, to every earthly joy,
May all the gods and demigods and all the rest rejoice!

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

***Guruṃ shāstāraṃ bhagavantam tathāgataṃ arhantaṃ samyakṣaṃ 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

After the mantra recitation, recite the following two verses:

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 realise 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 शास्तराम् भगवन्तम् तथागतम् अर्हन्तम् सम्यक् संबुद्धम् श्रीजिनम् शाक्यमुनिम् नमामि,
पूजयामि शरणम् च गच्छामि

***Guruṃ shāstāraṃ bhagavantam 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

After the mantra recitation, recite the following two verses:

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

***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

After the mantra recitation, recite the following two verses:

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.⁶

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 bhagavantam tathāgataṃ arhantaṃ samyakṣaṃ 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!

⁶ Earth touching mudra

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

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

After the mantra recitation, recite the following two verses:

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

After the mantra recitation, recite the following two verses:

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

***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

After the mantra recitation, recite the following two verses:

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

***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

After the mantra recitation, recite the following two verses:

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

***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

After the mantra recitation, recite the following two verses:

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 (<i>Prostration 1</i>)	I take refuge in the Buddha.
Dhammaṃ śaraṇaṃ gacchāmi (<i>Prostration 2</i>)	I take in the Dharma.
Sanghaṃ śaraṇaṃ gacchāmi (<i>Prostration 3</i>)	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

Once in English or Hindi:

<p><i>Punya paya hai jo maine Triratna Smriti Sadhana Se Prerit ho har jiv jan chale sab buddha rah pe</i></p>	<p>By all the virtues that I have amassed, Through this Triratna Smṛiti Sāadhanā, May all beings be deeply inspired, And tread the path to complete buddhahood.</p>
<p><i>Yah prarthna hain hamaari Bheet ho jaaye nir-bheet Sarva kaidi ab ho aazaad Nirbal janata ho balvaan</i></p>	<p>May those who go in dread have no more fear, May captives be unchained and now set free, And also may the weak receive their strength. May beings help each other in kindness.</p>
<p><i>Kare seva ek duje ki Har avsar man mein ho pyar Kshan mein mukt ho rog se sabhi Vyaadhiyon se mukt sansaar</i></p>	<p>May every being ailing with disease, Be freed at once from every malady. May all sickness that afflicts the living, Be now forever absent from the world.</p>

<p><i>Raahi paaye khushiyaan Jaayein woh, jo bhi disha Sahaj mile unhe saari manzilein Sahaj mile unhe woh manzil</i></p>	<p>May all the travellers upon the road, Find happiness no matter where they go, And may they gain, without the need of toil, All the goals on which they set their hearts.</p>
<p><i>Kare Shishya-gan Yeh Prarthna Ki</i></p>	<p>We practitioners pray together that</p>
<p><i>Punya-aatmaaon ki krupa se Barse saavan samay anusaar Jisse phasal ho sampan Aur anna ho apaar</i></p>	<p>May kindly spirits bring the rains on time, May all harvests be rich and plentiful.</p>
<p><i>Raajya-shaasan ho dharm-anusaar Sukhi samruddh ho sansaar Dava ho shaktishaali Mantra ho prabhaavshali</i></p>	<p>May princes rule according to Dharma. May all the world with great riches be blessed. May all the medicines be full of strength, May mantras powerfully resound through space.</p>

<p><i>Sarva daakini Rakshas aadi Jo sukh-shaanti nasht karein Unke man mein sab ke prati Karuna aur daya jaagein</i></p>	<p>May spirits of the air that feed on flesh, Be kind, and their minds with pity imbued.</p>
<p><i>Mere punya ka laabh ho har jeev-jan ko anginat hain sankhya jinki apaar aakaash samaan har ek jan tyaage vinaashak karma sadaa sarva chalein bodhicharya path par na ho kabhi path se juda</i></p>	<p>And thus by all the merit I have gained, May every being, leaving none aside, Abandon each and every evil way, Embracing goodness now and ever more. From bodhichitta may they never part, May they engage in Bodhisattva acts.</p>
<p><i>Buddha-saare sarva jan ko shishya roop sveekar karein sarva jan ki sadhana vighno se mukt rahein</i></p>	<p>May Buddhas accept them as disciples, May they draw back from what is demons' work.</p>
<p>OM</p>	

<p><i>mein jab bhi chahoon dekhna unhe prashna chhota ho ya gehra pratyaksh mein dekhon unhe mere rakshak Siddharth Gautam Buddha Tathagat Shākyamuni</i></p>	<p>Whenever I desire to gaze on you, Or, put to you the slightest question too, May I behold with unobstructed sight My own protector Siddharth, Gautama Buddha, Tathāgat, Shākyamuni</p>
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Prayer for the Longevity of Buddha's Teachings

To the buddhas: Vipāśyin and
Krakucchandra, Sikhin too,
Kāśyapa, Kanakamuni,
And the Buddha Viśvabhū,
And Gautama Shākyamuni,
Deity of deities,

To the seven warrior Buddhas
I pay homage, I bow down.

In the past for beings sake I
Bore all kinds of hardship and
Gave up all my happiness, through
This may all my teachings blaze.

In the past for sickly beings
I completely gave my life
To protect the poor and helpless
May all of my teachings blaze
Long into the future.

Sons and daughters, wives, and
wealth and
Chariots and elephants,
I renounced for precious treasure
Of complete enlightenment.
May all of my teachings blaze
Long into the future.

Through all of the offerings I
Made to Buddhas, pratyekas,
Male and female shrāvakas, and
all of the great sages too,
May my teachings blaze forever
Long into the future.

Through the suffering I endured for
Many millions of aeons,
Seeking instruction for the sake
Of complete enlightenment,
May my teachings blaze forever
Long into the future.

By my ages-long discipline

And my renunciation,
And my offerings to the Buddhas
Of all the ten directions,
May my teachings blaze forever
Long into the future.

Through my diligence in the past
And constant stability,
Overcoming all disruption
To liberate all beings,
May my teachings blaze with glory
Long into the future.

Through constant practice of
patience,
With beings defiled acts,

Caused by defilements of klesha,
Patiently forbearing them,
May my teachings blaze with
strength for
Long into the future.

Through my meditation, freedoms,
And through formless absorptions,
Through samādhis, countless as the
Sand grains on the Ganges banks,
May my teachings blaze with
strength for
Long into the future.

In the past through seeking wisdom,
Practicing austerities,
In the forest, teaching shastras

To many countless beings,
May my teachings blaze with power
Long into the future.

Through giving my flesh and blood
and
giving my life out of love,
Giving away all my limbs and
every part of my body,
May the way of dharma flourish
And then expand completely.

In the past, with loving kindness,
Harmful beings I matured,
And I led them to the practice
Of the true three vehicles,

Through this may the gift of Dharma
Thrive and grow forever more.

In the past, with skillful means and
Wisdom, I led sentient beings
Away from their confusion to
The completely correct view.
By this may my Dharma spread and
Fully flourish completely.

By attracting my disciples
Through the four means I released

Them from the flames of emotion,
Vanquished negativity.

Through this may my followers stay
Long into the future.

I freed tīrthikas and others
From the rivers of their views,
Leading them to the correct view.
Through this may my followers
Always have perfect devotion.
May all of my teachings blaze
Long into the future.

*Based on a Lotsawa House translation of the words
of Buddha Shakyamuni.*

Jaya Mangala Gatha

Sing or chant one time in Sanskrit or English:

<p>बाहुं सहस्समभिनिम्मित सायुधन्तं गिरिमेखलं उदितघोर ससेन मारं। दानादि धम्मविधिना जितवा मुनिन्दो तं तेजसा भवतु ते जय मंगलानि ।</p> <p><i>bāhuṃ saḥassa mabhi nimmita sāyu dhantaṃ giri mekhalaṃ udita ghora sasena māraṃ dānādi dhamma vidhinā jītavā munindo taṃ tejasā bhavatu te jaya maṅgalāni</i></p>	<p>When Māra, with one-thousand hands all armed with weapons charged,</p> <p>Seated on the fearsome elephant Girimekhala,</p> <p>Oh, Lord of Sages, you subdued him and his army too,</p> <p>By means of your generosity and other virtues.</p> <p>May joy and all good fortune rain, Victory to the Sage!</p>
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<p>मारातिरेकमभियुज्झित सब्ब रत्तिम् घोरम्पनालवक मक्खमथद्ध यक्खं। खान्ति सुदन्तविधिना जितवा मुनिन्दो तं तेजसा भवतु ते जय मंगलानि।</p> <p><i>mārāti reka mabhi yujjhita sabba rattiṃ ghoraṃ panā-lavaka makkhamathaddha yakkham khānti sudanta vidhinā jitavā munindo taṃ tejasā bhavatu te jaya mangalāni</i></p>	<p>More violent than Māra was the demon Alavaka,</p> <p>Who throughout the whole night stubbornly fought with the Buddha.</p> <p>Oh Lord of Sages you subdued this slothful demon too,</p> <p>By means of your great patience and your perfect self-control.</p> <p>May joy and all good fortune rain, Victory to the Sage!</p>
<p>नालागिरि गजवरं अतिमत्त भूतं दावग्गिचक्कमसनीव सुदारुणन्तं। मेतंबुसेकविधिना जितवा मुनिन्दो तं तेजसा भवतु ते जय मंगलानि।</p> <p><i>nālagiri gaja varam ati matta bhūtam dāvaggi cakka masanīva su dāruṇantaṃ mettambu seka vidhinā jitavā munindo taṃ tejasā bhavatu te jaya mangalāni</i></p>	<p>When Nalagiri, the intoxicated elephant,</p> <p>Was raging like a forest fire or a thunderbolt,</p> <p>The Lord of Sages fully subdued this ferocious beast,</p>

	<p>By sprinkling the cooling waters of loving kindness.</p> <p>May joy and all good fortune rain, Victory to the Sage!</p>
<p>उक्खित्तखग मतिहत्य सुदारुणतं धावन्ति योजनपथं गुलिमाल वन्तं। इद्धीभिसंखत मनो जितवा मुनिन्दो तं तेजसा भवतु ते जय मंगलानि।</p> <p><i>ukkhitta khagga matihattha sudāruṇantaṃ dhāvanti yojana pathaṃ-gulimāla vantaṃ iddhībhi sankhata mano jītavā munindo taṃ tejasā bhavatu te jaya mangalāni</i></p>	<p>When wicked Angulimāla with an uplifted sword,</p> <p>Ran for a distance of three leagues, Oh Lord of Sages you</p> <p>Completely subdued him by using your psychic powers</p> <p>May joy and all good fortune rain, Victory to the Sage!</p>
<p>कत्वान कट्टमुदरं इव गब्बिनीया चिंचाय दुट्ठवचनं जनकाय मज्झे। संतेन सोमविधिना जित वा मुनिन्दो तं तेजसा भवतु ते जय मंगलानि।</p>	<p>When Cinca in the midst of the assembly accused,</p> <p>Her belly bound with maggots so that she would seem pregnant,</p>

<p><i>katvāna kaṭṭha mudaraṃ iva gabbhi nīyā cincāya duṭṭha vacanaṃ janakāya majjhe saṃtena soma vidhinā jitavā munindo taṃ tejasā bhavatu te jaya mangalāni</i></p>	<p>Then by the Lord of Sage's serene and peaceful bearing,</p> <p>All of her accusations and harsh words could be subdued.</p> <p>May joy and all good fortune rain, Victory to the Sage!</p>
<p>सच्चं विहाय मति सच्चकवादकेतुं वादाभिरोपितमनं अतिअन्ध भूतं। पञ्जापदीप जलिलो जितवा मुनिन्दो तं तेजसा भवतु ते जय मंगलानि।</p> <p><i>saccaṃ vihāya matisaccaka vāda ketuṃ vādā-bhiropita manaṃ atiandha bhūtaṃ paññā padīpa jalito jitavā munindo taṃ tejasā bhavatu te jaya mangalāni</i></p>	<p>When haughty Saccaka was blinded by his own disputes,</p> <p>Raised controversy like a banner and ignored the truth,</p> <p>Oh Lord of Sages, skillfully you ignited the flame,</p> <p>To light the lamp of wisdom, and his arguments subdued.</p> <p>May joy and good fortune rain down, Victory to the Sage!</p>

<p>नन्दोपनन्द भुजगं विबुधं महिद्धिं पुत्तेन थेर भुजगेन दमापयन्तो। इद्धूपदेस विधिना जितवा मुनिन्दो तं तेजसा भवतु ते जय मंगलानि।</p> <p><i>nando-pananda bhujagaṃ vibudhaṃ mahiddhiṃ puttena therā bhujagena damāpayanto iddhūpadesa vidhinā jītavā munindo taṃ tejasā bhavatu te jaya mangalāni</i></p>	<p>The wise and powerful serpent Nandopananda, too,</p> <p>Working through Thero Moggallana, his close disciple,</p> <p>The Noble Sage through psychic power caused to be subdued,</p> <p>May joy and all good fortune rain, Victory to the Sage!</p>
<p>दुग्गाहदिट्ठ भुजगेन सुदट्ठहत्थं ब्रह्मं विसुद्धि जुतिमिद्धि बकाभिधानं। जानागदेन विधिना जितवा मुनिन्दो तं तेजसा भवतु ते जय मंगलानि।</p> <p><i>duggāha diṭṭha bhujagena sudaṭṭha hatthaṃ brahmaṃ visuddhi juti middhi bakābhīdhānaṃ ñānā gadena vidhinā jītavā munindo taṃ tejasā bhavatu te jaya mangalāni</i></p>	<p>When the pure radiant majestic Brahmin named Baka</p> <p>Was bitten on the hand by a snake of stubborn false views</p> <p>The Lord of Sages cured him with his wisdom medicine</p> <p>May joy and all good fortune rain, Victory to the Sage!</p>

<p>एतापि बुद्ध जय मंगल अट्ट गाथा यो वाचको दिनदिने सरते मतन्दि। हित्वाननेक विविधानि-चुपद्धवानि मोक्खं सुखं अधिगमेय्य नरो सपञ्जो।।</p> <p><i>etāpi buddha jaya mangala aṭṭha gāthā yo vācako dina dine sarate matandi hitvānaneka vividhāni cupaddavāni mokkhaṃ sukhaṃ adhi gameyya naro sapañño</i></p>	<p>The wise one who daily recites and earnestly recalls</p> <p>These eight verses of joyous victory of the Buddha</p> <p>Will rid themselves of their various misfortunes and then</p> <p>Will gain their own victory with the bliss of nirvana.</p>
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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.

Appendix 1: Additional Praises

Short Praise of the Buddha's Deeds, (based on a prayer by Ārya Śūra)

When you were born, lord of
humans,

You took seven steps on earth.

You said, “In this world, I’m
supreme”

To you, wise one, I bow down.

First you came down from Tuṣita,

You entered the royal womb

Sage, you were born at Lumbinī,

Victor, god of gods, I bow.

You were tended at the palace

By four groups of eight nurses.

In the dwelling of the Shākya

As a youth you played in sport.

Then when at Kapilavastu

You took Gopā as your wife,

You’re unequalled in the three
worlds

Shākya prince I bow to you!

You went to the four city gates
You were shown the four sorrows
Then in front of the Pure Stūpa
Cutting your own hair, renounced.

On the Nairāñjanā's banks you
Practised self-denial there,
You are free of both the veils and
To your wisdom mind I bow.

When you went to Rājagṛha
A rogue elephant you tamed
When you went to Vaishālī the
Monkeys offered you honey.

When you were at Magadha, O
Sage you realized Buddhahood.
You possess omniscient wisdom
To this radiance I bow.

Oh sage, then at Vārāṇasī
You turned the wheel of Dharma.
Then you stayed at Jetavana
And displayed great miracles.

Then in Kushinagara you
Passed to parinirvāṇa.
Your mind is just like the sky, O
Sage to you I praise and bow.

Through the merit of this praise of
Your great deeds, enlightened one,
May the actions of all beings
Equal yours, O Sugata.



Eka Gāthā – Praise to Buddha⁷

Supreme among beings, great shramana, in the god realms there are none other
like you.
Also in this earthly realm and Vaisravaṇa there are none like you
If you look in all directions, all the heavenly palaces and homes
And in all the forests, mountains of this Earth, your greatness stands alone.

Chatur Gāthā – Praise to the Buddha

Whenever you take on a form, in every form you take,
You are honoured as a perfectly enlightened Buddha.

⁷Translation based on Lotsawa House.

Appendix 2: Eight Branch Prayer⁸

Pause for about 30 seconds after each branch.

I. Offering

So that I give birth to this precious mind,
I offer to every tathāgata.
I offer to the holy dharma too,
And also to the stainless triple gem.
I offer to the Buddha's children too,
An ocean of these precious qualities.

I offer every kind of fruit and flower,
I offer every type of medicine,
And all the precious jewels within the earth,
And all the beautiful pure waters too.

I offer every mountain's precious jewels,
And quiet and delightful forests too,
And flowers on the trees of paradise,
And trees with branches bowed with perfect fruit.

All fragrance of divine and worldly realms,
All incense and the wish fulfilling trees,

⁸6. Many of these verses are also based on the Bodhicaryavatara by Shantideva. Padmakara translation. Music for the Sanskrit sections is available at <http://deerpark.in/bodhi-bhajan/>

And trees of jewels and crops that need no toil,
I offer every worthy ornament.

And lakes and ponds adorned with lotuses,
And the delightful songs of waterbirds,
Just like the boundless expanse of the sky,
Completely free of grasping everything.

Oh Sage accept these mental offerings,
With your compassion look on us with love.
Supreme among those born, the Buddha's heirs,
I make this perfect off'ring to you all,

For I am very poor lacking merit,
I own no other wealth except for this,
Protectors who do work for others sake,
Accept all this for my own benefit.

I offer you, oh victors and your heirs,
All of my bodies throughout all my lives.
Oh supreme ones, accept me totally,
And with devotion I will be your slave.

For if you will accept me I will be
Undaunted by saṃsāra and will act
For other beings' sake, I'll turn away,
And leave behind the evils of my past.

I.I Offering Abhisheka (Ritual Bath)

Within a bathing chamber,
Excellentlly 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.

And there, the blissful Buddhas
Together with their offspring,
I'll bathe with many splendid
Precious vases too.
All brimming with pure water,
Fragrant and delightful,
While we all listen to
Delightful melodies.

ॐ सर्वतथागत अभिषेकते समया श्रिये हुं

Oṃ Sarva Tathāgata Abhiṣekate Samayā Śriye Huṃ

Now with these cloths of matchless
Unsurpassed quality,
And spotless, perfumed towels,
Their bodies I will dry.

ॐ हुं त्रम् ह्री आः काया विशोधनये स्वाहा

Oṃ Huṃ Traṃ Hrī Āḥ Kāya Viśodhanaye Svāhā

(Offering Clothing)

And I will offer splendid
Scented clothes, well-dyed and
Of unequaled excellence,
Other garments too,
Light and supple, hundreds
Of dazzling adornments,
I offer to the sublime
Host of Bodhisattvas.

To Samāntabhadra,
And to Mañjughoṣha,
And to Lokeshvara,
And their retinues.

ॐ वज्र वस्त्रये स्वाहा
Om Vajra Vastraye Svāhā

(Offering Ornaments)

ॐ वज्र अलंकाराये स्वाहा
Om Vajra Alankārāye Svāhā

(Anointing with Fragrance)

And with a sumptuous fragrance,
Pervading billions of worlds
I will anoint the bodies
Of the mighty sages,
Gleaming bright like burnished
Gold, refined and cleansed.

ॐ वज्र गंधे स्वाहा
Om Vajra Gandhe Svāhā

I place before the mighty Sages
Perfect objects of my worship,
Glorious flowers like the lotus
And mandāravā,

The utpala, and other fragrant
Blossoms, worked and twined in
lovely

Scented garlands. I will offer
Swelling clouds of frankincense,

Ambient perfume ravishes the
Mind, and various foods and every
Kind of drink, all delicacies
Pleasing to the gods.

I will offer precious lamps,
Arranged in rows of lotuses
Of gold, a carpet of sweet flowers
Which are scattered on the even
Incense-sprinkled ground.

To those whose very nature is
Compassion, I will give vast palaces,
resounding with great praise,
All decked with precious pearls.

I will offer pendant gems and
Gleaming jewels filling all space and
Fair and precious parasols
Adorned with golden shafts,

All bordered round with hems of
precious
Jewels, upright, and well
proportioned,
Pleasing to the eye, all this I
Give to all the Buddhas.

May a host of other offerings,
Ravishing sweet melodies, that
Ease the pain of beings, rise
And constantly abide.

May rains of flowers, every precious
Gem, fall down in an unceasing
Stream, upon the jewels of sacred
Dharma, and all images

And all supports for offering.
Just as Mañjughoṣha and those,
Like him made their offering to
Conquerors, I likewise offer,
To all the Buddhas,
Our protectors, and to all their
Bodhisattva children.

ॐ वज्र पुष्पे आः हुं
Oṃ Vajra Puṣpe Āḥ Huṃ

ॐ वज्र धूपे आः हुं
Oṃ Vajra Dhūpe Āḥ Huṃ

ॐ वज्र आलोके आः हुं
Oṃ Vajra Āloke Āḥ Huṃ

ॐ वज्र गंधे आः हुं
Oṃ Vajra Gandhe Āḥ Huṃ

ॐ वज्र नैवेद्ये आः हुं
Oṃ Vajra Naivedye Āḥ Huṃ

ॐ वज्र शब्दे आः हुं
Oṃ Vajra Śabde Āḥ Huṃ⁹

⁹ In order: offering of flowers, incense, light, perfume, food, and music

II. Prostration, III. Refuge, IV. Confession

Prostration

<p>सर्वक्षेत्राणुसंख्यैश्च प्रणामैः प्रणमाम्यहम्। सर्वत्र्यध्वगतान् बुद्धान् सहधर्मगणोत्तमान्॥ २४॥</p> <p><i>sarvakṣetrāṇu saṃkhyaiśca praṇāmaiḥ praṇamāmyaham sarvatrya dhvagatān buddhān sahadharma gaṇottamān</i></p>	<p>To the Buddhas of all of the three times, The Dharma, and the assembly sublime, I prostrate with as many bodies as There are dust grains existing on the earth.</p>
<p>सर्वचैत्यानि वन्देऽहं बोधिसत्त्वाश्रयांस्तथा। नमः करोम्युपाध्यायानभिवन्द्यान् यतींस्तथा॥ २५॥</p> <p><i>sarvacaitiāni vande' haṃ bodhisattvā śrayāṃstathā namaḥ karomy upādhyāyān abhivandyān yatīṃstathā </i></p>	<p>I bow to every shrine and the supports Of Bodhicitta and to all abbots Who transmit vows and to every pandit, And to every sublime practitioner.</p>

Refuge	
<p>बुद्धं गच्छामि शरणं यावदा बोधिमण्डतः। धर्मं गच्छामि शरणं बोधिसत्त्वगणं तथा॥ २६॥</p> <p><i>buddhaṃ gacchāmi śaraṇaṃ yāvadā bodhimaṇḍataḥ । dharmam gacchāmi sharaṇam bodhisattva gaṇam tathā</i></p>	<p>Until the essence of enlightenment, I go for refuge to all the Buddhas. I also take refuge in the Dharma, And in all the hosts of Bodhisattvas.</p>
<p><i>After taking refuge, sit silently for a little longer than usual.</i></p> <p>Confession</p>	
<p>विज्ञापयामि संबुद्धान् सर्वदिक्षु व्यवस्थितान्। महाकारुणिकांश्चापि बोधिसत्त्वान् कृताञ्जलिः॥ २७॥</p> <p><i>vijñāpayāmi sambuddhān sarvadikṣu vyavasthitān । mahākāruṇikāṃ ścāpi bodhisattvān kṛtāñjaliḥ</i></p>	<p>To perfect Buddhas and Bodhisattvas, In all directions where they may reside, To them who are the sovereigns of mercy, I press my palms together, praying thus:</p>

<p>अनादिमति संसारे जन्मन्यत्रैव वा पुनः। यन्मया पशुना पापं कृतं कारितमेव वा॥ २८॥ <i>anādimati saṁsāre janmanyatraiva vā</i> <i>punaḥ</i> । <i>yanmayā pa śunā pāpaṁ kṛtaṁ</i> <i>kāritameva vā</i></p>	<p>“In this and in all of my other lives, While in saṁsāra without beginning, I blindly have brought forth and done evil, And incited others to do the same.</p>
<p>यच्चानुमोदितं किञ्चिदात्मघाताय मोहतः। तदत्ययं देशयामि पश्चात्तापेन तापितः॥ २९॥ <i>yaccānumoditaṁ kiñcit ātmaghātāya</i> <i>mohataḥ</i> । <i>tadatyayaṁ deshayaṁi pashcāttāpena</i> <i>tāpitaḥ</i></p>	<p>Deceived and mastered by my ignorance, I’ve even taken pleasure in these deeds, And seeing now the blame of it, O great Protectors, I confess it earnestly!</p>
<p>रत्नत्रयेऽपकारो यो मातपितृषु वा मया। गुरुष्वन्येषु वा क्षेपात् कायवाग्बुद्धिभिः कृतः॥ ३०॥ <i>ratnatraye'pakāro yo mātapiṭṛṣu vā</i> <i>mayā</i> । <i>guru śvanyeṣu vā kṣepāt kāya</i> <i>vāgbuddhibhiḥ kṛtaḥ</i></p>	<p>What I have done against the triple gem, Against my parents, teachers, and the rest, Done through the force of my defilements, Completed by my body, speech, and mind,</p>

<p>अनेकदोषदुष्टेन मया पापेन नायकाः । यत्कृतं दारुणं पापं तत्सर्वं देशयाम्यहम् ॥ ३१ ॥ <i>anekadoṣaduṣṭena mayā pāpena</i> <i>nāyakāḥ ।</i> <i>yatkṛtaṃ dāruṇaṃ pāpaṃ tatsarvaṃ</i> <i>deshayāmyahaṃ</i></p>	<p>And all the evil I have committed, And all the wicked deeds that cling to me, And all the frightful things I have contrived, To you, teachers, I openly declare</p>
<p>कथम् च निःसरामि अस्मात् अत्योद्विग्नोस्मि नायकः मा भून्मे मृत्युः अचिरा दक्षिणे पापसंचये ॥ ३२ ॥ <i>Kathaṃ ca niḥ-sarāmi asmāt</i> <i>atyodvignosmi nāyakaḥ ।</i> <i>Ma bhūnme mṛtyuḥ achirā dakṣhine</i> <i>pāpsaṃcaye</i></p>	<p>It's possible that death will come to me, Before all of my evils have been cleansed. And then how could I be freed from these deeds? I pray you, quickly grant me your protection!"</p>
<p>॥ Om ॥</p>	<p>॥ Om ॥</p>

IV. Confession (Contd..)

We cannot trust the wanton Lord of Death.
The task complete or pending, he won't wait.
In health or sickness, none of us can trust
To keep our fleeting, momentary lives.

And we must pass away, forsaking all.
But I, devoid of real understanding,
Have for the sake of friend and foe alike,
Provoked and brought about so many wrongs.

But soon all of my foes will cease to be,
And soon all of my friends will cease to be,
The time will come, I'll also cease to be,
And likewise everything will cease to be.

And all that I possess and all I've used,
Is like the fleeting vision of a dream;
It fades into the realms of memory,
And fading, it will then be seen no more.

And in the brief course of this present life,
So many friends and foes have passed away,
Because of whom, the evils I have done,
Still lie, unbearable, in front of me.

The thought has never come into my mind,
That I too am a brief and passing thing;
And so, through hatred, lust, and ignorance,
I have committed many evil deeds.

And never having halted night or day,
I've seen my life drain constantly away,
And from no other source does increase come;
How can there not be death in wait for me?

And there I'll be, prostrate upon my bed,
And all around, my family and friends;
But I alone shall be the one to feel
The cutting of the final thread of life.

And when the heralds of the Deadly King,
Have gripped me, what about my friends and kin?
For then my virtue is my one defence,
And this, alas, is what I shrugged away.

O Protectors! I, so little heeding,
Have hardly guessed at horror such as this—
And all for this brief, fleeting existence,
I've completed so many evil things.

The day they take a man to the scaffold,
Where they will tear off every single limb,
A man is changed, transfigured by his fear;

His mouth is dry, his eyes start from his brow.

No need to say how stricken I shall be
When sick and overcome with dreadful fear,
I'm seized by forms so horrible to see:
The frightful servants of the Lord of Death.

So who can then give to me safe protection,
From all these horrors, from this frightful dread?
For then I will search the four directions,
And will seek help, with panic-stricken eyes.

But no protection shall I find out there,
And I shall sink into despairing woe.
No refuge will be waiting there for me;
At such a time, whatever shall I do?

Thus, from this day forward I take refuge
In all the Buddhas, guardians of beings,
Who labor to protect all wanderers,
Those mighty ones who scatter every fear.

And in the Dharma realized in their hearts,
Which drives away the terrors of saṃsāra,
And in the hosts of the Bodhisattvas,
Likewise I will take refuge perfectly.

Beside myself with anguish, gripped by dread,
I give myself to Samantabhadra;
And also my own body I will give,
To Mañjughoṣha, Gentle Melody.

To the lord Avalokiteshvara,
To him whose deeds of mercy never fail,
I cry out from the depths of misery,
“I beg you to protect this evil one”

And to the noble Ākāshagarbha,
And Kshitigarbha, from my heart I call;
To all protectors, great, compassionate,
To them I cry in search of my refuge.

And then to Vajrapāṇi I shall fly;
For at the very sight of him, all things
Like vengeful Yama’s host escape in fear
And terror into the four directions.

For formerly your words I have transgressed,
But having seen these terrors all around,
I come to you for refuge and I pray:
Please swiftly drive away all of my fear!

For if by common sickness I’m alarmed,
And then I implement the doctor’s words,
What need to speak, when I’m constantly brought low

By ills like lust and faults a hundredfold?

And if, by one of these failings alone,
The dwellers of the world are all thrown down,
And if no other remedy exists,
No other healing elsewhere can be found,

Than the omniscient doctor's sacred words,
Which can uproot our every single ill,
The thought to turn deaf ears on his advice,
Is abject and debased stupidity.

If I must pick my way with special care,
Along a small and ordinary cliff,
What need to speak of that long-lasting chasm,
Plunging to the depths of a thousand leagues?

I say, "Today, at least, I shall not die."
So rash to lull myself with words like these!
My dissolution and my hour of death,
Will come to me, of this there is no doubt.

And so who can bestow me fearlessness,
What sure escape is there from fate like this?
It's certain that I am going to die,
So how can I relax, my mind at ease?

Of life's experience, the seasons past,
What's left to me, and now what does remain?
By clinging to what is no longer here,
My teacher's precepts I have disobeyed.

And when this life is fin'ly left behind,
And also with it all my kith and kin,
I must set out on strange paths all alone;
Why make so much of all my friends and foes?

Instead how can I completely make sure,
To rid myself of evil, sorrow's cause?
This should be my only single concern,
The only thought I hold both night and day.

And so all of the wrongs that I have done,
Acting by ignorant stupidity;
All actions, evil in their nature too,
And all the precepts that I have transgressed,

Because I fear all of the pains to come,
I join my palms and ceaselessly prostrate,
And everything I've done I will confess
Directly in sight of my protectors.

I pray, guardians and guides of the world,
 To take me as I am, a sinful one;
 And all these actions, evil as they are,
 I promise I will never do again.

V. Rejoicing VI. Turning the Wheel of Dharma VII. Requesting the Enlightened Ones Not to Enter into Parinirvana VIII. Dedication	
<i>V. Rejoicing</i>	
अपायदुःखविश्रामं सर्वसत्त्वैः कृतं शुभम्। अनुमोदे प्रमोदेन सुखं तिष्ठन्तु दुःखिताः॥१॥ <i>apāyaduḥkha viśrāmaṃ sarvasatvaih</i> <i>kṛtaṃ śubhaṃ।</i> <i>anumode pramodena sukhaṃ tiṣṭhantu</i> <i>duḥkhitāḥ॥</i>	With joy I celebrate the virtue that Relieves all beings, from sorrows of loss, And even those who still are suffering, I exult in all of their joyful states.
संसारदुःखनिर्मोक्षमनुमोदे शरीरिणाम्। बोधिसत्त्वत्वबुद्धत्वमनुमोदे च तायिनाम्॥२॥ <i>samsāraduḥkha nirmokśam anumode</i> <i>śarīriṇām।</i>	I revel in the stores of virtue that, Become the cause of the enlightened state, And celebrate the freedoms that are won,

<p><i>bodhisattva tva buddhatvaṃ anumode ca tāyinām ॥</i></p>	<p>By living beings from the round of pain.</p>
<p>चित्तोत्पादसमुद्रांश्च सर्वसत्त्वसुखावहान्। सर्वसत्त्वहिताधानाननुमोदे च शासिनाम् ॥ ३ ॥ <i>cittotpāda samudrāṃśca sarvasattva sukhāvahān sarvasattva hitādhānān anumode ca śāsinām ॥</i></p>	<p>Delighting in protectors’ Buddhahood, And in the bhūmis of the Buddha’s heirs, Their Bodhicitta, ocean of great good, That seeks to place all beings in a state Of bliss, and all actions for others’ sake I delight and rejoice in all of them.</p>
<p><i>VI. Turn the Wheel of Dharma</i></p>	
<p>सर्वासु दिक्षु संबुद्धान् प्रार्थयामि कृताञ्जलिः। धर्मप्रदीपं कुर्वन्तु मोहाद्दुःखप्रपातिनाम् ॥ ४ ॥ <i>sarvāsu dikṣhu sambuddhān prārthayāmi kṛtāñjaliḥ dharmapradīpaṃ kurvantu mohādduḥkha prapātinām ॥</i></p>	<p>And so I join my hands and pray to all The Buddhas who reside in every quarter: Please kindle now the Dharma’s light, for those Who grope, bewildered, in the dark of pain!</p>

VII. Requesting the Enlightened Ones Not to Enter into Parinirvana	
<p>निर्वातुकामांश्च जिनां याचयामि कृताञ्जलिः। कल्पाननन्तांस्तिष्ठन्तु मा भूदन्धमिदं जगत्॥ ५॥</p> <p><i>nirvātukāmāṃśca jinān yācayāmi kṛtāñjaliḥ kalpānanantāṃstiṣṭhantu mā bhūdandhamidaṃ jagat</i></p>	<p>I join my hands beseeching all of the Enlightened ones who wish to pass into Nirvāṇa: Do not leave us wandering In blindness, stay among us for all time.</p>
VIII. Dedication	
<p>एवं सर्वमिदं कृत्वा यन्मयासादितं शुभम्। तेन स्यां सर्वसत्त्वानां सर्वदुःखप्रशान्तिकृत्॥ ६॥</p> <p><i>evaṃ sarvamidaṃ kṛtvā yanmayāsāditam shubham tena syāṃ sarvasattvānām sarvaduḥkhaṇṇaprashāntikṛt</i></p>	<p>Through all these actions I have now performed, And all the virtues that I have now gained, May all the pain of every living being, Be wholly scattered and fully destroyed!</p>

VIII. Dedication (Contd...)¹⁰

So for all beings ailing in the world,
Until their every sickness has been healed,
For them may I transform myself into
The doctor, nurse, the medicine itself.

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

For sentient beings, poor and destitute,
May I become a plentiful treasure,
And lie before them closely in their reach,
A varied source of all that they might need.

Mind Training

So thus, my body and all of my goods,
And all my merits gained and to be gained,
I give them all and do not count the cost,
To bring about the benefit of beings.

¹⁰Based on verses 1 to 34 of Chapter 3 from the Bodhicharyavatara by Shantideva, Translation by Padmakara Translation.

Nirvāṇa is attained by giving all,
Nirvāṇa is the object of my striving;
So since one day all must be surrendered,
Therefore it's best to give it all away.

This body I have now fully resigned
To serve the pleasure of all living beings;
So let them kill, despise, and beat it too,
And use it according to their own wish.

And even if they treat it like a toy,
Or make of it the butt of every joke,
My body has been given up to them.
So why should I then make so much of it?

And so let all the beings do to me,
Whatever does not bring them injury;
And thus, whenever they may think of me,
Let this not fail to bring them benefit.

And then if when they think of me they have
A thought of either anger or respect,
May all of these states always be the cause,
Whereby their good and wishes are fulfilled.

So all of those who slight me to my face,
Or, do to me some other harms as well,
Or even if they blame or slander me,
May they attain the state of Buddhahood!

May I guard those who are protectorless,
And guide those who journey upon the road.
For those who wish to cross the water too,
May I become a boat, a raft, a bridge.

An island for all those who yearn for land,
A lamp for anyone who longs for light;
For all who need a resting place, a bed;
For those who need a servant, be their slave.

And may I be the tree of miracles,
For every being the abundant cow.
Just like the earth and space itself endures,
And all the other mighty elements,

For boundless multitudes of sentient beings,
May I be the ground always of their life,
And be their source of varied sustenance.

And thus for each and everything that lives,
Extending to the limits of the sky,
May I constantly be their source of life,
Until they pass beyond every sorrow

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