



TRIRATNA ANUSMṚTI SĀDHANĀ

त्रिरत्न अनुस्मृति साधना

The Sādhana of the Recollection
of the Noble Three Jewels

Arranged for Daily Practice



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O destroyer of the darkness of ignorance!

Great compassionate one.

The omniscient one.

The one who has transcended.

O tathāgata!

The one who has gone,
And the one who has arrived.

Accomplished one,

Awakened one.

Śākyamuni!

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 unfortunately often 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 *ōryōki* meals, arranging colors 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 *añjali* or other mudras, and reciting *sūtras*, 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 sādhanās and pujas, it is 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. 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 Saṅgha, as we do in this sādhanā.

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

However, if it will inspire you, you can place a picture or statue of the Buddha in front of you. In that case, place it respectfully and arrange an offering of some kind. The traditional offering substances include flowers, incense, and lamps, and you can also elaborate on those if you like. Alternatively, you can offer whatever you wish, or you can create a variety of offering substances in your imagination.

If you like, before taking your seat, you can do three prostrations.

Fix your gaze in front and have the firm conviction that you actually see the Buddha himself before you. You might visualize him standing, seated, or walking towards you, with a begging bowl, beneath the Bodhi Tree, or in any other suitable posture. The Buddha could have a retinue of bodhisattvas, arhats, or deities—just as you like.

Note: The ritual and chanting instructions in this version of the sādhanā are suggestions only and are primarily intended for group practice—they are definitely not rules. Individual practitioners and groups are welcome to do this practice in any language, melody, and style that is appropriate to the situation and that particularly inspires them.

“The Noble Sūtra of Recollecting the Three Jewels”

Read aloud:

Recollecting the Buddha

Homage to all buddhas and bodhisattvas.

The bhagavān Buddha is thus: a tathāgata, an arhat, a fully enlightened buddha, one with perfect wisdom and conduct, a sugata, one who knows the world, a guide who tames beings, unsurpassable, teacher of gods and humans—a bhagavān buddha.

The tathāgatas are the natural outcome of their merit; never are their roots of virtue lost.

Adorned with patience, founded on their stores of merit, embellished by the excellent minor signs, they have brought to full bloom the major marks. Their activity is harmoniously opportune, and the sight of them is never disagreeable.

They bring joy to those inspired by faith. Their wisdom is never outshone. In their strengths they are invincible.

For all beings they are teachers. For bodhisattvas they are fathers. For noble ones they are kings. For travelers to nirvāṇa's city they are guides.

Their wisdom is beyond all measure. Their eloquence is inconceivable, their voices pure, their speech melodious. Their presence is compelling, and for their bodies there is no compare.

They are undefiled by the realms of desire, unaffected by the realms of form, and untouched by the formless realms.

They are entirely free from the aggregates, are untrammled by the sense constituents, and have control over the sensory sources.

They have cut through the fetters and are liberated from torments; they are freed from craving and have crossed over the flood.

Their wisdom is complete. They dwell in the wisdom of the bhagavān buddhas of the past, future, and present. They do not dwell in nirvāṇa. They dwell at the very limit of reality.

There they dwell on the level of surveying all beings.

Such are the tathāgatas' authentic qualities.

Recollecting the Dharma

The sacred Dharma is virtuous at the start, virtuous in the middle, and virtuous at the end.

Its meaning is excellent and its words are excellent. It is unalloyed, wholly perfect, wholly pure, and wholly purified.

The Dharma has been well proclaimed by the bhagavān. It is true seeing. It is free of ailments. It is perennial. It leads onwards. It is there in plain sight. The wise must know it for themselves.

The Dharma-vinaya well proclaimed by the bhagavān has been well taught. It is emancipation that leads to complete awakening. It is not divisive, it is all-inclusive. It is trustworthy. It puts an end to wandering.

Recollecting the Saṅgha

The bhagavān's Saṅgha of noble ones are well practiced. They are practiced in the right manner. They are practiced in integrity. They are practiced in conformity.

They are worthy of respect with joined palms. They are worthy of homage.

They are a field for merit, and they greatly purify the offerings made to them. They are worthy recipients of giving, worthy recipients of generosity.

Provisional translation by 84000: Translating the Words of the Buddha.

“The Noble Sūtra of Recollecting the Three Jewels” – Sanskrit

नमः सर्वबुद्धबोधिसत्त्वेभ्यः
namaḥ sarvabuddhabodhisattvebhyaḥ

बुद्धानुस्मृतिः
Recollecting 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, sthitobhūtakotyām, sthitaḥ sarvasattvālokanīyāyām bhūmau, sarva ime tathāgatānāṃ viśeṣataḥ samyag guṇāḥ।

धर्मानुस्मृतिः Recollecting the Dharma

सद्धर्मस्तु आदौ कल्याणः, मध्ये कल्याणः, पर्यवसाने कल्याणः, स्वर्थः सुव्यञ्जनः, केवलः, परिपूर्णः, परिशुद्धः, पर्यवदातः, स्वाख्यातः भगवतो धर्मः, सान्द्रष्टिकः, निर्व्वरः, आकालिकः, औपनायिकः, ऐहिपशियेकः, 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
dharmāḥ, sāndrṣṭikaḥ, nirjvaraḥ, ākālikaḥ, aupanāyikaḥ, aihipaśyikaḥ,
pratyātmavedanīyo vijñaiḥ, svākhyāto bhagavato dharmavinayaḥ supraveditaḥ
nairyāṇikaḥ, sambodhigāmī, abhinnaḥ samstūpaḥ, sampratiśaraṇaḥ, chinnaplotikaḥ।*

संघानुस्मृतिः
Recollecting the Saṅgha

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

*supratipanno bhagavata āryasaṅghaḥ, nyāyapratipannaḥ, ṛjupratipannaḥ,
sāmīcīpratipannaḥ, añjalīkaraṇīyaḥ, sāmīcīkaraṇīyaḥ, puṇyaśrikṣetraḥ,
mahādakṣiṇāpariśodhakaḥ prāhavanīyaḥ āhavanīyaḥ।*

Taking Refuge

Sing or chant once in Pāli:

*Buddhaṃ śaraṇaṃ gacchāmi
Dhammaṃ śaraṇaṃ gacchāmi
Saṅghaṃ śaraṇaṃ gacchāmi*

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

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

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

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 Saṅgha.

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 Saṅgha.



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 being's sake,
I'll 'rouse this same awakened mind.

Visualization 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.
Mañjuśrī, Ārya Tārā, Sarasvati,
And also Avalokiteśvara.

The grouping of arhats, including Ānanda,
Śāriputra, Kaśyapa, and Maudgalyāyana,
And his heavenly students, like Vāyu and Agni,
Viṣṇu, Kali, Śiva, 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.



Sing or recite:

ॐ पद्मकमलये सत्त्वम्
Om Padmakamalaye Sattvam

Offering drinking water and foot-washing water, recite:

ॐ वज्र अर्घ्यम् आः हुं
Om Vajra Arghyam Ah Hum

ॐ वज्र पाद्यम् आः हुं
Om Vajra Padyam Ah Hum

Prostration with Short Mantra

If you wish, offer three prostrations. Recite:

अतिपु हो प्रतीच्छ हो
Atipu ho praticcha ho

Eight-branch Prayer

I. Offering Abhiṣeka—Ritual Bathing

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.

Recite:

ॐ सर्वतथागत अभिषेकते समया श्रिये हुं
Om Sarva Tathāgata Abhiṣekate Samayā Śriye Hum

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

Recite:

ॐ हुं त्रम् ह्री आः काया विशोधनये स्वाहा
Om Hum Traṃ Hrī Āḥ Kāya Viśodhanaye Svāhā

To Samantabhadra,
Mañjuśrī, Lokeśvara,
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.

Offering clothing, recite:

ॐ वज्र वस्त्रये स्वाहा

Om Vajra Vastraye Svāhā

Offering ornaments, recite:

ॐ वज्र अलंकारये स्वाहा

Om Vajra Alankārāye Svāhā

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

Anointing with fragrance, recite:

ॐ वज्र गंधे स्वाहा

Om Vajra Gandhe Svāhā

We offer to the sages,
Who are worthy of honor,
Lovely fragrant blossoms,
Entwined in scented garlands,
Every kind of flower,
Magnificent utpalas,
Delightful mandāravās,
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 buddhas sublime.

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 Mañjuśa
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.

Offering flowers, recite:

ॐ वज्र पुष्पे आः हुं
Om Vajra Puṣpe Āḥ Hum

Offering incense, recite:

ॐ वज्र धूपे आः हुं
Om Vajra Dhūpe Āḥ Hum

Offering light, recite:

ॐ वज्र आलोके आः हुं
Om Vajra Āloke Āḥ Hum

Offering perfume, recite:

ॐ वज्र गंधे आः हुं
Om Vajra Gandhe Āḥ Hum

Offering food, recite:

ॐ वज्र नैवेद्ये आः हुं
Om Vajra Naivedye Āḥ Hum

Offering music, recite:

ॐ वज्र शब्दे आः हुं
Om Vajra Śabde Āḥ Hum

II. Prostration

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

सर्वचैत्यानि वन्देऽहं बोधिसत्त्वाश्रयांस्तथा।
नमः करोम्युपाध्यायानभिवन्द्यान् यतींस्तथा ॥२५॥
sarvacaityaṇi vande' haṁ
bodhisattvā śrayāṁstathā |
namaḥ karomy upādhyāyān
abhivandyān yatīmstathā |

We prostrate with devotion
To every single buddha
Of past, present, and future,
The Dharma, and the Saṅgha,
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.

III. Refuge

बुद्धं गच्छामि शरणं यावदा बोधिमण्डतः।
धर्मं गच्छामि शरणं बोधिसत्त्वगणं तथा ॥२६॥
buddhaṃ gacchāmi śaraṇaṃ yāvadaḥ |
bodhimaṇḍataḥ |
dharmam gacchāmi sharaṇam
bodhisattva gaṇam 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.

IV. Confession

विज्ञापयामि संबुद्धान् सर्वदिक्षु व्यवस्थितान्।
महाकारुणिकांश्चापि बोधिसत्त्वान् कृताञ्जलिः ॥२७॥
vijñāpayāmi sambuddhān
sarvadikṣu 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 saṃsāre
janmanyatraiva vā punaḥ |
yanmayā paśunā pāpaṃ
kṛtaṃ kāritameva vā

यच्चानुमोदितं किञ्चिदात्मघाताय मोहतः।
तदत्ययं देशयामि पश्चात्तापेन तापितः ॥२९॥
yaccānumoditaṃ kiṃcit
ātmaghātāya mohataḥ |
tadatyayaṃ deshayāmi
pashcāttāpena tāpitaḥ

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

In this and other lifetimes
Trapped within saṃsāra
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 kleśa
Against all of my mothers,
My fathers and my teachers,
And to the Triple Gem,
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 |
yatkr̥taṃ dāruṇaṃ pāpaṃ
tatsarvaṃ deshayāmyahaṃ*

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

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

संसारदुःखनिर्मोक्षमनुमोदे शरीरिणाम्।
बोधिसत्त्वत्वबुद्धत्वमनुमोदे च तायिनाम् ॥२॥
samsāraduḥkha nirmokśam
anumode śarīriṇām।
bodhisattva tva buddhatvaṃ
anumode ca tāyinām ॥

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 saṃsāra,
We blissfully rejoice in
Their comfort and delight.

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.

चित्तोत्पादसमुद्रांश्च सर्वसत्त्वसुखावहान्।
सर्वसत्त्वहिताधानाननुमोदे च शासिनाम् ॥३॥

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

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 sambuddhān
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 Parinirvāṇa

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 nirvāṇa's realm.
Do not leave us wandering,
In darkness and confusion,
We beg you to remain for
Immeasurable eons.

VIII. Dedication

एवं सर्वमिदं कृत्वा यन्मयासादितं शुभम्।
तेन स्यां सर्वसत्त्वानां सर्वदुःखप्रशान्तिकृत्॥६॥
*evaṃ sarvamideṃ kṛtvā yanmayāsāditam shubham |
tena syāṃ sarvasattvānāṃ
sarvaduḥkhaṇṭhāntikṛt*

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, kneel with your right knee on the floor as you sing or chant the following three times, once in Sanskrit and twice in English:

यथा गृहीतं सुगतैर्बोधिचित्तं पुरातनैः ।
ते बोधिसत्त्वशिक्षायामानुपूर्व्या यथा स्थिताः ॥
yathā grhītaṃ sugatair bodhicittaṃ purātanaiḥ |
te bodhisattva śikṣāyāṃ ānupūrvyā yathā sthitāḥ ॥

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

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

Like them, for every being's 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 Siddhārtha, 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 the causes of their suffering.

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

~2~

Gaze at the tathāgata 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.

~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 śamatha.

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

~4~

Gaze at Mahamuni in front of you.

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

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.

~5~

Gaze at Śākyasiṃha 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.

~6~

Gaze at Śākyamuni 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 your own and all sentient beings'
ability to inspire others and generate wisdom and compassion.

~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 ūrṇā and the crown of his head.

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

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 bhagavantam tathāgataṃ arhantaṃ samyakṣaṃ buddhaṃ śrījinaṃ śākyamuniṃ
namāmi pūjayāmi sharaṇam ca gacchāmi*

Supreme teacher, bhagavān, tathāgata, arhat, complete and perfect buddha, glorious conqueror,
Śākyamuni Buddha, I pay homage to you! I make offerings to you! I take refuge in you!

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

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

Then sing or recite:

May all of our forms,
and our longevity,
Our entourage, pure realms,
sublime qualities,
And all 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 may all conflicts be dispelled.
May good fortune spread
and the dharma be upheld.

Meditation

If you wish, offer three prostrations while singing or chanting:

Buddhaṃ śaraṇaṃ gacchāmi *(Prostration 1)*
Dhammaṃ śaraṇaṃ gacchāmi *(Prostration 2)*
Saṅghaṃ śaraṇaṃ gacchāmi *(Prostration 3)*

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

Read aloud and visualize as follows:

See Buddha Śākyamuni surrounded by all the buddhas of the past, present, and future. He and his retinue melt into light and become a ball of light. This light slowly dissolves into you, and immediately you and Śākyamuni 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 eons 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 protectorless,

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 themselves endure,
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.

Based on Verses 1 to 34 of Chapter 3 from the *Bodhicaryāvatāra* by Śāntideva.

“Jaya Maṅgala Gāthā”

Sing or chant once in Pāli or English:

बाहुं सहस्समभिनिम्मित सायुधन्तं
गिरिमेखलं उदितघोर ससेन मारं।
दानादि धम्मविधिना जितवा मुनिन्दो
तं तेजसा भवतु ते जय मंगलानि ।
bāhuṃ sahassa mabhi nimmita sāyu dhantaṃ
giri mekhalaṃ udita ghora sasena māraṃ
dānādi dhamma vidhinā jitavā munindo
taṃ tejasā bhavatu te jaya maṅgalāni

मारातिरेकमभियुज्झित सब्ब
रत्तिम् घोरम्पनालवक मक्खमथद्ध यक्खं।
खान्ति सुदन्तविधिना जितवा मुनिन्दो
तं तेजसा भवतु ते जय मंगलानि।
mārāti reka mabhi yujjhita sabba rattiṃ
ghoraṃ panā-lavaka
makkhamathaddha yakkham
khānti sudanta vidhinā jitavā munindo
taṃ tejasā bhavatu te jaya mangalāni

When Māra, with one thousand hands all armed with
weapons charged,
Seated on the fearsome elephant Girimekhalā,
O, lord of sages, you subdued him and his army too,
By means of your generosity and other virtues.
May joy and all good fortune rain,
Victory to the sage!

More violent than Māra was the demon Ālavaka,
Who throughout the whole night stubbornly fought
with the Buddha.
O, lord of sages, you subdued this slothful demon too,
By means of your great patience and your perfect
self-control.
May joy and all good fortune rain,
Victory to the sage!

नालागिरि गजवरं अतिमत्त भूतं
दावग्गिचक्कमसनीव सुदारुणन्तं।
मेतंबुसेकविधिना जितवा मुनिन्दो
तं तेजसा भवतु ते जय मंगलानि।
*nālagiri gaja varam ati matta bhūtam
dāvaggi cakka masanīva sudāruṇantaṃ
mettambu seka vidhinā jitavā munindo
taṃ tejasā bhavatu te jaya mangalāni*

उक्खित्तखग्ग मतिहत्थ सुदारुणतं धावन्ति
योजनपथं गुलिमाल वन्तं।
इद्धीभिसंखत मनो जितवा मुनिन्दो
तं तेजसा भवतु ते जय मंगलानि।
*ukkhitta khagga matihattha sudāruṇantaṃ
dhāvanti yojana pathaṃ-gulimāla vantaṃ
iddhībhi sankhata mano jitavā munindo
taṃ tejasā bhavatu te jaya mangalāni*

कत्वान कट्टमुदरं इव गब्धिनीया
चिंचाय दुट्ठवचनं जनकाय मज्झे।
संतेन सोमविधिना जित वा मुनिन्दो
तं तेजसा भवतु ते जय मंगलानि।
*katvāna kaṭṭha mudaraṃ iva gabbhi nīyā
cincāya duṭṭha vacanaṃ janakāya majjhe
saṃtena soma vidhinā jitavā munindo
taṃ tejasā bhavatu te jaya mangalāni*

When Nālāgiri, the intoxicated elephant,
Was raging like a forest fire or a thunderbolt,
The lord of sages fully subdued this ferocious beast,
By sprinkling the cooling waters of loving kindness.
May joy and all good fortune rain,
Victory to the sage!

When wicked Angulimāla with an uplifted sword,
Ran for a distance of three leagues,
O, lord of sages, you
Completely subdued him by using your psychic powers.
May joy and all good fortune rain,
Victory to the sage!

When Ciñcā in the midst of the assembly accused,
Her belly bound with maggots so that she would seem
pregnant,
Then by the lord of sage's serene and peaceful bearing,
All of her accusations and harsh words could be
subdued.
May joy and all good fortune rain,
Victory to the sage!

सच्चं विहाय मति सच्चकवादकेतुं
वादाभिरोपितमनं अतिअन्ध भूतं।
पञ्जापदीप जलिलो जितवा मुनिन्दो
तं तेजसा भवतु ते जय मंगलानि।

*saccam vihāya matisaccaka vāda ketuṃ
vādā-bhiropita manam atiandha bhūtam
paññā padīpa jalito jitavā munindo
tam tejasā bhavatu te jaya mangalāni*

नन्दोपनन्द भुजगं विवुधं महिद्धिं
पुत्तेन थेर भुजगेन दमापयन्तो।
इद्धुपदेस विधिना जितवा मुनिन्दो
तं तेजसा भवतु ते जय मंगलानि।

*nando-pananda bhujagam
vibudham mahiddhim
puttena thera bhujagena damāpayanto
iddhūpadesa vidhinā jitavā munindo
tam tejasā bhavatu te jaya mangalāni*

When haughty Saccaka was blinded by his own disputes,
Raised controversy like a banner and ignored the truth,
O, lord of sages, skillfully you ignited the flame,
To light the lamp of wisdom, and his arguments subdued.
May joy and good fortune rain down,
Victory to the sage!

The wise and powerful serpent Nandopananda, too,
Working through Thero Maudgalyāyana, his close disciple,
The noble sage through psychic power caused to be
subdued.
May joy and all good fortune rain,
Victory to the sage!

दुग्गाहदिट्ठु भुजगेन सुदट्ठहत्थं
ब्रह्मं विसुद्धिं जुतिमिद्धिं बकाभिधानं।
जानागदेन विधिना जितवा मुनिन्दो
तं तेजसा भवतु ते जय मंगलानि।

*duggāha diṭṭha bhujagena sudatṭha hattham
brahmanam visuddhi juti middhi bakābhidhānam
ñānā gadena vidhinā jitavā munindo
tam tejasā bhavatu te jaya mangalāni*

एतापि बुद्ध जय मंगल अट्ठ
गाथा यो वाचको दिनदिने सरते मतन्दि।
हित्वाननेक विविधानि-चुपद्दवानि मोक्खं सुखं
अधिगमेय्य नरो सपञ्जो॥

*etāpi buddha jaya mangala aṭṭha gāthā
yo vācako dina dine sarate matandi
hitvānaneka vividhāni cupaddavāni
mokkham sukham adhi gameyya naro sapañño*

When the pure radiant majestic Brahmin named Baka
Was bitten on the hand by a snake of stubborn false
views,
The lord of sages cured him with his wisdom medicine.
May joy and all good fortune rain,
Victory to the sage!

The wise one who daily recites and earnestly recalls
These eight verses of the joyous victory of the Buddha
Will rid themselves of their various misfortunes, and then
Will gain their own victory with the bliss of nirvāṇa.

Derived from the *Book of Protection (Paritta Sutta)* from the Pali canon.

Dölpopa's Prayer

Conclude the sādhanā 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.



Brief Tips on Sanskrit Pronunciation

Sanskrit is easy to pronounce because it is spelled phonetically. Unlike English or Tibetan, you pronounce it just as it's written. Familiarity with a few diacritical markings helps.

A vowel with the macron (dash) above it is twice as long as the same vowel without the macron. e, ai, o, and au are always long. In effect the long vowel creates an accented syllable. In English we usually place the accent on the second-to-the-last syllable, but often this is not the case with Sanskrit.

vowels	semi-vowels	gutturals	palatals
a – as u in sun ā – as a in father i – as i in fit ī – as ee in tree u – as u in put ū – as oo in root e – as a in made ai – as ai in aisle o – as o in over au – as ou in ousted	y – as y in yes ṛ (ṛi) – as r in run ḷ (ḷi) – as l in lamp v – as v in victory anusvara ṁ – as m in simple visarga ḥ – echos or extends the preceding vowel	k – as k in kite kh – as kh in khaki g – as g in gum gh – as gh in ghost ṅ – as n in monkey	c (ch) – as ch in chill ch (chh)* – as ch-h in catch-him j – as j in jar jh – as dge-h in hedge-hog ñ – as ny in canyon
cerebrals	dentals	labials	sibilants
ṭ – as t in try ṭh – as t-h in ant-hill ḍ – as d in dough ḍh – as dh in adhere ṇ – as n in under	t – as t in too th – as t-h in hot-house d – as d in road dh – as d-h in red-hot n – as n in nose	p – as p in put ph – as p-h in up-hill b – as b in book bh – as bh in abhor m – as m in man	ś (sh) – as sh in show ṣ (ṣh) – as sh in shine s – as s in sit h – as h in hand

The modified Sanskrit transliteration system of Jeffrey Hopkins is indicated in parenthesis.

*ch (chh) is rarely found on its own. The combination cch is rendered as cch in Jeffrey Hopkins' system (not chchh).