

TRIRATNA ANUSMRTI SĀDHANĀ

The Sādhana of the Recollection of the Noble Three Jewels

त्रिरत्न अनुस्मृति साधना




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 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 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 skilful 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.



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!

“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 travellers 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 untrammelled 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.

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

नमः सर्वबुद्धबोधिसत्त्वेभ्यः
namaḥ sarvabuddhabodhisattvebhyah

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 devamanuṣyāṇām buddho bhagavāniti।

निष्पन्दः 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 puṇyānām, avipraṇāśaḥ kuśalamūlānām, alaṅkṛtaḥ kṣāntyā, ālayaḥ puṇyanidhānānām, citrito anuvyañjanaīḥ kusumito lakṣaṇaīḥ, pratirūpo gocareṇa apratikūlo darśanena, abhiratiḥ śraddhādhimuktānām, anabhibhūtaḥ prajñayā, anavamardanīyo balaiḥ, śāstā sarvasattvānām, pitā bodhisattvānām, rājā ārya pudgalānām, sārthavāhaḥ nirvāṇanagara samprasthitānām, aprameyo jñānena, acintyaḥ pratibhānena, viśuddhaḥ svareṇa, āsvadanīyo ghoṣeṇa, asecanako rūpeṇa, apratisamaḥ kāyena, aliptaḥ kāmaiḥ, anupalipto rūpaiḥ asaṃsrṣṭa ārūpyaiḥ, vipramuktaḥ skandhebhyaḥ, visamprayukto dhātubhiḥ, saṃvṛta āyatanaīḥ, pracchinno granthaiḥ, vimuktaḥ paridāghnaiḥ, parimuktastrṣṇayā, oghāduttīrṇaḥ paripūrṇo jñānena, pratiṣṭhito'tītānāgatapratyutpannānām buddhānām bhagavatām jñāne, apratiṣṭhito nirvāṇe, sthitobhūtakotyām, sthitaḥ sarvasattvālokanīyāyām bhūmau, sarva ime tathāgatānām viśeṣataḥ samyag guṇāḥ।

धर्मानुस्मृतिः
Recollecting the Dharma

सद्धर्मस्तु आदौ कल्याणः, मध्ये कल्याणः, पर्यवसाने कल्याणः, स्वर्थः सुव्यञ्जनः, केवलः, परिपूर्णः, परिशुद्धः, पर्यवदातः, स्वाख्यातः भगवतो धर्मः, सान्द्रदृष्टिकः, 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, ahipaśyikaḥ,
pratyātmavedanīyo vijñaiḥ, svākhyāto bhagavato dharmavinayaḥ supraveditaḥ
nairyānikaḥ, saṃbodhigāmī, abhinnaḥ saṃstūpaḥ, saṃpratiśaraṇaḥ, 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*

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

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

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

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

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

Now that you have arrived and we have met you,
We are blessed with great merit and good fortune.
Accept all our offerings and direct your awareness
To this assembly, and remain with us forever.



Sing or recite:

ॐ पद्मकमलये सत्त्वम्
Oṃ Padmakamalaye Sattvam

Offering drinking water and foot-washing water, recite:

ॐ वज्र अर्घ्यम् आः हुं
Oṃ Vajra Arghyam Aḥ Hum

ॐ वज्र पाद्यम् आः हुं
Oṃ Vajra Pādyam Aḥ Hum

Prostration with Short Mantra

If you wish, offer three prostrations. Recite:

अतिपु हो प्रतीच्छ हो
Atipu ho pratīccha ho

Offering flowers, recite:
ॐ वज्र पुष्पे आः हुं
Om Vajra Puspe 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

Short Praise based on the “Praise of the Buddha's Deeds” by Ārya Śūra

Chief among humans,
When you were born,
You took seven steps
And then you declared,
“Within this world,
I am supreme.”
O wise one, to you
I bow down in homage.

First you descended
Down from Tushita,
And in the palace
Entered the womb.
Then in Lumbini,
Sage, you were born.
Victorious god of gods,
I bow down in homage.

While at the palace
You were well cared for
By thirty two nurses.
You spent your youth
At the house of the Sakyas
Playing in sport.
At Kapilavastu
You married Gopā.
Unequaled in all the three words,
I bow down in homage.

At the four city gates
You saw the four sorrows.
At Vishuddha stupa
You cut your own hair.
On the Nairañjanā’s banks,
You engaged in practice
As an ascetic.

To you who are free
From all obscurations
I bow down in homage.

At Rājagṛha,
You tamed a rogue elephant.
Then at Vaishālī,
The monkeys there
Offered you honey.
At Magadha, O Sage,
You realized buddhahood.
To you in whom omniscient
Wisdom has blossomed,
I bow down in homage.

Then at Vārāṇasī,
You turned the wheel of Dharma.
Then at Jetavana,
You displayed great miracles.
In Kuśinagara
you passed to parinirvāṇa.
To you, whose mind is vast
And open like the sky,
I bow down in homage.

By the merit
Of making this praise
To the deeds of the Buddha,
May all beings' action
Be equal to yours.

Seven Branch Prayer (Short)

Sing or recite once in Sanskrit. Pause for about 30 seconds after each of the seven branches.

Prostration

सर्वक्षेत्राणुसंख्यैश्च प्रणामैः प्रणमाम्यहम्।
सर्वत्र्यध्वगतान् बुद्धान् सहधर्मगणोत्तमान्॥
sarvakṣetrāṇu saṁkhyaiśca
praṇāmaiḥ praṇamāmyahaṁ।
sarvatryadhvagatān buddhān
sahadharma gaṇottamān॥

To all the Buddhas in all the three times,
The Dharma, and Assembly Sublime,
I prostrate with as many bodies as
The grains of dust existing on the earth.

Offering

मञ्जुघोषप्रभृतयः पूजयन्ति यथा जिनान्।
तथा तथागतान्नाथान् सपुत्रान् पूजयाम्यहम्॥
mañjughoṣa prabhṛtayaḥ
pūjayanti yathā jinan।
tathā tathāgatānnāthān
saputrān pūjayāmyahaṁ॥

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.

Confession

मया बालेन मूढेन यत्किञ्चित्पापमाचितम्।
प्रकृत्या यच्च सावद्यं प्रज्ञप्त्यावद्यमेव च॥
mayā bālena mūḍhena
yatkiñchit pāpamāchitam।
prakṛtyā yacca sāvadyaṃ
prajñāptyāvadyameva ca॥

तत्सर्वं देशयाम्येष नाथानामग्रतः स्थितः।
कृताञ्जलिर्दुःखभीतः प्रणिपत्य पुनः पुनः॥
tatsarvaṃ deśayāmyeṣa nāthānāmagrataḥ
sthitah।
krutāñjalirduḥkha bhītaḥ
praṇipatya punaḥ punaḥ॥

अत्ययमत्ययत्वेन प्रतिगृह्णन्तु नायकाः।
न भद्रकमिदं नाथा न कर्तव्यं पुनर्मया॥
atyayaṃ atyayatvena
pratigrhṇantu nāyakāḥ।
na bhadrakamidaṃ nāthā na
kartavyaṃ punarmayā॥

As so, all of the harmful deeds I've done,
In darkness, blinded by my ignorance,
And any fault of breaking any vow,
And any action causing suffering,

Directly in the Buddha's presence I
Now openly reveal the harms I've caused.
With mindfulness of suffering to come,
I join my palms and endlessly prostrate.

I pray to you, oh guides and guardians,
To take me as I am, with all my faults.
And any harmful actions that I've done,
I promise I will never do again.

Rejoicing

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

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

चित्तोत्पादसमुद्रांश्च सर्वसत्त्वसुखावहान्।
सर्वसत्त्वहिताधानानुमोदे च शासिनाम्॥
cittotpāda samudrāṃśca
sarvasattva sukhāvahān।
sarvasattva hitādhānān
anumode ca śāsinām॥

With joy I celebrate the virtue that
Relieves all beings from sorrows of loss.
And even those who still are suffering,
I can rejoice in all their joyful states.

I revel in the stores of virtue that
Become the cause of the enlightened state,
And celebrate the freedoms that are won
By living beings from the round of pain.

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 actions done for others sake,
I now rejoice with great delight in them.

Turning the Wheel of Dharma

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

And so I join my 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.

Dedication

एवं सर्वमिदं कृत्वा यन्मयासादितं शुभम्।
तेन स्यां सर्वसत्त्वानां सर्वदुःखप्रशान्तिकृत्॥
evaṃ sarvamiḍaṃ kṛtvā
yanmayāsāḍitaṃ shubhaṃ।
tena syāṃ sarvasattvānāṃ
sarvaduḥkha-prāśāntikṛt ॥

Through all these actions I have now performed,
And all the virtues that I've ever gained,
May all the pain of every living being,
Be wholly scattered and fully 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 ॥

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

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

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 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 radiates from the lotus, pacifying all your ailments, obscurations and harmful
influences, 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 buddhanature 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 āsana and dissolve into you, empowering you to realize the union of appearance and emptiness.

Lights radiates from the āsana, freeing you and all sentient beings from the duality of discriminating between good and bad, beauty and ugliness, and so on.

~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 so on.

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 Mahāmuni 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, fear,
and so on.

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 and insecurity.

Unceasing light rays shine in every direction and increase inspiration, confidence,
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 ūṛṇā and the crown of his head.

Luminous rays of light stream forth from his ūṛṇā 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 bhagavantaṃ tathāgataṃ arhantaṃ samyaksam buddhaṃ śrījinaṃ śākyamuniṃ
namāmi pūjayāmi sharaṇaṃ 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 OM 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,
May all conflicts be dispelled.
May good fortune spread
And dharma be upheld.

Meditation

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

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

*Punya Paya Hai Jo Maine Triratna Smriti
Sadhana Se Prerit Ho Har Jiv Jan Chale
Sab Buddha Rah Pe*

By all the virtues that I have amassed,
Through this Triratna Smṛiti Sādhana,
May every being be deeply inspired,
And tread the path to complete buddhahood.

*Yah Prarthna Hain Hamaari Bheet Ho
Jaaye Nir-Bheet Sarva Kaidi Ab Ho
Aazaad Nirbal Janata Ho Balvaan*

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 with great care.

*Kare Seva Ek Duje Ki
Har Avsar Man Mein Ho Pyar Kshan
Mein Mukht Ho Rog Se Sabhi Vyaadhiyon
Se Mukht Sansaar*

May every being ailing with disease,
Be freed at once from every malady.
May every sickness that afflicts the living,
Be now forever absent from the world.

*Raahi Paaye Khushiyaan Jaayein Woh,
Jo Bhi Disha Sahaj Mile Unhe Saari
Manzilein Sahaj Mile Unhe Woh Manzil*

May all the travellers upon the road
Find happiness no matter where they go,
And may they gain, without the need of toil
All of the goals on which they set their hearts.

Kare Shishya-gan Yeh Prarthna Ki

*Punya-Aatmaaon Ki Krupa Se Barse
Saavan Samay Anusaar Jisse Phasal
Ho Sampan Aur Anna Ho Apaar*

*Raajya-Shaasan Ho Dharm-Anusaar
Sukhi Samruddh Ho Sansaar Dava Ho
Shaktishaali Mantra Ho Prabhaavshali*

*Sarva Daakini Rakshas Aadi Jo Sukh-
Shaanti Nasht Karein Unke Man Mein
Sab Ke Prati Karuna Aur Daya Jaagein*

*Mere Punya Ka Laabh Ho Har Jeev-Jan
Ko Anginat Hain Sankhya Jinki Apaar
Aakaash Samaan Har Ek Jan Tyaage
Vinaashak Karma Sadaa*

We practitioners pray together that

May kindly spirits bring the rains on time,
May harvests become rich and plentiful.

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.

May spirits of the air that feed on flesh
Become imbued with kindness and compassion.
May they become the Buddha's disciples,
May they draw back from all demonic work.

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 bodhicitta may they never part,
May they engage in Bodhisattva acts.

*Buddha-Saare Sarva Jan Ko Shishya Roop
Sveekar Karein Sarva Jan Ki Sadhana
Vighno Se Mukht Rahein*

OM

*Mein Jab Bhi Chahoon Dekhna Unhe
Prashna Chhota Ho Ya Gehra Pratyaksh
Mein Dekhoon Unhe Mere Rakshak
Siddharth Gautam Buddha Tathagat
Shākyamuni*

OM

Whenever I desire to gaze upon him,
Or ask the smallest question,
May I behold with unobstructed sight
My own protector, Siddhārtha, Gautama,
The Buddha, Tathāgata, Shākyamuni.

“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 rattim
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
दावग्निचक्रमसनीव सुदारुणन्तं।
मेतंबुसेकविधिना जितवा मुनिन्दो
तं तेजसा भवतु ते जय मंगलानि।
*nālagiri gaja varam ati matta bhūtam
dāvaggi cakka masanīva sudāruṇantaṃ
mettambu seka vidhinā jītavā 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 jītavā 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 jītavā 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 Aṅgulimāla 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 sages' 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 जालितो जितवा मुनिन्दो
तं तेजसा भवतु ते जय मंगलानि।

*saccaṃ vihāya matisaccaka vāda ketuṃ
vādā-bhiropita manaṃ atiandha bhūtaṃ
paññā padīpa jalito jitavā munindo
taṃ tejasā bhavatu te jaya mangalāni*

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

*nando-pananda bhujagaṃ
vibudhaṃ mahiddhim
puttena therā bhujagena damāpayanto
iddhūpadesa vidhinā jitavā munindo
taṃ 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, skilfully you ignited the flame,
To light the lamp of wisdom, and his arguments subdued.
May joy and all good fortune rain,
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!

दुग्गाहदिट्ठ 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-चुपट्टवानि
मोक्खं सुखं अधिगमेय्य नरो सपञ्जो।।

*etāpi buddha jaya mangala atṭha 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.

Dolpopa'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.





triratnasadhana.org