

THE SŪTRA OF THE RECOLLECTION OF THE NOBLE THREE JEWELS

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 and utterly liberated from the skandhas. He does not possess the dhātus. His āyatana 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 saṅgha 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.

Translated by the Nālandā Translation Committee, under the direction of Vidyādhara the Venerable Chögyam Trungpa Rinpoche.

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