The Sutra Remembering the Three Jewels

‘phags pa dkon mchog gsum rjes su dran pa’i mdo bzhugs so
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In Sanskrit: Ārya-ratnadraya-anusmṛti-sūtra.
In Tibetan: 'phags pa dkon mchog gsum rjes su dran pa'i mdo

Homage to the Omniscient One! Purified and consummate, Victorious, Virtuous and Transcendent, thus-gone, foe-destroying, entirely perfect Buddha, full of wisdom,
the blissfully proceeding, the knower of the world, charioteer and subduer of beings, the unsurpassable, and teacher of gods and men: such is Buddha, Victorious, Virtuous and Transcendent.

He who is thus-gone exemplifies the merit which is his cause; in him no root of virtue is ever worn away; through his manifold patience he is exceedingly beautiful. He is the treasure-ground of merit; adorned with the tokens of enlightenment, he is graced with the flowers of the marks of Buddhahood.
All he does is seasonable and opportune and nothing inharmonious mars the sight of him. True joy indeed he gives to those who open up their hearts to him in faith. Through the brilliance of his wisdom he is unconfounded, and against his power there is no victory.

He is the teacher of all living beings, the father of all bodhisattvas, the king of all superior ones; he is the guide of those who journey to the city of Beyond Affliction.
His wisdom is unbounded, his assurance is beyond imagining. His speech is altogether pure, well tuned and sweet to hear. Gazing on him one is never sated; his body is beyond compare.

By the realm of desire he is unstained, and by the realm of form is wholly uncontaminated; he is not mingled with the formless. He is altogether free from misery, and from the aggregates he is utterly and altogether free. The elements have no hold on him; he has mastery of the sense powers. All bonds he has completely severed and from all pain he is perfectly and totally released.
No craving does he have; he has passed beyond the stream. Perfect is his wisdom; and in the wisdom of the Buddhas past, present and to come he has made his dwelling.

In nirvāṇa where all suffering is transcended he does not abide; his abode is in the very summit of perfection, residing in that place where he perceives all living beings. Such are the sublime qualities that are the greatness of the Buddha, Victorious, Virtuous and Transcendent.
The sacred Doctrine is righteous in the outset, righteous in the middle, righteous in the end; in its meaning excellent and in its words and syllables likewise. It is integral and unalloyed; it is all-sufficing, altogether pure and purifying.

Well spoken is this Dharma by the Victorious, Virtuous and Transcendent. It is a perfect way of seeing and is devoid of ailment; it is perennial and leads us onward. To see this Dharma is to fulfill one’s purpose; the wise will see in it their self-cognizing wisdom.
The Dharma spoken by the Victorious, Virtuous and Transcendent is shown to be well-tempered to the instruction and the needs of all. It drives us from samsāra and causes us to go to perfect Buddhahood. It is free from contradiction and in it all is summarised. It is totally to be relied upon; it is a cutting of the root.

The Saṅgha of the Mahāyāna comprises those who have well entered, wisely entered, entered with straightforwardness and aptitude. Right it is to join our hands before them, and right to make prostration.
Sö nam kyi päl gyi zhung yon yong su jong wa chhen po jin päi nä su gyur pa / kun tu yang jin päi nä su gyur pa chhen po o /

They are the glorious field of merit. They are the perfect recipients of gifts; they are the object of offering; everywhere and always they are the worthy object of all offering.

Phag pa kön chhog sum je su drān päi do dzog so /

Thus ends the Sublime Sūtra of Remembering the Three Jewels.

Colophon:
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