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The Sutra of the Recollection of the Noble Three Jewels

I prostrate to the Omniscient One.

Thus, the Buddha, Bhagavat, Tathagata, Arhat, Samyaksambuddha, the Learned and Virtuous One, the Sugata, the Knower of the World, the Charioteer and the Tamer of Beings, the Unsurpassable One, the Teacher of devas and men is the Buddha Bhagavat. The Tathagata is in accord with all merit. 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 minor marks. He blossoms with the flowers of the major marks. His activity is timely and appropriate. Seeing him, he is without 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 nirvana. 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 is not possessed with dhatus. His ayatanas 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 nirvana. He abides in the ultimate perfection. He dwells on the bhumi where he sees all sentient beings. All these are the perfect virtues of the greatness of the Buddha Bhagavat.

The holy Dharma is good in 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 brings discriminating insight for the wise. The Dharma which is

