

**THE ORIGINAL RECOLLECTIONS OF  
BUDDHA, DHARMA, AND SANGHA  
TAUGHT BY THE BUDDHA:**

**PALI, SANSKRIT, AND ENGLISH TEXTS**

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**Pali**

***buddhanusatti***

itipi so bhagava araham sammāsambuddho vijjacarasampanno  
sugato lokavidu anuttaro purisadammasarathi sattha  
devamanussanam buddho bhagava ti

***dhammanusatti***

svakkhato bhagavata dhammo sanditthiko akaliko ehipassiko  
opaneyyiko paccattam veditabbo viññuhi ti

***sanghanusatti***

supatipanno bhagavato savakasangho/ ujupatipanno bhagavato  
savakasangho/ ñayappatipanno bhagavato savakasangho,  
samicippatipanno bhagavato savakasangho/ gadidam cattari  
purisayugani atta purisapuggala / esa bhagavato savakasangho  
ahuneyyo/ pahuneyyo/ dakkhineyyo añjalikaraniyo/ anuttaram  
puññakkhettam lokasa ti

**Sanskrit**

***buddhanusmṛti***

iti hi sa bhagavam tathagato 'rham samyaksambuddho vidya-  
caranasampanna sugato lokavid anuttarah purusa-damya-sarathi  
sasta devamanusyanam buddho bhagavam

### ***dharmanusmṛti***

svakhyato bhagavata dharmah samdrstiko nirjvara akalika  
anupanayika ehipasyikam pratyatmavedyo vijñaih

### ***sanghanusmṛti***

supratipanno bhagavatah sarakasanghah nyayapratipannah  
rjudrsti pratipannah samicipratipannah dharmanudharmapрати-  
pannah anudharmacari/ ahavaiyah prahavaniyh añjalikaraniyah  
samicikaraniyah anuttaram puñyaksetram daksaniyo likasya

### **English**

Thus indeed it is: the bhagavat, tathagata, arhat,  
samyaksambuddha, possessor of insight and its feet, sugata,  
knower of the world, unsurpassed driver who tames beings, and  
teacher of gods and men is the buddha bhagavat.

The bhagavat teaches dharma just so. It is authentic sight, is  
free from sickness, its time has no interruption, it brings one in,  
it is a “come and see here!” sort of thing, it is known to the wise  
through personal self-knowing.

The bhagavat’s shravaka sangha have entered into good, have  
entered into insight, have entered into straightness, have  
entered into harmony, are the four pairs of beings, are the eight  
types of person, are worthy of all generosity, are worthy of total  
generosity, are worthy of joined palms, are worthy of  
prostration, are an unsurpassed field of merit, are the place of  
good qualities within the world.

**THE SUTRA OF THE RECOLLECTION OF THE NOBLE THREE JEWELS:  
ENGLISH TEXT**

I prostrate to the All-Knowing One.

Thus it is: the buddha bhagavat tathagata arhat samyaksambuddha, possessor of insight and its feet, sugata, knower of the world, unsurpassed driver who tames beings, and teacher of gods and men is the buddha bhagavat. This tathagata corresponds to a cause of merits. His roots of virtue do not go to waste. He is fully ornamented with all patience. His basis is troves of merit. The excellent minor signs adorn him. The flowers of the major marks bloom on him. Perceiving his activity, it being just right, there is harmony. Seeing him, there is no disharmony. He brings overt joy to those who long through faith. His prajña cannot be overpowered. His strengths cannot be challenged. He is a teacher to all sentient beings, a father to the bodhisatvas, a king to the noble persons, a captain to those who journey to the city of nirvana. His wisdom is unfathomable. His knowledgeable ability is inconceivable. His speech is complete purity. His melody is pleasing. One never has enough of viewing the image of his body. His body is unparalleled. He is not contaminated by the things of desire. He is very much not contaminated by the things of form. He is not mixed with the things of formlessness. He is completely liberated from the sufferings. He is utterly completely liberated from the skandhas. He does not possess dhatus. His ayatanas are restrained. He has totally cut the knots. He is completely liberated from the torments. He is liberated from craving. He has crossed over the river. His wisdom is totally complete. 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 limit of the authentic itself. He abides on the level of looking upon all sentient beings. These are the true qualities of the greatness of the body 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 wording is excellent. It is not adulterated, is totally complete, is total purity, is total purification The bhagavat has taught

dharma well. It is authentic sight. It is free from sickness. Its time has no interruption It brings one in This is meaningful to see. It is known to the experts through personal self-knowing. The dharma spoken by the bhagavat was well taught for taming. It is renunciation It causes one to go to complete enlightenment. It is without disharmony and it has inclusion It has reliability. It does end the journey.

The sangha of the great vehicle have entered into good, have entered into insight, have entered into straightness, have entered into harmony. They are worthy of joined palms, they are worthy of prostration They are a field of the glory of merit. They are great ones thoroughly trained in gifts. They are a place for generosity. They are in all places even a great place for generosity.