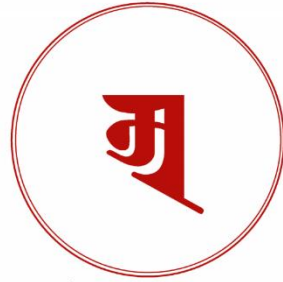


।। त्रिरत्नमस्क्रियाश्लोकः ।।

|| triratnanamaskriyāślokaḥ ||

Verse of homage
to the Three Jewels



मौगतम्

Saugatam
Sanskrit Buddhism

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Current edition: June 2022

First edition: January 2023

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Introduction

|| namo buddhāya ||

This praise focuses on the sense in which the Three Jewels, i.e. the Buddha, Dharma, and Saṅgha, are called *ratna*: a *ratna* is something that is the *best of its type*, a meaning that is perhaps not so strongly conveyed by the English rendering “jewel”.

The unique excellence of the Three Jewels makes them the only adequate place of refuge from the suffering of saṃsāra. Buddhists go for refuge in the Buddha, rather than in any other religious or philosophical teacher, because the Buddha is the best among teachers, since Buddhas, and only Buddhas, are omniscient. In turn, the Buddha’s teachings, the Dharma, excel other teachings, as they offer protection from the entirety of saṃsāra’s suffering, being a path to complete freedom. Those who have realized the Dharma constitute the Saṅgha, which is the best, greatest assembly, composed of great beings called Noble (ārya) due to their freedom from attraction, aversion, or delusion.

Buddhist practitioners are offered pictorial, symbolic, and literary supports to elicit clear faith in the Three Jewels. Like other verses of praise, this verse is an adequate “auspicious beginning” (maṅgalācaraṇa), chanted to accumulate merit and dispel obstacles before engaging in activities connected with the Dharma.

I thank Harunaga Isaacson and Alejandro Martínez Gallardo for several useful corrections.

नमो बुद्धाय गुरवे

नमो धर्माय तायिने ।

नमः सङ्घाय महते

त्रिभ्यो ऽपि सततं नमः ॥

namo buddhāya gurave

namo dharmāya tāyine |

namaḥ saṅghāya mahate

tribhyo 'pi satataṁ namaḥ ||

Homage to the Buddha, the Teacher,

Homage to the Dharma, the Protector,

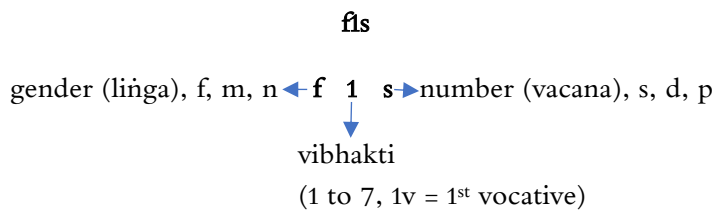
Homage to the Saṅgha, the Great;

To all the three, always homage!

Grammatical notes and glossary

Nouns have three grammatical genders (feminine, masculine, neuter), three numbers (singular, dual, plural), and seven vibhaktis (the vocative is regarded as a subtype of the 1st vibhakti).

Example of abbreviations for nouns:



Thus, f1s means:

feminine gender, 1st vibhakti, singular number.

Other examples:

m3p = masculine, 3rd vibhakti, plural

n5d = neuter, 5th vibhakti, dual

namo buddhāya gurave

namo dharmāya tāyine |

namaḥ saṅghāya mahate

tribhyo 'pi satatam namaḥ || ||

namaḥ, buddhāya, gurave, namaḥ, dharmāya, tāyine, namaḥ, saṅghāya, mahate,
tribhyaḥ, api, satatam, namaḥ

namaḥ | avyaya, homage to (governs the 4th vibhakti, or the vocative) || *buddhāya* | *buddha* m4s, the Buddha, the Awakened One, the One Who has Understood (from the root *budh*, to awaken, to blossom, to understand) || *gurave* | *guru* m4s, teacher || *namaḥ* | avyaya, homage to (governs the 4th vibhakti, or the vocative) || *dharmāya* | *dharma* m4s, that which holds back (from the root *dhṛ*, to hold) from the suffering of saṃsāra; the teachings of the Buddha || *tāyine* | *tāyin* m4s, protector, from the root *tāy*, to protect, or, to go on in a continuum || *namaḥ* | avyaya, homage to (governs the 4th vibhakti, or the vocative) || *saṅghāya* | *saṅgha* m4s, an assembly, a cohesive assembly (that cannot be broken even by millions of Māras); this refers to the eight types of Noble Persons (from srota-āpanna to arhat, divided into those who are still of the path to that particular state, and those who have already attained it). In the Mahāyāna, the Saṅgha includes the Noble Bodhisattvas. The more general term for the retinue of a Buddha is pariṣat, which includes bhikṣus, bhikṣuṇīs, upāsakas, upāsikās. The term Saṅgha is also used when referring to assemblies of bhikṣus in general, and assemblies of Bodhisattvas. || *mahate* | *mahat* m4s, great || *tribhyaḥ* | *tri* m4p, three || *api* | in their entirety, all of them || *satatam* | avyaya, always || *namaḥ* | avyaya, homage to (governs the 4th vibhakti, or the vocative) ||

References

The verse can be found in more than one source; I have taken it from the Kudṛṣṭinirghātana of Maitrīpa/Advayavajra.

Study Group of Sacred Tantric Texts (Mikkyoseiten kenkyūikai), ed. "The Results of a Joint Study on the Buddhist Tantric Texts: Advayavajrasaṅgraha - New Critical Edition with Japanese Translation". *Annual of the Institute for Comprehensive Studies of Buddhism Taisho University* 10 (March 1988), 11 (March 1989), 12 (March 1990), and 13 (March 1991).