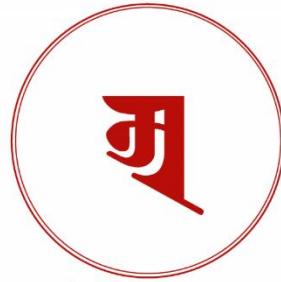


।। भ्रमहरनामहेवज्रसाधनोद्धृता बोधिचित्तोत्पादभावना ।।

|| bhramaharanāmahevajrasādhanoddhṛtā  
bodhicittotpādabhāvanā ||

Meditation on giving rise to Bodhicitta,  
from the Bhramahara Sādhana of Hevajra



सौगतम्

Saugatam  
Sanskrit Buddhism



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## Introduction

|| namaḥ sarvabuddhabodhisattvebhyaḥ ||

The entrance into Mahāyāna practice is Bodhicitta; thus, the practice of giving rise to Bodhicitta is commonly found in texts that present a complete Sādhana, a meditative practice that goes through the essential features of the Bodhisattva path.

Giving rise to Bodhicitta means here to set one's mind (citta) on the achievement of complete Buddhahood (bodhi), for the sake of benefitting all sentient beings. It is a necessary and fundamental step, ensuring that the practice is undertaken with the appropriate intention. The rationale to develop such an intention is that Buddhahood, and nothing else but Buddhahood, is the supreme means to accomplish others' benefit.

The present text is taken from a Sādhana of the deity Hevajra, composed by Mahāpaṇḍita Ratnākaraśānti; this is an authoritative work by one of the greatest Buddhist masters of all times.

I thank Alejandro Martínez Gallardo and Lauren Bausch for very useful suggestions and corrections.





अहो बताहमनुत्तरां सम्यक्सम्बोधिमभिसम्बुधेय  
सर्वसत्त्वानामर्थाय हिताय सुखाय  
यावदत्यन्तनिष्ठे निर्वाणे बुद्धबोधौ प्रतिष्ठापनाय ॥

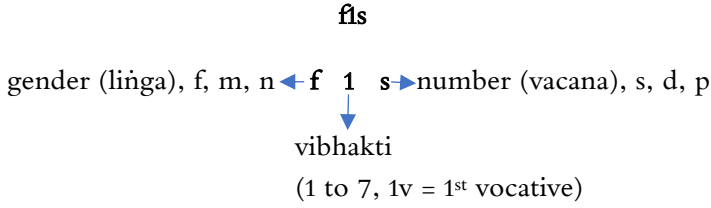
aho batāham anuttarām samyaksambodhim abhisambudheya  
sarvasattvānām arthāya hitāya sukhāya  
yāvad atyantaniṣṭhe nirvāṇe buddhabodhau pratiṣṭhāpanāya ॥

O, alas! May I awaken to unexcelled, perfect, complete Bodhi,  
For the good, the benefit, the happiness of all sentient beings,  
Up to for placing them in completely stable nirvāṇa,  
In the awakening of a Buddha!

## 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 1<sup>st</sup> vibhakti).

Example of abbreviations for nouns:



Thus, fls means:

feminine gender, 1<sup>st</sup> vibhakti, singular number.

Other examples:

m3p = masculine, 3<sup>rd</sup> vibhakti, plural

n5d = neuter, 5<sup>th</sup> vibhakti, dual

aho batāham anuttarām samyaksambodhim abhisambudheya  
sarvasattvānām arthāya hitāya sukhāya  
yāvad atyantaniṣṭhe nirvāṇe buddhabodhau pratiṣṭhāpanāya ||

aho, bata, aham, anuttarām, samyak-sambodhim, abhisambudheya,  
sarva-sattvānām, arthāya, hitāya, sukhāya,  
yāvat, atyanta-niṣṭhe, nirvāṇe, buddha-bodhau, pratiṣṭhāpanāya ||

*aho* | nipāta/avyaya, particle that never changes its form and has the sense of “o!”, usually employed as an expletive || *bata* | nipāta/avyaya, particle that never changes its form and has the sense of “alas! my goodness!”, a kind of emotional emphasis, usually employed as an expletive; this suggests compassion (karuṇā), that prompts bodhicitta || *aham* | *asmad* m1s, I || *anuttarām* | *anuttara* f2s, unexcelled, something that has nothing better (uttara) || *samyaksambodhim* | *samyaksambodhi* f2s, perfect (samyak) complete (sam) awakening (bodhi) || *abhisambudheya* | uttamapuruṣa,

ekavacana, vidhiliṅ (ātmanepada 1<sup>st</sup> class) of abhi + sam + *budh*, to realize, to understand, to awaken (to some kind of realization) || *sarvasattvānām* | *sarva-sattva* m6p, all (sarva) sentient beings (sattva) || *arthāya* | *artha* m4s, purpose, sake, good, interest || *hitāya* | *hita* n4s, benefit || *sukhāya* | *sukha* n4s, happiness, pleasure, comfort || *yāvat* | nipāta/avyaya (when used adverbially), up to, to the extent that || *atyantaniṣṭhe* | *atyantaniṣṭha* n7s, completely (ati-anta) fixed, settled, stable (niṣṭha) || *nirvāṇe* | *nirvāṇa* n7s, nirvāṇa, the state of freedom from saṃsāra || *buddhabodhau* | *buddhabodhi* f7s, the awakening (bodhi) of a Buddha, i.e., complete Buddhahood || *pratiṣṭhāpanāya* | *pratiṣṭhāpana* n4s, placing, establishing firmly – this noun is a causative form derived from the root *sthā*, to stay, to remain, to be placed (in) ||

## References

The wording is taken from the Bhramaharasādhana of Mahāpaṇḍita Ratnākaraśānti; it may be usefully compared to the definition of cittotpāda in the Abhisamayālaṅkāra, with which it accords very closely.

Isaacson, Harunaga. "Ratnākaraśānti's Bhramaharanāma Hevajrasādhana: Critical Edition (Studies in Ratnākaraśānti's tantric works III)", *Journal of the International College for Advanced Buddhist Studies* 5 (March 2002), Akira Hirakawa Memorial Volume, pp. 151-176.

The whole text can be accessed here:

[http://gretil.sub.uni-goettingen.de/gretil/corpus/transformations/html/sa\\_ratnAkarazAnti-bhramaharanAma-hevajrasAdhana.htm](http://gretil.sub.uni-goettingen.de/gretil/corpus/transformations/html/sa_ratnAkarazAnti-bhramaharanAma-hevajrasAdhana.htm)