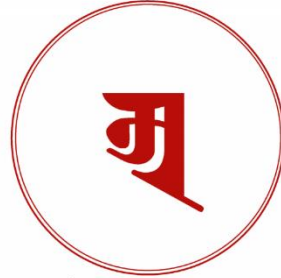


।। श्रावकनयेन शरणगमनम् ।।

|| śrāvakanayena śaraṇagamanam ||

Going for refuge,
according to the method of the Śrāvakas



गौतम

Saugatam
Sanskrit Buddhism

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Introduction

|| namo ratnatrayāya ||

The difference between a Buddhist and a non-Buddhist is refuge: this is a traditional way to define someone as being Buddhist by vows, rather than by view. “Going for refuge” means to recognize the Three Jewels (the Buddha, the Dharma, and the Saṅgha) as the sole source of ultimate freedom from the suffering of saṃsāra. Some masters emphasize that taking refuge implies a commitment to practice the Buddhist path. Such a commitment stems from the realization that the entirety of saṃsāra is suffering, and that the Buddhist teachings are the genuine antidote to that suffering: this is the connection between view and refuge.

Refuge is the common starting point for all types of Buddhist practice; it does nonetheless differ, in some aspects, according to the specific mode of practice that it is meant to sustain. The wording in this short text represents refuge as taken by Śrāvaka practitioners: the goal is to become free from suffering, but not to become an omniscient Buddha.

According to the Śrāvaka way, the length of time that one is taking refuge for is one lifetime. The Buddha Jewel is not seen as including the three kāyas (as Śrāvaka practice does not rely on the Saṃbhogakāya). The Dharma Jewel includes the Tripiṭaka, but not the Mahāyāna texts. The Saṅgha includes the assembly of eight types of Noble Persons (ārya), i.e., Stream-Enterer (srota-āpanna), Once-Returner (sakṛdāgāmin), Non-Returner (anāgāmin) and Arhat, divided into those who are engaged in the path (pratipannaka) and those who are already settled in the result (phalastha). However, it does not include the assembly of Noble Bodhisattvas.

The refuge chant also reminds us of why the Buddha, Dharma, and Saṅgha are called “jewels”, in the sense of being the best among things of their own type.

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

अहमेवंनामा यावज्जीवं
बुद्धं शरणं गच्छामि द्विपदानामग्र्यम् ।
धर्मं शरणं गच्छामि विरागाणामग्र्यम् ।
सङ्घं शरणं गच्छामि गणानामग्र्यम् ॥ x ३ ॥

aham evaṁnāmā yāvajjīvaṁ
buddhaṁ śaraṇaṁ gacchāmi dvipadānām agryam |
dharmaṁ śaraṇaṁ gacchāmi virāgāṇām agryam |
saṅghaṁ śaraṇaṁ gacchāmi gaṇānām agryam || x 3 ||

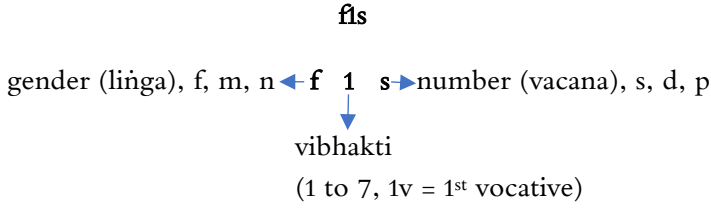
[Change evaṁ to your name; for female change -nāmā to -nāmnī; for other genders, change -nāmā to -nāma]

I, having such and such a name, as long as my life lasts,
go for refuge in the Buddha, the foremost among the two-footed,
I go for refuge in the Dharma, the foremost freedom from attraction,
I go for refuge in the Saṅgha, the foremost among assemblies.

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, fls means:

feminine gender, 1st vibhakti, singular number.

Other examples:

m3p = masculine, 3rd vibhakti, plural

n5d = neuter, 5th vibhakti, dual

aham evaṁnāmā yāvajjīvaṁ

buddhaṁ śaraṇaṁ gacchāmi dvīpadānām agryam |

dharmāṁ śaraṇaṁ gacchāmi virāgāṇām agryam |

saṅghaṁ śaraṇaṁ gacchāmi gaṇānām agryam || x 3 ||

aham, evaṁ-nāmā, yāvāt-jīvaṁ, buddham, śaraṇam, gacchāmi, dvi-padānām, agryam, dharmam, śaraṇam, gacchāmi, virāgāṇām, agryam, saṅgham, śaraṇam, gacchāmi, gaṇānām, agryam ||

aham | *asmad* m1s, I || *evaṁnāmā* | *evaṁnāman* m1s, having such and such (evam) name (nāman) || *yāvajjīvaṁ* | avyayībhāva, as long as (yāvāt) there is life (jīva) || *buddham* | *buddha* m2s, the Buddha, the Awakened One || *śaraṇam* | *śaraṇa* n2s, refuge || *gacchāmi* | uttamapuruṣa, ekavacana, laṭ, of *gam*, to go || *dvīpadānām* | *dvīpada* m6p, two-footed, having two (dvi) feet (pada) || *agryam* | *agrya* m2s, supreme, foremost || *dharmam* | *dharma* m2s, Dharma (here referring to the

teachings of the Buddha) || *śaraṇam* | *śaraṇa* n2s, refuge || *gacchāmi* | uttamapuruṣa, ekavacana, laṭ, of *gam*, to go || *virāgāṇām* | *virāga* m6p, without (vi-) attraction (rāga) || *agryam* | *agrya* m2s, supreme, foremost || *saṅgham* | *saṅgha*, m2s, Saṅgha, assembly, cohesive assembly || *śaraṇam* | *śaraṇa* n2s, refuge || *gacchāmi* | uttamapuruṣa, ekavacana, laṭ, of *gam*, to go || *gaṇānām* | *gaṇa* m6p, assembly, group || *agryam* | *agrya* m2s, supreme, foremost ||

References

The wording is taken from the Upasaṃpadāprajñapti of the Mūlasarvāstivādin, with the addition of yāvajjīvaṃ (which in that text appears in a different position, for reasons that I believe have to do with the larger context).

Chung, Jin-il. *Handbuch für die buddhistische Mönchsordination bei den Mūlasarvāstivādins*. Gimpo 2011.

The whole text can be accessed here:

http://gretil.sub.uni-goettingen.de/gretil/corpustei/transformations/html/sa_upasaMpadAjJapti.htm