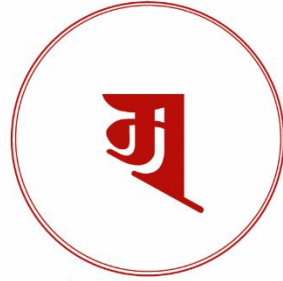


।। चित्तोत्पादसहगतं शरणगमनम् ।।

|| cittotpādasahagataṁ śaraṇagamanam ||

Refuge, and giving rise to Bodhicitta



सौगतम्

Saugatam
Sanskrit Buddhism

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Introduction

|| namaḥ sarvabuddhabodhisattvebhyaḥ ||

When Mahāyāna Buddhist practitioners take refuge, they often accompany that vow by giving rise to Bodhicitta.

This prayer, extremely popular in the Tibetan tradition, is found in a short text by Dīpaṃkaraśrījñāna (Atiśa). It contains the main features of Mahāyāna refuge – especially, one takes refuge until Buddhahood, rather than until the end of this life as in the Śrāvaka refuge. Following the refuge, one commits to practicing the six perfections (dāna, śīla, kṣānti, vīrya, dhyāna, prajñā) so as to obtain Buddhahood for the benefit of all – this matches the definition of how to give rise to Bodhicitta.

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

बुद्धं च धर्मं च गणोत्तमं च
यावद्धि बोधिं शरणं प्रयामि |
दानादिकृत्यैश्च कृतैर्मयैभिर्
बुद्धो भवेयं जगतो हिताय || x ३ ||

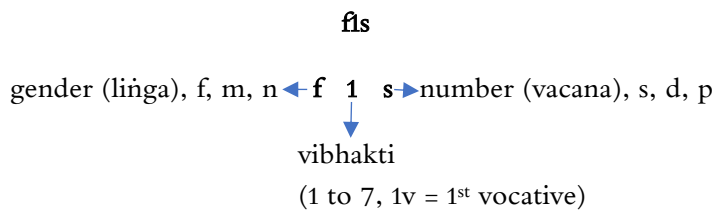
buddham ca dhammam ca gaṇottamam ca
yāvad dhi bodhim śaraṇam prayāmi |
dānādikṛtyaiś ca kṛtair mayaiḥ
buddho bhaveyam jagato hitāya || x 3 ||

In the Buddha, the Dharma,
and the Best among Assemblies,
I go for refuge until awakening;
by the good deeds of giving, etc.,
performed by me,
may I become a Buddha
for the world's benefit.

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

buddhaṃ ca dharmaṃ ca gaṇottamaṃ ca
yāvad dhi bodhiṃ śaraṇaṃ prayāmi |
dānādīkṛtyaiś ca kṛtair mayāibhir
buddho bhavyaṃ jagato hitāya || x 3 ||

buddham, ca, dharmam, ca, gaṇa-uttamam, ca, yāvat, hi, bodhim, śaraṇam,
prayāmi | dāna-ādi-kṛtyaiḥ, ca, kṛtaiḥ, mayā, ebhiḥ, buddhaḥ, bhavyam, jagataḥ
hitāya ||

buddham | *buddha* m2s, the Buddha, the Awakened One || *ca* | nipāta, and ||
dharmam | *dharma* m2s, the Dharma, the teachings of the Buddha || *ca* | nipāta,
and || *gaṇottamam* | *gaṇottama* m2s, the best (uttama) among assemblies (gaṇa),
here referring to the Saṅgha || *ca* | nipāta, and || *yāvat* | here used as an avyaya, up

to, until || *hi* | emphatic particle || *bodhim* | *bodhi* f2s, awakening, Buddhahood || *śaraṇam* | *śaraṇa* n2s, refuge || *prayāmi* | uttamapuruṣa, ekavacana, laṭ, of pra + yā, to go || *dānādikṛtyaiḥ* | *dānādikṛtya* n3p, the good deeds (kṛtya) of giving/generosity (dāna) etc. (ādi); most likely referring primarily to the six perfections (dāna, śīla, kṣānti, vīrya, dhyāna, prajñā), but it could also refer to the four saṃgrastūni (dāna, priyavādītā, arthacaryā, samānārthatā) || *ca* | nipāta, and || *kṛtaiḥ* | *kṛta* n3p, done, performed || *mayā* | *asmad* m3s, I, me – by me || *ebhiḥ* | *ayam* n3p, this, these - by these || *buddhaḥ* | *buddha* m1s, a Buddha, an Awakened One || *bhaveyam* | uttamapuruṣa, ekavacana, vidhiliṅ of *bhū*, to be, to become || *jagataḥ* | *jagat* n6s, the world || *hitāya* | *hita* n4s, benefit, good ||

References

This is a back-translation from the Tibetan:

sangs rgyas chos dang tshogs kyi mchog rnam la
 byang chub bar du bdag ni skyabs su mchi
 bdag gis sbyin sogs bgyis pa'i bsod nams kyis
 'gro la phan phyir sangs rgyas 'grub par shog

I have modified a previous back-translation, found in the Sanskrit back-translation of the Cittotpādasamvaravidhikrama (*sems bskyed pa dang sdom pa'i cho ga'i rim pa*, Derge 3969, dbu ma, gi 245a2-248b2) by changing *śaraṇam gato 'smi* to *śaraṇam prayāmi*, which I feel is preferable (and also, not gender-specific) as a rendering of *skyabs su mchi*.

The whole text of the back-translation of the Cittotpādasamvaravidhikrama can be accessed here:

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