

The following reading comprises chapters One and Six Śāntideva's *Bodhicaryāvatāra*. At the bottom of every page, there are one or two sets of notes.

The first set of notes contains new vocabulary appearing on the page. The line number of each new vocabulary item is given, followed by the new item. If a vocabulary item in the text has been encountered once before, the note at the bottom of the page will refer you to the line where the item first appeared. Each vocabulary item is given a maximum of two times, the second time being a reference to the first occurrence.

The second set of notes give either grammatical information or information about the text or some item of Buddhist doctrine.

An English translation can be found after the two Sanskrit chapters. The translation refers both to the line numbers of the Sanskrit text and to the verse numbers of the chapter in question.

शान्तिदेवविरचितम्
बोधिचर्यावतारः
प्रथमः सर्गः

सुगतान् ससुतान् सधर्मकायान् प्रणिपत्यादरतोऽखिलान् च वन्द्यान् ।
सुगतात्मजसवरावतारं कथयिष्यामि यथागमं समासात् ॥ १ ॥

न हि किञ्चिदपूर्वमत्र वाच्यं न च संग्रन्थनकौशलं ममास्ति ।
अत एव न मे परार्थचिन्ता स्वमनो भावयितुं कृतं मयेदम् ॥ २ ॥

5 मम तावदनेन याति वृद्धिं कुशलं भावयितुं प्रसादवेगः ।
अथ मत्समधातुरेव पश्येदपरोऽप्येनमतोऽपि सार्थकोऽयम् ॥ ३ ॥

क्षणसम्पदियं सुदुर्लभा प्रतिलब्धा पुरुषार्थसाधनी ।
यदि नात्र विचिन्त्यते हितं पुनरप्येष समागमः कुतः ॥ ४ ॥

रात्रौ यथा मेघघनान्धकारे विद्युत् क्षणं दर्शयति प्रकाशम् ।
10 बुद्धानुभावेन तथा कदाचित् लोकस्य पुण्येषु मतिः क्षणं स्यात् ॥ ५ ॥

तस्माच्छुभं दुर्बलमेव नित्यं बलं तु पापस्य महत् सुघोरम् ।

1. सुगत fortunate, happy, easygoing 1. सुतः son 1. धर्मकायः body of teachings 1. प्रणिपत् (1P) to bow down, to fall prostrate before (with accusative) 1. आदरः honour, respect, veneration
1. अखिल whole, entire 1. वन्द्य worthy of veneration 2. आत्मज offspring 2. संवरः restraint
2. अवतारः entrance 2. कथ् (10U) to relate 2. आगमः tradition, scripture 2. समासः brevity, conciseness
3. अपूर्व unprecedented 3. अत्र here (in this text) 3. वाच्य to be said 3. संग्रन्थनम् composition, writing
3. कौशलम् skill 4. अर्थः benefit 4. चिन्ता thought, worry 4. मनस् mind 4. भू (1P) to become; (causative) to cultivate, develop 5. तावत् first of all 5. या (2P) to go 5. वृद्धिः increase, growth
5. कुशल wholesome, beneficial, good, skillful 5. प्रसादः good intention, serenity, purity
5. वेगः impetus 6. अथ if 6. सम same 6. धातुः bodily humour (which influences one's mentality)
6. पश् (4P defective verb, construed only in active; passive forms and participles use the defective verb दृश्) to see
6. अपर another, someone else 6. अतस् then 6. सार्थक having benefit, deriving benefit
7. क्षणः opportunity 7. सम्पद् (fem.) good fortune, excellence, blessing 7. दुर्लब्ध obtained with difficulty
7. प्रतिलब्ध attained 7. पुरुषः man, human being 7. साधन producing 8. विचिन्त् (10U) to ponder, to call to mind
8. हितम् benefit, advantage 8. समागमः meeting, confluence [of circumstances] 8. कुतस् from where
9. रात्रिः night 9. मेघः cloud 9. घनः mass 9. अन्धकारः darkness
9. विद्युत् lightning 9. क्षणः moment, instant 9. दृश् (1P) to see; (causative) to show, reveal
9. प्रकासः light 10. अनुभावः power, dignity, splendour 10. कदाचित् sometimes 10. लोकः people
10. पुण्यम् virtue, morally good work 10. मतिः thought 11. शुभम् good, fortune, happiness, prosperity
11. दुर्बल weak, feeble 11. नित्यम् always, constantly 11. बलम् strength 11. पापम् evil
11. घोर horrible, awful, frightening

1. सुगत Epithet of the Buddha, traditionally explained as सुगतिगत, 'gone to a happy destiny'
2. संवरः Buddhist texts refer to five kinds of religious restraint: 1) restraint by virtuous conduct (शीलसंवरः),
2) through mindfulness (स्मृति°), 3) through insight (ज्ञान°), 4) through patience (क्षन्ति°) and 5) through effort (वीर्य°).
6. मत्समधातु Bahuvrīhi compound, meaning 'one who has the same disposition as I'

तज्जीयतेऽन्येन शुभेन केन संबोधिचित्तं यदि नाम न स्यात् ॥ ६ ॥

कल्पाननल्पान् प्रविचिन्तयद्भिर्दृष्टं मुनीन्द्रैर्हितमेतदेव ।

यतः सुखेनैव सुखं प्रवृद्धमुत्प्लावयत्यप्रमिताञ्जनौघान् ॥ ७ ॥

- 15 भवद्दुःखशतानि तर्तुकामैरपि सत्त्वव्यसनानि हर्तुकामैः ।
बहुसौख्यशतानि भोक्तुकामैः न विमोच्यं हि सदैव बोधिचित्तम् ॥ ८ ॥

भवचारकबन्धनः वराकः सुगतानाम् सुत उच्यते क्षणेन ।

स नरामरलोकवन्दनीयो भवति स्मोदित एव बोधिचित्ते ॥ ९ ॥

अशुचिप्रतिमामिमां गृहीत्वा जिनरत्नप्रतिमां करोत्यनर्घाम् ।

- 20 रसजातमतीव वेधनीयं सुदृढं गृह्णत बोधिचित्तसंज्ञम् ॥ १० ॥

12. जि (1P) to conquer, overcome 12. संबोधिः awakening, enlightenment 12. चित्तम् thought
13. कल्पः an æon, traditionally said to be a period of 432,000,000 years 13. अल्प small, minute,
scanty 13. प्रविचिन्त् (10U) to think, ponder, reflect 13. मुनिः sage 13. इन्द्रः lord, ruler, leader
13. हितम् See line 8. 14. यतः from which 14. सुखम् happiness, ease 14. प्रवृद्ध increased, expanded,
grown, deep 14. उत्स्रु (1Ā) to jump, leap up, bound away 14. अप्रमित unmeasured, immeasurable
14. जनः people 14. ओघः flood, mass 15. भवः life, worldly existence 15. दुःखम् sorrow, distress,
difficulty 15. शतम् hundred 15. तृ (1P) to cross over, overcome, destroy, master 15. कामः desire
15. सत्त्वः sentient beings 15. व्यसनम् misfortune, distress 15. हृ (1U) to take away, remove
16. बहु many, much 16. सौख्यम् pleasure, happiness 16. भज् (1U) to enjoy, experience 16. विमोच्य to
be abandoned 16. सदा always; (with negative) never 17. चारकः prison, bond 17. बन्धनम् bondage,
captivity 17. वराक miserable, wretched 17. सुगतः See line 1. 17. सुतः See line 1. 17. वच् (2a)
to say, speak, tell 17. क्षणम् See line 9. 18. नरः human being 18. अमरः immortal, god, deity
18. वन्दनीय worthy of veneration 18. स्म indeed 18. उदित arisen, born 19. अशुचि impure, base
19. प्रतिमा image, statue, idol; (end of compound) likeness, resemblance 19. गृहीत्वा (indeclinable past
participle of ग्रह्) having taken 19. जिन victorious, triumphant 19. रत्नम् gem, precious stone, treasure
19. कृ (8P) to make, produce, fashion 19. अनर्घं priceless, invaluable 20. rasajaata.h a slurry made of
mixing mercury with gold ore 20. अतीव (indeclinable) very much, thoroughly 20. वेधनीय which must
be struck 20. दृढ firm, tight 20. ग्रह् (9U) गृह्णति to grasp, hold 20. संज्ञा name, designation

12. बोधिचित्तम्, सम्बोधिचित्तम् Literally, the thought of awakening. This term is of central importance in Mahāyāna Buddhism, where it refers to the realization that all sentient beings are in distress and will become liberated only through awakening or enlightenment. The term refers to the resolve to become awakened in order to work for the alleviation of suffering of all sentient beings, which marks the beginning of a bodhisattva's career. 15. तर्तुकाम The infinitive of a verb takes the ending तुम्, which is regarded as the accusative singular of a noun ending in तु. When this infinitive stem is part of a compound, the stem form is used, without the final म्. So तर्तुकाम is analysed as तर्तुम् कामयते (he wishes to overcome), and can be understood to mean 'the wish to overcome'. It is used here as a bahuvrīhi compound, meaning 'one who has the wish to overcome'. A similar analysis accounts for the form हर्तुकाम in this same line. 19. जिन Another common epithet of the Buddha or an arhant 20. rasajaata.h Gold is produced by mixing mercury (रसः) with gold ore, which is then heated to boil off the mercury, in which impurities are dissolved. The resulting residue is then pounded and worked to refine it into pure gold. The slurry made up of mercury and gold ore is called रसजात. The alchemical and metallurgical processes of turning base metals or ores into gold are frequently used as metaphors for refining one's mentality, turning the base metal of an ordinary being into the precious metal of a Buddha.

सुपरीक्षितमप्रमेयधीभिर्बहुमूल्यं जगदेकसार्थवाहैः ।
गतिपत्तनविप्रवासशीलाः सुदृढं गृह्णत बोधिचित्तरत्नम् ॥ ११ ॥

कदलीव फलं विहाय याति क्षयमन्यत् कुशलं हि सर्वमेव ।
सततं फलति क्षयं न याति प्रसवत्येव तु बोधिचित्तवृक्षः ॥ १२ ॥

25 कृत्वापि पापानि सुदारुणानि यदाश्रयादुत्तरति क्षणेन ।
शूराश्रयेणेव महाभयानि नाश्रीयते तत् कथमज्ञसत्त्वैः ॥ १३ ॥

युगान्तकालानलवन्महान्ति पापानि यन्निर्दहति क्षणेन ।
यस्यानुशंसानमितानुवाच मैत्रेयनाथः सुधनाय धीमान् ॥ १४ ॥

30 तद्बोधिचित्तं द्विविधं विज्ञातव्यं समासतः ।
बोधिप्रणिधिचित्तं च बोधिप्रस्थानमेव च ॥ १५ ॥

गन्तुकामस्य गन्तुश्च यथा भेदः प्रतीयते ।
तथा भेदोऽनयोः ज्ञेयः याथासंख्येन पण्डितैः ॥ १६ ॥

बोधिप्रणिधिचित्तस्य संसारेऽपि फलं महत् ।
न त्वविच्छिन्नपुण्यत्वं यथा प्रस्थानचेतसः ॥ १७ ॥

21. परीक्षित investigated, examined 21. अप्रमेय immeasurable 21. धीः intellect, understanding, imagination 21. बहु See line 16. 21. मूल्यम् price, worth, value 21. जगत् world 21. एक peerless, supreme 21. सार्थः caravan 21. वाहः (at end of compound) carrying, bearing 21. सार्थवाहः caravan leader 22. गतिः destiny, realm of rebirth 22. पत्तनम् town, city 22. विप्रवासः living abroad, dwelling in a foreign country 22. शीलम् nature, habit, inclination 23. कदली plantain tree 23. फलम् fruit 23. विहाय to abandon, drop 23. या See line 5. 23. क्षयः waste, decay, death 23. कुशलम् skill, ability 24. सततम् constantly, eternally 24. फलं (1P) to bear fruit 24. प्रसु (1P) to generate 24. वृक्षः tree 25. पापम् See line 11. 25. दारुणं severe, cruel, harsh 25. आश्रयः support, protection 25. उत्तु to escape, get away 26. शूरः hero 26. भयम् fear 26. आश्रि (1P) to resort to, to depend upon 26. अज्ञ ignorant 26. सत्त्वः See line 15. 27. युगम् era, epoch 27. अन्तः end 27. कालः time 27. अनलः fire 27. निर्दहं (1P) to burn up, consume 28. अनुशंसः benefit, blessing, advantage 28. अमित unmeasured, immeasurable 28. वच् See line 17. 28. मैत्रेयनाथः Maitreyanātha (proper name) 28. सुधनः Sudhana (proper name) 28. धीमन्त् intelligent, wise 29. द्विविधं of two kinds 29. विज्ञातव्यं should be known 29. समासः See line 2. 30. बोधिः awakening 30. प्रणिधिः an earnest wish, resolution 30. प्रस्थानम् setting out, beginning 31. गन्तु one who goes 31. भेदः difference 31. प्रती to know, understand 32. ज्ञेय to be known 32. याथासंख्येन as recounted, respectively 32. पण्डित learned, knowledgeable 33. संसारः the world of rebirth 33. फलम् See line 23. 34. अविच्छिन्न uninterrupted 34. पुण्यम् See line 10. 34. प्रस्थानम् See line 30. 34. चेतस् thought

27. -वत् forms indeclinable words with sense of acting or being acted upon like something 28. उवाच See grammar notes §7.3.1.3. 28. मैत्रेयनाथः Also known as Ajita, Maitreya is the name of the Buddha expected to follow Śākyamuni. He appears as a figure in the *Avatamsaka Sūtra*, where he instructs the pilgrim Sudhana. 32. याथासंख्येन It is common for Sanskrit authors to name two or more things and then to offer a simile for each of them; this expression functions to alert the reader that the first simile applies to the term first stated, the second to the second and so forth.

- 35 यतः प्रभृत्यपर्यन्तसत्त्वधातुप्रमोक्षणे ।
समाददाति तच्चित्तमनिवर्त्येन चेतसा ॥ १८ ॥
ततः प्रभृति सुप्तस्य प्रमत्तस्याप्यनेकशः ।
अविच्छिन्नाः पुण्यधाराः प्रवर्तन्ते नभःसमाः ॥ १९ ॥
इदं सुबाहुपृच्छायां सोपपत्तिकमुक्तवान् ।
40 हीनाधिमुक्तिसत्त्वार्थं स्वयमेव तथागतः ॥ २० ॥
शिरःशूलानि सत्त्वानां नाशयामीति चिन्तयन् ।
अप्रमेयेण पुण्येन गृह्यते स्म हिताशयः ॥ २१ ॥
किमुताप्रमितं शूलमेकैकस्य जिहीर्षतः ।
अप्रमेयगुणं सत्त्वमेकैकं च चिकीर्षतः ॥ २२ ॥
45 कस्य मातुः पितुर्वापि हिताशंसेयमीदृशी ।

35. प्रभृति beginning 35. अपर्यन्त endless 35. धातुः realm, sphere (compare meaning at line 6)
35. प्रमोक्षणम् liberation, setting free 36. समादा to take on, undertake (e.g., a religious vow or a solemn promise) 36. अनिवर्त्य unswerving, incapable of being turned aside 37. सुप्त asleep 37. प्रमत्त negligent, distracted, careless 37. अनेकशः many times, repeatedly 38. अविच्छिन्न See line 34. 38. धारा torrent, stream 38. प्रवृत् (1Ā) to issue forth 38. नभस् mist, a cloud, the sky 38. सम See line 6. 39. सुबाहु Subāhu (proper name) 39. पृच्छा question 39. सुबाहुपृच्छा “Subāhu’s Question” is the name of a Mahāyāna Buddhist text. 39. उपपत्तिः reason, reasoned opinion, rational understanding
40. हीन inferior, base, contemptible 40. अधिमुक्तिः aspiration, inclination 40. स्वयम् (indeclinable) himself, herself, itself, myself etc. 40. तथागतः Tathāgata (epithet of the Buddha) 41. शिरः head
41. शूलम् a pointed stake; a stabbing pain; शिरःशूलम् headache 41. नश् (4P) to become lost, to perish; (causative) to destroy, to get rid of 41. चिन्त (10P) to think 42. अप्रमेय See line 21.
42. ग्रह् (9U) to seize, take 42. आशयः desire, wish, intention 43. किमुत how much more, not to mention 43. अप्रमित See line 14. 43. शूलम् See line 41. 43. ह् (1P) to take, remove 44. गुणः virtue, quality 45. मातृ mother 45. पितृ father 45. आशंसा desire 45. ईदृश् of this nature

35. प्रभृति The construction यतः प्रभृति...ततः प्रभृति... is a way of conveying the idea that from the very moment one event takes place, another event takes place from then on. 35. धातुः In Buddhist usage, this term has several principal meanings. It can refer to 1) the four basic material elements (also called महाभूतानि) of earth, water, fire and wind, plus the element of space, 2) the basic elements of experience, namely, the five external sense faculties and their respective sense objects, plus the mental faculty and its objects, and 3) the set of conditions that make up a “world” (लोकः) of experience. When it has the sense of a world of experience, Buddhists name three: 1) कामधातुः, in which the principal factor of experience is desire, 2) रूपधातुः, in which the sensible world is experienced without desire, as for example when one is practising some forms of meditation, and 3) अरूपधातुः, in which the world is experienced not through the senses but through the mental faculties alone. In addition to these special technical meanings that pertain to Buddhist doctrine, Buddhist authors naturally also use the word as it is used generally in Sanskrit, to refer to the bodily humours, to verbal roots and so forth. 40. तथागतः The exact significance of this epithet for the Buddha is unknown. Classical Buddhist commentators, such as Vasubandhu and Buddhaghosa, report as many as ten possible derivations of the term but admit that they are uncertain as to what the original significance of the term had. The term is not found in early nonbuddhist texts, but it occurs frequently and without explanation in early Buddhist texts, as though its meaning were so obvious as to require no comment. Most modern translators simply leave the term untranslated. 42. स्म Used after a verb in the present tense, this indeclinable particle indicates a past action. (Compare usage at line 18.) 43. जिहीर्षन्त् Present active participle of desiderative stem of ह्. See grammar notes §7.3.3. 44. चिकीर्षन्त् Present active participle of desiderative stem of कृ. See grammar notes §7.3.3.

- देवतानां वा ऋषीणां वा ब्रह्मणां वा भविष्यति ॥ २३ ॥
 तेषामेव च सत्त्वानां स्वार्थेऽप्येष मनोरथः ।
 नोत्पन्नपूर्वः स्वप्नेऽपि परार्थे सम्भवः कुतः ॥ २४ ॥
 सत्त्वरत्नविशेषोऽयमपूर्वो जायते कथम् ।
 50 यत्परार्थाशयोऽन्येषां न स्वार्थेऽप्युपजायते ॥ २५ ॥
 जगदानन्दबीजस्य जगद्दुःखौषधस्य च ।
 चित्तरत्नस्य यत्पुण्यं तत्कथं हि प्रमीयताम् ॥ २६ ॥
 हिताशांसनमात्रेण बुद्धपूजा विशिष्यते ।
 किं पुनः सर्वसत्त्वानां सर्वसौख्यार्थमुद्यमात् ॥ २७ ॥
 55 दुःखमेवाभिधावन्ति दुःखनिःस्रणाशया ।
 सुखेच्छयैव सम्मोहात् स्वसुखं घ्नन्ति शत्रुवत् ॥ २८ ॥
 यस्तेषां सुखरङ्गाणां पीडितानामनेकशः ।
 तृप्तिं सर्वसुखैः कुर्यात् सर्वाः पीडाश्छिनत्ति च ॥ २९ ॥
 नाशयत्यपि सम्मोहं साधुस्तेन समः कुतः ।
 60 कुतः वा तादृशं मित्रं पुण्यं वा तादृशं कुतः ॥ ३० ॥
 कृते यः प्रतिकुर्वीत सोऽपि तावत्प्रशस्यते ।
 अव्यापारितसाधुस्तु बोधिसत्त्वः किमुच्यताम् ॥ ३१ ॥
 कतिपयजनसत्तदायकः कुशलकृदित्यभिपूज्यते जनैः ।
 क्षणमशनकमात्रदानतः सपरिभवं दिवसार्धयापनात् ॥ ३२ ॥

46. देवता deity 46. ऋषिः seer 46. ब्रह्मन् one who chants hymns, brahmin 47. मनोरथः wish, desire
 48. उत्पन्न arisen, produced 48. पूर्व before 48. स्वप्नः sleep, dream 48. सम्भवः capability, possibility
 48. कुतस् how 49. विशेषः species, kind 49. जन् (4Ā) to be born, to arise 50. यद् (indeclinable)
 because, since 50. आशयः See line 42. 50. उपजन् (4Ā) to originate, arise, grow 51. जगत् See
 line 21. 51. आनन्दः happiness, joy, delight, pleasure 51. बीजम् seed, source, cause 51. दुःखम् See
 line 15. 51. औषधम् herb, medicinal plant, remedy 52. प्रमा (2P) to measure, know, understand
 53. आशंसनम् wishing, desiring 53. मात्रम् measure 53. पूजा worship 53. विशिष् to surpass, to ex-
 cel 54. किम् पुनर् How much more? Even more 54. सौख्यम् happiness 54. उद्यमः effort, exer-
 tion 55. अभिधाव् (1P) to run towards, pursue 55. निःस्रणम् ending, remedy 55. आशा hope, ex-
 pectation 56. इच्छा wish 56. सोम्मोहः delusion 56. हन् (2P: हन्ति, हतस्, घ्नन्ति) to kill, destroy
 56. शत्रुः enemy, foe 57. रङ्ग hungry, starved 57. पीडित tormented, oppressed 57. अनेकशस् in
 many ways 58. तृप्तिः satisfaction, contentment 58. पीडा pain, trouble, suffering 58. छिद् (7U) to
 cut off, destroy 59. नश् See line 41. 59. सम्मोहः See line 56. 59. साधु good, virtuous, honourable
 59. कुतस् See line 48. 60. तादृश of such kind 60. मित्रम् friend, ally 61. कृतम् good deed, service,
 benefit 61. प्रतिकृ (8U) to repay, to return (governs locative) 61. तावत् a little bit, to some extent
 61. प्रशंस (1P) to praise, esteem 62. अव्यापारित put to work, put into operation, caused to operate, so-
 licited 62. साधु See line 59. 63. कतिपय some, several 63. जनः See line 14. 63. सत्तम् offering, gift
 63. दायक giving, granting, offering 63. कुशलकृत् doing good 63. अभिपूज् (10P) to honour, approve
 64. अशनकः food 64. मात्र See line 53. 64. दानम् gift 64. परिभवम् contempt, insult 64. दिवम् a
 day 64. सार्ध plus one-half, and a half 64. यापनम् (with expressions of time) spending, passing

48. पूर्व At the end of a compound, this means 'formerly'. 49. विशेषः At the end of a compound, this
 means 'special, distinctive'. 53. मात्रम् At end of compound this means 'merely'.

- 65 किमु निरवधिसत्त्वसंख्यया निरवधिकालमनुप्रयच्छतः ।
गगनजनपरिक्षयाक्षयं सकलमनोरथसम्पूरणम् ॥ ३३ ॥
इति सत्पतौ जिनस्य पुत्रे क्लुषं स्वे हृदये करोति यश्च ।
क्लुषोदयसंख्यया स कल्पान् नरकेष्वावसतीति नाथ आह ॥ ३४ ॥
अथ यस्य मनः प्रसादमेति प्रसवेत्तस्य ततोऽधिकं फलम् ।
70 महता हि बलेन पापकं जिनपुत्रेषु शुभं त्वयत्नतः ॥ ३५ ॥
तेषां शरीराणि नमस्करोमि यत्रोदितं तद्वरचित्तरत्नम् ।
यत्रापकारोऽपि सुखानुबन्धी सुखाकरांस्तान् शरणं प्रयामि ॥ ३६ ॥

65. उ (indeclinable) particle used to express emphasis or wonder 65. अवधिः boundary, limit, conclusion, end 65. संख्या number, enumeration 65. अनुप्रयम् (1P: अनुप्रयच्छति) to give, bestow 66. गगनम् the sky, heaven 66. परिक्षयम् disappearance, destruction 66. अक्षय imperishable 66. सकल all 66. मनोरथः See line 47. 66. सम्पूरणम् completely fulfilling or satisfying 67. सत्पम् See line 63. 67. पतिः lord 67. जिनः See line 19. 67. पुत्रः son 67. क्लुषम् anger, wrath, evil thought 67. स्वः oneself, one's own 67. हृदयम् heart 68. उदयः production, arising 68. संख्या See line 65. 68. कल्पः See line 13. 68. नरकः hell, infernal regions 68. आवस् (1P) to inhabit, dwell in (governs accusative) 68. नाथः lord, master, leader 68. अह् to say, speak 69. अथ but, on the other hand 69. मनः mind 69. प्रसादः kindness, serenity, purity 69. इ (2P) to go 69. प्रसु (1P) to generate, produce 69. अधिक more copious, more abundant, superior, better 70. बलम् See line 11. 70. पापकं wicked 70. शुभम् See line 11. 70. अयत्न without effort 71. शरीरम् body 71. नमस्कृ to salute 71. उदित See line 18. 71. वर excellent, best 72. अपकारः harm, injury, ill will 72. अनुबन्धिन् connected with, attached to, resulting in 72. आकरः a mine, a rich source 72. शरणम् protection, help, shelter, asylum 72. प्रया (2P) to go forth, go out

65. अनुप्रयम् This word does not appear in standard Sanskrit lexicons, nor does it occur in Pali texts, but it occurs in numerous Buddhist Sanskrit texts. 67. जिनपुत्रः This term is used to refer to one who has renounced his biological family and joined the spiritual family of the Buddhist monastic order. Other expressions that have this meaning are सुगतसुतः (cf. line 1) and कुलपुत्रः. 68. नाथः This is another common epithet of the Buddha. 68. अह् This verb occurs only in some forms of the perfect tense. आह and आहुः, the singular and plural perfect, are the two forms most frequently encountered.

शान्तिदेवविरचितम्
बोधिचर्यावतारः
षष्टिः सर्गः

- सर्वमेतत्सुचरितं दानं सुगतपूजनं ।
कृतं कल्पसहस्रैर्यत्प्रतिघः प्रतिहन्ति तत् ॥ १ ॥
- 75 न च द्वेषसं पापं न च क्षान्तिसमं तपः ।
तस्मात्क्षान्तिं प्रयत्नेन भावयेद्विविधैर्नयैः ॥ २ ॥
- मनः शमं न गृह्णाति न प्रीतिसुखमश्नुते ।
न निद्रां न धृतिं याति द्वेषशल्यं हृदि स्थिते ॥ ३ ॥
- पूजयत्यर्थमानैर्यान् येऽपि चैनं समान्त्रिताः ।
80 तेऽप्येनं हन्तुमिच्छन्ति स्वामिनं द्वेषदुर्भगम् ॥ ४ ॥
- सुहृदोऽप्युद्विजन्तेऽस्माद्ददाति न च सेव्यते ।
संक्षेपात्तस्ति तत्किंचित् क्रोधनो येन सुस्थितः ॥ ५ ॥
- एवमादीनि दुःखानि करोतीत्यरिसंज्ञया ।
यः क्रोधं हन्ति निर्बन्धात् स सुखीह परत्र च ॥ ६ ॥
- 85 अनिष्टकरणाज्जातमिष्टस्य च विघातनात् ।
दौर्मनस्याशनं प्राप्य द्वेषो दृप्तो विहन्ति माम् ॥ ७ ॥
- तस्माद्विघातयिष्यामि तस्याशनमहं रिपोः ।

86. दृप्तो M दृष्टो

73. चरित performed, practised 73. दानम् charity 73. सुगतः Sugata, an epithet of the Buddha
73. पूजनं worship, honouring, adoring 74. कल्पः aeon 74. सहस्र thousand 74. प्रतिघः resistance,
anger, wrath, hostility 74. प्रतिहन् (2P) prevent, ward off, counteract, destroy 75. द्वेषः hatred
75. सम equal to, same as 75. पापं evil, bad fortune, crime, vice 75. तपस् (n.) auster-
ity 76. क्षान्तिः patience, forgiveness 76. प्रयत्नः effort, perseverance, caution, diligence, difficulty
76. विविध various 76. नयः method, manner 77. मनस् (n.) mind 77. शम peaceful, tran-
quil 77. ग्रह् (9U) to take, know, observe, experience 77. प्रीतिः (f.) pleasure, joy, delight, love
77. सुखम् happiness. comfort, well-being, health, easiness 77. अश् (5Ā) fill, reach, attain to, expe-
rience 78. नीद्रा sleep 78. धृति (f.) steadiness, courage, self-control, contentment 78. या (2P)
to go to, know, find, discover 78. शल्यम् spear, javelin, dart, arrow, splinter, thorn 78. हृद् (n.)
mind, heart, chest 79. पूज् (10U) to honour, respect 79. अर्थः wealth 79. मानः respect, honour
79. समान्त्रितः dependent, servant 80. हन् (2P) to kill 80. इश् (6P) to wish, want 80. स्वामिन् lord,
master 80. दुर्भग ill-favoured 81. सुहृद् friend 81. उद्विज् (6Ā) to be afflicted, agitated; to be
afraid (with 5th case) 81. दा (3U) to give, offer, present 81. सेव् (1Ā) to serve, honour, obey
82. संक्षेपात् in summary 82. क्रोधन angry, irascible 82. सुस्थित happy, fortunate 83. दुःखम् pain,
trouble, frustration, discomfort 83. अरिः enemy 83. संज्ञा recognizing 84. निर्बन्धः persistence, in-
tentness 84. सुखिन् happy 84. इह परत्र च in this world and in the next world 85. अनिष्ट what
is not wanted, approved 85. करणम् doing 85. जात born, produced 85. इष्ट what is wanted, ap-
proved 85. विघातनम् destroying, obstructing, abandoning 86. दौर्मनस्यम् mental pain, affliction, sorrow
86. अशनम् food 86. प्राप् (5P) to get, obtain 86. द्वेषः See line 75 86. दृप्त proud; mad, wild, frantic
86. विहन् (2P) to kill, destroy 87. रिपुः enemy, foe

78. हृद् inflected only in the 6th and 7th case; for other cases, हृदय is usually used.

- यस्मान्न मद्बधादन्यत्कृत्यमस्यास्ति वैरिणः ॥ ८ ॥
 अत्यनिष्टागमेनापि न क्षोभ्या मुदिता मया ।
 90 दौर्मनस्येऽपि नास्तीष्टं कुशलं त्ववहीयते ॥ ९ ॥
 यद्यस्त्येव प्रतीकारो दौर्मनस्येन तत्र किम् ।
 अथ नास्ति प्रतीकारो दौर्मनस्येन तत्र किम् ॥ १० ॥
 दुःखं न्यङ्कारपारुष्यमयशश्चेत्यनीप्सितम् ।
 प्रियाणामात्मनो वापि शत्रोश्चैतद्विपर्ययात् ॥ ११ ॥
 95 कथंचिल्लभ्यते सौख्यं दुःखं स्थितमयत्नतः ।
 दुःख्येनैव च निःसारः चेतस्तस्माद् दृढीभव ॥ १२ ॥
 दुर्गापुत्रककर्णाटा दाहच्छेदादिवेदनाम् ।
 वृथा सहन्ते मुक्त्यर्थमहं कस्मात्तु कातरः ॥ १३ ॥
 न किञ्चिदस्ति तद्वस्तु यदभ्यासस्य दुष्करम् ।
 100 तस्मान्मृदुव्यथाभ्यासात् सोढव्यापि महाव्यथा ॥ १४ ॥
 उद्दंशदंशमशकक्षुत्पिपासादिवेदनाम् ।
 महत्कण्ड्वादिदुःखं च किमनर्थं न पश्यसि ॥ १५ ॥
 शीतोष्णवृष्टिवाताध्वव्याधिबन्धनताडनैः ।
 सौकुमार्यं न कर्तव्यमन्यथा वर्धते व्यथा ॥ १६ ॥
 105 केचित्स्वशोणितं दृष्ट्वा विक्रमन्ते विशेषतः ।
 परशोणितमप्येके दृष्ट्वा मूर्च्छां व्रजन्ति यत् ॥ १७ ॥
 तच्चित्तस्य दृढत्वेन कातरत्वेन चागतम् ।
 दुःखदुर्योधनस्तस्माद्भवेदभिभवेद्व्यथाम् ॥ १८ ॥

88. वधः murder, killing, destruction 88. कृत्यम् purpose, motive, agenda 88. वैरिन् enemy
 89. आगमः arrival 89. क्षोभ्य to be disturbed 89. मुदिता joy 90. दौर्मनस्यम् See line 86
 90. अवहा (3P) to abandon 91. इव perhaps, perchance 91. प्रतीकारः (also प्रतिकारः) remedy,
 counter-agent 93. दुःखम् See line 83 93. न्यङ्कारः insult, contempt 93. पारुष्यम् harshness,
 abuse 93. अयशस् disgrace, scandal 94. प्रिय beloved 94. शत्रुः enemy 94. विपर्ययः opposite,
 contrary 95. कथंचिद् with difficulty 95. लभ् (1Ā) to get, acquire 95. सौख्यम् happiness
 95. अयत्नतस् effortlessly 96. निःसारः getting away, escape 96. चेतस् mind, spirit 96. दृढीभू (1P) to be-
 come strong 97. दुर्गापुत्रक pertaining to the disciples of the goddess Durgā 97. कर्णाटः a region of South
 India; (in plural) the citizens of this region 97. दाहः burning 97. छेदः cutting 97. वेदना experience,
 feeling, experience; pain, anguish, torment 98. वृथा uselessly, vainly, foolishly 98. सह् (4Ā) to en-
 dure, suffer, put up with, tolerate 98. मुक्तिः liberation 98. कातर cowardly, afraid, timid, perplexed
 99. वस्तु (neuter) thing 99. अभ्यासः repeated practice 99. दुष्कर difficult to do 100. मृदु soft,
 mild, gentle 100. व्यथा pain, agony, anguish 100. सोढव्य bearable 101. उद्दंशः mosquito,
 gadfly 101. दंशः bite, sting, gadfly 101. मशक mosquito, gnat 101. क्षुत् hunger
 101. पिपासा thirst 101. वेदना See line 97 102. कण्डुः itching 102. अनर्थ insignificant, meaning-
 less 103. शीतम् cold 103. उष्णः heat 103. वृत्तिः rain 103. वातः wind 103. अध्वन् road;
 journey, travel 103. व्याधिः illness 103. बन्धनम् captivity, imprisonment 103. ताडनम् beating
 104. सौकुमार्यम् softness, delicacy, tenderness 104. वृध् (1Ā) to increase 104. व्यथा See line
 100 105. शोणितम् blood 105. विक्रम् (1Ā) to show valour, to be brave 105. विशेषतः especially
 106. मूर्च्छा fainting, swooning 106. व्रज् (1P) to go, enter into 107. दृढ strong 107. कातर See line
 98 107. चित्तम् thought, mind 108. दुर्योधन invincible, unconquerable 108. अभिभू (1P) to overcome,
 conquer

- दुःखेऽपि नैव चित्तस्य प्रसादं क्षोभयेद् बुधः ।
 110 संग्रामो हि सह क्लेशैर्युद्धे च सुलभा व्यथा ॥ १९ ॥
 उरसारातिघातान् ये प्रतीच्छन्तो जयन्त्यरीन् ।
 ते ते विजयिनः शूराः शेषास्तु मृतमारकाः ॥ २० ॥
 गुणोऽपरश्च दुःखस्य यत्संवेगान्मदच्युतिः ।
 ससारिषु च कारुण्यं पापाङ्गीतिर्जिने स्पृहा ॥ २१ ॥
 115 पित्तादिषु न मे कोपो महादुःखकरेष्वपि ।
 सचेतनेषु किं कोपः तेऽपि प्रत्ययकोपिताः ॥ २२ ॥
 अनिष्यमाणमप्येतच्छूलमुत्पद्यते यथा ।
 अनिष्यमाणोऽपि बलात्क्रोध उत्पद्यते तथा ॥ २३ ॥
 कुप्यामीति न संचिन्त्य कुप्यति स्वेच्छया जनः ।
 120 उत्पत्स्य इत्यभिप्रेत्य क्रोध उत्पद्यते न च ॥ २४ ॥
 ये केचिदपराधाश्च पापानि विविधानि च ।
 सर्वं तत्प्रत्ययबलात् स्वतन्त्र्यं तु न विद्यते ॥ २५ ॥
 न च प्रत्ययसामग्र्या जनयामीति चेतना ।
 न चापि जनितस्यास्ति जनितोऽस्मीति चेतना ॥ २६ ॥
 125 यत्प्रधानं किलाभीष्टं यत्तदात्मेति कल्पितम् ।
 तदेव हि भवामीति न संचिन्त्योपजायते ॥ २७ ॥
 अनुत्पन्नं हि तन्नास्ति क इच्छेद्भवितुं तदा ।

109. प्रसादः good temper, serenity, lucidity 109. क्षुभ् (1Ā) to be agitated 109. बुध wise, intelligent 110. संग्रामः war, battle, fight 110. क्लेशः affliction 110. युद्धः battle 111. उरस् (neuter) chest 111. अरातिः enemy, foe 111. घातः blow, strike, hit 111. प्रतीष् (6P) (प्रतीच्छति) to receive 111. जि (1P) to conquer, defeat 111. अरिः See line 83 112. विजयिन् conquering 112. शूरः hero 112. शेषः remainder, one who remains 112. मृत dead 112. मारकः killer 113. गुणः virtue 113. अपर further 113. संवेगः agitation, shock, agony 113. मदः intoxication, carelessness 113. च्युतिः falling away 114. संसारिन् a transmigrating being 114. कारुण्यम् compassion 114. पापम् See line 75 114. भीतिः fear 114. स्पृहा yearning, longing 114. जिनः conqueror 115. पित्तम् bile 115. कोपः anger, wrath, vexation 116. सचेतनः sentient being 116. प्रत्ययः conditions 116. कोपित irritated, annoyed, vexed 117. शूलम् a pointed stake; a stabbing pain 118. बालात् forcefully 119. कुप् (4P) to be angry 119. संचिन्त् (10P) to think 119. इच्छा desire, will 119. जनः person, people 120. उत्पद् (4Ā) to be born, arise 120. अभिप्रे (2P) to intend, decide 121. अपराधः offence, fault, crime, error 121. विविध See line 76 122. प्रत्ययः See line 116 122. स्वतन्त्र्यम् independence 122. विद् (4Ā) to exist 123. सामग्री totality 123. जन् (4Ā) to be born; (causative) to produce 123. चेतना understanding 124. जनित produced 125. प्रधानम् primordial matter 125. किल (ind.) allegedly, supposedly, reportedly 125. अभीष्ट wished, desired, sought after 125. कल्पित imagined 126. उपजन् (4Ā) to arise, come into being

110. क्लेशः Buddhist texts usually enumerate three principal afflictions: लोभः, द्वेषः and मोहः (greed, hatred and delusion). In addition, there are numerous secondary afflictions, which usually include envy, pride, resentment, hypocrisy, arrogance, boastfulness, conceit, complacency, intoxication and various other negative mental states. Traditionally there are 108 afflictions. 114. जिनः one the standard epithets of the Buddha. 115. पित्तम् One of the three humours, the other two being वातः and कफः. An imbalance in bile is said to manifest as a predisposition towards anger and hostility.

- विषयव्यापृतत्वाच्च निरोद्धमपि नेहते ॥ २८ ॥
- नित्यो ह्यचेतनश्चात्मा व्योमवत् स्फुटमक्रियः ।
 130 प्रत्ययान्तरसङ्गेषु निर्विकारस्य का क्रिया ॥ २९ ॥
- यः पूर्ववत् क्रियाकाले क्रियायास्तेन किं कृतम् ।
 तस्य क्रियेति संबन्धे कतरत्तन्निबन्धनम् ॥ ३० ॥
- एवं परवशं सर्वं यद्वशं सोऽपि चावशः ।
 निर्माणवदचेष्टेषु भावेष्वेवं क्व कुप्यते ॥ ३१ ॥
- 135 वारणापि न युक्तैवं कः किं वारयतीति चेत् ।
 युक्ता प्रतीत्यता यस्माद्दुःखस्योपरतिर्मता ॥ ३२ ॥
- तस्मादमित्रं मित्रं वा दृष्ट्वाप्यन्यायकारिणम् ।
 ईदृशाः प्रत्यया अस्येत्येवं मत्वा सुखी भवेत् ॥ ३३ ॥
- यदि तु स्वेच्छया सिद्धिः सर्वेषामेव देहिनाम् ।
 140 न भवेत्कस्यचिद्दुःखं न दुःखं कश्चिदिच्छति ॥ ३४ ॥
- प्रमादादात्मनात्मानं बाधन्ते कण्टकादिभिः ।
 भक्तच्छेदादिभिः कोपाद्दुरापस्त्र्यादिलिप्सया ॥ ३५ ॥
- उद्धन्धनप्रपातैश्च विषापथ्यादिभक्षणैः ।
 निघ्नन्ति केचिदात्मानमपुण्याचरणेन च ॥ ३६ ॥
- 145 यदैवं क्लेशवश्यत्वाद् घ्नन्त्यात्मानमपि प्रियम् ।
 तदैषां परकायेषु परिहारः कथं भवेत् ॥ ३७ ॥
- क्लेशोन्मत्तीकृतेष्वेषु प्रवृत्तेष्व्वात्मघातने ।
 न केवलं दया नास्ति क्रोध उत्पद्यते कथम् ॥ ३८ ॥

127. अनुत्पन्न what has not arisen 128. विषयः subject matter 128. व्यापृत engaged in, busy with 128. निरुध् (7U)to obstruct, block, prevent 128. ईह् (1Ā) to wish, to think of (governs infinitive) 129. नित्य eternal, unchanging, constant 129. अचेतन insentient 129. व्योमः space, sky 129. स्फुटम् clearly, obviously 129. अक्रिय inactive 130. सङ्गः coming together, joining with, union, confluence 130. विकारः change 130. क्रिया action 131. पूर्व before 131. क्रिया See line 130 131. कालः time 132. सम्बन्धः relationship 132. कतरत् (neuter form of pronoun कतर) which of two 132. निबन्धनम् cause 133. वशः, वशम् power, influence, control 134. निर्माणम् magical creation 134. अचेष्ट without action 135. वारणा restraint, prevention 135. युक्त suitable, appropriate, reasonable 135. वृ (1,5,9U) to hinder oppose; (caus.) to prevent, ward off, restrain 136. प्रतीत्यता fact of being conditioned 136. उपरतिः cessation, stopping 136. मत thought, believed 137. मित्रम् friend 137. न्यायः propriety, decorum 137. कारिन् acting 138. ईदृश of this sort 138. सुखिन् See line 84 139. इच्छा See line 119 139. सिद्धिः success 139. देहिन् possessing a body, incarnate, sentient being 140. इश् See line 80 141. प्रमादः intoxication, carelessness 141. बाध् (1Ā) harass, oppress, torment 141. कण्टकः, कण्टकम् thorn, sting, any source of vexation 142. भक्त beloved 142. छेद separation 142. दुराप difficult to attain, inaccessible 142. स्त्री woman 142. लिप्सा desire, the wish to get 143. उद्धन्धनम् hanging 143. प्रपातः falling 143. विषम् poison 143. अपथ्यम् bad diet 143. भक्षणम् eating 144. निहन् (2P) to kill 144. अपुण्य unvirtuous 144. चरणम् conduct 145. क्लेशः See line 110 145. प्रिय dear, loved 146. कायः body 146. परिहारः contempt, disrespect 147. उन्मत्त intoxicated, crazy 147. प्रवृत्त directed 148. न केवलम् not only 148. दया compassion, pity

- यदि स्वभावो बालानां परोपद्रवकारिता ।
 150 तेषु कोप न युक्तो मे यथाग्नौ दहनात्मके ॥ ३९ ॥
 अथ दोषोऽयमागन्तुः सत्त्वाः प्रकृतिपेशलाः ।
 तथाप्ययुक्तस्तत्कोपः कटुधूमे यथाम्बरे ॥ ४० ॥
 मुख्यं दण्डादिकं हित्वा प्रेरके यदि कुप्यते ।
 द्वेषेण प्रेरितः सोऽपि द्वेषे द्वेषोऽस्तु मे वरम् ॥ ४१ ॥
 155 मयापि पूर्वं सत्त्वानामीदृश्येव व्यथा कृता ।
 तस्मान्मे युक्तमेवैतत्सत्त्वोपद्रवकारिणः ॥ ४२ ॥
 तच्छस्त्रं मम कायश्च द्वयं दुःखस्य कारणम् ।
 तेन शस्त्रं मया कायो गृहीतः कुत्र कुप्यते ॥ ४३ ॥
 गण्डोऽयं प्रतिमाकारो गृहीतो घट्टनासहः ।
 160 तृष्णान्धेन मया तत्र व्यवथायां कुत्र कुप्यते ॥ ४४ ॥
 दुःखं नेच्छामि दुःखस्य हेतुमिच्छामि बालिशः ।
 स्वापराधगते दुःखे कस्मादन्यत्र कुप्यते ॥ ४५ ॥
 असिपत्रवनं यद्वद्यथा नारकपक्षिणः ।
 मत्कर्मजनिता एव तथेदं कुत्र कुप्यते ॥ ४६ ॥
 165 मत्कर्मचोदिता एव जाता मय्यपकारिणः ।
 येन यास्यन्ति नरकान्मयैवामी हता ननु ॥ ४७ ॥
 एतानाश्रित्य मे पापं क्षीयते क्षमतो बहु ।
 मामाश्रित्य तु यान्त्येते नरकान् दीर्घवेदनान् ॥ ४८ ॥
 अहमेवापकार्येषां ममैते चोपकारिणः ।
 170 कस्माद्विपर्ययं कृत्वा खलचेतः प्रकुप्यसि ॥ ४९ ॥
 भवेन्ममाशयगुणो न यामि नरकान् यदि ।
 एषामत्र किमायातं यद्यात्मा रक्षितो मया ॥ ५० ॥

149. स्वभावः nature 149. बालः fool 149. उपद्रवः calamity, misfortune, trouble, harm 149. कारिन् mak-
 ing 150. युक्त See line 135 150. अग्निः fire 150. दहनम् burning 151. दोषः fault, fail-
 ing 151. आगन्तुः accidental, adventitious 151. सत्त्वः sentient being 151. प्रकृतिः nature
 151. पेशल lovely, tender, charming, good 152. कटु acrid, evil-smelling, mephitic 152. धूमः smoke
 152. अम्बरम् sky 153. मुख्यं principal, main 153. दण्डः, दण्डम् staff, rod 153. धा (3P) to suf-
 fer, undergo 153. प्रेरकः thrower, hurler 154. प्रेरित put into motion, provoked 154. वरम् better
 155. पूर्वम् previously 156. उपद्रवः See line 149 157. शस्त्रम् weapon, arms 157. कायः See line
 146 158. गृहीत ग्रह् (see line 77) + क्त 159. गण्डः boil, tumor, pimple 159. प्रतिमा image,
 idol, likeness, reflection 159. आकारः form, figure, shape 159. घट्टना moving, rubbing, agita-
 tion 159. असह intolerant, unable to bear 160. तृष्णा thirst, desire, greed 160. अन्ध blind
 161. हेतुः cause 161. बालिश childish, puerile, foolish 162. अपराधः See line 121 163. असिः sword
 163. पत्रम् leave 163. वनम् forest 163. नारक hellish, belonging to hell, infernal 163. पक्षिन् bird,
 winged creature 164. जनित See line 124 165. चोदित animate, put into motion 165. जातः living
 being 165. अपकारिन् injuring, doing harm, offending 166. या See line 78 166. नरकः hell
 166. हत (हन् + क्त) injured, killed 167. आश्रित्य depending on, because of 167. क्षि (1P,
 passive क्षीयते) to wane, diminish 167. क्षमः patience, forgiveness, forbearance 168. दीर्घ long
 169. उपकारिन् benefactor 170. विपर्ययः opposition, reversal 170. खल low, base, mean vile
 171. आशयः mind, heart 171. गुणः See line 113 172. आयातम् consequence 172. रक्षित protected

- अथ प्रत्यपकारी स्यां तथाप्येते न रक्षितः ।
हीयते चापि मे चर्या तस्मान्नष्टास्तपस्विनः ॥ ५१ ॥
- 175 मनो हन्तुममूर्तत्वान्न शक्यम् केनचित्क्वचित् ।
शरीराभिनवेशात्तु चित्तं दुःखेन बाध्यते ॥ ५२ ॥
- न्यङ्कारः परुषं वाक्यमयशश्चेत्ययं गणः ।
कायं न बाधते तेन चेतः कस्मात्प्रकुप्यसे ॥ ५३ ॥
- 180 मय्यप्रसादो योऽन्येषां स मां किं भक्षयिष्यति ।
इह जन्मान्तरे वापि येनासौ मेऽनभीप्सितः ॥ ५४ ॥
- लाभान्तरायकारित्वाद् यद्यसौ मेऽनभीप्सितः ।
नङ्क्ष्यतीहैव मे लाभः पापं तु स्थास्यति ध्रुवम् ॥ ५५ ॥
- वरमद्यैव मे मृत्युर्न मिथ्याजीवितं चिरम् ।
यस्माच्चिरमपि स्थित्वा मृत्युदुःखं तदेव मे ॥ ५६ ॥
- 185 स्वप्ने वर्षशतं सौख्यं भुक्त्वा यश्च विबुध्यते ।
मुहूर्तमपरो यश्च सुखी भूत्वा विबुध्यते ॥ ५७ ॥
- ननु निवर्तते सौख्यं द्वयोरपि विबुद्भयोः ।
सैवोपमा मृत्युकाले चिरजीव्यल्पजीविनोः ॥ ५८ ॥
- 190 लब्ध्वापि च बहूलंलाभान् चिरं भुक्त्वा सुखान्यपि ।
रिक्तहस्तश्च नग्नश्च यास्यामि मुशितो यथा ॥ ५९ ॥
- पापक्षयं च पुण्यं च लाभज्जीवन् करोमि चेत् ।
पुण्यक्षयश्च पापं च लाभार्थं क्रुध्यतो ननु ॥ ६० ॥
- यदर्थमेव जीवामि तदेव यदि नश्यति ।
किं तेन जीवितेनापि केवलाशुभकारिणा ॥ ६१ ॥
- 195 अवर्णवादिनि द्वेषः सत्त्वान्नाशयतीति चेत् ।
परायशस्करेऽप्येवं कोपस्ते किं न जायते ॥ ६२ ॥

173. प्रत्यपकारिन् retaliating 174. हा (3Ā) to abandon 174. चर्या career, practice 174. नष्ट destroyed 174. तपस्विन् ascetic 175. मनस् See line 77 175. अमूर्त without form, non-material 176. शरीरम् body 176. अभिनवेशः devotion, attachment, fondness, affection 176. चित्तम् See line 107 176. बाध् See line 141 177. न्यङ्कारः See line 93 177. परुष harsh, rough, abusive 177. वाक्यम् speech 177. अयशस् infamy, disgrace, dishonour 177. गणः gang, group, collection 178. चेतस् See line 96 179. अप्रसादः disrespect 179. भक्ष् (10U) to eat, devour, destroy 180. जन्मन् birth, life 180. अनभीप्सित not wished for 181. लाभः gain, profit, acquisition 181. अन्तरायः impediment, obstacle 182. नश् (4P; future नङ्क्ष्यति) to perish, be destroyed 182. स्था (1P) to remain, stay 182. ध्रुवम् certainly, surely 183. वरम् better, preferable 183. अद्य today 183. मृत्युः death, de- cease 183. मिथ्या false, wrongful 183. जीवितम् livelihood 183. चिरम् long time 185. स्वप्नम् dream, sleep 185. वर्षम् year 185. शत a hundred 185. सौख्यम् See line 95 185. विबुध् (4Ā) to wake up. regain consciousness 186. मुहूर्तम् for a moment 187. निवृत् (1P) to cease 188. उपमा similarity 188. चिरजीविन् one who lives a long time 188. अल्पजीविन् one who lives a short time 189. बहूल much, a lot 190. रिक्तहस्त empty-handed 190. नग्न naked 190. मुशित robbed 191. क्षयः waning, lessening 192. क्रुध् (4P) to be angry 193. जीव् (1P) to live 193. नश् See line 182 194. जीवितम् See line 183 194. केवल only, alone 194. अशुभ not beautiful, ugly 195. अवर्णवाददिन् (from अवर्णवादः, blame, censure) one who blames 195. सत्त्वः See line 151 196. अयशस् See line 177 196. कोपः See line 115

- परायत्ताप्रसादत्वादप्रसादिषु ते क्षमा ।
 क्लेशोत्पादपरायत्ते क्षमा नावर्णवादिनि ॥ ६३ ॥
- प्रतिमास्तूपसद्धर्मनाशकाक्रोशकेषु च ।
 200 न युज्यते मम द्वेषो बुद्धादीनां न हि व्यथा ॥ ६४ ॥
- गुरुसालोहितादीनां प्रियाणां चापकारिषु ।
 पूर्ववत्प्रत्ययोत्पादं दृष्ट्वा कोपं निवारयेत् ॥ ६५ ॥
- चेतनाचेतनकृता देहिनां नियता व्यथा ।
 सा व्यथा चेतने दृष्ट्वा क्षमस्वैनां व्यथामतः ॥ ६६ ॥
- 205 मोहादेकेऽपराध्यन्ति कुप्यन्त्यन्ये विमोहिताः ।
 ब्रूमः कर्मेषु निर्दोषं कं वा ब्रूमोऽपराधिनम् ॥ ६७ ॥
- कस्मादेवं कृतं पूर्वं येनैवं बाध्यसे परैः ।
 सर्वे कर्मपरायत्ताः कोऽहमत्रान्यथाकृतौ ॥ ६८ ॥
- एवं बुद्धा तु पुण्येषु तथा यत्नं करोम्यहम् ।
 210 येन सर्वे भविष्यन्ति मैत्रचित्ताः परस्परम् ॥ ६९ ॥
- दह्यमाने गृहे यद्दग्निर्गत्वा गृहान्तरम् ।
 तृणादौ यत्र सज्येत तदाकृष्यापनीयते ॥ ७० ॥
- एवं चित्तं यदासङ्गाद्दह्यते द्वेषवह्निना ।
 तत्क्षणं तत्परित्याज्यं पुण्यात्मोद्वाहशङ्कया ॥ ७१ ॥

197. आयत्त dependent on, resting with 197. अप्रसादः See line 179 197. क्षमा patience, forgiveness 198. उत्पादः arising, generation 198. परायत्त subservient, overwhelmed 199. प्रतिमा See line 159 199. स्तूपः mound, burial mound, reliquary 199. नाशकः destroyer 199. आक्रोशकः reviler, abuser 201. गुरुः teacher 201. सालोहितः kinsman, relative 201. प्रिय See line 145 201. अपकारिन् See line 165 202. पूर्ववत् as before, as above 202. उत्पादः See line 198 203. चेतनः sentient being 203. देहिन् See line 139 203. नियत certain, inevitable 204. क्षम् (4Ā) to endure, bear with, be patient 205. मोहः delusion, 205. अपराध् (4P or 5P) to offend, disturb 205. विमोहित deluded, bewildered, perplexed 206. ब्रू (2U) to call, refer to, designate 206. निर्दोष faultless 208. अन्यथाकृति the act of changing 209. बुध् (4Ā) to understand, comprehend 209. पुण्यम् virtue 209. यत्नः effort, attempt 210. मैत्र friendly 210. परस्परम् for one another, reciprocally 211. दह् (1P) to burn 211. गृहम् house 212. तृणम् grass 212. सज्ज् (1P) to go, move 212. आकृष् (1P) to pull, drag, attract 212. अपनी (1P) to take away 213. आसङ्गः contact 213. वह्निः fire 214. परित्याज्य to be abandoned, renounced 214. उद्वाहः burning up

- 1–2** 1. Having prostrated before the blessed ones with their sons and bodies of teachings and before everyone worthy of veneration, I shall describe briefly and according to tradition the entry of the sons of the blessed one into the religious life.
- 3–4** 2. Nothing unprecedented will be said here, and I have no skill in writing. Therefore, I have no concern for benefit to others. I have done this to cultivate my own mind.
- 5–6** 3. First, by this [treatise] the impetus of my good intention to cultivate what is wholesome increases. If someone else with a disposition like mine should see it, then he may also derive benefit.
- 7–8** 4. This blessing in the form of an opportunity has been obtained with great difficulty. Attained, it produces benefit to people. If the benefit is not called to mind here, from where will the combination arise again?
- 9–10** 5. As lightning reveals light for a moment during a night that is dark with a mass of clouds, so the thought of the world sometimes might turn to virtuous conduct for a moment through the splendour of the Buddha.
- 11–12** 6. Therefore, good fortune is always quite feeble, but the great strength of evil is horrible. By what other good fortune would it be overcome if it were not for the thought of awakening?
- 13–14** 7. This itself is the benefit seen by the lords of the sages who have reflected for not a few aeons, by which profound happiness makes immeasurable masses of people jump for joy.
- 15–16** 8. The thought of awakening should never be abandoned by those who wish to overcome the hundreds of difficulties of life, who wish to remove the misfortunes of sentient beings and who wish to enjoy many hundreds of joys.
- 17–18** 9. A wretched person in captivity in the prison of life is instantly called a son of the blessed ones, [and] he becomes worthy of veneration in the world of men and gods as soon as the thought of awakening has arisen.
- 19–20** 10. Taking an impure image, one fashions it into the priceless image of the precious metal of a Victor. Grasp tightly the [gold-laden] slurry called thought of awakening, which must be thoroughly worked.
- 21–22** 11. You who are habituated to dwelling in the foreign cities of the realms of rebirth, grasp tightly the thought of awakening, which is of great value, having been well assayed by the peerless caravan leaders of the world whose intelligence is beyond measure.
- 23–24** 12. Like the plantain tree, every other skill goes to ruin after bearing its fruit. But the tree which is the thought of awakening perpetually bears fruit, goes not to ruin, and indeed proliferates.
- 25–26** 13. Why do ignorant sentient beings not resort to that because of whose support one instantly escapes, even after doing very cruel evil actions, as [one escapes] great fears through the protection of a hero. . .
- 27–28** 14. . . which burns away great evils like the fire at the time of the ending of the aeon, and the advantages of which the wise Lord Maitreya told Sudhana?
- 29–30** 15. In brief, the thought of awakening should be understood to be of two types, 1) the thought of making a resolution towards awakening, and 2) the actual setting out for awakening.
- 31–32** 16. The difference between the two [thoughts of awakening] is to be known by learned people in the same way as the difference between one who wishes to go and one who actually goes is understood.
- 33–34** 17. The thought of resolving upon awakening has great consequences even in the world of rebirth, but not the uninterrupted virtuosity of the thought of setting out.
- 35–36** 18. From the very moment that one undertakes with an unswerving mind that thought of liberating the realm of endless sentient beings . . .

- 37–38** 19. ...uninterrupted cloudlike torrents of virtue issue forth, even when one is asleep or is repeatedly negligent.
- 39–5.40** 20. In *Subāhu's Question*, the Tathāgata himself explained this, along with reasons, for the benefit of beings with inferior aspirations.
- 41–42** 21. Immeasurable virtue seizes who wishes for benefit, thinking “I shall destroy the headaches of sentient beings”.
- 43–44** 22. Even greater [is the merit] of one wishing to remove the unmeasured pain of each and every being and of one wishing to make each and every sentient being [become] possessed of immeasurable virtue.
- 45–46** 23. What mother or father or deity or seer or brahmin will have the desire for benefit like this one?
- 48** 24 And how can those sentient beings, who have not had a desire even for their own benefit arise formerly even in a dream, have the capacity to benefit others?
- 50** 25 How does this unprecedented special gem among beings arise, since the wish for the benefit of others does not arise in others even in self-interest?
- 52** 26 How can one measure that which is the merit of the mental gem which is the source of the world's happiness and the remedy of the world's ill?
- 54** 27 Worship of the Buddha is surpassed by merely wishing for benefit, even more from making effort for the sake of all happiness of all sentient beings.
- 56** 28 People rush right into sorrow in the hope of ending sorrow. Like a foe, they destroy their own happiness out of delusion through the very desire for happiness.
- 60** 29–30 How can a good person be equal to him who would not only provide satisfaction through all kinds of happiness to those who are starving for happiness and afflicted in many ways and destroys all their afflictions, but also destroys their delusion? Or how can there be a friend like that or a virtue of such a nature?
- 62** 31 Even one who would return a favour is praised to some extent. How would the bodhisattva be described whose goodness is unsolicited?
- 64** 32 Saying “He does good”, people honour one who gives a gift to some people with contempt because of a donation of a bit of food for a moment because it lasts for a day and a half.
- 66** 33 What then of one who gives to an interminable number of beings the complete fulfillment of all desires for time without end—[a fulfillment] that does not perish [even] when the inhabitants of heaven perish?
- 68** 34 Therefore the lord said: “He who has an evil thought in his heart towards the lord of gifts, the son of the conqueror, dwells in the hells for aeons as numerous as the production of evil thoughts.
- 70** 35 On the other hand, one whose mind gravitates towards purity would produce a consequence better than that. For a wicked action arises through great effort, but goodness towards the sons of the conqueror arises effortlessly.
- 72** 36 I salute their bodies where that excellent gem of the mind has arisen, where even wickedness results in happiness. I seek asylum in those mines of happiness.
- 73–74** 1. Anger destroys all the charity that has been well done and all the worship of the Sugata that has been done for thousands of aeons.
- 75–76** 2. No vice is equal to anger, and no austerity is equal to patience. Therefore one should carefully cultivate patience by a variety of methods.

- 77–78** 3. When the thorn of hatred is lodged in the heart, one does not experience a tranquil mind, nor does one experience joy or well-being, nor can one go to sleep or know self-control.
- 79–8.80** 4. Even those servants who honour their master with goods and respect want to kill him when he is ill-favoured through anger.
- 81–82** 5. Even friends are afraid of him. He gives but is not honoured. In summary, there is nothing by which the angry person is fortunate.
- 83–84** 6. He creates troubles just as these. Therefore, he who persistently destroys anger by recognizing the enemy is happy in this world and in the next.
- 85–86** 7. By getting the food of sorrow born of doing what unwanted and obstructing what is wanted, frantic hatred is destroying me.
- 87–88** 8. Therefore, I shall destroy the enemy's food, because this enemy has no other agenda than to kill me.
- 89–90** 9. I must not disturb joy, even through the arrival of something very unwelcome. What is desired is not in sorrow; rather, what is wholesome is abandoned.
- 91–92** 10. If perhaps there is a remedy for something, what is the point of worrying about it? And if there is no remedy, then what is the point of worrying about it?
- 93–94** 11. Trouble, contempt, abuse and disgrace are unwanted for ourselves and for those we love. And for an enemy it is the opposite.
- 95–96** 12. Happiness is found with great difficulty. Trouble occurs effortlessly. But escape comes only through trouble. Therefore, o mind, be strong!
- 97–98** 13. The people of Karṇāṭa who are disciples of Durgā foolishly tolerate the anguish of being burned and slashed for the sake of liberation. But why am I cowardly?
- 99–100** 14. There is nothing that is difficult to do with repeated practice. Therefore, even a great pain is bearable through a mildy painful practice.
- 101–102** 15. Why do you not see as insignificant the torment of such things as mosquitoes, gadflies, gnats, hunger and thirst and the pain of a great itch and so forth?
- 103–104** 16. One should not be made soft by cold, heat, rain, wind, travel, illness, captivity or beating. Otherwise, the pain increases.
- 105–108** 17–18 The fact that some, on seeing their own blood, become exceptionally brave, while others, on seeing the blood of others, go into a swoon comes from the mind's strength or cowardice. Therefore, one should become invincible in the face of trouble, and one should conquer adversity.
- 109–110** 19. Even when there is trouble, the wise person should not disturb the mind's serenity, for the war is with the afflictions, and in battle pain is easy to come by.
- 111–112** 20. Those who, receiving the foe's blows on the chest, defeat their enemies are conquering heroes. The rest are killers of what is already dead.
- 113–114** 21. There is a further virtue of trouble, namely, careless falling away as a result of agitation, compassion towards transmigrating beings, fear of vice, and yearning for the Conqueror.
- 115–116** 22. I have no vexation towards bile and so forth, even though they are causes of much trouble. Why have vexation towards sentient beings? They too are irritated by conditions.
- 117–118** 23. A stabbing pain arises even though it is unwelcome. In the same way, anger arises forcefully, even though it is unwelcome.
- 119–120** 24. A person does not get angry through his own desire by thinking "I will get angry." And anger does not arise after it decides "I shall arise."
- 121–122** 25. All the various faults and vices are due to conditions. There is no independence.

- 123–124** 26. Nor does the totality of conditions have the understanding “I am producing”, nor does what is produced have the thought “I am produced.”
- 125–10.126** 27. The alleged primordial matter that is sought after and the self that is imagined do not come into being after thinking “I am coming into being”.
- 127–128** 28. For what has risen does not exist. Then what would wish to come into being? And because it is preoccupied with its subject matter, one does not think of preventing it.
- 129–130** 29. For a constant, insentient self is obviously inactive, like the sky. Even if there is conjunction with other conditions, what action can an unchanging thing have?
- 131–132** 30. What is done for action by that which at the time of action is as it was before [the action]? If the relationship is that it possesses the action, then which of the two is the cause?
- 133–134** 31. Thus everything is under the control of another. And that under whose control it is is itself out of control. When things are without actions like a magical creation, what is there to be angry with?
- 135–136** 32. Supposing one asks “prevention is unreasonable, so who prevents what?”, [we reply] conditionality is reasonable, because of which there is cessation of pain is believed.
- 137–138** 33. Therefore, even on seeing an enemy or friend acting without decorum, one should think “he has this sort of conditions” and one will become happy.
- 139–140** 34. If all embodied beings could have success according to their desire, no one would have unhappiness. No one desires unhappiness.
- 141–142** 35. They carelessly torment themselves by themselves with vexations and so on, by things such as being separated from their beloved because of anger, and by longing for such things as inaccessible women.
- 143–144** 36. Some people kill themselves by hanging, falling, taking poison or unhealthy food or by unvirtuous conduct.
- 145–146** 37. When under the influence of afflictions they thus kill even themselves, though dear, then why should they have contempt for the bodies of others?
- 147–148** 38. How is it that toward those who have been made crazy by afflictions and directed toward self-destruction, not only is there no pity but anger arises?
- 149–150** 39. If the nature of fools is causing trouble for others, my anger toward them is as inappropriate as toward fire whose nature is to burn.
- 151–152** 40. This shortcoming is accidental; sentient beings are good by nature. Thus anger toward them is as unreasonable as toward the sky in which there is foul-smelling smoke.
- 153–154** 41. Suppose after suffering the principal [cause of pain] such as a rod, one is angry towards the hurler. He also is provoked by anger. My anger would be better [directed] toward [his] anger.
- 155–156** 42. Previously I myself caused pain just like this to sentient beings. Therefore, this is quite fitting for me who have made trouble to sentient beings.
- 157–158** 43. His weapon and my body are the two causes of pain. The sword is grasped by him, the body by me. With what is one angry?
- 159–160** 44. This tumor in the shape of an idol, which cannot bear agitation, has been grasped by me who am blinded by desire. In that case, when there is pain, with what is one angry?
- 161–162** 45. I do not desire trouble. Being foolish, I desire the cause of trouble. Given that trouble is in one’s own vices, why is one angry with another?
- 163–164** 46. The forest of sword-leafed trees as well as the birds of hell are only created by my own actions. So why is one angry?

- 165–166** 47. Living beings who injure me are animated by my action, because of which they will go to hell realms. They are surely injured by me.
- 167–12.168** 48. Because of them, my bad fortune decreases much through forgiveness. Because of me, they go to hells, places of long suffering.
- 169–170** 49. I am their malefactor, and they are my benefactor. Why, vile spirit, having reversed the situation, do you get angry?
- 171–172** 50. If I do not go to the hells, there must be virtue in my heart. If I protect myself, what is the consequence for them?
- 173–174** 51. If I were to retaliate, they would not thus be protected, and my practice would be abandoned. Thereby are ascetics destroyed.
- 175–176** 52. The mind cannot be injured anywhere by anyone, because it lacks material form. But the mind can be tormented by discontent because of attachment to the body.
- 177–178** 53. This gang made up of insult, abusive speech and dishonour does not hurt the body. Therefore, why are you angry, mind?
- 179–180** 54. Will the disrespect of others toward me destroy me here or in another birth so that it is odious to me?
- 181–182** 55. If something is odious to me because it poses an obstacle to profit, profit will perish right here, but vice will surely remain.
- 183–184** 56. Better that my death be today than wrong livelihood for a long time, because after staying for a long time the pain of death will still be mine.
- 185–186** 57. One who enjoys happiness for a hundred years in a dream wakes up, and another who has been happy for a moment also wakes up.
- 187–188** 58. Does the pleasure of both people when they have awakened not come to an end? At the time of death it is the same for one who lives a long time and for one who lives a short time.
- 189–190** 59. Having earned many profits and having enjoyed pleasures for a long time. I shall go empty-handed and naked, like one who has been robbed.
- 191–192** 60. What if I bring about a reduction of vice and act virtuously while living because of my gains? Does vice and a reduction of merit not come to one who is angry on account of profits?
- 193–194** 61. If that for the sake of which I live perishes, then what is the use of a livelihood that makes only ugliness?
- 195–196** 62. Given that the hatred in one who lays blame destroys sentient beings, why does your anger not arise toward the one who dishonours others as well?
- 197–198** 63. You have patience toward those who show disrespect because the disrespect is directed to others. You have no patience toward him who, overwhelmed by the arising of afflictions, lays blame.
- 199–200** 64. My hatred toward destroyers of idols and reliquaries and those who revile the true dharma is unfitting, since the buddhas and so on have no anguish over them.
- 201–202** 65. On seeing the arising of conditions in those who abuse beloved teachers, relatives and so on, one should turn anger aside.
- 203–204** 66. Distress, whether it is caused by conscious beings or by unconscious beings, is inevitable for embodied beings. That distress is observed in a sentient being. Therefore, endure that distress.
- 205–206** 67. Some people are offensive because of delusion; others, perplexed, grow angry. Whom among them do we call without fault? Whom do we call offensive?
- 207–208** 68. Why did you act this way before so that you are tormented in this way by others? All people are overwhelmed by [former] actions. Who am I to change this?

209–210 69. But understanding this I shall strive for virtuous things so that all shall have friendly thoughts for one another.

211–14.212 70. It's as when a house is burning and the fire goes to another house where it might spread into the grass and so forth, then one drags them away.

213–214 71. Similarly, when the mind is burned owing to contact with the fire of hatred, then it should be immediately renounced for fear that the body of merit will be burned up.