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.
शार्नत्वविवर्वितम्
बोधिविध्यवाटारः
प्रथमः सर्गः

सुगान्तसमुत्तानसम्भविकायानुप्रतिपत्यादितोपिितन च वन्यान्।
सुगान्तसमवावरुः कवितविभायमि यथागमं समासातः॥४॥

न हि किंचिदपूर्वकम् बाच्यं न च संयन्तनकीश्लं ममात्ति।
अते एव न मे परार्थचित्ता स्वमनो भावचित्तू कुतं मयदं।॥५॥

मम तावदनेन याति बुद्धि कृष्णं भावितं प्रसादवं।
अथ मत्स्मितारूपं प्रश्वद्वराय प्रवेणमातिः सार्थकोऽयम्॥६॥

क्रियासमितिः मुद्रान्य इत्यतममि पुष्पार्थाः。
यदि नास विचित्रत्वं हित पुनर्प्राप्तसमागं कुतं।॥७॥

राजो ध्वस्मेषचनस्तथा विविधं श्रेष्ठं दर्शयति प्रकृतिः।
बुद्धन्यावः तथा कदाचिन्तति लोकस्य पुर्ववेश माति।श्रेष्ठं स्मातः।॥८॥

तस्माच्छुरमुद्रेलेभु नित्यं वसं तु पापस्य महत् सुखोरः।

1. सुगान् fortunate, happy, easygoing 1. सूत् son 1. भर्मकायः body of teachings 1. प्रशित ् (1P) to bow down, to fall prostrate before (with accusative) 1. आदार: honour, respect, veneration 1. अत्त ति whole, entire 1. विश्व worthy of veneration 2. आस्त्रज offsprings 2. सत्य: restraint 2. अवतार: entrance 2. भुप (10U) to relate 2. आत्म: tradition, scripture 2. समास: brevity, conciseness 3. अनुष्ठ unprecedented 3. अत्र here (in this text) 3. शाक्ति to be said 3. संवयानम composition, writing 3. कोशलम skill 4. अधे: benefit 4. वित्ता thought, worry 4. मनम mind 4. धृ ् (1P) to become; (causative) to cultivate, develop 5. तावः first of all 5. या (2P) to go 5. बुद्धि: increase, growth 5. कु र्षन wholesome, beneficial, good, skillful 5. प्रसाद: good intention, serenity, purity 5. वेदः impetus 6. अथ if 6. सम same 6. भातु: bodily humour (which influences one's mentality) 6. पं (4P defective verb, construed only in active; passive forms and participles use the defective verb झुं) to see 6. अर व another, someone else 6. अत्त तस: having benefit, deriving benefit 7. श्रेष्ठ: opportunity 7. समस्तः (fem.) good fortune, excellence, blessing 7. लुवलं obtained with difficulty 7. प्रशितः attained 7. रूपः man, human being 7. साधाः producing 8. विदुतः (10U) to ponder, to call to mind 8. हितम benefit, advantage 8. समागं: meeting, confluence (of circumstances) 8. कृष्णम from where 8. गांव: night 8. मम: cloud 9. पः mass 9. अक्षम: darkness 9. वद्य: lightning 9. श्रेष्ठ: moment, instant 9. धृ ् (1P) to see; (causative) to show, reveal 9. प्रकृतिः light 10. अनुभाव: power, dignity, splendour 10. कदाचित sometimes 10. लोक: people 10. प्रत्यय: virtue, morally good work 10. माति: thought 11. शुभम good, fortune, happiness, prosperity 11. दुःख weak, feeble 11. नित्यम always, constantly 11. वसं strength 11. पापम evil 11. घोर horrible, awful, frightening

1. सुगान् Epithet of the Buddha, traditionally explained as सुगान्त, 'gone to a happy destiny' 2. सत्य: Buddhist texts refer to five kinds of religious restraint: 1) restraint by virtuous conduct (शीलसवर), 2) through mindfulness (स्मरता), 3) through insight (साधन ), 4) through patience (क्रियता) and 5) through effort (सीया)°. 6. मत्स्मितारूप Bahuarihi compound, meaning 'one who has the same disposition as I'
The precious metal of a Buddha. Frequently used as metaphors for refining one's mentality, turning the base metal of an ordinary being into gold. The alchemical and metallurgical processes of turning base metals or ores into gold are always (9U) to cross over, overcome, destroy, master. When this infinitive stem is part of a compound, the stem form is used, without the final य. So तत्त्वकामस् is analysed as तत्त्वकामस् (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 हृदयम् in this same line. Another common epithet of the Buddha or an arhant. Gold is produced by mixing mercury 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 ‘rasajata’. 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.
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- वदु forms indeclinable words with sense of acting or being acted upon like something 28. उचच See grammar notes §7.3.1.3. 28. मैत्रेयनाथ: Also known as Ajita, Maitreyā 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. यापासमेः 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.
The construction यतः...ततः... is a way of conveying the idea that from the very moment one event takes place, another event takes place from then on. 35. भातु: In Buddhist usage, this term has several principal meanings. It can refer to 1) the four basic material elements (also called महाभातिन) 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) कारणसाधनः, in which the principal factor of experience is desire, 2) रूपसाधनः, in which the sensible world is experienced without desire, as for example when one is practising some forms of meditation, and 3) अरूपसाधनः, 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 it used generally in Sanskrit, to refer to the bodily humours, to verbal roots and so forth. 40. तत्तथ्य: 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.
देवतानां वा अर्पिणां वा ब्रह्मणां वा भविष्यति।

तेशंमेव च सत्तानां स्वप्नेऽपि मनोरथः।

नोत्स्मुपयोः स्वेष्य पराथं सम्भवः कृतः।

सत्वर्गविशेषोऽयमपूर्वो जात्ये कथम्।

यत्तर्थोऽयमच्योऽपि न स्वार्थेऽपिन्यायते।

जगात्नदीविजय कालः विजयध्ययं।

चितिरस्य सत्य तत्कथं हि प्रमाणताम्।

हिन्दुशास्त्रमान्त्रेण बुद्धम् विज्ञायते।

कि पुनः सर्वस्वत्तचा सुर्यस्य विज्ञातः।

तू सर्वदेवं कुपात स्वच् पीडाश्चुः स्त्रीणिः।

नाशययन्ति सम्भूहाताः सुपुत्रेऽपि स्वात्मिः।

तू कः वा तात्त्वत्र भिन्न धारणे वा ताढ़ेः कृतः।

कृते यः प्रतिकृतियत साप्तं तात्त्वमस्य।

अर्यार्यतिसार्वभुतं वीरिचर्यं किमच्चपताम्।

कतिपयनिजनन्तुशयतरः कुशलकृत्तिद्वियभुजुः।

अभ्यासनकामाक्षतेत सर्वसंभवोऽपि विज्ञातः।

46. देवता deity 46. ब्राह्मण one who chants hymns, brahmin 47. मनोरथ wish, desire 48. उत्संग arisen, produced 48. पुरुष before 48. स्वप्न sleep, dream 48. सम्भव possibility 48. कृत one who chants hymns, brahmin 49. जन (4A) to be born, to arise 50. यद्य (indeclinable) because, since 50. आशय See line 42. 50. उत्संग (4A) to originate, arise, grow 51. जगात् See line 21. 51. आन्त्र सुन्दर happiness, joy, delight, pleasure 51. बीजम् seed, source, cause 51. दृष्टवृत्त to orignate, arise, grow 52. आधारित happiness 52. र्न किं पुत्रं How much more? Even more 53. आशय तिमिकिं तिमिकिं to orignate, arise, grow 53. आशय तिमिकिं to orignate, arise, grow 54. किं पुत्रं How much more? Even more 54. सीता happiness 54. उत्संग effort, exertion 55. अपिभव (1P) to run towards, pursue 55. निर्यय्यक ending, remedy 55. आशय hope, expectation 56. कृत किं पुत्रं How much more? Even more 56. किं पुत्रं How much more? Even more 56. किं पुत्रं How much more? Even more 57. र्न to kill, destroy 57. र्न to kill, destroy 58. तिमिकिं साति satisfaction, contentment 58. तिमिकिं साति satisfaction, contentment 59. तिमिकिं साति satisfaction, contentment 60. तात्त्व of such kind 60. भिन्न friend, ally 61. कृत good deed, service, benefit 61. प्रतिकृत (8U) to repay, to return (governs locative) 61. तात्त्व a little bit, to some extent 61. प्रतिकृत (1P) to praise, esteem 62. अपिभवित put to work, put into operation, caused to operate, solicited 62. साप्त See line 59. 63. कृतिपय some, several 63. जन: See line 14. 63. सन्तम offering, gift 63. प्रतिकृत (8U) to repay, to return (governs locative) 63. कृति कृतिकृत (1P) to honour, approve 64. अनुकृत food 64. भीत See line 53. 64. भीत gift 64. परिभक्त contempt, insult 64. दिवस a day 64. साप्त plus one-half, and a half 64. यपात (with expressions of time) spending, passing

48. पुरुष At the end of a compound, this means ‘formerl’. 49. विज्ञात: At the end of a compound, this means ‘special, distinctive’. 53. भिन्न At end of compound this means ‘merely’. 58. तिमिकिं साति satisfaction, contentment 59. तिमिकिं साति satisfaction, contentment 59. तिमिकिं साति satisfaction, contentment 61. प्रतिकृत (8U) to repay, to return (governs locative) 61. तात्त्व a little bit, to some extent 61. प्रतिकृत (1P) to praise, esteem 62. अपिभवित put to work, put into operation, caused to operate, solicited 62. साप्त See line 59. 63. कृतिपय some, several 63. जन: See line 14. 63. सन्तम offering, gift 63. प्रतिकृत (8U) to repay, to return (governs locative) 63. कृति कृति कृति (1P) to honour, approve 64. अनुकृत food 64. भीत See line 53. 64. भीत gift 64. परिभक्त contempt, insult 64. दिवस a day 64. साप्त plus one-half, and a half 64. यपात (with expressions of time) spending, passing
65. द (indecinable) particle used to express emphasis or wonder
65. अवधि: boundary, limit, conclusion, end
65. संख्या: number, enumeration
65. अनुप्रयव (1P: अनुप्रयवछालत) to give, bestow
66. ग नमः: the sky, heaven
66. परिश्रम: disappearance, destruction
66. अक्षक: imperishable
66. सकल: all
66. निरोधः: See line 47.
66. सम्प्रृणसम्: completely fulfilling or satisfying
67. संयोः: See line 63.
67. पति: lord
67. जिन: See line 19.
67. पुत्र: son
67. कलुषः: anger, wrath, evil thought
67. श्यत्: oneself, one’s own
67. उदयम्: heart
68. उदय: production, arising
68. संख्या: See line 65.
68. कल्प: See line 13.
68. नरकः: hell, infernal regions
68. आवस् (1P) to inhabit, dwell in
(governs accusative)
68. नाथ: lord, master, leader
68. अद्वृत: to say, speak
69. अथ: but, on the other hand
69. मनः: mind
69. प्रसादः: kindness, serenity, purity
69. द (2P) to go
69. प्रसर्व (1P) to generate, produce
69. अधिक: more copious, more abundant, superior, better
70. सकल: See line 11.
70. पाप: wicked
70. श्रुभम्: See line 11.
70. अथवा: without effort
71. शरीरम्: body
71. नमस्त्: to salute
71. उदित: See line 18.
71. वर: excellent, best
72. अपकारः: harm, injury, ill will
72. अनुविष:- connected with, attached to, resulting in
72. आकारः: a mine, a rich source
72. शरणम्: protection, help, shelter, asylum
72. ग्राम (2P) to go forth, go out

65. अनुप्रयव: 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. जिनपूर्वः: 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 सुषुगमृत: (cf. line 1) and कूपपूर्वः.
68. नाथ: This is another common epithet of the Buddha.
68. अथ: This verb occurs only in some forms of the perfect tense. आह and आहः, the singular and plural perfect, are the two forms most frequently encountered.
शान्तिदेवविरचितम्
बोधिचयंवावतारः
शैलं समगे:

संभेलत्तुचितं दानं सुगतपुजनं ।
कृतं कल्याणकृत्यन्त्रिचं: प्रतिहन्ति तत् ॥ ७ ॥

न च द्वेरसं पापं न च क्षण्यस्मं तत् ।
तस्मात्स्तुन्ति प्रायजनं भावयोऽविचेतनं ॥ २ ॥

मनं श्रमं न गुप्तांति न प्रीतिमुखातुः ।
न विन्द्रं न भूतम् द्वेरसं हृतं भिन्ते ॥ ३ ॥

प्रज्ञेश्वरदेवायां संध्या चैं समाविसयः ।

तद्रे येरन्ति समुदिन्चिन्ति स्वामिनं द्वेरकेशगम् ॥ ४ ॥

सुद्धोऽजु हुण्डोऽजु समान्ददाति न च चेताती ।
संस्कृतान्ति सत्त्विको चेत स्वेत्यतः: ॥ ५ ॥

एवमादीति हृतं करोतीयस्यायः ।
स: कथा हृतं निविच्छति स: सुकीर्ष: परजः च ॥ ६ ॥

अनितङ्करणाज्ञातामित्रस्य च विचारलमः ।
दीर्घं धैर्यं धैर्यं धैर्यं विहक्तं मामम् ॥ ७ ॥

तस्मात्स्तुन्ति विचयितमार्थमनमेव रिपोः ।

६६. इन्हें म इन्हों

73. कृति performed, practised 73. दानम् charity 73. सुगत: Sugata, an epithet of the Buddha 74. कल्य: anon 74. हृत: thousand 74. प्रकृतप: resistance, anger, wrath, hostility 74. प्रतिहं (2P) prevent, ward off, counteract, destroy 75. हृदं: hatred 75. समं: equal to, same as 75. चेताती: evil, bad fortune, crime, vice 76. हृतं: patience, forgiveness 76. कथा: steadiness, courage, self-control, contentment 76. सुकीर्ष: happiness, comfort, well-being, health, easiness 77. हृतं: anger, irascibility, to kill 77. कथा: wealth, respect, honour 77. समाविसयः: dependent, servant 78. हृतं (2P) to kill 78. हृतं (6P) to wish, want 78. स्वामिनं lord, master 78. इन्हें ill-favoured 78. सुकीर्ष: friend 78. इन्हें (6A) to be afflicted, agitated; to be afraid (with 5th case) 78. चेताती: to give, offer, present 78. चेताती: to serve, honour, obey 81. अर्थं: in summary 82. कृतिः angry, irascible 82. सुखपति happy, fortunate 83. दुःस्थम: pain, trouble, frustration, discomfort 83. अर्थं: enemy 83. नीतिः: persistence, intentness 84. सुखपति happy 84. इन्हें (2P) in this world and in the next world 85. अनितं: what is wanted, approved 85. कथा: doing 85. जातं: born, produced 86. इन्हें what is wanted, approved 86. अनितं: destroying, obstructing, abandoning 86. नीतिः: mental pain, affliction, sorrow 86. अनितं: food 86. इन्हें (5P) to get, obtain 86. इन्हें See line 75 86. इन्हें: proud; mad, wild, frantic 86. इन्हें (2P) to kill, destroy 87. रिपो: enemy, foe

78. इन्हें inflected only in the 6th and 7th case; for other cases, इन्हें is usually used.
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110. प्रसादः कोण्यन्द्र च सुलभ व्यभचः।
संग्रामः हि सह करीयुङ्गः च सुलभ व्यभचः॥ २९॥

उपासारामितालाम् ये प्रवृत्तिः नो जययतरीनम॥
ते ते विजयनः हुः प्रशान्तमु मृत्याराकः॥ २०॥

गुणोपरः दुःखय वतःस्वगान्नदस्यतिः।
संसारिपु च कारणय पापार्ज्जिताः मुहाः॥ २१॥

पिताविषः न में कोपः महादुःखार्ज्जि।
सचेतनथः किं कोपः तदस्य प्रत्येकसिताः॥ २२॥

अनिधमाण्यांतरजलमृत्युः यथा।
अनिधमाण्यांपि वतःस्वाभाव उत्पादतेतथा॥ २३॥

कृप्यामीति न संविच्छ्य कृप्यति संघ्राहया जनः।
उत्सवमित्रित्र कामं उत्पादतेन न च॥ २४॥

ये केरित्यारामः पापानि विविधानि च।
सवेन तत्त्वविधालत्वं त्वत्त्वयुः तु न विधाते॥ २५॥

न च प्रत्येकास्मात्या जययतारीति चेतनाः।
न चापि जोिनित्त्वादिति जनितादिन्मीति चेतनाः॥ २६॥

यत्र भा� صفामीति न संविच्छ्यापापायेः।
तदेव हि भवामीतिः क संविच्छ्यापापायेः॥ २७॥

अनुपेक्षेण हि तपस्तिः क्रियेऽविवेतुः तदा॥

109. प्रसादः: good temper, serenity, lucidity 109. बुधः: wise, intelligent
110. संग्रामः: war, battle, fight 110. कोणयन्द्र: affection
111. अराति: enemy, foe 111. प्रशान्तमु: blow, strike, hit
111. करीयुङ्गः: (neuter) chest 111. मृत्याराकः: dead
112. हुः: hero 112. मृतः: dead, one who remains
112. संसारिपु: killer 112. कारणय: killer
113. गुणः: virtue 113. अग्नि: further
113. संविच्छ्यास्मात्या: agitation, shock, agony
113. मदोः: intoxication, carelessness
114. जनः: conqueror 114. संपर्योः: a transmigrating being
114. जययतारीति: conquering
115. पापानि: See line 75 115. भाितिः: fear
115. ज्ञानम्: See line 83 115. स्मृति: memory, remembrance
116. सचेतनाः: sentient being 116. प्रत्येक: conditions
116. अपि: and 116. साधुः: a pointed stake; a stabbing pain
117. अष्टादसस्मि: forcefully
119. कृपः: (4P) to be angry 119. संविच्छ्या: (16P) to think
119. गद्यः: desire, will 119. जनः: person, people
120. उत्सवमित्रित्र: to be born, arise 120. अपि: (2P) to intend, decide
121. अप्राप्यः: offence, fault, crime, error 121. विविधानि: See line 76
122. संविच्छ्यापापायेः: See line 116 122. प्रत्येकात्यात्यात्यायात: independence
122. अग्नि: (4A) to exist 123. संविच्छ्या: totality 123. जनः: desire
123. ज्ञातिः: meaning, understanding 124. ज्ञातिः: meaning
124. प्राप्तम्: produced 125. अमीतः: wished, desired, sought
125. ज्ञातिः: meaning
126. उत्सवमित्रित्र: to arise, come into being

110. कोणयन्द्र: Buddhist texts usually enumerate three principal afflictions: लोभः; देहः and मोहः: (greed, hatred and delusion).
110. प्रसादः: and दुःखः: (anger, resentment, hypocrisy, arrogance, boastfulness, conceit, complacency, intoxication and various other negative mental states. Traditionally there are 108 afflictions.
114. ज्ञानम्: one the standard epithets of the Buddha.
115. विविधानि: One of the three humours, the other two being बालः: and क्रियेऽविवेतुः: An imbalance in bile is said to manifest as a predisposition towards anger and hostility.
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130 यः पूर्वत्वं ज्ञयात्मकं किं कृतम् ।

131 तस्य किमित्तं सबवेच्छति कत्तरतरितन्धनम् ॥

132 एवं परवशं सर्वं यदृच्छ मोदितवचः ।

133 निमाणवद्वरेषु भवछवं क कृत्यतु ॥

134 वारणापि न युक्तव कः कं वार्यतीति चेत् ।

135 युक्तं प्रतित्वत्यां यथां यथापरितत्तवं ॥

136 तस्मादिवशं भिन्नं यदृच्छ विद्यति ॥

137 यदि तु स्वेच्छसा सिद्धः सत्मभावे देशिनाम ।

138 न भवकर्मिवचं न दुःख कार्यविद्यति ॥

139 प्रमाणदातमुत्तमानां वाचनं कस्तुरिदिबिमः ।

140 भक्तीपीतात्त्विकम् रूपार्थअर्थितस्मिन् ॥

141 उद्भावप्राप्तं भविष्यन्तियत्विद्विशेषः ।

142 निःशीलते कवित्वतामपूर्वयावरणः च ॥

143 यदैवं क्रेमविवर्तं ब्रह्मात्मानमपि प्रायम् ।

144 तदेषां पर्कायुष्म परिहारः कथं भवेत् ॥

145 क्रेमोपमा नक्तेतेपेन वृद्धित्वावरणाने ।

127. अनुग्रह what has not arisen 128. विषय: subject matter 128. आपूर्त engaged in, busy with 128. निषेध: (7U) to obstruct, block, prevent 128. देशः (1A) to wish, to think of (governs infinitive) 129. नियत: eternal, unchanging, constant 129. अज्ञेत: insentient 129. यथा: space, sky 129. स्वतः clearly, obviously 129. अक्षेत: inactive 130. सदृश: coming together, joining with, union, confluence 130. विकार: change 130. किंया action 131. पूर्वं before 131. किंया See line 130 131. काल: time 132. सल्लक्ष्य: relationship 132. कारण: (neuter form of pronoun कारण) which of two 132. विभव्यम cause 133. वनः: वनम power, influence, control 134. असहं without action 135. वारण: restraint, prevention 135. युक्त: suitable, appropriate, reasonable 135. वृ (1,5,9U) to hinder oppose; (caus.) to prevent, ward off, restrain 136. रत्नत्व: fact of being conditioned 136. उपरत्व: cessation, stopping 136. मत: thought, believed 137. निमित्त: friend 137. निमित्त: propriety, decorum 137. कारण: acting 138. इत्यह: of this sort 138. सूचन: See line 84 139. देशः See line 119 139. सदिश: success 139. देहन: possessing a body, incarnate, sentient being 140. इशः See line 80 141. प्रभाव: intoxication, carelessness 141. भाप: (1A) harass, oppress, torment 141. कष्टक: thorn, sting, any source of vexation 142. छस्द separation 142. इस्ता difficult to attain, inaccessible 142. स्वी woman 142. निमित्त: desire, the wish to get 143. इल्ल: hanging 143. प्रभाव: falling 143. विषय: poison 143. अध्ययन bad diet 143. भगवान: eating 144. निहारन (2P) to kill 144. अशुष्ठ: unvirtuous 144. चर्चा: conduct 145. क्रेम: See line 110 145. प्रिय: dear, loved 146. कार्य: body 146. परिहार: contempt, disrespect 147. उद्ध: intoxicated, crazy 147. प्रकृत: directed 148. न केवलम: not only 148. दया: compassion, pity
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150. तेषु कौष न युज्यो मे यथागीतः द्वनात्मकः || 39. ||

अथ दोषोऽयमागानुः सत्वः प्रकृतिर्प्रेणः ।
तत्त्वायुपकर्त्तवः कुत्युम् यथार्थः ॥ ४० ॥

मृष्टिः द्वाराकिं तित्वा प्रेमके यदि कुस्ते ।
द्वेषः प्रेमित: सोप्यो द्वे दुःसांतुः मे वरसः ॥ ४१ ॥

155. मयापि पूर्व यथानामार्थेण यथो कृतः ।
तत्त्वाम्बे युक्तेनसत्त्वार्थेण्यक्षकारणः: ॥ ४२ ॥

तच्छल्यं मम कायम् द्वयं द्वे: करणम् ।
तेन श्रवण मया कायम् गृहीतः: कृच्छ कुस्ते ॥ ४३ ॥

गण्डोद्यं प्रतिमाकारे गृहीतो घटनासः ।

160. तुष्ण्यास्तन मया तत्र व्यवहाराः कृतं कुस्ते ॥ ४४ ॥

द्वे: नन्द्यय्यम दुः:क्षणं ह्यूमस्यय्यम बालिः ।
श्चाराधयते द्वे: कस्माद्यद्वयं कृतं कुस्ते ॥ ४५ ॥

अस्थिपवततं यदुद्धथा नारकपशुः ।
मल्ल्यम्बन्धिता एव तथेत्यं कृतं कुस्ते ॥ ४६ ॥

165. मृष्टिकोंदिता एव जाता मध्यपकारिणः ।
येन यास्तन्ति नंकाम्यपेयान्ति हता नन्दः ॥ ४७ ॥

एतानाश्रित्य में पापं क्षेत्रते क्षमतो वहुः ।
मामानाश्रित्य तूता यास्त्यते नरकानं दौघेवदनान् ॥ ४८ ॥

अहमेवपापकारं न ममेत्यं चापकारिणः ।
कस्मातिकियं कृतं बलचतं प्रकृत्यासि ॥ ४९ ॥

170. भवेन्मालामामण्योऽन गृहीतं नरकानं यदि ।
एषामात्र किमास्तय यथात्मा रक्षितो मया ॥ ५० ॥

अथ प्रत्ययार्थी यथा तथा यथे न रक्षित:।
हीते वापि में चयन तस्मात् एतेव प्रसन्नम्:॥ ४२॥

मनो हन्तमुरुत्वादश शक्मे केनविकारित्।
शरीरभिनवेशाचि च इति स्वप्न वाणि:॥ ४३॥

न्यासारः परर्ष वाकमयवेश्याम् गण:।
काय ने वापि तेन चदे: कस्मात्रक्रुद्यम्:॥ ४४॥

मन्यप्रसादो योद्ध्यां स मा किं भक्षित्ययति।
इह जनानां वापि येनायं मेन्नभीमित:॥ ४५॥

वरम्म्यदेव में मूल्यं मित्राझीजिवं चिरम्।
वयाक्षिराविष्कर्षाश्च मृत्युः:॥ ४६॥

स्मः वर्षाः सौविध्यम् भुक्ता यथा विवृथ्यते।
मुहुर्तमयर्थ यथा सुवृण मृत्युभिः विवृथ्यते:॥ ४७॥

ननु निवोधते सौविध्यम् इत्यार्थिनी विवृथ्याः।
सैवम् मृत्युः कर्मीज्ञायणीनाः:॥ ४८॥

लस्याति च बहुनभामन् च भृगो मुखाययि।
रिकहस्तः नग्नः यस्यायम् मृत्युः॥ ४९॥

पाप्यक्ष्णः च पुण्यः च लभाजीवनं करोमि च चेत।
पुप्प्यक्ष्णः पापः च लभादुः कृप्यातान् ननु।॥ ५०॥

यद्भयमेव जीवायम् तदेव विद्ययति।
कि तेन जीवितानां केवलाभभक्षकरण।॥ ५१॥

अर्थावाक्यादिः दृष्टः सत्प्राकाश्यतीतिचेत।
परास्वकर्त्यां चोपस्ते किं न जायते॥ ५२॥

173. प्रत्ययार्थिनिः retaliating 174. त्रू (3A) to abandon 174. चयन career, practice 174. नष्ट destroyed 174. तन्त्रपिल्ले ascetic 175. मनो See line 77 175. अभूत without form, non-material 176. शरीरम् body 176. अभिनिवेश: devotion, attachment, fondness, affection 176. विषम See line 107 176. वापिः See line 141 177. स्थाय: See line 93 177. परशः harsh, rough, abusive 177. वाक्स्म speech 177. अस्फङ्ग infamy, disgrace, dishonour 177. गण: gang, group, collection 178. चेताः See line 96 179. अस्फङ्ग disrepect 179. भृक्षया (10U) to eat, devour, destroy 180. जन्म birth, life 180. अन्नभीमित not wished for 181. गान: gain, profit, acquisition 181. अन्नाय: impediment, obstacle 182. नष्ट (4P) future ज्ञमित to perish, be destroyed 182. त्रू (1P) to remain, stay 182. भृत्यम not certainly, surely 183. चव: better, preferable 183. अयो today 183. मृत्यु death, decease 183. मित्रा false, wrongful 183. जीवितम: livelihood 183. विषम long time 185. स्वप्न dream, sleep 185. वर्षम् year 185. मनो a hundred 185. सौविध्यम See line 95 185. विवृथ् (4A) to wake up. regain consciousness 186. मृत्युः: for a moment 187. निवृत्व (1P) to cease 188. उम: similarity 188. विरत: one who lives a long time 188. अन्नभीमित: one who lives a short time 189. भृत्य: much, a lot 190. रेतिहस्त empty-handed 190. नाम: a name 190. मृत्यु: robbed 191. श्रेष्ठ: waning, lessening 192. कृष्ण (4P) to be angry 193. जीव (1P) to live 193. नष्ट See line 182 194. जीवितम: See line 183 194. केवल only, alone 194. अग्निः not beautiful, ugly 195. अर्थावाक्यादिः (from अर्थावाक्य: blame, censure) one who blames 195. सत्य: See line 151 196. अयो See line 177 196. कृष्ण: See line 115
परायन्ताः प्रसादः द्वारः प्रसादः दिषुः ते क्षमा ।
केशोत्साहर्यते क्षमा नावेण्याविदिनः ॥ ६३ ॥

प्रतिमाः पूज्यत पूज्यमार्गशाख्रोऽशेषकोऽच ।

न युज्यते मम द्वेषः बुद्धिदीनः न हि व्यथा ॥ ६४ ॥

गुरुतयथा हितात्माः प्रियापि चापकारिणः ।
पूवंतत्त्व्यात्त्वाद दृढः कोष्ठ निवार्यत् ॥ ६५ ॥

चेतनाचेतनकृतः देहिनः नियुता व्यथा ।
सा व्यथा चेतन दृढः क्रमविद्विनः ॥ ६६ ॥

मोहदेवः परायणः क्षुद्रामत्वं विमोहितः ।

ब्रुमः कमः निरोधः के वा ब्रुमोपराधिनः ॥ ६७ ॥

कस्मादेवः कृतः पूवः येनेवः वायसं परेः ।
सर्वः कस्ममपरायतः कोष्ठमत्राम्यात्त्वः ॥ ६८ ॥

एवं दृढः तु पूवः पथः यथा करोम्याः ॥

येन सर्वः भविय्यति मैथिवितः परस्मनः ॥ ६९ ॥

दद्वादि गृहं यद्यदनिमात्र गृहान्तत्रः ।

tृणादी यथा सन्यते तद्यथापनीयते ॥ ७० ॥

एवं चिन्तं यदासहङ्गातः दृढः देहिनः ।

tत्त्क्षणं तत्परिन्यायं पृथ्यामोहासः ॥ ७१ ॥

197. अण्वतं द्वादित्वं द्वादित्वं दिषुः ते क्षमा ।
198. अप्रायणः आरोपः वादः प्रसादः स्वरः, निरोधः, निवार्यः ।
199. प्रतिमाः ।
200. पूलः पूज्यतेऽनात्मः प्रियापि चापकारिणः ।
201. ब्रुमः, कमः निरोधः के वा ब्रुमोपराधिनः ॥ ६७ ॥
202. पूवंते पूवः येनेवः वायसं परेः ।
203. भविय्यति मैथिवितः परस्मनः ॥ ६९ ॥
204. दद्वादि गृहं यद्यदनिमात्र गृहान्तत्रः ॥
205. तृणादी यथा सन्यते तद्यथापनीयते ॥ ७० ॥
206. येन सर्वः भविय्यति मैथिवितः परस्मनः ॥ ६९ ॥
207. दद्वादि गृहं यद्यदनिमात्र गृहान्तत्रः ॥
208. तृणादी यथा सन्यते तद्यथापनीयते ॥ ७० ॥
209. दद्वादि गृहं यद्यदनिमात्र गृहान्तत्रः ॥
210. तृणादी यथा सन्यते तद्यथापनीयते ॥ ७० ॥
211. दद्वादि गृहं यद्यदनिमात्र गृहान्तत्रः ॥
212. तृणादी यथा सन्यते तद्यथापनीयते ॥ ७० ॥
213. दद्वादि गृहं यद्यदनिमात्र गृहान्तत्रः ॥
214. तृणादी यथा सन्यते तद्यथापनीयते ॥ ७० ॥
215. दद्वादि गृहं यद्यदनिमात्र गृहान्तत्रः ॥
216. तृणादी यथा सन्यते तद्यथापनीयते ॥ ७० ॥
217. दद्वादि गृहं यद्यदनिमात्र गृहान्तत्रः ॥
218. तृणादी यथा सन्यते तद्यथापनीयते ॥ ७० ॥
219. दद्वादि गृहं यद्यदनिमात्र गृहान्तत्रः ॥
220. तृणादी यथा सन्यते तद्यथापनीयते ॥ ७० ॥
221. दद्वादि गृहं यद्यदनिमात्र गृहान्तत्रः ॥
222. तृणादी यथा सन्यते तद्यथापनीयते ॥ ७० ॥
223. दद्वादि गृहं यद्यदनिमात्र गृहान्तत्रः ॥
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 Subhā’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 æons 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 æons.

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.
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.

4. Even those servants who honour their master with goods and respect want to kill him when he is ill-favoured through anger.

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.

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.

7. By getting the food of sorrow born of doing what unwanted and obstructing what is wanted, frantic hatred is destroying me.

8. Therefore, I shall destroy the enemy’s food, because this enemy has no other agenda than to kill me.

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.

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?

11. Trouble, contempt, abuse and disgrace are unwanted for ourselves and for those we love. And for an enemy it is the opposite.

12. Happiness is found with great difficulty. Trouble occurs effortlessly. But escape comes only through trouble. Therefore, o mind, be strong!

13. The people of Karnāṭa who are disciples of Durgā foolishly tolerate the anguish of being burned and slashed for the sake of liberation. But why am I cowardly?

14. There is nothing that is difficult to do with repeated practice. Therefore, even a great pain is bearable through a mildly painful practice.

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?

16. One should not be made soft by cold, heat, rain, wind, travel, illness, captivity or beating. Otherwise, the pain increases.

17. 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.

18. 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.

19. 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.

20. 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.

21. There is 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.

22. A stabbing pain arises even though it is unwelcome. In the same way, anger arises forcefully, even though it is unwelcome.

23. 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.”

24. All the various faults and vices are due to conditions. There is no independence.
26. Nor does the totality of conditions have the understanding “I am producing”, nor does what is produced have the thought “I am produced.”

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.”

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.

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?

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?

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?

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.

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.

34. If all embodied beings could have success according to their desire, no one would have unhappiness. No one desires unhappiness.

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.

36. Some people kill themselves by hanging, falling, taking poison or unhealthy food or by unvirtuous conduct.

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?

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?

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.

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.

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.

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.

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?

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?

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?

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?
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.

48. Because of them, my bad fortune decreases much through forgiveness. Because of me, they go to hells, places of long suffering.

49. I am their malefactor, and they are my benefactor. Why, vile spirit, having reversed the situation, do you get angry?

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?

51. If I were to retaliate, they would not thus be protected, and my practice would be abandoned. Thereby are ascetics destroyed.

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.

53. This gang made up of insult, abusive speech and dishonour does not hurt the body. Therefore, why are you angry, mind?

54. Will the disrespect of others toward me destroy me here or in another birth so that it is odious to me?

55. If something is odious to me because it poses an obstacle to profit, profit will perish right here, but vice will surely remain.

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.

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.

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.

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.

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?

61. If that for the sake of which I live perishes, then what is the use of a livelihood that makes only ugliness?

62. Given that the hatred in one who lays blame destroys sentient beings, why does your anger not arise toward the one who dishonors others as well?

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.

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.

65. On seeing the arising of conditions in those who abuse beloved teachers, relatives and so on, one should turn anger aside.

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.

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?

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.

211–212  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.