

*Dedicated to all in the memory of the late Luis O. Gómez*

## **Śāntideva's Bodhicaryāvatāra**

### **A translation**

**by Ernst Steinkellner, and Cynthia Peck-Kubaczek**

This new translation is an extract from the book *Buddha Mind – Christ Mind. A Christian Commentary on the Bodhicaryāvatāra*. By Perry Schmidt-Leukel. With a new Translation by Ernst Steinkellner, and Cynthia Peck-Kubaczek. (Christian Commentaries on Non-Christian Sacred Texts 9) Leuven – Paris – Bristol, CT: Peeters 2019. Pp. XXVI+586, EURO 89,00. ISBN: 978-90-429-3848-9, together with “A Word on the Translation”, *ibid.* XIX-XXIII.

When Perry Schmidt-Leukel honored me by asking whether I could imagine translating my German translation of the *Bodhicaryāvatāra* into English, I imprudently thought the task would not be too difficult. However, when I asked some native speakers among my colleagues if they would like to contribute, I was turned down, for most acceptable reasons. Luckily, Cynthia Peck-Kubaczek with whom I have cooperated for many years was interested. Although not a scholar in the field, she is well acquainted with its subjects and terms, and because of her conceptual acuity and literary taste, I was happy to take advantage of her linguistic capacities, with their lucidity and elegance. Without her efforts under sometimes difficult circumstances, this translation would not have come about. My gratitude goes first of all to her.

After her work was finished and discussed, upon going through her translation in detail I found that there were numerous instances, not really surprisingly, where on my part I saw the need for changes in the interpretation of the text as found in my old German translation. It seems that after some maturation and due to the general progress in scholarship and understanding,<sup>1</sup> I felt I had a better grasp of the Sanskrit text and Śāntideva's intent than I had had almost forty years ago.

Moreover, as a result of being confronted with Perry's on-going questions and his pointing out inconsistencies, I continued to revise the translation, both to his and my own satisfaction. It is at this point, therefore, that I wish to acknowledge my sincere gratitude also to Perry for pushing me to many improvements, as well as for the pleasure of continuously cooperating with him in a most productive and felicitous manner. Thus, the final translation turned out not to be merely an English translation of the old German one of 1981, but is, in fact, a veritable new English translation of the original Sanskrit text.

As in 1981, I used the text edited by P. L. Vaidya (Darbhanga 1960) based on the edition by L. de La Vallée Poussin (1901-1914) and added occasional corrections to this edition (V) in parentheses.<sup>2</sup> I mainly used the only commentary extant in Sanskrit for the major part of the stanzas, the *Bodhicaryāvatārapañjikā* by Prajñākaramati (ca. second half of the 10<sup>th</sup> century CE), in Vaidya's edition.<sup>3</sup> Compared with the other Indian commentaries,<sup>4</sup> currently only available in their Tibetan translations,<sup>5</sup> Prajñākaramati's commentary is not only the most extensive by far, but also, aside from terminological and grammatical explanations, it is rich in citations from scriptures and scholastic treatises, as well as in elaborate digressions in various instances of systematic importance. In other

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<sup>1</sup> Of recent publications that were helpful in various ways for improving the content of my 1981 translation, the following were particularly valuable: Tauscher (1995), Williams (1998), Gómez (1999), Buddhismus in Geschichte und Gegenwart III (1999), Mahoney (2002), Ruegg (2002), Saito (2004), Saito (2006), Schmithausen (2007), Harrison (2007), The Cowherds (2011).

<sup>2</sup> The sources of some of the better readings are found in M (Minayeff 1890), LVP (de La Vallée Poussin 1901-1914), Bh (V. Bhattacharya 1960), and L (Lindtner 1991). Other improvements and minor corrections are my own.

<sup>3</sup> For a survey of the manuscripts known at present, those used in the editions of Minaeff 1890, Śāstrī 1894, and La Vallée Poussin 1901-1914, as well as many not yet consulted, cf. Stender 2014. Eight old more or less complete palm-leaf manuscripts, most of them in proto-Bengali script, are still available. Only one of them, now in the Tibet Museum of Lhasa, has been examined so far (cf. Lindtner 1991). Lindtner judged it to be "very accurate" and reported mostly scribal errors, collating it with the edition of V. Bhattacharya 1960.

<sup>4</sup> Cf. Ruegg 1981: 84f.

<sup>5</sup> See vol. 100 of the Peking edition.

words, this commentary is the most valuable representative of the commentarial culture of his time, and only rarely did I feel the need to deviate from his understanding.<sup>6</sup>

Śāntideva's words were spoken with the aspiration of convincing his recipients, first and foremost Buddhist monastics, of the value of his central point, the "spirit of awakening" (*bodhicitta*). Yet, considering the all-encompassing horizon of this spirit on the one hand, and the fact that Śāntideva relied on real-life examples to clarify more general or even unusual ideas and arguments on the other, I cannot but assume that he intended his audience to include lay people as well. In transmitting his enthusiasm for the "spirit of awakening" Śāntideva uses, although adhering to an overall Buddhist didactic structure, a language also well adapted to the capacities of a more general audience. Nevertheless, even beyond chapter 9, which is devoted to the theoretical conceptions accompanying and underpinning his topic, he reveals himself to be a well-informed expert in the Buddhist tradition, above all in Madhyamaka thought. This background, too, must be respected in a translation, whether with respect to everyday level of expressions or terminological ones.<sup>7</sup>

I will give some examples of this. For *saṃsāra* I use "cycle of existences" or "cyclic existence." When Śāntideva employs terms from dogmatic traditions, I translate in accordance with their dogmatic meaning. *Vāsanā*, which would nicely read as "(habitual) tendency" (BCA 9: 22, 33) for Western eyes, has been translated as "latent impression" or "impregnation" so as not to obscure the implication of continuity of the merely causally connected phases in a beginningless mental stream; or *asañjñīsamāpatti*, "unconscious absorption", (9: 49) the term for a specific type of absorption. For *citta* and *manas* I stick to translating with "mind," except in the case of *bodhicitta*.<sup>8</sup> I regularly translate *pāpa* with "sin." I use this because of its import in value that is equal for a Buddhist or a Christian, without, however, thereby implying the definition in Christian

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<sup>6</sup> I certainly do not share the somewhat depreciating evaluation of his work by Kate Crosby and Andrew Skilton in the introduction to their translation (cf. Crosby & Skilton 1995, xli-xlii).

<sup>7</sup> All terms signifying human or other beings are translated with the gender given in the text in order not to distort the conceptions of the past that are linguistically reflected therein. While in Sanskrit names in the masculine gender may be considered universal if contextually suggested, this fact will possibly not alleviate the burden for modern gender consciousness. Preferably, then, such masculine terms may be understood by modern readers as referring to beings that transcend gendered differentiation. Women are, however, mentioned also separately, as are nuns.

<sup>8</sup> In the latter case scholars and translators have experimented in many directions with a host of proposals. For a survey cf. Wangchuk 2007, 69f.

theology. Accomplished Bodhisattvas are distinguished from those still on the path by way of capitalization.

A more difficult and even controversial topic may be seen in my translating the term *satya* (9: 2f) with “reality,” since a majority of scholars and translators opt for translating this with “truth”.

An appropriate translation of Sanskrit *satya* depends on making a decision between these two concepts, because both belong to the scope of this word but not, to my knowledge, to any word within the usual Western translation languages. Sanskrit *satya* and Tibetan *bden pa* have both meanings—the epistemic or ethic one (“truth,” “goodness”) and the ontologic one (“reality,” “existence”)—since the term can be used for referring either to a subjective (*viṣayin*) or an objective aspect (*viṣaya*). The practice of most scholars to translate *satya* consistently as “truth,” without any further differentiation, leads, in my view, to difficulties in understanding. After all, “truth” and “true” are terms that qualify statements or propositions and concepts or beliefs on the basis of whichever theory of these terms’ relationship to the referent, since “truth” simply does not refer to particularized entities, be they things or mental events.<sup>9</sup>

When translating the two *satyas* referred to by Śāntideva (9: 2f) with “reality,” it must be kept in mind that only the “ultimate” (*paramārtha*) is reality in the proper sense. The “conventional” or “customary” (*saṃvṛti*) is the surface reality of everyday life (*vyavahāra*). It is, due to mistaken projections, a “veiling” as the domain (*viṣaya*) of the knowledge, language and activities of ordinary people (*prthagjana*). As such, it is not a reality in its own right, but still real enough because it is the unavoidably necessary starting point from which the ultimate as the domain (*viṣaya*) of the knowledge of the spiritually advanced “noble ones” (*ārya*) can be approached. While the conventional as reality is constituted by language and conception, in the terminology of the Madhyamaka tradition by “proliferation” (*prapañca*), the ultimate is beyond all proliferation. Since it is beyond proliferation, it cannot be a “truth.” And since the conventional derives its provisional and illusionary character from its relationship to the ultimate, it cannot be a “truth” either.

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<sup>9</sup> Cf. Broido 1988, 54 and fn. 15; Brunnhölzl 2004, 72-77; Newland & Tillemans, 2011, 4f, 8-10; and Priest & Siderits & Tillemans 2011, 131-150.

In this respect I take my lead from the way in which I understand Madhyamaka thought as interpreted by Candrakīrti.<sup>10</sup> In general, it is my impression that Śāntideva’s conception of the two *satyas* follows Candrakīrti’s explanation in *Madhyamakāvatāra* 6: 23ff and its *Bhāṣya*.<sup>11</sup> This is at least supported to a great extent by Prajñākaramati, who in his commentary not only cites most of these stanzas, but also applies Candrakīrti’s comments in the *Madhyamakāvatārabhāṣya* to them for his own explanation.

The main reason for choosing “reality” in translating *satya* in the case of BCA 9: 2 is the fact that Candrakīrti defines conventional *satya* (*saṃvṛtisatya*) as the domain (*viśaya*) of those who see falsely (*mṛṣādrś*, MA 6: 23d), and reality (*tattva*), i.e. ultimate *satya* (*paramārthasatya*), as the domain of those who see correctly (*samyagdrś*, MA 6:23c).<sup>12</sup> It is the fully accomplished “noble ones”, the Buddhas, who with their pure view (*śuddhadṛṣṭi*) see reality (*tattva*) as it is (*yathābhūta*, *avitatha*), without any proliferations. In other words, they see reality (*tattva*) by not seeing it in a conceptually distorted way (cf. MA 6: 29). For the Buddhas, as well as for the released ones, there is only one reality, a reality that escapes all comprehension; the conventional reality (*saṃvṛtisatya*) differs only in that the unreleased world of sentient beings is suffering and in need of a Buddha’s teaching (cf. MMK<sup>13</sup> 24: 9-10). That means that we are facing here two realities only because two different points of view as “features of cognition” (Broido) are said to be possible in regard to what is one and the same reality. It is out of compassion that the released ones willingly take on the error (*moha*) of a conventional reality for the

<sup>10</sup> For detailed and painstakingly concept-focused elaborations of the rich later Tibetan Madhyamaka traditions, in particular of Tsoñ kha pa, cf. the studies and translations in Tauscher 1995 and Tauscher 1999, as well as Ruegg 2002, 168-202, and the collected papers in Ruegg 2010.

<sup>11</sup> The Sanskrit text of part of the sixth chapter (6: 1-97) of the *Madhyamakāvatāra* was edited by Xuezhong Li in *China Tibetology* 1, 2012, 1-16. Li’s critical edition of the stanzas of the whole chapter was published in *JIPh* 43, 2015, 1-30. The Tibetan translation of the complete *Bhāṣya* was edited by Louis de la Vallée Poussin (Bibliotheca Buddhica IX) St.-Petersbourg 1912, and translated in *Le Muséon* 8, 1907, 249-317, 10, 1911, 272-358, and 11, 1912, 236-328 (up to 6: 165). 6: 166-226 was translated by Helmut Tauscher, Wien 1981.

<sup>12</sup> MA 6: 23 (“All entities bear two natures (*rūpa*) that are constituted through the right and the false view. That which is the domain of those who see correctly is declared as reality (*tattva*), (while that which is the domain) of those who see falsely as conventional reality (*saṃvṛtisatya*).” This is explained by Candrakīrti in the *Bhāṣya* (Bibliotheca Buddhica IX) 103, 3-7 and was roughly copied by Prajñākaramati (BCAP 174, 23-25).

<sup>13</sup> *Mūlamadhyamakakārikā*, ed. L. de la Vallée Poussin (Bibliotheca Buddhica IV) 1903-1913 (Reprint Osnabrück 1970).

sake of being able to guide those still attached to worldly affairs towards release from all suffering (BCA 9: 76-77).<sup>14</sup>

As for the name of Śāntideva’s work, I keep to translating *bodhicarya* as “the course towards awakening.” This is supported by BCA 6: 107c, 9:14b, 38a, 10: 32b, as well as by most of the manuscripts surveyed in Stender 2014. The Dún-huáng version and, above all, the Tibetan tradition read instead *bodhisattvacarya*, namely, “the bodhisattva’s course.”<sup>15</sup>

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<sup>14</sup> For a survey of theories around the period of Śāntideva among the Mādhyamikas on the two *satyas* and their “relationship,” cf. Ichigo 2016.

<sup>15</sup> I am grateful to Anne MacDonald for various improvements in this “Word.”

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## **Abbreviations**

AASP	Austrian Academy of Sciences Press
ATBSt	Arbeitskreis für tibetische und buddhistische Studien
BCA	Bodhicaryāvatāra
BCAP	Bodhicaryāvatārapañjikā
BKGA	Beiträge zur Kultur- und Geistesgeschichte Asiens
MA	Madhyamakāvatāra
MMK	Mūlamadhyamakakārikā
WSTB	Wiener Studien zur Tibetologie und Buddhismuskunde

## **Entering the Course Towards Awakening**



## 1. Praise of the Spirit of Awakening (*bodhicittānuśaṃsa*)

### *Object and purpose of this work*

1. After reverent obeisance before the Buddhas with their spiritual Sons and their Body of Truth (*dharmakāya*) and before all those worthy of praise, I would briefly like to describe according to the tradition how one resorts to the discipline of the Sons of the Buddhas.
2. I have nothing new to say here and I am also not skilled at composition. Therefore I do not imagine it will be of benefit to others and have written this work to imbue my own mind.
3. First of all this reinforces in me the strength of mental clarity that brings forth what is wholesome [for final release]; should then someone else of a like disposition to mine reflect upon it, for this reason too would it have a purpose.

### *The meaning of the spirit of awakening*

4. The luck of favorable circumstances is exceedingly difficult to attain; once achieved it fosters the goal of humankind. If this is not seen as beneficial, how shall this juncture ever present itself again?
5. As lightning flashes for an instant in a night darkened by masses of clouds, in the same way the world could once recognize acts of merit for an instant through the help of the Buddhas.
6. Therefore the good is always weak; in contrast, the power of evil is great and terrible. What other good can overcome it if there were not the spirit of complete awakening?

7. It is precisely this benefit that the Great Sages have found in their age-long explorations, because the fully developed bliss [of buddhahood] quite easily causes the vast flood of beings to leap out [of the ocean of suffering].
8. Those who long to overcome the hundred-fold suffering of existence, who wish to remove evil from all beings and enjoy multitudinous bliss, must never give up the spirit of awakening (*bodhicitta*).
9. The wretch who is tied to the cycle of existences is instantly proclaimed a son of the Buddhas as soon as the spirit of awakening has arisen in him and he is worthy of veneration in the worlds of human and celestial beings.
10. When it has grasped this impure figure [of a body], it brings about the priceless figure of a Buddha-jewel. So reach out firmly for this [healing] elixir called “spirit of awakening” which is apt to thoroughly penetrate!
11. You, who wander around the market places of existences, reach out firmly for the jewel of the spirit of awakening, which has been seen as priceless by the imponderably Wise, the sole caravan drivers of the world.
12. For, like a plantain tree after it has borne its fruit, all other wholesome deeds die; the tree of the spirit of awakening, however, always bears fruit and does not die, [it] is truly fruitful.
13. Even if one has committed terrible sins, in its protection one escapes instantly, just as one escapes great dangers when protected by a hero. Why don’t ignorant beings take refuge in it?
14. It burns up major sins instantly and completely, like the fire at the end of the eons. The wise Maitreyanātha described its immeasurable benefits to Sudhana.

*Two types of the spirit of awakening*

15. Briefly, this spirit of awakening is to be known as twofold: as the mental resolution to strive (*praṇidhi*) for awakening and the actual striving (*prasthāna*) for awakening.

16. Just as one understands the difference between someone who wants to leave and someone who is on his way, accordingly the learned should recognize the difference between these two [types of the spirit of awakening].

17. The mental resolution for awakening bears ample fruit even in the cycle of existences, but not the uninterrupted stream of merit that the attitude of striving brings.

*In praise of the spirit of awakening*

18.-19. As soon as one takes on this spirit for the redemption of the entire world of beings with a steadfast mind, uninterrupted streams of merit rise in him [infinite] as space, even when asleep or frequently distracted.

20. For the benefit of those who are devoted to the inferior ways, this was explained with reasons by the Buddha himself in the “Question of Subāhu” (*Subāhupariṇcchā*).

21.-22. Immeasurable merit is bestowed on the well-meaning person who thinks, “I want to eliminate the headache of beings”; how much more is given to the one who wishes to liberate every single being of unmatched pain and to endow every single being with immeasurable virtues.

23. Whose mother and whose father is likely to have this kind of desire for benefit? And which deity, which seer, which Brahma-god?

24. Never, not even in a dream, have these beings had such a desire, not even for their own sake. Why then should it grow in them for the benefit of others?

25. How is this unique, unparalleled jewel of a being born, who desires the well-being of others in a way that does not arise in others even for their own sake?

26. How shall one measure the merit of this jewel of spirit, the seed of the joys of the world and the remedy for its suffering?

27. Merely desiring the benefit of all beings is more meritorious than worshipping the Buddhas; still more so is striving for the perfect happiness of all beings.

28. Those who wish to escape suffering are simply rushing toward suffering. Already by desiring happiness they foolishly destroy their happiness as enemies do.

29.-30. Whence shall come a good person who likewise procures satisfaction in every happiness for those manifold tormented beings starving for happiness, who eases all pain and even removes delusion? Whence is such a friend to come? Or whence such merit?

31. Indeed one praises someone who repays a service with another, but what can be said of a bodhisattva who is good without being solicited?

32.-33. People honor someone who offers a few people a feast as someone who does a good deed, merely because he has humiliated them by serving them one pitiable meal that extends their lives by half a day. How much more someone who forever grants ceaseless fulfillment of all desires to a limitless number of beings until the ceasing beings [infinite] as space?

34. But one who in his heart nurses evil against such a host, the Son of Buddha, will stay in the hells for as many eons as the moments in which the evil thoughts were raised. Thus said the Master.

35. For him whose mind, then, is devoutly disposed, a fruit may arise larger than that earlier evil because only with great effort is evil possible against the Sons of the Buddha, while effortless is the good.

36. I worship their bodies in which this excellent jewel of spirit has arisen, against which even wrong doing results in happiness. I seek my refuge in these treasure troves of happiness.



## 2. Confession of Sins (*pāpadeśanā*)

### *Bodhisattva ritual*

#### 1. Extolment

1. In order to obtain this spiritual jewel, I properly worship the Buddhas, the flawless jewel of the True Teachings, and the Sons of the Buddhas, the oceans of virtues.

#### 2. Offering

2.–6. All the flowers and fruits and various herbs, and all the clear and enchanting precious stones and waters that exist in the world, the mountains made of gems, the pleasant clearings in the woods favorable to seclusion, the vines that radiate with their adornments of beautiful flowers, and the trees whose branches are weighted with magnificent fruits, and the scents and fragrances in the worlds of the gods and others, the wish-granting trees and the trees of precious stones, the lotus-filled ponds, so charming with the songs of their wild geese, the wild plants and cultivated plants or all the other adornments for those who are to be worshiped, and everything that belongs to no one within the expanse of space, I embrace all this with my mind and offer it to the eminently Wise Ones with their Sons. May they accept it, they to whom the best offerings are due and who in their great compassion take pity on me!

7. Without merits, I am very poor; I have nothing else for an offering. May the Masters, who are [always] thinking of the welfare of others, thus accept this for my welfare by virtue of their powers!

8. I give myself completely and utterly to the Victors and their Sons. Seize me, you exalted beings! Out of loving devotion (*bhakti*), I will become your servant (*dāsa*).

9. Having been taken possession by you, I now live without fear. I work for the salvation of all beings. I am leaving the evils of the past behind me and no longer commit other evils.

10.–11. In fragrant bath houses, bewitching with their columns of glowing gems and radiant beaded canopies, and floors of clear and shining crystals, with many jugs made of precious stones that are full of pleasant scents, water, and flowers, I prepare a bath for the Buddhas and their Sons with songs and instruments.

12. And I dry their bodies with fragrant, immaculate and priceless cloth. I then hand them exquisite, beautifully dyed and well-perfumed robes.

13. With heavenly, many-colored shimmering robes that are soft and fine, and with exquisite jewelry I adorn Samantabhadra, Ajita, Mañjughoṣa, Lokeśvara and the other Bodhisattvas.

14. With the best perfumes, whose fragrance spreads through all three thousand worlds, I anoint the bodies of all kings of the Wise Ones, which glisten like well-refined, well-polished and well-washed gold.

15. With all the fragrant, delightful blossoms like those of the coral tree, the blue lotus and jasmine, I worship the venerable kings of the Wise Ones, and with heart-warming braided garlands.

16. I burn incense for them with clouds of smoke, enchanting with its heavy, pervading scent. And I present them an offering of many different soft and firm foods and of drinks.

17. I offer them lamps made of gems standing on golden lotus blossoms, and I toss all sorts of lovely flowers onto the tiles sprinkled with perfume.

18. To these beings of love I offer countless radiant celestial palaces decorated with hanging garlands of pearls and adorned with sweet songs of praise filling all directions.

19. To the great Sages I offer magnificent tall parasols of gems beaded with pearls and with elegant golden shafts.

20. Let rise up henceforth the heart-warming clouds of offerings and the clouds of music and choirs that bring bliss to all beings!
21. And may flowers and gems and other precious things incessantly rain down upon all the jewels of the true teachings, upon the shrines, and upon the icons!
22. Just as Mañjuḥṣa and the other Bodhisattvas revere the Victors, also I revere the protecting Buddhas with their Sons.
23. I praise these oceans of virtues in hymns with seas of harmonious tones. May countless choirs of praise rise up to them unaltered!
24. As many atoms as are there in all the Buddha-fields, so often do I throw myself down before the Buddhas of all three times, with the Teaching and the most excellent Community.
25. I greet all the shrines and all the abodes of the Bodhisattva. I bow before the venerable teachers and ascetics.

### *3. Refuge*

26. I take refuge in the Buddha until I have gained the core of awakening. I take refuge in the Teaching and in the host of Bodhisattvas.

### *4. Admission of sins*

27. To the Fully Awakened Ones in all directions and the Bodhisattvas with great compassion, I declare with folded hands:
- 28.–29. All of the sins that I, blind creature, have committed in the beginningless cycle of existences or here in this life, or have merely caused, those that I have approved because of my blindness to the harm they cause me, I confess these crimes now, tormented by remorse.
- 30.–31. All the offenses I have committed in body, speech and mind due to malice toward the three jewels, toward my father and mother or other worthy persons, the terrible sins

that I, sinner corrupted by many defilements, have committed, I confess all this, oh Guides.<sup>16</sup>

33. But how can I escape this? Protect me quickly! Let not a quick death overtake me before my sins have been erased!

34. Death does not ask what we have done or not done; it destroys us through our blind confidence. Neither the strong nor the ailing can trust it, the unexpected lightning bolt.

35. I have often sinned for matters pleasant and unpleasant. I did not realize that I must give up everything and go away.

36. Those I dislike will no longer be; he who is dear to me will no longer be; I myself will no longer be; nothing will any longer be.

37. Everything I experience will become memory; everything will be gone as if a vision in a dream and will not be seen again.

38. While I have lingered in this world, numerous friends and foes have passed away, but the sins I have committed because of them stand before me dreadfully.

39. I did not recognize that I, as they, am a passing traveler. Due to delusion, to affection and hate, I have sinned many times.

40. Life declines day and night without ceasing and no increase occurs. Why should I not die?

41. Although I'm lying here in bed and my relatives are around me, I must bear all the pain slicing my guts alone.

42. When you have been grasped by the messengers of Yama, where is a relative, where a friend? Merit alone is then salvation, but that is not something I have cared for.

43. Out of fondness for the vagrant life, besotted I have accumulated many sins without realizing the peril, oh Lords.

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<sup>16</sup> Stanza 32 is presumably an interpolation: "But how can I escape this? I am always in fear, oh Guides. May death not quickly happen to me when the mass of my sins have not been erased!"

44. Even someone who is led away today to have one of his limbs cut off dries up, is thirsty, looks wretched, and sees the world upside down.
- 45.–46. And what, then, will happen to me when the gruesome messengers of Yama have snatched me, when I have been devoured by horror and fever, have been defiled by the flowing of my feces, and when I search for escape everywhere with fearful glances? What good one will deliver me from this great peril?
47. If I have found no salvation in the world and have fallen back into confusion, what will I then do in this place of great terror?
48. Right now I take refuge in the mighty Lords of the world, the Victors who strive to save the world and who take all fear.
49. With all my heart, I take refuge in the Teaching they have realized, which ends the horror of the cycle of existences, and in the host of Bodhisattvas.
50. Beside myself with fear, I give myself to Samantabhadra, and also to Mañjuḥoṣa I give myself of my own accord.
51. To Avalokita, the Lord of fully compassionate nature, in dread I shout a cry of pain. May he protect me, sinner!
52. In search of salvation, I shout to the noble Ākāśagarbha and to Kṣitigarbha with all my heart, and to all others with great compassion.
53. I bow before the Bearer of the Vajra, at whose sight the evil ones, such as the messengers of Yama, flee in horror in all four directions.
54. I have violated your commandments; I now see the peril and in dread take refuge in you. Make an end to this peril swiftly!
- 55.–56. Even when frightened of a passing illness, one does not ignore the words of the physician; how much less so if someone has been gripped by the four hundred and four diseases, of which only one is sufficient for all the people in our world to perish, and against which one finds no remedy in any direction.
57. Yet I ignore the word of the omniscient physician who eliminates all pain. Disgrace to me in my abysmal blindness!

58. I stand with extreme caution also at other abysses, how much more so at the unending abyss of thousands of miles.
59. Death will certainly not come today! This comfort fits me not. Unavoidably, the hour nears when I shall no longer be.
60. Who has made me fearless, or how am I going to escape? Certainly I shall no longer be. Why does my mind remain calm?
61. What wealth is left to me of what I once enjoyed and now is gone, what I was so fond of that I ignored the word of the Master?
62. I will leave this world of the living, of relatives and friends, and go somewhere alone. Of what use to me then are all friends and enemies?
63. This thought alone then suits me by day and by night: Suffering inevitably follows sin. How can I escape it?
- 64.–65. All of the sins that I, deluded fool, have amassed, all that is offensive by nature and offensive by the rules, I confess all of this in front of the Lords and throw myself again and again at their feet with folded hands and full of fear of suffering.
66. May the Lords recognize my transgressions for what they are! They are reprehensible, oh Lords. I do not want to commit them again.

### 3. Adopting the Spirit of Awakening (*bodhicittaparigraha*)

#### 5. Joyful approval of goodness

1. With joy I find pleasure in the goodness that has been accomplished by all beings and through which the suffering in bad destinies comes to an end. May the oppressed be happy!<sup>17</sup>
2. I find pleasure in delivering all creatures from the sufferings in the cycle of existences. I find pleasure in the bodhisattva-nature and buddhahood of the Saviors.
3. I find pleasure in the fact that the Masters, ocean-like, yield the spirit of awakening which brings happiness to all beings and to all beings brings ease.

#### 6. Request for instruction

4. With folded hands I implore the perfect Buddhas in all directions: May they light the lamp of the Teaching for those who have stumbled into suffering due to delusion!

#### 7. Request to stay

5. With folded hands, I request the Victors who wish for final release (*nirvāṇa*): May they stay for endless ages! May this world not be blind!

#### 8. Offering of merit

6. Through the goodness I have gained in this way, may I be able to allay all the suffering of all sentient beings.

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<sup>17</sup> Between stanzas 1 and 2, the Tibetan version of the BCA has a verse not found in the Sanskrit version: “I rejoice in the accumulated virtue that acts as a cause for awakening.” Wallace & Wallace 1997, 33. Tibetan commentaries therefore follow a different verse counting in that stanza 2 becomes 3, etc.

7. I am a remedy for the sick. May I, as well, truly be a physician and a nurse for them until the disease no longer returns.
8. Through showers of food and drink may I quench the agony of hunger and thirst. May I be drink and food during the periods of starvation in the small eons.
9. May I be an inexhaustible treasure for beings in need. May I stand by them with manifold forms of support.

*Self-surrender*

10. All my lives and enjoyments, the merit that I will have acquired in the three times, I sacrifice without misgiving in order to realize the goals of all beings.
11. Release (*nirvāṇa*) is the leaving behind of everything: and my mind strives for release. If I have to give up everything, it is better to give it to all beings.
- 12.–13. I have left this body to all living beings to do with as they like. May they beat me without end, may they revile me, cover me with dust, may they play with my body, deride it, mock it. I have given them the body, so what do I care?
14. May they let me accomplish works that bring them pleasure; but may no harm ever come to anyone who attends to me!
15. May those who are angry or dissatisfied with me precisely for that reason always achieve all their goals!
16. Those who slander me and harm me, who mock me, may they all obtain awakening!
- 17.–18. May I be a protector of the defenseless, a guide for the traveler, for those who wish to reach the other shore, a boat, a dam, a bridge, a lamp for those who need a lamp, a bed for those who need a bed, a servant for all beings who need a servant!
19. May I be a wish-fulfilling jewel for living beings, a treasure vase, a magic formula, a miracle herb, a tree that grants wishes and a wish-fulfilling cow!



20.–21. Just as the earth and the other elements are useful in many ways for the inestimable number of beings inhabiting the endless space, so may I also benefit in many ways all the beings harbored by space, as long as all have not yet been released!

*Bringing forth of the spirit of awakening*

22.–23. Just as the earlier Buddhas have grasped the spirit of awakening (*bodhicitta*) and as they have remained ever steadier in the practices of a bodhisattva, so too would I like to bring forth the spirit of awakening for the benefit of the world, and in just this way I wish to perform these practices one after the other.

*Praise of its being brought forth*

24. If thus a wise one has joyfully grasped the spirit of awakening, may he be enthusiastic about this spirit as follows, in order to nurture it for the future:

25. Now my birth bears fruit; I have happily acquired a human existence. Now I have been born into the family of the Buddhas. Now I am a Buddha-son.

26. Now, like people who act according to the customs of their family, I must behave in such a way that no disgrace comes to this immaculate [Buddha] family.

27. Like a blind man might find a pearl in piles of rubbish, so too has this spirit of awakening - I don't know how - arisen in me,

28. – this elixir that was created to eliminate death for the world [of sentient beings], this inexhaustible treasure that appeases the wretchedness of the world,

29. – the best remedy for healing the diseases of the world, the tree that gives rest to all those who are weary from straying on the paths of existences,

30. – the bridge, open for all travelers, so they can pass over bad destinies, the moon of a spirit that has risen in order to bring the afflictions of the world to rest,

31. – the great sun that drives away the darkness of ignorance of the world, the fresh butter that is produced by churning the milk of the True Teaching.

32. This meal of happiness, which satisfies all beings who pass by, is now prepared for the caravan of beings roaming on the paths of existences who are hungry for the enjoyment of happiness.

33. Verily, in front of all the Saviors, the world is today invited by me to buddhahood, in the meantime, to worldly happiness. May the gods, the antigods and all other beings rejoice!

#### 4. Vigilant Care for the Spirit of Awakening (*bodhicittāpramāda*)

##### *Responsibility of a bodhisattva*

1. If such a son of the Victor has secured the spirit of awakening, he should strive, continuously and tirelessly, not to deviate from the rules [of a bodhisattva].
2. One may consider whether or not to carry out what has been taken on hastily, what has not been properly probed, even if one has promised to do so.
3. Why do I postpone, however, what has been probed by the Buddhas and by their Sons of great wisdom, and also by me as far as I am able to?
4. Yet, if after such a promise I do not fulfil this in practice, I would have broken my word to them all. What destiny, then, would fall to me?
5. It has been said that he who does not actually give, although in his mind he has thought about giving, will become a hungry or thirsty ghost, even if the gift was merely a trifle.
6. If I were to preach the highest happiness with all my heart and then to deceive the whole world, what destiny, then, would fall to me?
7. Only the Omniscient One knows the inconceivable course of acts (*karman*) so that only he liberates these people, even if they have abandoned the spirit of awakening.
8. Therefore, any failure of a bodhisattva is particularly serious, because if he fails, he has destroyed the goal of all beings.
9. If another impedes the meritorious work of a bodhisattva even for a moment, there will be no end to his bad destinies, since he has damaged the goal of all beings.
10. Because if one hurts the welfare of even a single sentient being, one will perish; how much more then [if one hurts the welfare] of all the beings that abide in the endless space?

11. And thus, one is swung back and forth in the cycle of existences, through the force of one's transgressions and the force of one's spirit of awakening, and delays one's arrival at the Bodhisattva levels.

12. Therefore I must carefully do what I have promised. If I do not make an effort today, I will [soon] have fallen deeper and deeper.

### *The value of life*

13. Countless Buddhas have passed by, searching for any kind of being; through my own fault, their art of healing was not directed at me.

14. If I remain today as I have been again and again, I will probably fall into bad destinies, get ill and die, be maimed and torn apart or worse.

15. When will I then obtain what is almost impossible to attain: the appearance of a Buddha, faith, the very state of being human and the ability to continue in doing what is wholesome?

16. Health and a day with enough food and no worries are a deceptive moment of life; the body is like a borrowed object (*kāyo yācitakopamaḥ* Bh instead of *kāyopācitakopamaḥ* V).

17. To be human will certainly not be attained again if I behave this way. But if one does not attain the human state, there is only evil. Where should the good come from?

18. If I do not do what is wholesome although capable of doing the wholesome, how will I do the same when I am distraught by the sufferings in bad destinies?

19. And if I do not do what is wholesome but rather accumulate evil, then even the word "good destiny" is wiped out [for me] for hundreds of millions of eons.

20. This is why the Exalted One has said: to attain the human state is as difficult as for a [blind] turtle to stick its neck through the opening of a yoke [floating] in the vast ocean.

21. Due to a [heavy] sin committed in a single moment, one dwells for an eon of the world in the deepest hell. [And] a good destiny is [also] out of question, if one has accumulated sins since time without beginning.
22. And one will also not be liberated if one confesses merely this single sin, because [*yasmāt* M instead of *tasmāt* V] even as one is confessing it, a new sin is committed.
23. There is no greater deception, there is no greater delusion, if upon reaching such a favorable opportunity, I do not pursue what is wholesome.
24. And if after such thoughts I continue to persist in my delusion, I will again be grieving for a long time, haunted by Yama's messengers.
25. Long will the unbearable fire of the hells burn my body, long will the fire of remorse burn my indecisive mind.
26. I do not know how, but I have gained a site of [possible] advantage extremely difficult to reach, and although I am now aware of it, I am still being led (*nīto* Bh instead of *nīye* V) to the same hells.

*Destruction of the defilements*

27. I do not know what to make of it. As if deluded by spells, I do not know by whom I am bewildered, who is here in me.
28. Enemies such as greed and hate have neither hands nor feet, are neither brave nor wise. How have they been able to enslave me?
29. They have already penetrated my mind and fight me from a safe position, yet I am not even angry with them. Shame on this misplaced tolerance!
- 30.–31. Even if all the gods and men were my foes, they could not bring about the fire of the deepest hell at whose touch also not even the ashes of mount Meru would be found. That is where the powerful enemies, the defilements, instantly thrust me.
32. Also the life of all other foes is surely not as long as that beginningless and endless, extremely long one of my enemies, the defilements.

33. All other foes serve welfare in a way if treated properly. But if these defilements are cared for, they become ever more agonizing.
34. If such unremitting long-lived enemies dwell in my heart, the only source of the flowing flood of disaster, how can I delight in the cycle of existences without fear?
35. If these guardians of the dungeon of life and the jailers of the damned in the hells stay in the house of my mind, a cage of greed, how can I be happy?
36. As long, therefore, as these enemies are not obviously destroyed, I will not lay down the yoke [of discipline]. Proud ones, who are angry at someone who has insulted them, even if he be unimportant, are unable to sleep until they have destroyed him.
37. Furious at the forefront of battle, violently killing the miserable wretches destined by nature to die, they do not count the pain of the blows of arrows and spears, and do not turn back without having reached their goal.
38. Now that I have raised myself to destroy the natural enemies, the constant causes of all suffering, why should I be desperate and miserable, even because of hundreds of calamities?
39. For no reason they display the wounds inflicted by enemies like adornments on their limbs. But I have begun to realize the great goal [of welfare of all beings]; how can suffering stop me?
40. Intent only on their own livelihood, fishermen, pariahs, farmers and others bear hardships such as cold and heat. Why should I not bear the same for the welfare of the world?
41. Although I myself am not free from the defilements, I have committed myself to liberating all beings from the defilements as far as space in the ten directions.
42. Not knowing my limitations, I am talking like a madman. I will therefore never be retreating from the destruction of the defilements.
43. That is what I shall cling to, and in full enmity I will fight all except the one defilement that brings the destruction of the defilements.

44. Let my entrails gush out, my head fall! But I will never bow down before my enemies, the defilements.
45. An enemy, even if he has been driven away, might find asylum in another country and return from there with collected forces; but there is no such course for this enemy, the defilements.
46. Where can that which sits in my mind go if it has been driven out? Where can it reside and work on my destruction? Yet weak of mind, I do not exert myself. The miserable defilements can only be defeated by the direct awareness that is insight (*prajñā*).
47. The defilements do not dwell in the sense-objects and not in the group of the senses, not between them or elsewhere. So where are they, shaking the whole world? It is just an illusion. So free yourself, my heart (*hṛdaya* LVP instead of *hṛdayam* V), of fear! Strive for insight! Why do you torture yourself in the hells to no avail?
48. With such resolution I will do my best to adhere to the precepts as taught. How can someone who could be cured by remedies become healthy, if he does not follow the physician's directions?





## 5. Preserving Circumspection (*saṃprajanyarakṣaṇa*)

### *Guarding the mind*

1. He who wishes to keep the rules [of a bodhisattva] must carefully watch his mind. He who does not watch the fleeting mind cannot keep the rules.
2. Untamed elephants in heat do not cause in this world the havoc that is caused by that unleashed elephant mind in the deepest and the other hells.
3. If that elephant mind is tethered all over with the shackle of mindfulness (*smṛti*), all peril disappears and all good is near.
- 4.–5. Tigers, lions, elephants, bears, snakes and all enemies, all the guardians of hell, Dākinī witches and Rākṣasa demons, they are all bound when the single mind is bound. By taming the single mind, they all are tamed.
6. For all kinds of peril and boundless suffering arise from nothing but the mind. This has been proclaimed by the Herald of Reality.
7. Who has carefully forged the weapons in hell, who the scalding iron floor? And whence do those women [who torment adulterers] come from
8. The Wise One has taught that all this has arisen from a sinful mind. Therefore, in the threefold world, nothing else is frightening but the mind.
9. If perfection of giving (*dānapāramitā*) means taking the poverty of the world away, the world being poor even now, how would the earlier Saviors have possessed this perfection?
10. The perfection of giving has been explained as being due to a mind that abandons all of one's own to all beings, as well as the fruit of this act. Therefore this perfection is nothing but the mind.

11. Where shall I bring fish, for instance, so that I am not causing their death? But if a mind of abstention has been obtained, that is considered the perfection of moral discipline (*śīlapāramitā*).
12. How many evil beings, infinite as the sky, could I kill? But when the angry mind is killed, all enemies are killed.
13. Where might there be leather to cover the whole earth? With the leather of but one sandal the earth is covered.
14. In the same way, I cannot restrain external things. But I can restrain my own mind. What's it to me whether other things are restrained?
15. Even together with speech and a body, a sluggish mind does not bear the fruit that a sharp one bears alone, such as brahmahood.
16. Prayers and all austerities are pointless, even when practiced for a long time, if an idle mind is set on something else. This has been explained by the Omniscient One.
17. In vain they roam about in space to destroy suffering, to find happiness, they who have not cultivated this cryptic mind, the very essence of all there is.

#### *Mindfulness and circumspection*

18. This is why the mind steered [by mindfulness] must be well sustained by me [with circumspection]. Of what use to me are the many other observances without the observance of watching the mind?
19. Just as one carefully protects a wound amidst an unruly crowd, so should you among villains, always protect the wound of the mind.
20. Afraid of a little pain from a wound, I protect the wound with care; why not the wound of the mind, for fear of being crushed by the mountains in the Saṅghāta hell?
21. For, leading such a life even among sinners and also among beauties the firm ascetic is unshaken.
22. May my belongings well vanish, my honors, body, and life; may also all else that is good vanish, but never my mind!

23. I salute those who wish to protect the mind. May you preserve mindfulness (*smṛti*) and circumspection (*samprajanya*) with all effort!
24. Just as a person afflicted by disease is not capable of any activity, a mind that is lacking these two is not capable of any beneficial activity.
25. In the mindfulness of one whose mind lacks circumspection, the subjects heard, reflected and contemplated are not retained, just as water does not stay in a cracked jug.
26. Many are learned, devout and exert themselves, and yet they sully themselves with sin through the flaw of not-circumspecting.
27. Like a thief, not-circumspecting sets out to steal mindfulness, and those who are bereft thereof are heading for a bad destiny, although they have collected merits.
28. That band of robbers, the defilements, is looking for an entrance. When they find the entrance, they rob our merits and destroy life in a good state.
29. We must therefore never remove mindfulness from our mind's door. Even if it is gone, bearing in mind the torments of hell, it must be set up again.
30. Mindfulness comes easily to those fortunate, devoted ones who live together with teachers, through the instruction of the masters, even through fear of them.
- 31.–32. “The Buddhas and Bodhisattvas direct their unobstructed gaze at everything. Everything is right before their eyes. Also I stand before them.” With this thought, one should abide, filled with awe, respect and fear. In this way also the recollection of the Buddha will always be his.
33. When mindfulness stands at the door of the mind to protect it, the circumspection follows, and when arrived, it will not depart again.
34. This mind must first of all always be taken care of in the following way: I must always behave as if I had no senses, like a wooden log.
35. The eyes should never wander aimlessly. The gaze should always be lowered, as if in deep contemplation.
36. To rest the gaze, one might well sometimes look at the horizon, and if one has seen a mere figure, one may look at him to greet him.

37. To recognize dangers on a path or the like, one should constantly look in the four directions. One should stop and look toward the horizon and, only in turning around, behind oneself.
38. And after one has checked, one may go on ahead or turn back. After ascertaining what must be done in all situations, this is how one should proceed.
39. Having undertaken an action intending to hold the body this way, again from time to time one should examine how the body is held.
40. Similarly, the mind, that elephant in heat, must be supervised with great effort so that it, bound to the tall post of reflecting on the Teaching, does not break loose.
41. This is how the mind is to be observed: “What is my [mind] engaged with?” so that it does not even for an instant throw off the yoke of concentration.
42. If one is unable [to behave so] because of some danger or a celebration, one may act at will. For it is said that at a time of giving (*dāna*), discipline (*śīla*) can be ignored.
43. One should not think about anything else than what one has deliberately begun to do. One should first complete only this, devoted to it wholeheartedly.
44. For in this way all will be done well, otherwise neither, and also the flaw of not-circumspecting will thus develop further.
45. May one fight the eagerness for any kind of chitchat, as often occurs, and for all curiosities!
46. Mindful of the rules of the Buddhas, one should, without hesitation, earnestly avoid useless activities such as crumbling dirt, pulling out grass and drawing lines.
47. If one feels like moving or also speaking, one should first test one’s mind and act sensibly with resolution.
48. If one realizes that his mind is attracted or repelled, one should neither act nor speak; one should then remain like a wooden log.
- 49.–50. When the mind is scattered or scornful, arrogant and conceited, particularly course, false and deceitful, when it appears to aggrandize itself or criticizes others, is contemptuous and argumentative, then one should remain like a wooden log.

51. Once again my mind seeks profits, honor, glory, it seeks followers and it seeks tributes. That is why I remain like a wooden log.
52. My mind does not care for the interests of others, it only thinks of my own advantage and, loving company, it wants to talk. That is why I remain like a wooden log.
53. It is intolerant, lazy, timid, arrogant and gossipy, and it is biased in favor of my followers. That is why I remain like a wooden log.
54. If in this way one has recognized that the mind is defiled or uselessly bustling here and there, may the hero always bring it firmly under his control through an antidote.
- 55.–57. Resolute, friendly, steady, full of respect and reverence, full of timidity and full of fear, calm, determined to win over others, undeterred by the conflicting desires of the ignorant, compassionate in the understanding that they are this way due to the defilements, in faultless matters always at my own or other beings' disposal, I wish to keep the mind without conceit like a magical creation.
58. Continually mindful of having gained the best moment [of birth as a human being] after such a long time, I wish to keep such a mind as unshakable as Mount Sumeru.

*The body*

59. Why else does the [dead] body not put up resistance when dragged about by vultures hungry for meat?
60. Why, O mind, do you think that this heap is yourself and watch over it? If it is separate from you, what do you care if it decays?
61. Oh, you fool! You do not take a clean wooden doll for yourself; why do you protect this stinking machine that has been forged from filth?
- 62.–63. First, just with your imagination, lift off this wrapping of skin; then with the knife of insight separate the flesh from the skeleton of bones. Split also the bones and look at the marrow inside. Check for yourself whether there is a core.
64. If you have looked carefully in this manner and found no core therein, now tell me why you still protect the body.

65. You cannot eat the impure flesh nor drink the blood, cannot slurp the guts. So what will you do with the body?
66. Yet it is right to keep it as food for vultures and jackals. This body of human beings is but a crutch for actions.
67. Even if you thus keep it, pitiless death will ruthlessly deliver your body to the vultures. What will you do then?
68. Knowing that he will not stay, one does not give a servant clothes or other things. After eating, the body will leave. Why do you bear the costs?
69. Therefore give the body its wages, and devote yourself now, O mind, to your own concerns, because one does not give someone all the wages he has earned.
70. Imagine the body as being a ship, because it comes and goes, and then let the body move to your will to accomplish the aims of living beings.

#### *Code of conduct*

71. Master of himself in this way, may he always smile, refrain from furrowing the brows, be the first to speak words of welcome, be a friend to the world.
72. He should not put down benches in haste with a crash and not pound on doors. He should always delight in silence.
73. Moving silently and calmly, the heron, the cat and the thief achieve their favorite goal. This is also how the ascetic should always move.
74. He should respectfully accept the words of those who are good at directing others and help without being asked. He should be a pupil of everyone at all times.
75. He should express his approval of all good words. If he sees someone doing something well, he should encourage him with praise.
76. He should speak in their absence about the merits of others and should speak again with delight in public. And if his own renown is spoken of, he should only consider that others are able to appreciate virtues.

77. The aim of all endeavors is satisfaction; this can hardly be achieved, even through wealth. Thus I would like to enjoy the happiness of satisfaction due to the virtues others have struggled for.
78. I do not only lose nothing in this life and great happiness in the next will be mine; but through various animosities, mine will be the suffering of displeasure in this life and great suffering in the next.
79. He should speak confidently and orderly, clearly and with warmth, pleasant to hear and rooted in compassion, gentle and measured in tone.
80. He should always look at living beings directly, as if drinking them with his eyes: By relying only on them, Buddhahood will be mine.
81. Great good accrues from long-lasting devotion and certainly accrues from practicing the antidotes with a view to [Buddhas and Bodhisattvas as] the field of virtues and that of benefactors, as well as to the distressed.
82. He should always be skillful, full of energy and active of his own accord. In no matters should he give way to someone else.
83. Giving (*dāna*) and the other perfections are, in turn, each more excellent. Following no other way than that of the dike of conduct [of a bodhisattva], he should not forfeit a higher [good] in favor of a lesser one.
84. Recognizing this, he should always devote himself to the benefit of others. Even what is forbidden is permitted to the compassionate one who is aware of the benefit.
85. He should share with the destitute, the abandoned and those under vows. He should eat moderately. He should give away everything except for the three robes.
86. He should not harm his body for a lowly reason because it serves the Teaching of the Good Ones, for only in this way can he quickly fulfill the hope of living beings.
87. Thus he must not sacrifice his life for someone whose disposition for compassion is imperfect; but for one equally disposed, he shall give it away. In this way, nothing is lost.
88. He should not recite the Teaching to someone healthy [but] without respect, to someone wearing a turban, an umbrella, a cane or a sword, or veiling his head.

89. Profound and sublime, he should not recite it to those who are not adequate, or to women not accompanied by a man. He should give the same respect to both the lesser and the higher Teachings.
90. [But] he should not introduce someone worthy of the higher Teachings to the lower Teachings; he should also not attract people, forsaking proper conduct, by [merely reciting] the *Sūtras* and *Mantras*.
91. It is not allowed to publicly spit out teeth-cleaning twigs and phlegm. It is also forbidden to urinate and more in water and on cultivated soil.
92. He should not eat with his mouth full, noisily and with an open mouth. He should not sit with hanging feet. He should not rub both arms at the same time.
93. He may not travel with someone else's wife if she is alone, nor may he sleep or sit with her. Observing and asking, he should avoid anything that could offend people.
94. He should not give orders with one finger, but politely with the entire right hand. He should point out directions in the same manner.
95. For a small alarm he should not shout at someone with upraised arms. On the other hand, he may perhaps snap his fingers. Otherwise he would not be restrained.
96. He may lie down, with circumspection, in any direction to sleep, in the manner of the Master on the bed of release, getting up quickly, and certainly before any summons.
97. The practices outlined for bodhisattvas are countless, but the cleansing of the mind is the practice that he should, of necessity, perform first.
98. Three times per night and per day he should perform “the three components” (*triskandha*) [that is: confession of sins, approval of goodness, ripening of awakening]. He thereby wipes away the rest of his sins, because he relies on the spirit of enlightenment and on the Victors.
99. In whatever situation he finds himself, be it through his own accord or that of others, he should diligently perform those practices which suit that situation.
100. For, there is nothing that the sons of the Victors should not practice [for the good of all beings], nothing that is not meritorious for him who conducts himself like that.



101. Be it directly or indirectly, he should only act for the benefit of all beings, and alone for the sake of all beings, he should orient everything towards awakening.

102. And he should never leave, even at the cost of his life, the spiritual friend who holds on to the vows of a bodhisattva and knows the meaning of the Great Vehicle.

### *Sources*

103. And from the “Liberation of the Worthy Sambhava” (*Śrīsambhavavimokṣa*) he should learn how to behave with regard to teachers. That which was pronounced by the Buddha [and is presented here] and the other [matters that are not presented], he should know from the *Sūtras*.

104. The rules [of bodhisattvas] can be found in the [Mahāyāna] *Sūtras*. Thus he should recite the *Sūtras*. And in the “Sūtra of Ākāśagarbha” (*Ākāśagarbhasūtra*) he should examine the worst grave transgressions.

105. He should also by all means look again and again at the “Collection of Rules” (*Śīkṣāsamuccaya*), for this is where the conduct of the righteous ones has been explained at length.

106. Or [for explanations] just in brief he should as well look carefully at the “Collection of Sūtras” (*Sūtrasamuccaya*), the companion [work of this type], which was composed by the noble Nāgārjuna.

107. What is prohibited in these works and what is prescribed, that he should practice knowing the rules in order to guard the mind of all beings.

### *Circumspection*

108. The characteristic of circumspection (*saṃprajanya*) is briefly just this: a constant observation of all physical and mental states.

109. I will read only with my body. For what is the use of reading with words? How can mere reading of the healing arts save the sick?



## 6. The Perfection of Patience (*kṣāntipāramitā*)

### *Hate*

1. Good conduct, giving and the worship of Buddhas which one has practiced for thousands of eons: hate destroys all that.
2. There is no evil equal to hate; there is no austerity equal to patience. That is why one should cultivate patience with effort in various ways.
3. If the sting of hate sits in the heart, the mind does not come to rest, it does not know the pleasure of joy, it finds neither sleep nor contentment.
4. Even those who a master honors with goods and respect and who have sought his protection wish to ruin him as unbearable for his hate.
5. Even his friends dread him. He gives, but no one is close to him. In short, there is nothing that can make an angry man happy.
6. He who vigorously destroys anger, which he recognizes as an enemy causing this and that tribulation, will be happy in this world and the next.
7. Because I embark on what I dislike and because I thwart what I like, dissatisfaction sets in. Hate feeds on this nourishment and destroys me.
8. That is why I want to destroy the nourishment of this enemy, because this adversary has no other goal than my destruction.

### *Patience*

#### *1. Endurance of suffering*

9. Even if the worst hardships befall me, I must not let my serenity be shaken. In dejection, too, there is no advantage; instead what is wholesome is lost.

10. If there is a remedy, then why be dejected? And why be dejected, if there is no remedy?
11. We do not want suffering, insults, affronts, slander, neither for us nor for those we love. But for enemies it is the reverse.
12. Happiness is attained with difficulty, suffering remains easily. Yet only through suffering do we escape. Therefore, my mind, be firm!
13. The devotees of Durgā and the people of Karṇāṭa endure pain such as burning and cutting for nothing; why am I timid when it is for liberation?
14. There is nothing that practice cannot master. By practicing mild pains, great agony becomes tolerable as well.
15. Mosquitoes, gnats, flies, hunger, thirst and other painful sensations and afflictions such as severe itching, why do you disregard these as useless?
16. Do not let yourself get sensitive to heat and cold, rain and wind, exhaustion in travel, sickness, imprisonment or beatings; if you do, you will suffer still more.
- 17.–18. If some rage forward even more fiercely when they see their own blood, while others faint even from seeing someone else's blood, then this comes from the firmness or the weakness of their minds. Therefore one should not be defeated by suffering and should overcome pain.
19. Even when suffering, the prudent one should never let the serenity of his mind be shattered, because it is a fight with the defilements, and in battle it is easy to be wounded.
20. Those are victorious heroes who defeat their enemy seeking the blows of the enemy with their chest; all the others just kill those already dead.
21. And another advantage of suffering is that through agitation, arrogance vanishes, and compassion for those in the cycle of existences, the fear of sin, and love of the Victor arise.

## 2. *Endurance of injustice*

22. I hold no anger against bile and the other bodily fluids, even though they cause great suffering. What sense is there in being angry with sentient beings? They, too, have a reason for their anger.

23. Just as sharp pain develops despite not being wanted, anger forcibly arises despite not being wanted.

24. Someone does not get angry at will upon deciding “I want to be angry,” nor does anger arise upon thinking “I want to arise.”

25. All transgressions and the manifold evils are due to their respective causes. Nothing is independent.

26. The complex of causes does not think “I want to produce,” nor does what has been produced think “I have been produced.”

27. What is considered, untenably, [by the Sāṅkhya] as primordial matter, what is imagined as a self, that, too, does not come about upon thinking “I shall become.”

28. For something unarisen [as eternal] does not exist [as arisen]. Who could, then, wish to become? And since it engages with objects [an eternal self] can also not stop [its activity ever].

29. Further, an eternal and non-sentient self [as assumed by the Vaiśeṣika] is clearly inactive, like space. How could something that does not change be active, even if it were to become connected with further conditions?

30. What at the time of activity remains the same as before, what is its role for activity? Which of the two [self and activity] causes the other, if a connection is [expressed as] “the activity of the [self]”?

31. Thus everything depends on something else; also that upon which it depends is dependent. If in this manner, things do not move on their own like magic creations, what is one angry about?

32. If one thinks that in this way, too, resisting [anger] is impossible, for who resists whom, we say it is possible. Because there is dependency, we believe that suffering comes to an end.
33. May he, therefore, even if he has seen a friend or foe doing wrong, be serene in the thought that they have corresponding causes.
34. If, however, all living beings were to succeed as they desire, then no one would suffer, since no one desires suffering.
35. Out of rashness, anger, lust for unattainable women and the like, they torment themselves with beds of thorns and other tortures, with food deprivation and other punishments.
36. Some commit suicide: they hang themselves, throw themselves off a cliff, consume poison or harmful substances or other things, and commit crimes.
37. If, at the mercy of the defilements (*°vaśyatvād* M instead of *°vaśyavād* V), they even destroy their precious body in this way, how shall they then spare the bodies of others?
38. How is it possible that there is not only no compassion for those who, bewildered by the defilements, work on their own destruction, but even anger arises?
39. If the nature of fools is pestering others, it is as inappropriate for me to be angry at them as at a fire whose nature is burning.
40. And if this fault is accidental and all beings are pleasant by nature, even then being angry at them is just as unjustified as being angry at the air when it is filled with biting smoke.
41. If one ignores the first cause, such as a rod, and is angry at the person driving it: he, too, is driven by hate. Hate of the hate would be more fitting.
42. I, too, in the past have caused similar pain to sentient beings. Therefore it serves me quite right, the bringer of harm to these beings.
43. His weapon and my body, both are the cause of suffering. He has grasped the weapon, I the body: at which shall I be angry?

44. This boil in the form of a body, which I have procured, cannot bear being shoved around. What should I, blinded by craving, be angry about if it hurts?
45. I do not long for suffering, but in my foolishness I long for the cause of suffering. Why am I angry at others, if it is my fault that I am suffering?
46. Just as the sword-leaved forest, just as the birds of hell are caused only by my own actions, so too this present suffering. So what am I am angry about?
47. Spurred on solely by my own actions, people are doing harm to me. They will therefore go to the hells. Is it not I who has ruined them?
48. For them, if I practice patience, a large guilt of mine will be annulled; but due to me, they go to the hells, with their long-lasting torments.
49. I myself am the one who does them wrong and they are my benefactors. Why do you reverse it, oh wicked-minded, and become angry?
50. It might be the purity of my heart, if I still do not land in the hells. If I have saved myself, then what will happen to them?
51. They will not be saved if I were to wrong them in return. But my course as a bodhisattva will be forsaken. Then the pitiable are lost.

### *3. Endurance because of realizing the Teaching*

52. Nothing can ever injure the mind because it is without shape. But since it holds on to the body, the mind is tormented by suffering.
53. Slander, insults and defamation, all this does not hurt the body. Why then, oh mind, are you angry?
54. Will the malevolence others bear for me devour me in this or another life and thus be repulsive to me?
55. If it is repulsive to me because it prevents my success: my success will already pass in this life, but sin will tenaciously persist.

56. Best would be if I were to die today, not live a long, false life. For, even if I linger on a long time, the suffering of death will be the same for me.

57.–58. In a dream someone enjoys a hundred years of happiness and then awakens, another is happy for just a moment and then awakens. When awake, is not happiness gone for both? The same holds in the hour of death for one with a long life and for one with a short one.

59. Although I have acquired many possessions and tasted delights for long, I shall go forth empty-handed and naked, as if I had been robbed.

60. But what if I live off my profit and erase my sins and do what is good? Is not someone in anger for the sake of profits more likely to erase merits and to sin?

61. If the only thing I live for perishes, of what use to me then is this life, which fosters nothing but evil?

62. If you hate someone who slanders you because he ruins you (*sa tvān* instead of *sattvān* V), why do you not fly into a rage also over someone who slanders others?

63. You are lenient with those who are malevolent when their malevolence is directed against others, but are not lenient with your slanderer, who also depends on the unfolding of defilements.

64. Also those who destroy and revile images, stupas or the True Teaching do not deserve my hatred, because the Buddhas and the other Perfected Ones are not distressed.

65. When they hurt our teachers, relatives and the ones we love, one should realize, as has been said, that this has its causes and suppress one's anger.

66. Distress caused by the sentient and the insentient is inevitable for sentient beings. The sentient one is aware of this pain. Therefore endure this pain!

67. Some do wrong out of delusion, others, deluded, get angry. Who among them do we call faultless and who do we call guilty?

68. Why in the past did you behave in such a way that you are so tormented by others? Everything is due to actions. Who am I to be able to change that?



But since I know this, I shall strive to do what is good so that all will be of a friendly mind towards each other.

70.-71. When a house is on fire and the flames have jumped to the house next door, one pulls out the straw and other things that could catch fire and moves them away; in the same way the mind is being burnt by the fire of hate because it is clinging to something which must be given up, on the spot, for fear that the body of merits might be burnt.

72. If a man condemned to death is released after his hand has been cut off, is this misfortune? If one is spared hells through human sufferings, is this misfortune?

73. If already now one cannot stand a minor pain, then why not fight anger, the cause of hellish pains?

74. Because of anger, I have been tortured in the hells a thousand times, [thereby] serving neither myself nor others.

75. But this suffering is not of this kind and will bring great benefit. It is fitting to be truly pleased here with the suffering, which takes away the suffering of the world.

· *Envy*

76. If others find the happiness of joy in praising abundant virtues of their neighbors, why are you not pleased as well, oh mind, when praising them?

77. And this happiness of joy in you is irreproachable, a source of happiness. Also the virtuous do not reject this best means of attracting others.

78. “But it is his happiness.” If thus it is not dear to you, then [any compensation] is suspended, such as the payment of wages, and thus the visible and not yet visible [fruits of our actions] are likely to be destroyed.

79. Moreover, you appreciate also the pleasure of others when your own virtues are praised; if the virtues of others are praised, you do not appreciate your own pleasure.

80. Because you long for the happiness of all beings, you have developed the spirit of awakening. Why are you now angry at those beings who have found happiness of their own accord?

81. You wish buddhahood, venerable in the three worlds, surely for all beings; why are you upset when you see them being paid a little respect?
82. He who feeds someone whom you should be feeding is giving in fact to you. You find someone nourishing your family and do not rejoice but are angry.
83. What does he not wish for all beings who wants their awakening? How can someone have the spirit of awakening if he is angry about the success of others?
84. If someone did not receive the gift, it remains at the home of the donor; in no case is it then yours. What do you care whether it has been given to someone or not?
85. Should he [when praised] ward off his merits, the kindly disposed ones, even his own virtues? If given something, should he not accept it? Tell me, whereby are you not irritated?
86. Not only do you not complain about yourself, you who have committed sins, you even want to quarrel with others who have gathered merit.
87. If something unpleasant befalls your rival, would that, in turn, satisfy you? Yet, nothing will happen without a cause merely because of your wish.
88. And if it has happened because of your wish, are you then happy when he is unhappy? Even if there might be an advantage in this, is not the disadvantage much greater?
89. Because this is a terrible hook that those fishermen, the defilements, have been handed out. The guards of the hells will buy you from them and boil you in their cauldrons.
90. Praise, glory and honor contribute neither to merit nor to long life, strength or health, nor comfort of the body.
91. Yet this is likely to be the goal for the wise one who knows what is best for him. One who craves for amusement of the mind will spend his time drinking, gambling and the like.

92. For the sake of glory, they sacrifice their wealth; they even bring death upon themselves. Are syllables [of praise] perhaps edible? And when dead, who enjoys this pleasure?

93. When praise and glory have passed, my mind appears to me like a child unhappily crying over a ruined sand castle.

94. As for sound, since it is not sentient, it is not possible that it praises me. That someone else is pleased with me that is the reason for my pleasure.

95. What do I have from whether another's pleasure is in me or in someone else? He alone has the happiness of this pleasure; not its smallest bit is mine.

96. If my pleasure comes from his pleasure, so may it be mine in all cases. Why am I not pleased when they are pleased due to their goodwill toward others?

97. So joy arises in me [only] because I have been praised. So even in this case [my joy] is not related [to the pleasure of others]. Thus, it is merely childish.

98. These words of praise and so on ruin my peace of mind and the perturbation [with the cycle of existences], they cause envy of virtuous ones as well as anger at their success.

· *Enemies are benefactors*

99. So those who have risen up against me, in order to undermine praise and the like, are they not here to protect me from falling into miserable states?

100. The shackles of gains and honor are also unfitting for me, a seeker of liberation. Why should I hate those who free me from these shackles?

101. Those who, as if through the power of the Buddhas, have become a locked gate in front of me when I want to plunge into suffering, why should I hate them?

102. "He has obstructed my merits!" Anger at him is also not right. There is no austerity equal to patience. And was it not he who brought it about?

103. If due to my own fault I am not patient with him, then, although an occasion for merit is offered, I built an obstacle myself.

104. For, that alone, without which something else does not exist but is present when that exists, is its cause. How can one call that an obstacle?

105. The beggar who appears at the right time does not create an obstacle to giving. And if you meet a mendicant, one does not speak of an obstacle to entering the mendicant's way of life.

106. It is very easy to find beggars in this world, but very difficult to find wrongdoers. For no one will harm me if I do not harm.

107. To me, an enemy is therefore as welcome as a treasure found without effort at home, because he helps me on the course to awakening.

108. So this fruit of patience, which was won both by me and by him, should first of all be handed over to him, because my patience presupposes him.

109. If an enemy should not be honored because he has no intention of my achieving patience, then why does one honor the True Teaching, although it, too, is cause of fulfilment without intention?

110. If one does not honor an enemy because his intention is to do harm, how else can my patience arise? As with a doctor who takes care of my health?

111. Thus patience arises verily depending on his evil intentions. He certainly is therefore a cause of patience, whom I must worship like the True Teaching.

### *Love for all sentient beings*

112. This is why the Sage has stated that sentient beings are a field of merit and the Victors are a field, since many have reached the highest fulfilment by upholding these.

113. If one attains the particular properties of a Buddha through sentient beings in the same way as through the Victors, then why not rank sentient beings with the same dignity as the Victors?

114. The eminence of intent is not given through itself, but is indebted to its effect. Yet the eminence of sentient beings is then the same; they are therefore equal to the Victors.

115. That one with a friendly intent deserves to be venerated, that is verily the eminence of sentient beings. The merit that comes from faith in the Buddhas is verily the eminence of the Buddhas.

116. For their share in obtaining the properties of a Buddha, sentient beings are therefore equal to the Victors; and yet none is equal to the Buddhas, those oceans of virtue in endless divisions.

117. If in any being, one finds a virtue of those who are a unique collection of the essence of virtues, be it ever so small, then even the three worlds are not enough to worship it.

118. Yet, in bringing forth the properties of a Buddha, the most excellent share is found in sentient beings. In accordance with this share, sentient beings should be worshiped.

119. Moreover, how else can we show our gratitude to these true relatives, whose help is immeasurable, if we refrain from valuing sentient beings?

120. What we do for them, for whose sake they dismember their bodies, even enter Avīci, the lowest hell, is well done. This is why, in every manner, one should do only good even to one's greatest enemies.

121. For whose sake even my Masters are so indifferent toward themselves, why do I act arrogantly toward all these other masters [the sentient beings] and not serve them?

122. With whose happiness the great Sages are pleased, with whose misery, saddened; when I satisfy them, all the great Sages are satisfied, when I offend them, the Sages are offended.

123. As for one whose body is enveloped in flames, not a single sensation brings ease, just so for those who are full of compassion: there is no cause for joy when sentient beings suffer.

124. This is why today I wish to confess as sin to have caused all Those of great compassion to suffer by bringing suffering to people. May the Sages bear with what caused them distress.

125. To pay homage to the Buddhas, today I shall become a servant for the world with all my heart. May crowds of people set their feet on my head or kill me! May the Protector of the World be satisfied with me!

126. Beyond all doubt, in their compassionate nature they have made this whole world [of sentient beings] their own self. Are then these beings not recognized as the Protectors themselves in the form of sentient beings? How could it be fitting to disrespect them?

127. This alone is the worship of the Buddhas, this alone is the full realization of one's own goal, and this alone is the destruction of the suffering of the world. Therefore, this alone should be my resolve!

128.–130. Just as when a single servant of the king tyrannizes a great people, the prudent people cannot change this because he is actually not alone and the king's power is his power, no one should wrong a weak person who has become guilty, for the guardians of the hells and the Compassionate Ones are his power. Therefore one should worship sentient beings, just as a servant does a cruel king.

131. What could an angry king do that is equal to the punishment in the hells, as experienced through the misery caused for sentient beings?

132. What could a satisfied king bestow that is equal to buddhahood, as experienced through the ease caused for sentient beings?

133.–134. But let us set aside a future buddhahood that arises from the worship of sentient beings! Do you not see that while still in the cycle of existences one who is patient already in this life attains good fortune, fame and well-being, beauty, health, joy and a long life, and the copious pleasures of a universal king?

## 7. The Perfection of Vigor (*vīryapāramitā*)

### *Introduction*

1. He who is patient in this way should resort to vigor, because awakening is based on vigor. For there is no merit without vigor, just as there is no movement without wind.
2. What is vigor? Exertion in what is wholesome. What is its opposite called? Sloth, a tendency toward what is vile, and self-contempt due to dejection.

### *The opposites*

3. Out of indifference to the suffering in the cycle of existences, sloth arises through inactivity, a taste for pleasures, and a zest for sleeping and idling about.
4. Tracked down by hunters, the defilements, you are trapped in the net of births. Do you now still not know that you have entered the jaws of death?
5. Do you not see how your companions are gradually killed? And yet you surely take to sleep like a buffalo among butchers.
6. How can you enjoy food, or sleep, or making love when death is watching you and every exit is blocked?
7. When death is amply prepared, it will arrive quickly. Even if you then, ill-timed, abandon sloth, what will you do?
- 8.–10. “This I did not achieve; this was begun but left half done; death has come all of a sudden. Oh! I am lost!” you think and watch desperate relatives, their faces in the grip of grief with swollen, tearful, bloodshot eyes, and the faces of the messengers of Yama, and tormented by the memory of your sins, with the screams from the hells in your ears, delirious, limbs smeared with excrement out of fear, what will you do?
11. “I’m like a fish [kept] alive [to be eaten].” Thus it is right that you fear already here; how much more so, sinner, when faced with the terrible suffering in the hells.

12. Even touched by hot water you are hurt, delicate child. How can you stay so calm after deeds that [lead] to hells?

13. Idle yet eager to be rewarded, delicate child, affluent in pain, you are caught by death, you who you thought were immortal. Woe, unfortunate one, you will perish.

14. Upon finding the boat of human existence, cross the great stream of suffering! Fool, it is not the time to sleep! This boat is hard to find again.

15. Having discarded the most worthy delight in the Teaching, followed by endless joy, how can you delight in causes of suffering such as excitement and laughter?

#### *The aids of vigor*

16. Lack of dejection, all of the powers, full dedication, self-control, the sameness of the others and oneself, and the exchange of the others and oneself [are the aids of vigor].

#### *Lack of dejection*

17. One must not let one's courage sink: "How could I ever be granted awakening?" For the Buddha, who speaks the truth, said this truth:

18. "Even those who by virtue of their efforts have attained supreme, almost unattainable awakening have once been gnats, mosquitoes, flies and worms."

19. How much more I, human by birth and able to know good from bad, should I, when not forsaking the instructions of the Omniscient One, not attain awakening?

20. Yet, I'm afraid of having to sacrifice a hand, a foot and other parts. For lack of discrimination I may well be confused about what is difficult and what is easy.

21. I shall be cut up many times, gored, burned and torn to pieces for countless millions of eons. Still, awakening will not be mine.

22. This suffering of mine, however, which yields full awakening, is limited, like the pain from the extraction (*utpātana*<sup>o</sup> M instead of *utpādana*<sup>o</sup> V) when the suffering from an embedded thorn is gone.



23. Even all physicians restore health through painful treatments. Thus, to alleviate the many pains, one must endure a slight one.
24. Yet such treatment, even if appropriate, has not been imposed by the True Physician; through temperate treatment he heals the severely diseased.
25. Initially, the Guide prescribes the giving of vegetables and the like. Then, gradually, he impels one, so that later one would give away even one's own flesh.
26. When also in regard to one's own flesh comprehension dawns as in regard to vegetables, is it then difficult for him who gives up flesh and bones?
27. He does not suffer because he has relinquished sin. He is not distressed, because he is prudent. For the mind suffers through false conceptions, the body through doing wrong.
28. Through doing good, the body is pleased; the mind is pleased through prudence. What could frighten the Compassionate One who remains in the cycle of births for the benefit of others?
29. Already through the power of the spirit of awakening he wipes out past sins and gains oceans of merit; thus he rushes faster [toward his lofty goal] than even the Hearers [toward their modest one].
30. What reasonable person would despair if he rushes like this from happiness to happiness on the carriage of the spirit of awakening, which spares him the fatigue from all exertion?

*The powers*

31. The [four] powers of right desire, self-confidence (*sthāma*), joy, and letting go serve the realization of the goal of living beings. Through the fear of suffering one may develop [right] desire in contemplation of its advantages.
32. Uprooting the opposites in this way, one should strive to increase one's exertion [*utsāha*] with the help of the [six] powers of right desire, self-confidence (*māna*), joy, letting go, full dedication, and self-control.

*Right desire*

33. I must do away with innumerable faults, my own and those of others, among which effacing even a single fault takes streams of eons.

34. Yet there is but nothing in me to begin the extinction of these faults. If immense suffering is my destiny, why does my heart not burst?

35. And I must secure many virtues, my own and those of others. In this, the cultivation of every single virtue might well take streams of eons.

36. I have never cultivated even a trifling virtue. To no purpose I have wasted the somehow gained miraculous birth [as a human being].

37. I did not find happiness through the festivals in worship of the Sublime One, I have not honored the Teaching, have not fulfilled the hopes of the poor.

38. I have not given fearlessness to those in fear, nor have I made the tormented happy. I became a thorn in the womb of a mother for nothing but pain.

39. Since in previous existences I lacked the desire for the Teaching, such misery has befallen me now. Who would forsake the desire for the Teaching?

40. Moreover, the Wise One has declared right desire to be the root of all wholesome deeds. And the root of this desire is constant contemplation on the fruits that ripen therefrom:

41. For sinners, sundry suffering, despair and fear accrues, as well as the shattering of their hopes.

42. On whatever the desire of those who do good is set, it will be honored because of their good deeds with the gift of the fruit.

43. On the other hand, on whatever the desire for happiness of those who sin is set, it will be destroyed because of their sins by the weapons of pain.

44. Due to their wholesome deeds, the Buddha-sons, who were resting in the womb of large, fragrant and cool lotus flowers, whose brilliance was caused by the food of the Victors' sweet voice and whose beautiful bodies then came forth from the lotus blossoms unfolding through the radiance of the Wise Ones, will be born in the presence of the Buddha [Amitābha in the Sukhāvātī paradise].

45. Screaming with pain when the jailers of Yama pull off his entire skin, sprinkling the body with copper molten through blazing heat and tearing apart its flesh by hundreds of blows from flaming swords and spears, due to his sins he plummets again and again into the hells plastered with red-hot iron.

46. In such contemplation one should carefully develop therefore the desire for the good.

### *Self-confidence*

One should be self-confident (*māna*), however, and cultivate this in the manner of Vajradhvaja.

47. On first surveying all the causal conditions, one may embark on something or not. Not beginning is certainly better than ceasing after having begun.

48. This habit proliferates also in a further existence, as well as suffering from sin; another task as well as the time for that task are lost, and this, too, is not accomplished.

49. One should assume self-confidence concerning these three: one's task, the mental weaknesses, and [one's] capacity.

“I alone must do it.” This is the self-confidence concerning one's task.

50. These people, dependent on defilements (*kleśāsvatantra* M instead of *kleśasvatantra* V), are not able to achieve their goal. Therefore I must do it on their behalf, since I am not as incapable as they are.

51. Why does someone else do menial work when I am around? If I do not do it due to haughtiness, then may my self-confidence rather end.

52. Facing a dead lizard, even a crow turns into an eagle. If my mind is powerless, even a minor weakness will do harm.

53. Is it not so that weaknesses are frequent when, due to dejection, one is not energetic? But when uplifted and eager to act, one is hardly overcome even with major weaknesses.

54. This is why I shall weaken my weaknesses with a firm mind. When weakness has conquered me, it is ridiculous wishing to defeat the three worlds.

55. For I have to defeat everything, nothing may defeat me. This is the self-confidence that I must assume, because I am a son of the lion-like Victors.

56. Beings defeated by arrogance are miserable, not self-confident. The confident one does not succumb to an enemy, but these [arrogant ones] are in the power of the enemy arrogance.

57.–58. Arrogance (*māna*) has led them to a bad fate; even if they are human beings, they are cheerless, eat the bread of others, are slaves, stupid, ugly, weak and humiliated from all sides, the wretched ones stiff in their arrogance. If they, too, are counted among the self-confident, then tell me what the truly wretched look like.

59. These are self-confident and victorious, only these are heroes, who carry [their] confidence to victory over the enemy arrogance, who shatter this enemy arrogance, even if it manifests mightily, and then freely display the fruit of their victory to people.

60. Amidst the hordes of defilements, may he be a thousand times more proud. He is invincible in droves of defilements, like a lion in droves of deer.

61. Even under great distress the eye does not see taste. So, even when in distress, he will not fall under the power of the defilements.

### *Joy*

62. May he devote himself wholeheartedly to whatever task comes by, intoxicated by this task, insatiable, as if he wanted to snatch up the fortune of a jackpot.

63. Action is undertaken for the sake of happiness; yet, happiness may or may not come about. But for whom action as such is happiness, how can he be happy when inactive?

64. With sensual pleasures, like honey on a razor blade, he does not get tired in the cycle of existences. How should he get tired with the nectar of merits, sweet in their ripeness and auspicious?

65. This is why, even if an action has been completed, he should immerse himself in the next action, just as the elephant, hot from the midday sun, when he has reached a lake right away immerses himself.

### *Letting go*

66. When he has adhered to a task until his strength has waned, he should leave it to take it up again. He should also leave what was well done, eager for ever more.

### *Full dedication*

67. He should guard himself against the blows of the defilements, and hit the defilements with all his might, as if he were in a sword fight with a skilled foe.

68. Just as he would then hastily pick up the dropped sword in terror, so should he pick up the dropped sword of mindfulness, the hells in mind.

69. Just as poison, when it has entered the blood, spreads through the body, so a fault spreads through the mind when it has found a flaw.

70. Just as someone carrying a full pitcher of oil, when watched over by men with drawn swords, pays it full attention out of fear of dying should he stumble, so also the one who has taken on the vows of a bodhisattva.

71. He should fight sleep and sloth setting in just as swiftly as someone who swiftly jumps up when a snake slides into his lap.

72. He should ponder, extremely worried about any blunder: “How shall I do this so it does not happen to me again?”

73. For this reason, he should seek the company [of spiritual friends] or the task received [through their counsel]: “Under these circumstances how might I exercise mindfulness?”

### *Self-control*

74. This is how he should make himself nimble, recollecting the “Sermon on Vigilance” (*Apramādakathā*) so that, even before an action begins, he is prepared for anything.

75. Just as a tuft of cotton obeys the comings and goings of wind, he should obey the force of vigor, and in this way, success will prosper.



## 8. The Perfection of Absorption (*dhyānapāramitā*)

### *Introduction*

1. If one has increased vigor in this manner, one should stabilize one's mind in meditative absorption, because a person whose mind is distracted is caught in the fangs of the defilements.

### *Renunciation of the world*

2. By secluding body and mind [from the world] distraction does not set in. Therefore one should renounce the world and then utterly shun distracting deliberations.

3. Due to love and also to greed for profit and other things, one does not renounce the world. Therefore to renounce these, may the prudent consider the following:

#### *· Seclusion of the body*

4. Realizing that the defilements are eradicated by one who through tranquility (*śamatha*) is well provided with insight (*vipaśyanā*), one should first strive for tranquility. But this comes through indifference to rejoicing in the world.

#### *· Renunciation of love*

5. Which transient being can love transient beings? Since for thousands of lives the one you love may not be seen again.

6. Not seeing the beloved one, one becomes sorrowful and does not remain in absorption. And even on seeing the beloved one, one is not satisfied; one is troubled by keen desire as before.

7. One does not see what there is, one loses the [wholesome] fright [of the hells], one is still scorched by the same grief because one yearns for company with the beloved.

8. Since one is preoccupied with the beloved one, a short life passes by again and again. Through an impermanent friend (*mitreṇa* M instead of *dharmeṇa* V), the permanent Teaching is lost.
9. He who lives the way of fools will certainly drift towards a bad state, and he who does not live their way is not appreciated by them. What is gained from linking up with fools?
10. One moment they are friends, one moment they are enemies. When there is reason for joy they are enraged. Worldly people are hard to please.
11. When given good advice, they get angry and they keep me from what is good. If they are not listened to, they angry drift towards a bad state.
12. Jealousy of superiors, quarrels with peers, despise of inferiors, intoxication by praise and hate for being censured. So when would any good come from a fool?
13. Self-aggrandizement, belittling others, talking about the pleasures in cyclic existences: some sort of such ill is surely to come to one fool from another.
14. In this way calamities accrue also for the former, since he keeps company with the latter. I want to live alone, happy and with an undefiled mind.
15. One should withdraw from a fool! If one is met, one should win him over with pleasantries. But not with the intent of becoming familiar, rather as an indifferent well-disposed person.
16. Just as the bee takes pollen from the flower, I will live anywhere with nothing but what serves the Teaching, unfamiliar as the unpreceded new moon.

∴ *Renunciation of greed for profit and fame*

17. The fear of approaching death will come forth to the mortal who thinks “I am wealthy and honored, and many ask after me.”
18. In whatever a mind confused by happiness searches for pleasure, all that will present itself turned into suffering multiplied thousandfold.



19. The wise one should therefore not crave for this pleasure. From craving arises fear. But this goes away just by itself. Make yourself steadfast and just wait!
20. There have been many wealthy and many famous. One does not know where they went with their wealth and with their fame.
21. Others despise me, why am I pleased when being praised? Others praise me, why do I worry when being reviled?
22. With their various preferences, sentient beings are not satisfied even by the Victors, let alone by ignorant ones like me. Why, then, concern oneself with the world?
23. They revile a being that is poor, they think badly of someone wealthy. How can pleasure arise with those with whom it is naturally disagreeable to live?
24. The Buddhas said that a fool is nobody's friend, since for fools affection does not happen without their own interest.
25. Affection through one's own interest is nothing but affection for oneself, just like grief over losing possessions, for this is caused by the loss of comfort.

.. *Life in the wilderness*

26. Trees do not think ill and are not hard to please. When will I dwell with those with whom living is agreeable?
27. Lingering in an abandoned temple, at the foot of a tree, or in caves, when will I go along unconcerned without looking back?
28. When will I roam freely without a home in the wild expansive regions owned by no one?
29. When will I roam about possessing a mere clay bowl, in the robes of a monk of no use to thieves, fearless, not attending to my body?
30. When will I enter the charnel ground destined to myself and weigh my decaying body against other corpses?

31. For surely this, my body, will also become so putrid that not even jackals will creep up to it due to its stench.
32. Although seen as a whole, the pieces of bone that belong to this body shall be strewn all over; how much more so the other beloved one.
33. A human being is born alone, and quite alone it dies. No one else shares in its agonies. Of what use are the beloved ones who obstruct [my merits]?
34. Just as someone who wanders on a road takes lodging, so too he who is wandering on the road of existences takes lodging in a birth.
35. As long as he is not carried out from there by the four men to the charnel ground, mourned by the world, he should move to the woods.
36. Free of praise and opposition, the poor body is all alone. Dead to the world already, he does not grieve when he dies.
37. Moreover, no one will stand around and torment him with their grief, and no one will distract his recollection, say, of the Buddha.
38. Therefore I must always cherish solitude, which is delightful and effortless, brings beatitude and soothes all distractions.

· *Seclusion of the mind*

39. Free from all other concerns, my attention fixed undivided on my mind, I shall strive for collecting the mind and taming it.

· *The passion of the flesh*

40. For, sensual desires (*kāma*) cause misfortune in this life and the next: here due to prison, death and mutilation, and thereafter in the hells and other miserable states.
- 41.–43. For whose sake you have often politely greeted the matchmakers and go-betweens, and for whose sake you have not recounted sins or disgraces in the past, have

even exposed yourself to danger and wasted money, the very ones whom embracing became utmost bliss, they are surely these bones, nothing else, unattached and belonging to no one. Why don't you embrace them lustfully and find bliss?

44.-45. The face which you once saw as it was hardly lifted, lowered in modesty, or did not see when covered by a veil, this face has now been exposed by vultures, as if they had pity on your distress. Look at it! Why do you flee now?

46. What was well protected even from the gaze of others is meanwhile being devoured. Why, jealous one, don't you protect it?

47. You have seen the clumps of meat eaten by vultures and others: someone else's fodder is adorned with garlands, sandalwood and jewelry.

48. Although it does not move, you are shocked by a skeleton seen in this state. Why were you not afraid when it was moved as if by some demon that enters corpses?

49. Spit and feces of these come from the same food. Of these you find the feces disgusting. Why are you fond of drinking the spittle?

50. Lovers, crazy about excrement, do not enjoy soft cotton-filled cushions because they do not reek of foul odors.

51. About what you are passionate when covered, why is it not dear to you when uncovered? If it brings you nothing, why do you caress what is covered?

52. If you have no passion for what is foul, why do you embrace the other pile of tendon-linked bones smeared with slime of flesh?

53. You yourself have plenty of what is foul. Be satisfied with that alone! Forget the other sack of shit, you lecher of filth.

54. "The flesh of this is dear to me." So you want to see it and touch it. Why do you yearn for flesh, which is insentient by nature?

55. What you are yearning for, this mind, you cannot see or touch, and what you can, does not think. Why do you embrace that for no reason?

56. That you do not realize the body of the other to consist of excrement is not surprising. Amazing is that you do not understand your own as only consisting of excrement.
57. Other than a young mud-born lotus, unfolding under the rays of a cloudless sun, what pleasure has he whose mind is addicted to excrement in a pile of dirt?
58. If you do not want to touch earth and other things because they are sullied by excrement, why do you want to touch the body from which this has emerged?
59. If you have no passion for what is foul, why then do you embrace the other born in a soil of excrement, sprouting from it and nourished by it?
60. Because it is small, you do not want the unclean worm that emerges from excrement, yet the body made of plenty of excrement and even born from excrement, you like.
61. Not only do you not despise that you yourself are excrement, you crave for other vessels of excrement, lecher of filth.
62. If tasty camphor and other spices or rice and other food have dropped from the mouth or have been spat out, even the earth is considered unclean.
63. If you, although it is obvious, do not take it for excrement, then look also at the other ghastly bodies thrown onto the charnel ground.
64. Although you know it, why are you again enraptured with exactly what frightens you greatly when the skin is ripped open?
65. This fragrance, although put on the body, is from nothing other than from sandalwood. Why are you enraptured with someone through the scent of something else?
66. Is it not fortunate if one has no passion for a body because of its natural bad smell? Why do people, with their penchant for what is worthless, smear it with scent?
67. What has happened here to the body if sandalwood smells good? Why are you enraptured with someone through the scent of something else?

68.–69. If a naked body encrusted with dirt, with long hair and nails and stained yellow teeth is naturally appalling, why is it painstakingly cared for like a sword for killing oneself? The earth is full of crazy people zealously deceiving themselves.

70. Of course you are terrified by the sight of some skeletons at the charnel ground; in the charnel ground of a village, where walking skeletons crowd, you are cheerful.

71. Yet this, despite being such an impure pile of bones, cannot be had without a price. For its sake is the toil of earning and the agony in the hells and other bad states.

72. A child is unable to earn a living. What could make him happy in youth? Youth is spent with earning. The old one – what does he do with the pleasures of love?

73. Some, badly wanton, come home exhausted from working till dusk and lie down in the evening as if dead.

74. Others, suffering the hardship of being away on military campaigns, even for years do not see the sons and wives for whom they long.

75. Deluded by love, they have not attained what they have sold themselves for. Instead, working for others they have spent their lives quite in vain.

76. The wives of others, who have sold themselves and forever carry out errands, give birth beneath the trees of the jungle and other rough places.

77. In order to live, they throw themselves into battle at the risk of their lives. For the sake of pride the love-crazed deluded ones become slaves.

78. Some lovers are mutilated, others impaled; one sees them being burned to death, as well as being slain with spears.

79. Realize that fortune is misfortune without end because of the distress in acquiring and protecting it, and at its loss! Because of such obsession, those whose mind is set on wealth find no chance for liberation from the suffering of existence.

80. Thus the wants of the lecherous are great, small in contrast, the pleasures, like the snatches of a little grass while a beast pulls a cart.

81. For this bit of pleasure, even for a beast not difficult to attain, the luck of the favorable moment, extremely difficult to attain, is lost by one defeated by his fate.

82.-83. The effort he takes upon himself at all times for the sake of his surely mortal and trivial body that will plunge into the hells and other bad states, with even a hundred millionth fraction of that effort, buddhahood would be possible. Greater is the suffering than the suffering during the practice of the bodhisattvas, but for the lecherous there is no awakening.

84. Neither sword nor poison, neither fire nor abyss nor a foe is comparable to sensual desires, if one bears in mind the agony in the hells and other bad states.

85. Recoiling from sensual desires, may one generate delight in the seclusion in calm wilderness realms that are free of strife and toil!

86. The happy ones, fanned by silent, gentle forest breezes, wander about on lovely faces of rock broad as palace terraces and cooled by the sandal balm of the moon's rays, and ponder on the well-being of others.

87. As long as he likes, he lives anywhere – in an empty dwelling, at the foot of a tree, in caves – and free of the nuisance of protecting possessions he wanders about as he wants, carefree.

88. The joy of contentment he savors who moves and lives by his own choice, bound to none, is difficult to attain even for Indra [the king of the gods].

*Contemplation:*

89. With distracted thoughts calmed through reflecting in this and other ways on the good effects of seclusion, one should then cultivate the spirit of awakening (*bodhicitta*).

· *The sameness of others and oneself*

90. First, one should seriously contemplate the sameness of others and oneself in the following manner: All have the same suffering and the same happiness. I must protect them as myself.

91. As the manifold body, with its various [parts of] hands and so on, must be protected as a unit, so just like it this diverse world [of sentient beings] by nature not different in happiness and suffering.

92. Though my own suffering does not hurt in other bodies, nonetheless even this suffering is difficult for me to bear because of the love I have of myself.

93. Moreover, even if another's suffering cannot be felt by me myself, nonetheless his suffering is difficult for him to bear because of his love of himself.

94. I must eliminate another's suffering because it is suffering like my own suffering. I must help others as well, because they are sentient beings, just like the sentient being that I am.

95. If exactly the same happiness is dear to both, me and others, then what distinguishes me so that I am bent on happiness only in this [my own case]?

96. If both I and others dislike fear and suffering, then what distinguishes me so that I protect that one but not the other?

97. "His suffering does not hurt me." If he is therefore not protected, also the suffering of the future body does not hurt me. For what reason then do I protect it?

98. The idea is wrong that also thereafter it will be none but me, because only someone has died and only another is born.

99. If that suffering which he himself has felt must be protected against only by him, a pain in the foot does not matter to the hand. Why is it protected by the latter?

100. If this, although false, emerges from one's sense of a self: What (*yad* M instead of *tad* V) is false, one's own or another's, must be rejected as strongly as possible.

101. A continuum and an aggregate are unreal, such as a trail [of ants] and an army. He to whom the suffering belongs does not exist. So whose might it be?

102. Without distinction, surely all kinds of suffering are without an owner. Simply because they are suffering they must be eliminated. What could then cause a restriction?

103. If one asks “Why must suffering be eliminated?” Because all agree on this. If it must be eliminated, all [suffering] is of this kind; if not, then my own [suffering] neither, like all [suffering of sentient beings without distinction] (*sarvavat* M instead of *sattvavat* V).

· · *On suffering through compassion*

104. “If through compassion great suffering accrues, why developing it at all cost?” Seeing the suffering of the world, how can the suffering due to compassion be great?

105. If the suffering of many comes to an end through the suffering of one, then a compassionate one must by all means develop this suffering for others and for his own sake.

106. Therefore the Bodhisattva Supuṣpacandra, although he knew the harm threatening from the king, did not shy away from his own suffering on account of sacrificing himself for the many who suffer.

107. Those [Bodhisattvas], whose mental continuum is fully developed in this manner and what they are devoted to is nothing but the suffering of others, plunge into the worst of hells like wild geese into a cluster of lotuses.

108. Have not those who are oceans of joy when beings are liberated accomplished their task through these alone? What would be the use of a liberation not relished?

109. And if then the bodhisattva has even wrought the welfare of others, he is neither proud nor haughty, nor expecting the fruit of his deeds, because he craves for nothing but the welfare of others.

110. Just as I guard myself to the end from censure, I will practice the attitudes of protecting and being compassionate towards others as well.



· *Exchange of the others and oneself*

111. Due to habit accrues the notion of “I” with respect to someone else’s drops of semen and blood, although there is no reality [behind this notion].

112. Why isn’t thus also someone else’s body recognized as being “I”? That my own body is another is quite certain and not difficult [to grasp].

113. Upon recognizing oneself as beset with faults and others as oceans of virtues, one should cultivate renouncing to be an “I” and accepting the other.

114. Why are sentient beings for being parts of the world not just as cherished as the hand and other limbs for being parts of the body?

115. Just as the notion of “I” refers by habit to this, my own body, which is without a self, why doesn’t by habit also with respect to others the [notion of their] “being I” come about?

116. And if in this manner the bodhisattva has even wrought the welfare of others, he is neither proud nor haughty. And even by feeding myself [to others], hope for reward does not come about.

117. Just as you wish to protect therefore yourself from pain and sorrow and the like, in the same way you should practice the attitudes of protecting and being compassionate toward the world.

118. For this reason, the Bodhisattva Avalokita, the Lord, dedicated even his name to take also the fright of people away when they are bashful at a gathering.

119. One should not shun a difficult task, since by force of habit one is not pleased without that very task before which one trembled once upon hearing of it.

120. He who would like to save himself and others quickly should practice this highly mysterious exchanging of the other and oneself.

121. Since through excessive love of a self, even a minor threat causes fear, who would not abhor this self, which is fraught with dangers like an enemy,

122. a self that kills birds, fish and wildlife with the intent of fending off illness, hunger, thirst and other miseries, and hostile, stands in the way,
123. a self that would murder even father and mother for the sake of rewards and honor, that would rob the property of the Three Jewels so that it might become fuel in the worst hell?
124. What clever person would covet this self, protect it, and worship it? Who would not consider it an enemy but also respect it?
125. “If I give, what will I eat?” Such concern for the sake of oneself is the character of a men-eating demon. “If I eat, what will I give?” Such concern for the sake of others is the character of a king of gods.
126. On tormenting another for the sake of oneself, one will be roasted in the hells and other bad states. But on tormenting oneself for the sake of others, one will succeed in everything.
127. The desire of raising oneself, which results in a bad future state, in baseness and stupidity, by transferring precisely this [desire] to another, a good fate, honor and knowledge [are achieved].
128. On dominating another for the sake of oneself, one will experience slavery and other dependencies. But on dominating oneself for the sake of another, one will experience mastery and other freedoms.
129. All those who are suffering in the world are so out of longing for their own happiness. All those who are happy in the world are so out of longing for the happiness of others.
130. Why so many words? Just behold this gap between the fool who pursues his own goals and the wise one who acts for the goals of others!
131. It is certainly not possible to achieve buddhahood, how even happiness in the cycle of existences, if one does not exchange one’s own happiness for the suffering of another?

132. Enough about the next life! Even visible benefits in this world are not achieved when the servant does not do the work, and the master does not pay the wages.
133. The deluded refrain from inducing mutual happiness, the source of happiness in the visible and the invisible worlds, and by causing mutual distress they embrace gruesome suffering.
134. The troubles that the world offers, the many sufferings and dangers, all of this comes from grasping a self. So of what use is this grasping to me?
135. If one does not evade the self, one cannot escape suffering, just as one cannot escape being burned if one does not evade fire.
136. To calm my own suffering and to calm the suffering of others, I therefore offer myself to others and adopt others as myself.
137. "I am connected to others." Assure yourself of that, my mind! Now you may think of nothing other than the benefit of all sentient beings.
138. It is not fitting to see, for example, to one's own benefit and so on with eyes and other senses that belong to others; it is not fitting to move to one's own benefit with hands and other limbs that belong to others.
139. Therefore, wholly committed to sentient beings, whatever you see in this body, take all of that away from it and use it to the advantage of others!
140. Think of lowly and other beings as being yourself and of yourself as being others, and then you may practice jealousy and pride without hesitation:
141. That person is honored, not me; I am not rich like he is; he (*ayam aham* M instead of *aham aham* V) is praised, I must be censured; I am unhappy, he is happy.
142. I do the work, while he stands around at ease; he, it is true, is important in the world, I am insignificant indeed and worthless.
143. What can be done by someone who is worthless? Every person (*ātman*) has their merits. There are people among whom I am poor; there are people among whom I am better.

144. That my morals and views are full of shortcomings, for example, is due to the power of the defilements, not due to me. As far as possible, I should be cured; I have even accepted painful [cures].

145. But if I am incurable for him, why does he despise me (*avamanyate* M instead of *avamanyase* V)? Of what use are his merits to me? He, on the other hand, is rich in merits.

146. He has no pity at all for people stuck in the predator jaws of bad destinies; beyond that, proud of his virtues, he wants to surpass the prudent.

147. On noticing that someone is equal to himself, he strives for profits and honors to be obtained, even by fighting, to gain his superiority:

148. If only my virtues would become obvious everywhere in the world, and if only no one would any longer hear about the virtues that are his!

149. Would that also my failures be hidden, the honor would be mine, not his! – Now I have easily become wealthy; I am revered, but he is not.

150. Finally, after a long time, we see, delighted, that he has been put down, a laughing stock to the entire world, vilified here and there.

151. Since this wretch actually measures himself with me, does he really have so much erudition, wisdom, beauty, relatives and possessions?

152. When I hear such merits of my own being praised here and there, I savor a feast of joy, excited and with goose bumps.

153. Even if he had possessions, we would have to take them away by force and give him only enough to live on if he does our work.

154. And he must be deprived of happiness, laden with our distress forever. We have all been pained by him hundreds of times in the cycle of existences.

155. Innumerable eons have passed while you were seeking your own benefit. Through this great toil you have gained nothing but suffering.

156. So at my bidding apply yourself without hesitation to this [practice of exchanging the others and yourself]! You will see the advantages of this later, because the Buddha's words are true.

157. If you had done this work earlier, you would not be in this state, not to mention the bliss of perfection that is a Buddha's.

158. Just as you have formed, therefore, the notion of "I" with respect to someone else's drops of semen and blood, so cultivate this notion also with respect to others!

*· Treating one's own body*

159. Whatever you observe, like a foreign spy, in this body of yours, take all that away and use it to the advantage of others.

160. This body is well off; the other is doing badly. The other is on the ground; this body is high up. The other toils; this one does not. Thus you shall be jealous of yourself.

161. But depriving yourself of happiness, apply yourself to the suffering of others. Check the crooked ways of this body of yours: When does it do what?

162. Let an offence fall on its head alone, even if it was committed by another, and reveal its offence to the Great Sage, even if small.

163. Tarnish its reputation by proclaiming the better reputation of others, and employ it like a low slave for the needs of sentient beings.

164. One should not praise this body full of faults due to its portion of accidental assets. Act so that no one may recognize his assets!

165. In short, whatever harm you have done others to benefit yourself, let all that evil fall upon yourself for the benefit of sentient beings.

166. Under no circumstances should one grant power to this body so that it could become foul-mouthed. It should be established in the conduct of a newly-wed girl: bashful, timid and withdrawn.

167. “Act this way! Stay that way! You may not do that!” Such, indeed, is the control to be enacted. It must be punished if it transgresses these orders.

168. If you will not do this, O my mind, even though you have thus been instructed, I will punish precisely you, for all faults lie with you.

169. Where do you want to go? I will have seen you. I will smash all your pride. The old times when I was destroyed by you have changed.

170. So let go right now of any hope that even today you still had a goal of your own. I have sold you to the others, as you do not care for [their] great distress.

171. For if I do not hand you over to the sentient beings due to negligence (*pramādataḥ* Bh instead of *pramodataḥ* V), you will hand me over to the guards of hells. No doubt about it.

172. In that way, moreover, I have been handed over already many times by you and have long been tormented. These hostilities in mind, I shall cut you off, slave to your own goals.

173. If you have love of yourself, you must not love yourself. If your self must be protected, it should not be protected.

174. The more this body is protected, the more delicate it becomes and the more it will certainly fall down.

175. But even when it falls in this way, this whole earth is not enough to satisfy its longing. Who, then, will still its longing?

176. He who demands the impossible meets with hardship and the ruin of his expectations, but he who does not expect anything will have everlasting fulfillment.

177. One must therefore not allow the body any freedom to let its longings expand. Good, truly, is that which one, even if yearned for, does not grasp.

178. This gruesome, impure idol of a body, whose end lies in ashes, which, unmoving, is moved by someone else, why do I conceive it as mine?

179. What good is this machine to me, be it alive or dead? How is it different from a lump of clay, for example? Alas, O notion of “I” (*hāhaṃkāra* Bh instead of *hāhaṃkāraṃ* V), you do not pass away!

180. By siding with the body, one earns suffering to no purpose. What is the good of hate or love for that which is like a log of wood?

181. It shows neither love nor hate, regardless of whether I take care of it in this way or it is devoured, for example, by vultures. Why do I love it?

182. On its humiliation I am angered and on its adoration I am pleased. But the very body is not aware [of this]. For whose sake am I striving then?

183. Also those who are in favor of this body are of course my friends. Yet everyone is in favor of their body; why are those not dear to me as well?

184. Without concern I have therefore renounced the body for the welfare of the world. From now on, despite full of faults, I shall carry it like a tool for this task.

185. Enough then, about worldly ways! I shall follow the wise ones, warding off torpor and drowsiness with the “Sermon on Vigilance” (*Apramādakathā*) in mind.

186. To eliminate all obstruction, I shall draw the mind away from wrong paths and practice concentration constantly on the proper object.





## 9. The Perfection of Insight (*prajñāpāramitā*)

### *Introduction*

1. The Sage has extolled this whole cluster [of perfections] for the sake of insight. May the bodhisattva thus develop insight, since he longs for suffering to cease.

### *Two types of reality*

#### *Definition*

2. The conventional (*saṃvṛti*) and the ultimate (*paramārtha*), these two realities (*satya*) we accept. Ultimate reality is not a domain of cognition. Cognition is called the conventional reality.

### *People are different due to their level of cognition*

3. According to these two realities, we recognize two types of people: the yogi and the common person. Of these, common people are invalidated [in their view of the world] by the yogis.

4. Also the yogis are invalidated by ever more advanced ones through their higher level of understanding, namely by means of examples which are acknowledged by both, since for the sake of the goal [of buddhahood] they do not hesitate [to invalidate the other].

5. The common people recognize entities and conceive them as real as well, but not as an illusion. Therein lies the disagreement between yogis and common people.

*Rebuttal of Buddhist realism*

6. Even something perceptible such as visible form (*rūpa*) is grasped by consensus, not through a valid cognition. This consensus is false, like the consensus on what is impure and so on as to be pure and so on.
7. For, the Master taught entities in order to introduce common people [to the true doctrine]. In reality, these entities are not even momentary. If [they are taken as momentary] in terms of conventional reality, this is contradicted [by those of higher insight].
8. This fault does not apply in terms of the conventional reality [as conceived] by the yogis. Compared to common people, it is these yogis who recognize reality. Otherwise they would also be refuted by the world when they consider women as impure.
9. [Objection:] How can merit arise on account of [worshiping] a Victor who is like an illusion? [Response:] How, even if he were really to exist? [Objection:] If a sentient being is like an illusion, how is he, once dead, born again?
10. [Response:] Also an illusion lasts only as long as the complex of its causes. Why should through the mere fact that a continuum lasts for a long time, a being exist as ultimately real?
11. [Objection:] To kill a phantom, for example, is not a sin, because it is without a mind. [Response:] Merit and sin arise, however, when a being is endowed with the illusion of a mind.
12. [Objection:] Since magic spells and the like are not capable of producing it, the mind cannot arise as illusion. [Response:] Illusion too is manifold and arises from manifold causes.
13. Nowhere is a single cause capable of producing everything. [Objection:] If someone released in terms of ultimate reality were to roam in the cycle of existences in terms of conventional reality,

14. then even a Buddha would likewise roam in the cycle of existences. What would be the purpose, therefore, of the course towards awakening? [Response:] Because as long as the causes are not cut off, illusion is not cut off either.

15. If, however, its causes are cut off, then even in terms of conventional reality there would be no cyclic existing.

### *Rebuttal of Buddhist idealism*

[Objection:] If not even the [illusionary] error (*bhrānti*) [of a mind] exists, whereby is illusion (*māyā*) cognized?

16. [Response:] If [for you] precisely illusion does not exist, then what is perceived? [Objection:] Although this form of appearance belongs only to the mind, it is nonetheless something different as such.

17. [Response:] If the illusion is nothing but mind, what is then perceived by whom? Moreover, it is said by the Protector of the world: The mind does not see the mind.

18. Just as a sword blade does not slice itself, the mind does not see itself. If you explain: “The mind illuminates itself as lamplight does,”

19. [we respond:] Lamplight is surely not illuminated since it has not been covered by darkness. [Objection:] Since, unlike a crystal, something blue does not depend on something else to be blue,

20. in the same way, one can see that some entities depend on others and some are independent. [Response:] If something is not blue, then it would not make itself blue by itself.

22.<sup>18</sup> That lamplight illuminates is cognized and communicated by cognition, but that cognition illuminates, whereby is that cognized and communicated?

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<sup>18</sup> In V, stanza 17 contains one more verse, but this 17ef should be numbered 18ab. This error of numbering ends with stanza 20. Stanza 20 must be corrected, however, based on de La Vallée Poussin’s edition, the Tibetan translation and Prajñākaramati’s commentary, so that only one verse is left. That is why stanza 21 is missing here. V, then continues with the numbers in the edition of Minayeff.

23. If cognition, be it illuminating or not illuminating, is not cognized by anything, then even if it is communicated, it is in vain like the coquetry of a barren woman's daughter.
24. [Objection:] If there is no reflexive awareness, how can we remember a cognition? [Response:] When something other [than cognition] has been perceived, one remembers [the cognition] on account of a connection [with its object], as in the case of rat poison [which takes effect later].
25. [Objection:] Since one recognizes [the mind] as related to other causal conditions [as in the case of mind reading and the like], [also cognition] illuminates itself [due to certain conditions]. [Response:] A pot one has seen by applying magic ointment is certainly not the ointment itself.
26. We do not deny, indeed, that in the world, there are matters perceived, heard of, and known. In our opinion we reject, however, the conception, as the very cause of suffering, that [these matters exist] in terms of ultimate reality.
27. If illusion is thought of as neither being something other than the mind, nor not as something other: If it is something real, why is it [then] not something other [than the mind]? And if it is the same, then it does not exist in reality.
28. Just as an illusion, although it does not exist, can be seen, so is the mind [which also does not exist] as the seer. If you think that the cycle of existences is based on something real [namely on the mind], then this cycle would be of another kind [namely unreal] like space.
29. How could something that does not exist [like the cycle of existences] become effective by being based on something real? For you, to wit, it is actually the case that the mind is connected to something that does not exist and is thus quite alone.
30. If the mind has no object, then all are Tathāgatas. But if this is so, what advantage is gained given your postulation of “mind-only” (*cittamātra*)?

*The Madhyamaka manner of thinking:*

31. How then do the defilements cease, even if one has recognized that [the world] is like an illusion, when passion for a conjured woman stirs even in her creator?
32. Because the latent impression in her creator for attributing existence has not worn out, thus, when he sees her, the latent impression of her as empty is feeble.
33. By holding on to the impregnation (*vāsanā*) of emptiness, the impregnation of existence is lost, and later, by practicing that nothing exists, even this [impregnation of something being empty] is lost.
34. When one no longer finds something that could be conceived as not existing, how then could something inexistent, without objective support, stand in front of the mind?
35. If neither existence nor non-existence stands in front of the mind (*mati*), then, with no objective support, it finds rest, for there is no other way.

*· The nature of the Buddha and the meaning of his worship*

36. Just as a wish-granting jewel or tree fulfills wishes, so the body of the Victor is seen due to his resolutions [while still a bodhisattva] and due to the disciples.
- 37.–38. Just as when a snake charmer empowers a stake and then passes away, that stake would appease poisons and the like even long after he is dead, so also the stake of the Victor, empowered through his compliance with the course towards awakening, achieves all ends, even when the bodhisattva is released.
39. But how would worship be fruitful if rendered to someone without a mind? Because it has been taught that the fruit [of worship and so on] is the same for a Buddha who remains and for one finally released.
40. According to the scriptures, there is a fruit in both of these cases as conventionally or ultimately real. How else would it be possible that worship rendered to the ultimately real Buddha is fruitful?

· *The authenticity of the Mahāyāna*

41. [Objection:] Liberation is the result of directly realizing the [Four Noble] Truths. What then is the use of realizing emptiness? [Response:] Because the scripture says that there is no awakening without this path.

42. [Objection:] Isn't the Mahāyāna unestablished? [Response:] Why is your tradition established? [Opponent:] Because it is established for both of us. [Response:] It was not established for you at the beginning [before you accepted it].

43. And for whatever reasons you esteem these your scriptures, exercise this high assessment also for those of the Mahāyāna. If something is true which is accepted by two different people [for example by you and a brahmin], then also the Veda and other scriptures would be true.

44. If you think that the Mahāyāna scriptures are beset with controversies, give up also your own scriptures and other scriptures, because they are [also] beset with controversies, [namely] with outsiders, as well as with members of your own and other communities.

· *The inadequacies of the Śrāvakayāna*

45. The Buddha's Teaching is rooted in the state of the begging monk. Yet even this state of a begging monk is difficult for those whose mind is attached; also final release (*nirvāṇa*) is difficult.

46. If liberation were possible through abandoning the defilements, then it should happen immediately thereafter. But we know that even those without defilements are still capable of acts, even though undefiled ones.

47. If it is asserted that, in any case, thirst (*tṛṣṇā*), the cause [of on-going existence], does no longer exist: Is not thirst, even if undefiled, [still] present in them, just like [an undefiled form of] confusion?

48. Thirst is caused by sensation, and sensation they have. A mind that has an object necessarily still dwells on this or that.

49. Without emptiness, the bound mind will return, as in the case of unconscious absorption. Therefore one should contemplate emptiness.<sup>19</sup>
50. If one assumes that a saying which would have its place in a *Sūtra* has been pronounced by the Buddha, why is the Mahāyāna in general not considered equal to your *Sūtras*?
51. If an entire scripture is [considered] faulty because a single statement is not accepted, why is not the whole [accepted as] pronounced by the Victor because a single statement is equal to one in the *Sūtras*?
52. Yet who would regard a statement that was not fathomed even by those headed by Mahākāśyapa as unacceptable, just because you did not understand it?

· *Fear of emptiness is inappropriate*

53. Due to freedom from the extremes of attachment and fear (°*trāsāntanirmuktyā* L instead of °*trāsāt tv anirmuktyā* V),<sup>20</sup> remaining in the cycle of existences is achieved for the sake of suffering beings by means of the [illusory] error (*moha*) [of willingly conceiving beings as conventionally real]<sup>21</sup>. This is the fruit of emptiness.
54. In this way a criticism of the perspective of emptiness is not appropriate. Therefore, without hesitation, one should certainly contemplate emptiness.
55. For emptiness is the antidote for the darkness due to the veil of the defilements and of what can be known. Why doesn't someone who longs for omniscience contemplate this [emptiness] without delay?
56. Fear may arise of that which causes suffering. But emptiness brings suffering to rest. Why should one fear it?
57. Or there might be fear through this or that, if the so-called "I" were something [real]. But if already the I is nothing [real], then whose might fear be?

<sup>19</sup> The following stanzas 50-52 are not included by Prajñākaramati (BCAP 210, 5-10), who considers the first two to be out of place (*apakrama*) because the topic was already dealt with in 9: 43-44, and the third, because it does not fit (*aśliṣṭa*) the present context.

<sup>20</sup> Translated with the variant reading transmitted in BCAP 210, 25 and supported by v. 76 (cf. Schmithausen 2007: 553-557).

<sup>21</sup> Cf. vv. 76cd, 77cd.

· *The establishment of emptiness*

· *The notion of “I” has no object such as a substantially real and permanent self*

· *The I is not physical*

58.–60. I am in no way the teeth, the hair, the nails, the bones, nor am I the blood. I am neither the mucus nor the phlegm, neither the pus nor the lymph-fluid; I am not the viscous fat and not the sweat; I am neither the solid fat nor the guts; I am neither the colon nor the feces and the urine; I am neither the flesh nor the tendons; I am neither the body heat nor the body winds, and I am not the cavities and also not the six sense perceptions.

· *The I is not consciousness – against the Sāṅkhya*

61. If I were the cognition of sound, then sound would always be cognized [because you regard the self as permanent]. But with no object, what is cognized so that it is said to be cognition?

62. If cognition is what does not cognize, it follows that also a log of wood is cognition. Thus it is certain that there is no cognition without a cognizable object at hand.

63. [If you think that] the same [cognition of sound] cognizes color, why doesn't it also hear at the same time? If [you think this is] because the sound is not nearby, then the cognition of this sound also does not exist.

64. How could that cognition whose nature is to cognize sound, cognize color? [Sāṅkhya:] One and the same person is conceptually taken as father and son, although [there are] in reality not [two persons].

65. [Response: This does not apply] because [for you only the three constituents of primordial matter] lightness (*sattva*), mobility (*rajas*), and darkness (*tamas*) are [different, but] neither son nor father. For the nature [of the cognition] connected with grasping sound is not thought of as belonging to that cognition [which grasps color].

66. [If you think] the same [cognition of sound grasps color] in a different nature, like an actor [in different costumes]: This actor is not unchanging either. If [you think] it is



the same [cognition or actor] with a different nature: That would certainly be an unprecedented unity of this entity.

67. If [you think that] the other nature is not real, you need to explain its own nature. If [you state that] it is the fact of being cognition, it follows that all humans are one and the same.

68. Also the consciousness [of the soul] and the unconsciousness [of primordial matter] would be one and the same, because the fact of being existent is the same for both. But if the difference is not real, what then shall the similarity [between cognitions] be based upon?

*...The I is not an unconscious soul connected with cognition – against the Nyāya-Vaiśeṣika*

69. Also an unconscious [self, the soul] is certainly not the I, because it is unconscious like a piece of cloth and the like. If [you think that] it cognizes because it is connected with consciousness, it follows that when it does not cognize, it is dead.

70. If, however, the self remains completely unchanging, what can consciousness do for it? In this way one might also conceive of the unconscious and inactive space as being the self.

*... Rebuttal of undesired consequences if one does not accept a permanent self*

*.... The causality of action is possible without an I*

71. If [you argue that] without a self a connection between action and its fruit is not possible, for to whom would the fruit belong if after taking action the agent has perished,

72. [we respond:] For both of us it is established that action and its fruit have different locations [here and thereafter]. But [for you] the self is inactive with regard to these [action and fruit]. Is it, thus, not pointless to argue about it?

73. We do not see this happen that the [same] one connected to the action is connected to its fruit. It is taught of the one who acts and the one who reaps only by referring to the unity of an [imagined] continuum.

74. The past and the future mind are not the I, because they do not exist. If I, then, were the present mind, again the I would not exist when that has passed.

75. Just as the stem of a plantain tree is nothing if split into pieces, so too the I is not real when critically examined.

.... *Development of compassion is possible without an I*

76. “If a sentient being were not to exist, toward whom would compassion be directed?” It is the being conceived by means of an [illusionary] error (*moha*) [willingly] accepted for the sake of the task.

77. If a sentient being does not exist, then for whom is the task? True! The effort is due to the [willingly accepted] error (*moha*). But for the sake of appeasing suffering, we do not reject the error regarding the task.

78. However, due to the error of [there being] a self the notion of “I”, as the cause of suffering, increases. If [this egotistic notion of “I”] cannot be eliminated by means of this [false belief in a self] either, it is better to contemplate the fact that there is no self.

.. *Establishing the lack of intrinsic nature in all factors*

... *Through the four applications of mindfulness*

.... *to the body*

79.–80. The body is not the feet, not the shanks, not the thighs; the body is also not the hips; it is also not the belly, nor the back, nor the chest; it is also not the arms; it is not the hands, also not the sides, not the armpits, not what is marked by the shoulders; the neck is not the body, nor is the head. Which among these, now, is the body?

81. If this body is partly in all of these parts, it is its parts that are in the parts; but where is the body itself?

82. If the body as a whole is everywhere, in the hands and so on, then there would be as many bodies, of course, as there are hands and so on.

83. The body is neither inside nor outside. How could the body be in the hands and so on? Nor is it apart from the hands and so on. In what way, now, does it exist?

84. Thus, the body does not exist. Rather the notion of a body with regard to the hands and the like on account of a particular configuration of these is caused by an error, just as the [erroneous] notion of a person with regard to a post.

85. As long as the [respective] complex of causes lasts, the body resembles a person. Thus, as long as this [complex] lasts regarding the hands and so on, the body is seen in these parts.

86. In the same way: Which one [among these parts] might be the foot, since it is merely a collection of toes? This too, since it is merely a collection of toe joints? And the joint, since it is merely made of its parts?

87. And its parts, since they are merely made of atoms? And this atom, since it is divided into the [six spatial] directions? But the divisions of the directions are [only empty] space, because they are without parts. An atom, therefore, does not exist.

88. Who would, when examining in this way, cling to the physical form, which resembles [the image in] a dream? Now, if in this way a body does not exist, then what is a woman and what is a man?

*.... to the sensations*

89. If pain as such exists, why doesn't it afflict those who are pleased? And if pleasure as such exists, for example [in] tasty food, why does it not please someone struck by grief and the like?

90. If [you believe that] one does not experience that [particular sensation] because it is subdued by a stronger one, how can that be a sensation which is not by nature experienced?

91. Isn't pain then present in a subtle form, while its gross form is being suppressed [by the stronger sensation of pleasure]? If [you believe] that [this subtle form of pain] might be, as mere satisfaction, different from this [gross form of pleasure], then also this [different form] is [only] a subtle form of this [pleasure but not of pain].

92. If [someone holds that] pain does not arise when causes for its opposite turn up, is it then not conceded that sensation is actually a conceptually generated inclination?

93. It is exactly for this reason that we are fostering the present examination as an antidote for this inclination, and that yogis feed on the meditative absorptions grown in the field of conceptions.

94. If a sense and its object are apart from each other, how can the two come together? And if they are not apart, they are one and the same. So what comes together with what?

95. An atom cannot penetrate another atom, since it is dense and uniform. Without penetration there is no fusion, and without fusion there is no coming together.

96. It is therefore quite impossible for something that has no parts to connect. But if you have ever observed in a connection that something has no parts, then show us!

97. Moreover, for cognition, being formless, a connection is certainly not possible; nor is it for an aggregate, because it is not real, as explained earlier [cf. IX, 86–88].

98. If in this way there is no touching [of sense and sense object], how can sensation come about? What then is the purpose of this exertion [for pleasure and pain]? Who would be hurt and whereby?

99. If there is neither someone who feels, nor a sensation, then why don't you notice that this is so, O thirst, and then fall into pieces?

100. Moreover, one sees and one touches because [sensations] have arisen together with a mind whose nature resembles a dream and an illusion. Therefore, a sensation is not perceived.

101. But something earlier is remembered by something arisen later, yet not directly experienced. [Sensation also] does not experience itself nor is it experienced by another.

102. There is indeed no one who feels it. Sensation is therefore not real. Who then in this bundle without a self is so pained by it?

.... *to the mind*

103. The mind rests neither in the senses, nor in their objects such as visible form, nor in between. Neither within nor outside [the body], nor anywhere else is a mind found.

104. What is neither in the body nor anywhere else, neither entangled [with both] nor somewhere apart [from both], that is nothing. For this reason sentient beings are by nature fully released.

105. If cognition were earlier than what is cognized, based on what would it arise? If cognition were to occur together with what is cognized, based on what would it arise?

106. If it were later than what is cognized, whence would cognition then come about?

.... *to the factors*

And in the same way, the arising of all factors (*dharma*) is not ascertained.

.... *These applications of mindfulness do not undermine the teaching of two realities*

107. [Questions:] If in this way there is no conventional reality, how then are there two realities? Is even this conventional reality given through yet another conventional reality [namely conceptions]? How then would a sentient being be released, [since also this release is conceived of]?

108. [Answer:] This is a construct in the mind of a being other [than a released one]. The [released one], however, does not exist in terms of his own conventional reality. That

[factor] which is bound to follow [a cause] exists [as conventionally real]; if it does not exist, there is definitely no conventional reality.

109. “Conception and the conceived”: these two are mutually dependent. Every critical examination is articulated as based on how something is commonly known.

110. [Objection:] But if something is examined by means of an examination that has been examined, then there will be no end of this, because also this further examination will be examined.

111. [Response:] If what must be examined has been examined, however, there is no basis for a further examination. Because it has no basis, it does not come up again. Just that is what we call release (*nirvāna*).

112. He, however, for whom these two [examination and what is examined] are real, is in a particularly wretched position: If an object is [decreed as existent] by virtue of cognition, how does one know that cognition exists?

113. Or, if cognition is [decreed as existent] by virtue of what is cognized, how does one know that what is cognized exists? And if [their] reality were based on each other, then neither would exist.

114. If there is no father without a son, whence does the son come from? If there is no son, there is no father. In the same way, these two [cognition and its object] do not exist.

115. [Objection:] The sprout emerges from the seed; the seed is indicated by just that [sprout]. Why isn't, through a cognition that has come up due to an object, the existence of that object known?

116. [Response:] That the seed exists is cognized by a cognition different from [that of] the sprout. But whereby is the existence of the cognition cognized, so that the object is cognized through it?

... *Through arguments*

.... *The arguments from non-arising*

..... *Factors do not arise by themselves without a cause*

117. Common people see, to begin with, through perception all types of causes, because the difference in the parts, such as the stem of a lotus, is generated through a difference in the causes.

118. If it is asked what caused the difference in the causes, [this is explained] by the difference in the preceding causes. If it is asked on what grounds a cause brings forth a fruit, [this is explained] by the efficacy of the preceding causes.

..... *Factors do not arise from an eternal cause:*

..... *not from a God – against the Nyāya*

119. [You say that] God (*īśvara*) is the cause of the world. Then tell, first of all, what God is. If he is the elements, so be it. But why bother, if [“God”] is merely another name [for the elements]?

120. Moreover, [the elements] such as earth are manifold, transient, inactive, and without divine nature, are [as, for example, the earth] also trodden upon, and certainly unclean. [Hence] God is not [supposed to be like] this.

121. God can neither be space, because that is inactive, nor the self, because we have already refuted that above [cf. IX, 58-70]. And do you call inconceivable also the creatorship of an inconceivable [God]?

..... *not from a God accompanied by other causes*

122.–123. And what did he intend to create? If the self, is that not [supposed to be] eternal? The nature of earth and the other elements [also supposed to be eternal], as well as God [himself]; and without beginning [in cyclic existence] cognition arising from

objects of cognition, as well as pleasure and pain from action (*karman*)? Say, what [then] did he create? If the cause has no beginning, how would the effect have a beginning?

124. Why does he not create forever, since he does not depend on something else? There is, of course, nothing else that he has not created. So what would he have to wait for?

125. If he depends [for his creation] on a causal complex, then again God would not be the cause. He were neither able not to create that causal complex [since it already exists], nor to create it if that [complex] does not exist [because God would depend on it].

126. If God created without intending to, it would follow that he depends on something else. And even if he intends to, he would depend on his wish. How could one who creates have the sovereignty [appropriate to God]?

..... *not from atoms – against the Vaiśeṣika and the Mīmāṃsā*

127. Also those who proclaim the eternal atoms as the cause have already been refuted above [cf. 9: 87].

..... *not from the eternal primordial matter – against the Sāṅkhya*

The Sāṅkhya thinkers believe an eternal primordial matter (*prādhana*) to be the cause of the world.

128. The constituents, namely, lightness (*sattva*), mobility (*rajas*) and darkness (*tamas*), when evenly balanced, are called “primordial matter.” The world is explained [constituents] when not evenly balanced.

129. It is not possible that a single entity has three natures. Thus it does not exist. Likewise, the constituents do not exist, because they each are tripartite as well.



130. But if the constituents do not exist, then the existence of [their various transformations] such as sound is quite impossible. Moreover, also [the constituents] such as pleasure,<sup>22</sup> do not exist in non-conscious things such as a cloth.

131. If [non-conscious] entities are by nature the cause of these [pleasure and so on], have not these entities already been criticized [cf. IX, 79–88]? But for you precisely pleasure and so on are the causes and therefore not [entities] such as cloth.

132. Pleasure and so on may exist, however, due to cloth and so on, and in the absence of these, pleasure and so on would also not exist.

In addition, one never observes pleasure and so on to be permanent.

133. If pleasure were only present in a manifest state (*vyakti*), then why is it not [always] felt? [If you explain:] The same [pleasure] becomes subtle [and is thus later not felt]: How can [pleasure] be both gross and subtle?

134. If it were subtle after abandoning the gross state, then both the gross and the subtle state would be impermanent. Then why not accept the impermanence of everything in the same way?

135. If the gross state of pleasure is nothing other than pleasure, then the impermanence of pleasure is evident. If you believe that something non-existent does not emerge because it does not exist,

136. you have arrived [precisely] at the emergence of a manifestation [of pleasure], which did not exist [before], although you did not intend to.

If, further, the fruit were [already] present in the cause, then one who eats rice would be eating excrement,

137. and then one should buy cotton seed for the price of a dress and wear it. If you believe that merely due to blindness the world does not acknowledge [that the effect is

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<sup>22</sup> The constituents pleasure, displeasure, and delusion (*sukhaduḥkhamoha*), here and already in the Sāṅkhya's *Śaṣṭitantra*, as well as *prītyapṛītiṣāda* in the *Sāṅkhyakārikā* are synonymous with the traditional terms *sattvarajastamas* also used above (9: 65, 128). It comes as a surprise in this otherwise rather sober poem that, here and in the following stanzas (9: 131-136ab), Śāntideva refutes the Sāṅkhya's theorem of constituents by making fun of it, although he must have known better. His refutation, almost a parody as most apparent in 9: 132, is based on the term "pleasure" (*sukha*) which he uses, however, in the sense of a sensation.

present in the cause]: Even an [obstinate] knower of reality [such as a Sāṅkhya] behaves the same way [in that he doesn't wear cotton seed].

138. And even common people have this knowledge. Why do they not see it? If [you say: This is the case] since [the cognition of] common people is not [considered] a means of valid cognition, [we respond: Then you have to admit that] also [their] cognition of manifest entities is false.

139. [Objection:] If an [alleged] means of valid cognition is not a [real] means of valid cognition, isn't what has been cognized thereby false? The emptiness of entities in ultimate reality does not follow from this [alleged means of valid cognition].

140. [Response:] If one does not contact entities that are [falsely] conceived [as existent], one does also not grasp them as non-existent. Thus, the non-existence of a false entity is obviously also false.

141. When in a dream a son has died, the imagination that he does not exist therefore prevents the arising of the imagination that he exists. But this [imagination that he does not exist in the dream] is also false.

..... *Summary*

142. Therefore, on such critical examination, there is nothing without cause, and nothing is based on separate or on combined causes,

143. but also nothing has come from another, remains, or passes. What is the difference, then, between an illusion and that which fools consider as real?

144. What is fabricated by illusion as well as what is fabricated by causes, where do they come from and where do they go? That must be examined.

145. What is observed due to the proximity of something else, and is not [observed] because of its absence, how can there be reality in this artifact, which resembles the image in a mirror?

.... *The argument from arising as existent and as non-existent*

146. For an existent entity, what is the purpose of a cause? Or when it does not exist, what is the purpose of a cause?

147. Even through billions of causes, there is no change in something inexistent. How could something in this state become an [existent] entity? And what else could have become [existent]?

148. If there is no entity at the time of its non-existence, when will that entity come about? For this non-existence will not disappear as long as the entity has not arisen.

149. But there can be no room for an entity, if its non-existence has not disappeared. Nor does an [existent] entity become non-existent, since it would follow that it had two natures.

150. In this way there is never ever any cessation or existence. Thus this whole world is unarisen and unceased.

151. The destinies [in the cycle of existence] are like a dream. When examined, they are like the stem of a plantain tree [without a core]. In ultimate reality there is no difference between the released and the non-released.

.. *Summary*

152. Among the factors [explained as] empty in this way, what would be gained, what taken away? Who would be honored or reviled by whom?

153. Whence would be happiness or suffering? Or what would be liked, what disliked? What would be the thirst? For what would this thirst be, if examined as to its nature?

154. On examining, what would the world of sentient beings be? Which of them will die here? Which will be born? Who would have lived? Who would be a relative? Who would be whose friend?

*Final exhortation*

155. May those who are like me embrace everything as resembling [empty] space. They are infuriated by quarrels and they are delighted by festivities.

156. In great misery, by sinful acts aspiring for their own happiness, they live their days with worries, troubles and despair, with mutual torments and mutilations.

157. And when they die, they plunge into bad destinies full of long and intense agonies, while they, when repeatedly reaching a good fate, have been accustomed to pleasure again and again.

158. In [the cycle of] existence there are numerous abysses, and yet there is such unreality to it. And there is mutual contradiction. Thus true reality would not be like this.

159. In this life, too, there are gruesome, endless seas of suffering beyond compare. Here strength is so poor, and yet life is short.

160.–161. Here one quickly lives out one's days with great effort for livelihood and health, with hunger, fatigue and exhaustion, with sleep, with misfortunes, with fruitless encounters with fools, and certainly in vain. Solitude here is almost impossible to attain. Also what would provide here a way for preventing habitual distraction?

162. Moreover, in this life Māra, the tempter, strives to plunge us into great misery. And doubt can hardly be overcome here because the false paths are many.

163. Then again, the favorable occasion [of human life] is hard to obtain, the appearance of a Buddha is extremely rare, and it is difficult to dam the flood of defilements. Ah, what an unbroken chain of suffering!

164. Ah, how one must lament those who abide in floods of suffering and do not recognize their plight, although they thus are exceedingly miserable.

165. Like one who might enter again and again into [a ring of] fire after repeatedly bathing [in icy water], they believe in their well-being although they thus are exceedingly miserable.

166. For those who live as if they would never grow old and die, cruel calamities will set in, topped by death.

167. When might I ever bring peace to those so tormented by the fire of suffering through my own means for happiness that have come down from the clouds of merits?

168. When will I ever explain emptiness in terms of conventional reality to those who harbor the misconception of perceiving [substantial existence] and carefully the accumulation of meritorious acts in terms of not perceiving [the triad of gift, giver and recipient]?



## 10. Transfer of Merit (*pariṇāmanāpariccheda*)

1. Through the good that falls to my share as I ponder over entering the course towards awakening, may all beings be adorned with a course towards awakening!
2. May anyone, in any part of the world, who is tormented by pains in body and mind, achieve oceans of happiness and bliss through my merits!
3. To the end of the cycle of existences, may happiness never wane for them! May the world always enjoy the happiness of the Bodhisattvas!
4. As many hells as there are in the worldly realms, may the living beings in them be pleased by the pleasures of happiness in the Sukhāvātī paradise!
5. May those tormented by cold find warmth! May those tormented by heat be cooled by oceans of water pouring down from the great cloud of the Bodhisattvas!
6. May the sword-leaved forests have the splendor for them of the celestial grove Nandana, and may the thorny Śālmālī trees become wish-granting trees!
7. May the regions in the hells be enchanting, with pools full of the fragrance of lotus blossoms, delightful and lovely with the chatter of grey geese and ducks, Cakravāka ducks, wild geese and other waterfowl!
8. May the heap of glowing coal be a heap of gems! May the scorching ground be a floor of pure crystals! And may the crushing mountains in the Saṅghāta hell become celestial palaces of worship, densely populated by Buddhas!
9. May the shower of coals, red-hot stones and weapons from now on be a shower of flowers! And may the mutual fighting with these weapons now be a playful tussle with flowers!
10. May those drowned in the hell-river Vaitaraṇī, with its fire-like waters, all their flesh fallen off and their skeletons the color of white jasmine, find themselves through the

power of my wholesome works as celestial beings with celestial women in the celestial river Mandākinī!

11. May the servants of Yama and the appalling crows and vultures watch in fear how the darkness here in the hells is suddenly dispersed on all sides. May they, looking up in wonder to whom this brilliant radiance might belong that bestows the joy of happiness, and seeing the flaming Bodhisattva Vajrapāṇi in the sky, be united with him through the force of rapture, free from their sinister state!

12. May a shower of lotus flowers fall (*patatu* Bh instead of *patati* V), blended with fragrant water! It is seen as it puts out the hell-fires with a hiss. May the beings in hell be given the sight of the Bodhisattva Kamalāpāṇi, wondering what it might be, and be unexpectedly gladdened by happiness!

13. “Come hither, come quickly, and cast off your fear, brothers! We are restored to life! A youth with ribbons in the hair has appeared to us, ardently rendering us fearless; through his might all afflictions are gone, floods of joy have sprung, the spirit of awakening has arisen as well as compassion, the mother of deliverance for all beings.

14. Look at him: His lotus feet worshiped by the crowns of hundreds of deities, his eyes moist with compassion; from lovely palace galleries, where thousands of loquacious goddesses sing praises, a rain of many flowers has poured down onto his head.” On seeing the Bodhisattva Mañjuḥṣa in front, may the cheers of those in the hells rise at once!

15. May the hell-beings exult at beholding in this way, through my wholesome works, the clouds brimmed with Bodhisattvas lead by Samantabhadra and bearing soothing, cool and fragrant breezes and showers!

16. May the raging pains and the fears of those in the hells abate! May those who live in bad destinies be freed from these bad destinies!

17. May animals lose the fear of being eaten by each other! May the hungry and thirsty ghosts be as happy as the eternally blissful people in the Uttarakuru-continent!

18. May the ghosts always be well fed and bathed, and may they be refreshed by the streams of milk flowing from the hands of the noble Bodhisattva Avalokiteśvara!



19. May the blind see colors, the deaf always hear, and may the pregnant give birth without throes as queen Māyā did!
20. May [the needy] receive clothing, food and drink, garlands, sandalwood and jewelry, everything they long for as conducive to their well-being!
21. May not only the timid be fearless, those oppressed by grief find joy, but also the anxious be free of anxiety and resolute!
22. May health belong to the ill ones, may they be freed from all fetters! May the weak be strong and loving each other!
23. May all regions prove favorable for all on the roads! May what they set off to do be expediently accomplished!
24. May also those embarked on ships reach their expectations! May they arrive safely on shore and then rejoice with their relatives!
25. May those fallen upon wrong paths in the forest wilderness encounter a caravan, and may they travel without fatigue, fearless of robbers, tigers or other threats!
26. May the gods grant protection in the perils of illness, wilderness and the like, to the sleeping, the insane and the careless, to helpless children and the elderly!
27. May they always be free of all unfavorable states, gifted with faith, insight and compassion, perfect in appearance and behavior, aware of their previous births!
28. May they have as many inexhaustible treasures as the Bodhisattva Gaganagañja! May they be in harmony, without despair and independent!
29. May also beings of poor energy be greatly energetic! May the deformed ascetics be of perfect beauty!
30. May whatever women there are in the world become men! May the lowly attain high positions but still not be arrogant!
31. May all beings without exception through this merit of mine desist from all sins and always do what is wholesome.

32. Not lacking the spirit of awakening, devoted to the course towards awakening, and embraced by the Buddhas out of reach of the workings of Māra, the tempter,
33. may all these beings [when human] have an immeasurably long life! May they always live happy! May even the word “death” disappear!
34. May also all regions of the world give delight with copses of wish-granting trees, enchanting with the sound of the Teaching (*dharma*) and filled with Buddhas and Buddha-sons.
35. May the ground everywhere be free of gravel and such like, smooth like the palm of a hand, soft and made of beryl.
36. May the circles (*maṇḍala*) of large assemblies of Bodhisattvas be seated everywhere, may they adorn the earth with their radiance!
37. May all creatures hear without ceasing the sound of the Teaching from the birds, from every tree, from the rays of the sun, and from the sky!
38. May they always attain communion with Buddhas and Buddha-sons and worship the Teacher of the world with endless clouds of offerings!
39. May the god let it rain at the right time, may harvests be plentiful! And may the people be prosperous, the king righteous!
40. May also the healing plants be potent, the spells of the mutterers effective! May the *Ḍākinī* witches, the *Rākṣasa* demons, and other harmful beings be filled with compassion!
41. May not any being be unhappy, sinful and sick, abandoned or despised, and may none be evil-minded!
42. May the monasteries flourish, replete with reciting and study! May the Community’s (*saṅgha*) integrity last forever, and may the community’s affairs be successful!
43. May the monks find solitude and love the precepts! May they meditate with pliable minds, free of all distraction!

44. May the nuns receive support free of quarrels and troubles, and may all who renounce the world likewise be of unbroken morals!
45. May the misbehaved be dismayed and ever gratified by ceasing to sin, and may they, winning a good state, not break their resolve when there!
46. May they be learned and cultured, receiving gifts, living on alms, may they be of pure mental flow, their reputation famed in all regions!
47. May the world, without enduring the suffering in miserable states and without the arduous practices [of a bodhisattva calling] reach buddhahood with a single divine body!
48. May all the perfected Buddhas be worshiped in many ways by all beings! May they through the inconceivable bliss of the Buddhas be exceedingly happy!
49. May the wishes of the Bodhisattvas for the world be fulfilled! May what these protectors intend for the beings be accomplished!
50. May the Solitary Buddhas be happy as well as the Hearers, forever venerated by respectful gods, demigods and humans!
51. May I myself through Mañjughoṣa's grace always go forth and obtain awareness of my previous births up to the Joyful Stage of the Bodhisattvas!
52. May I spend time with strength in whatever posture! May I, in all my births, attain the conditions for dwelling in solitude!
53. May I see without obstruction only this protector, Mañjunātha, when I wish to see or ask something!
54. Just as Mañjuśrī moves to accomplish the goal of all sentient beings to the end of space in the ten directions, may the same conduct be mine!
55. As far as space abides and as long as the world abides, may I abide, dispelling the sufferings of the world!
56. May all the sufferings of the world ripen in me, and may the world be happy through all the good deeds of the Bodhisattvas!

57. May the Teaching (*śāsana*), the single remedy for the suffering of the world, the fountainhead of all fulfillment and happiness, last for long, promoted and venerated!

58. I bow before Mañjuḥṣa by whose grace my mind is set on the good. And I venerate the spiritual friend by whose grace it thrives.

## Appendix

### Outline of the *Bodhicaryāvatāra*

#### 1. In Praise of the Spirit of Awakening (*bodhicittānusamsa*)

- Object and purpose of this work (1:1–3)
- The meaning of the spirit of enlightenment (1:4–14)
- Two types of the spirit of awakening (1:15–17)
- In praise of the spirit of enlightenment (1:18–36)

#### 2. Confession of Sins (*pāpadeśanā*)

- Bodhisattva ritual (2:1–3:33)
  - 1. Extolment (2:1)
  - 2. Offering (2:2–25)
  - 3. Refuge (2:26)
  - 4. Admission of sins (2:27–66)

#### 3. Adopting the Spirit of Awakening (*bodhicittaparigraha*)

- 5. Joyful approval of goodness (3:1–3)
- 6. Request for instruction (3:4)
- 7. Request to stay (3:5)
- 8. Offering of merit (3:6–9)
- Self-surrender (3:10–21)
- Bringing forth of the spirit of awakening (3:22–23)
- Praise of its being brought forth (3:24–33)

#### 4. Vigilant Care for the Spirit of Awakening (*bodhicittāpramāda*)

- Responsibility of a bodhisattva (4:1–12)
- Value of life (4:13–26)
- Destruction of the defilements (4:27–48)

#### 5. Preserving Circumspection (*samprajanyarakṣaṇa*)

- Guarding the mind (5:1–17)
- Mindfulness and circumspection (5:18–58)
- The body (5:59–70)
- Code of conduct (5:71–102)
- Sources (5:103–107)
- Circumspection (5:108–109)

## 6. The Perfection of Patience (*kṣāntipāramitā*)

Hate (6:1–8)

Patience (6:9–75)

1. Endurance of suffering (6:9–21)

2. Endurance of injustice (6:22–51)

3. Endurance because of realizing the Teaching (6:52–75)

Envy (6:76–98)

Enemies are benefactors (6:99–111)

Love for all sentient beings (6:112–134)

## 7. The Perfection of Vigor (*vīryapāramitā*)

Introduction (7:1–2)

The opposites (7:3–15)

The aids of vigor (7:16)

Lack of dejection (7:17–30)

The powers (7:31–75)

Right desire (7:33–46a)

Self-confidence (7:46b–61)

in one's task (7:49b–51)

in one's mental weaknesses (7:52–59)

in one's capacity (7:60–61)

Joy (7:62–65)

Letting go (7:66)

Full dedication (7:67–73)

Self-control (7:74–75)

## 8. The Perfection of Absorption (*dhyānapāramitā*)

Introduction (8:1)

Renunciation of the world (8:2–3)

Seclusion of the body (8:4–38)

Renunciation of love and false friendship (8:5–16)

Renunciation of greed for profit and fame (8:17–25)

Life in the wilderness (8:26–38)

Seclusion of the mind (8:39–88)

The passion of the flesh (8:40–88)

Contemplation (8:89–158)

The sameness of others and oneself (8:90–103)

On suffering through compassion (8:104–110)

The exchange of others and oneself (8:111–158)

Treating one's own body (8:159–186)

## IX. The Perfection of Insight (*prajñāpāramitā*)

Introduction (9:1)

Two types of reality (9:2–5)

Definition (9:2)

People are different due to their level of cognition (9:3–5)

Rebuttal of Buddhist realism (9:6–15a)

- Rebuttal of Buddhist idealism (9:15b–30)
- The Madhyamaka manner of thinking (9:31–57)
  - The nature of the Buddha and the meaning of his worship (9:36–40)
  - The authenticity of the Mahāyāna (9:41–44)
  - The inadequacies of the Śrāvakayāna (9:45–52)
  - Fear of emptiness is inappropriate (9:53–57)
- The establishment of emptiness (9:58–151)
  - The notion “I” has no object such as a substantially real and permanent self (9:58–78)
    - The I is not physical (9:58–60)
    - The I is not consciousness – against the Sāṅkhya (9:61–68)
    - The I is not an unconscious soul connected with cognition – against the Nyāya-Vaiśeṣika (9:69–70)
    - Rebuttal of undesired consequences if one does not accept a permanent self (9:71–78)
      - The causality of action is possible without an I (9:71–75)
      - Development of compassion is possible without an I (9:76–78)
  - Establishing the lack of intrinsic nature in all factors (9:79–151)
    - Through the four applications of mindfulness (9:79–116)
      - to the body (9:79–88)
      - to the sensations (9:89–102)
      - to the mind (9:103–106a)
      - to the factors (9:106b)
    - These applications of mindfulness do not undermine the teaching of two realities (9:107–116)
  - Through arguments (9:117–154)
    - The arguments from non-arising (9:117–145)
      - Factors do not arise by themselves without a cause (9:117–118)
      - The factors do not arise from an eternal cause (9:119–141)
        - not from God – against the Nyāya (9:119–121)
        - not from God accompanied by other causes (9:122–126)
        - not from atoms – against the Vaiśeṣika and the Mīmāṃsā (9:127a)
        - not from the eternal primordial matter – against the Sāṅkhya (9:127b–141)
    - Summary (9:142–145)
      - The argument from arising as existent and as non-existent (9:146–151)
    - Summary (9:152–154)
- Final Exhortation (9:155–168)

## 10. Transference of Merit (*pariṇāmanāpariccheda*)