Hymn to the Buddha
Matrceta: Prasadapratibhodhava
(= Satapancasatka)

卐 1. Invocation 卐

१ सर्वदा सर्वथा सर्वे यस्य दोषा न सन्ति ह ।

सर्वे सर्वाभिसारेण यत्र चावस्थिता गुणाः ॥

sarvadā sarvathā sarve yasya doṣā na santi ha |
sarve sarvābhisāreṇa yatra cāvasthitā guṇāḥ || 1
1 No faults in any way are found in him;
All virtues in every way dwell in him.

२ तम एव शरणं गन्तुं तं स्तोतुं तम् उपासितुम् ।

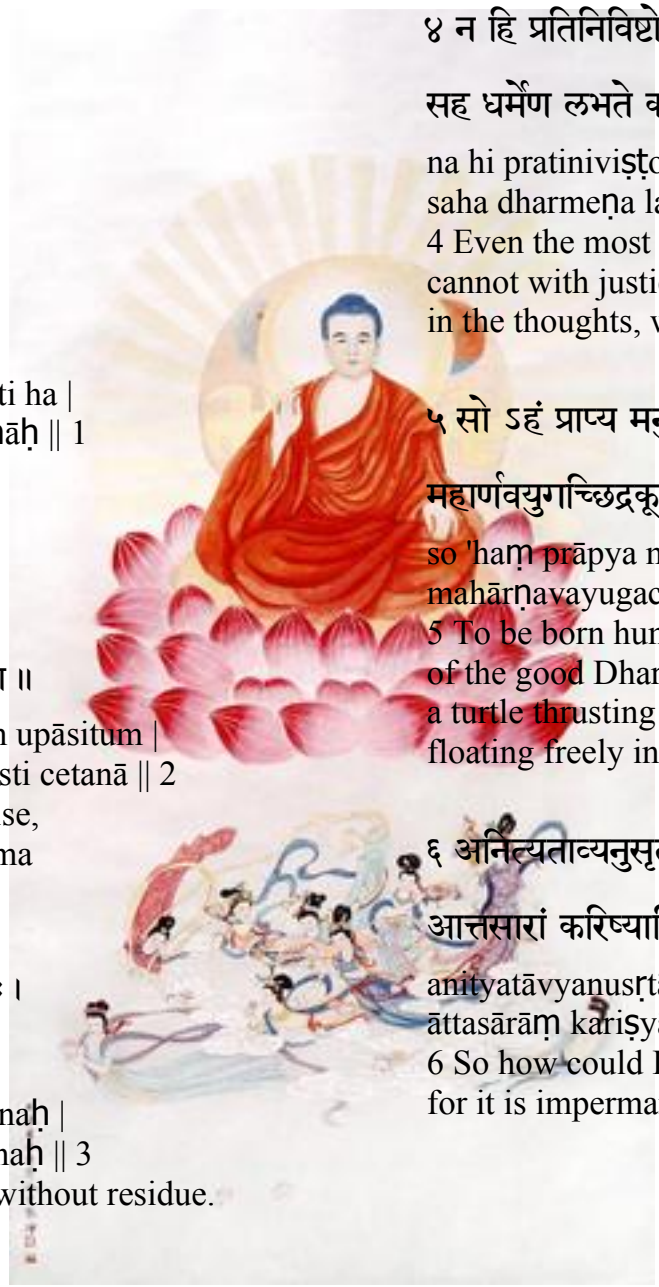
तस्यैव शासने स्थातुम् न्याय्यम् यद्य् अस्ति चेतना ॥

tam eva śaraṇaṃ gantuṃ taṃ stotuṃ tam upāsitum |
tasyaiva śāsane sthātuṃ nyāyyaṃ yady asti cetanā || 2
2 To go to him for refuge, to sing his praise,
to do him honor and to abide in his Dharma
is proper for one with understanding.

३ सवासनाश् च ते दोषा न सन्त्य् एकस्य तायिनः ।

सर्वे सर्वविदः सन्ति गुणास् ते चानपायिनः ॥

savāsanāś ca te doṣā na santy ekasya tāyinaḥ |
sarve sarvavidaḥ santi guṇās te cānapāyinaḥ || 3
3 The only Protector, his faults are gone without residue.
The All-knowing One,
his virtues are present without fail.



४ न हि प्रतिनिविष्टो ऽपि मनोवाक्कायकर्मसु ।

सह धर्मेण लभते कश् चिद् भगवतोऽन्तरम् ॥

na hi pratiniviṣṭo 'pi manovākkāyakarmasu |
saha dharmeṇa labhate kaś cid bhagavato 'ntaram || 4
4 Even the most spiteful man
cannot with justice find fault
in the thoughts, words or deeds of the Lord.

५ सो ऽहं प्राप्य मनुष्यत्वं ससद्धर्ममहोत्सवम् ।

महार्णवयुगच्छिद्रकूर्मग्रीवार्पणोपमम् ॥

so 'haṃ prāpya manuṣyatvaṃ sasaddharmamahotsavam|
mahārṇavayugacchidrakūrmagrīvārpaṇopamam || 5
5 To be born human and encounter the great joy
of the good Dharma is a chance rarer than
a turtle thrusting its neck through a yoke
floating freely in the great ocean.

६ अनित्यताव्यनुसृतां कर्मच्छिद्रससंशयाम् ।

आत्तसारां करिष्यामि कथं नेमां सरस्वतीम् ॥

anityatāvyanusṛtāṃ karmacchidrasasaṃśayām |
āttasārāṃ kariṣyāmi kathaṃ nemāṃ sarasvatīm || 6
6 So how could I not put voice to good use now,
for it is impermanent and may soon be liable to change.

७ इत्य् असंख्येयविषयान् अवेत्यापि गुणान् मुनेः ।

तदे कदेशप्रणयः क्रियते स्वार्थगौरवात ॥

ity asaṃkhyeyaviṣayān avetyāpi guṇān muneḥ |
tadekadeśapraṇayaḥ kriyate svārthagauravāt || 7
7 Though I know that the Sage's virtue are beyond all human calculation, still I will recount a portion of them, if only for my own delight.

८ स्वयंभुवे नमस् ते ऽस्तु प्रभूताद्भुतकर्मणे ।

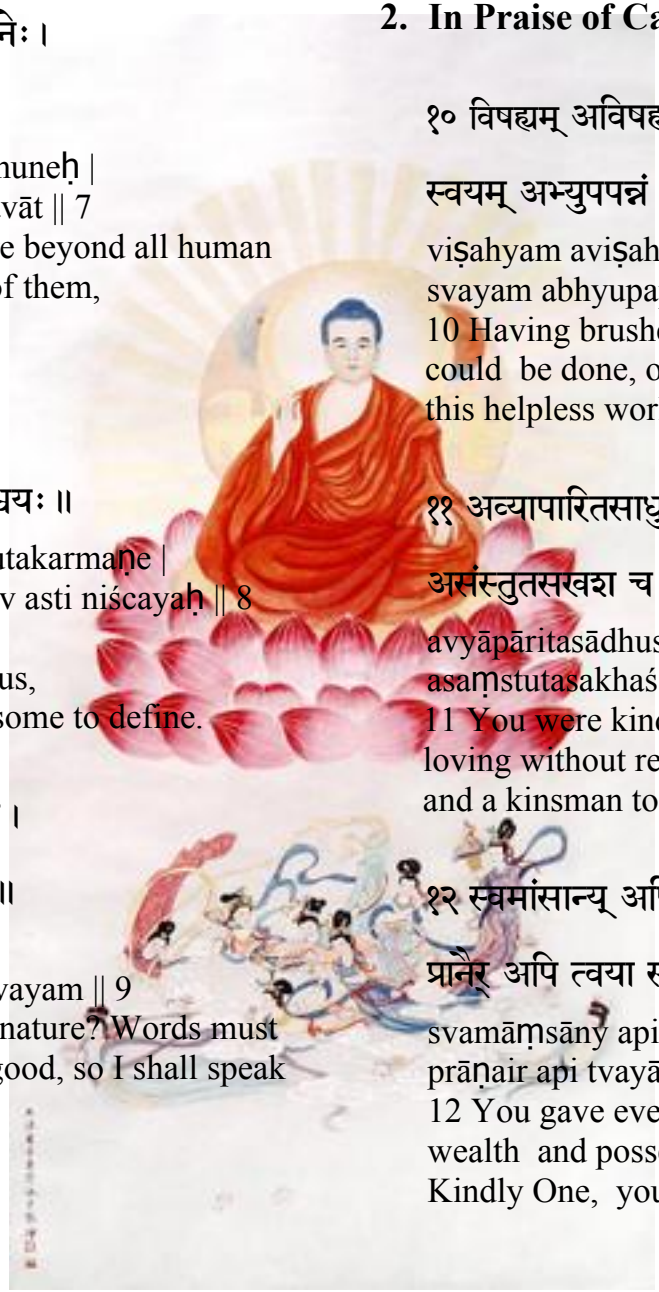
यस्य संख्याप्रभावाभ्याम् न गुणेषव अस्ति निश्चयः ॥

svayaṃbhuve namas te 'stu prabhūtādbhutakarmaṇe |
yasya saṃkhyāprabhāvābhyāṃ na guṇeṣv asti niścayaḥ || 8
8 Homage to you, O Self-developed One whose good works are many and wondrous, whose virtues are too numerous and awesome to define.

९इयन्त इति नास्त्य् अन्त ईदृशा इति का कथा ।

पुण्या इत्य् एव तु गुणान् प्रति ते मुखरा वयम् ॥

iyanta iti nāsty anta īdṛśā iti kā kathā |
puṇyā ity eva tu guṇān prati te mukharā vayam || 9
9 Their number? They are infinite. Their nature? Words must fail. But to speak of them bestows great good, so I shall speak much.



2. In Praise of Causes

१० विषह्यम् अविषह्यं वेत्य् अवधूय विचारणाम् ।

स्वयम् अभ्युपपन्नं ते निराक्रन्दम् इदं जगत् ॥

viṣahyam aviṣahyaṃ vety avadhūya vicāraṇām |
svayam abhyupapannaṃ te nirākrandam idaṃ jagat || 10
10 Having brushed aside doubts about whether or not it could be done, of your own free will you took this helpless world under your protection.

११ अव्यापारितसाधुस् त्वं त्वम् अकारणवत्सलः ।

असंस्तुतसखश च त्वम् अनवस्कृतबान्धवः ॥

avyāpāritasādhus tvaṃ tvam akāraṇavatsalaḥ |
asaṃstutasakhaś ca tvam anavaskṛtabāndhavaḥ || 11
11 You were kind without being asked, you were loving without reason,you were a friend to the stranger and a kinsman to those without kin.

१२ स्वमांसान्य् अपि दत्तानि वस्तुष्व् अन्येषुका कथा ।

प्राणैर् अपि त्वया साधो मानितः प्रणयी जनः ॥

svamāṃsāny api dattāni vastuṣv anyeṣu kā kathā |
prāṇair api tvayā sādho mānitaḥ praṇayī janaḥ || 12
12 You gave even your own flesh not to mention your wealth and possessions. Even your own life's breath, O Kindly One, you gave to those who wished for it.9

१३ स्वैः शरीरैः शरीराणि प्राणैः प्राणाः शरीरिणाम् ।

जिघांसुभिर् उपात्तानां क्रीतानि शतशस् त्वया ॥

svaiḥ śarīraiḥ śarīrāṇi prāṇaiḥ prāṇāḥ śarīriṇām |
jighāṃsubhir upāttānāṃ krītāni śataśas tvayā || 13
13 A hundred times you ransomed your own body and life
for the bodies and lives of living beings
in the grip of their would-be slayers.

१४ न दुर्गतिभयान् नेष्टाम् अभिप्रार्थयता गतिम् ।

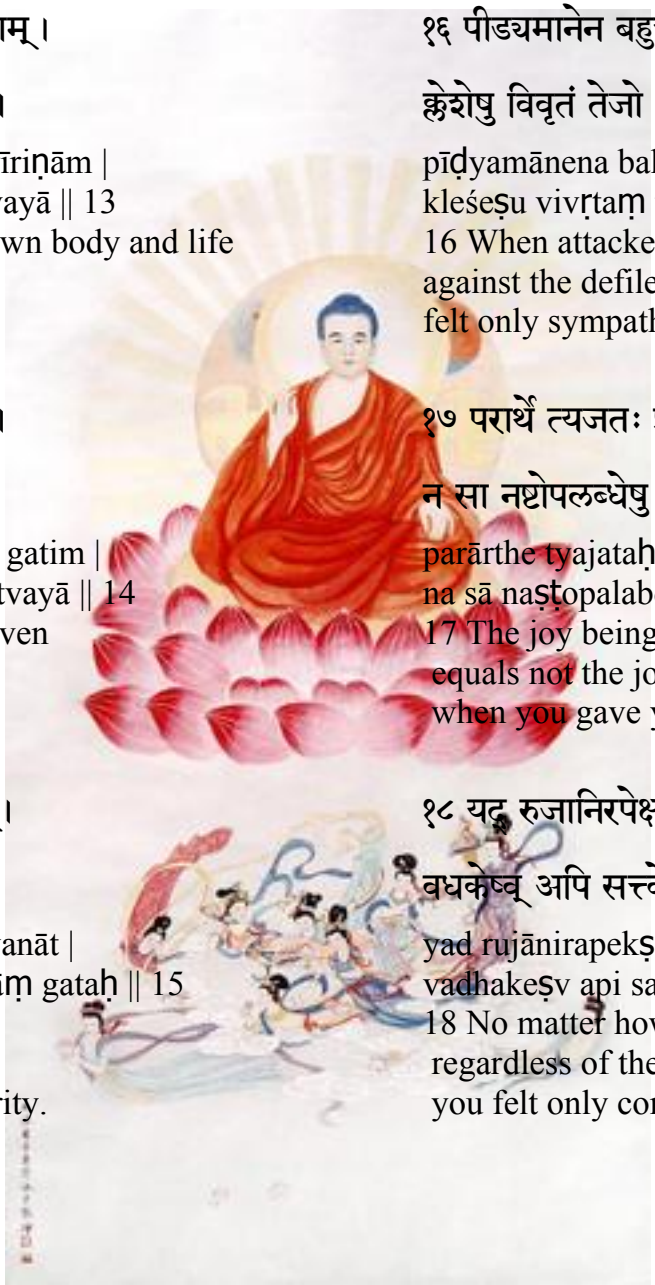
केवलाशयशुद्ध्यैव शीलं सात्मीकृतं त्वया ॥

na durgatibhayān neṣṭām abhiprārthayatā gatim |
kevalāśayaśuddhyaiva śīlaṃ sātmīkṛtaṃ tvayā || 14
14 It was not fear of hell or desire for heaven
but utter purity of heart
that made you practice the good.

१५ जिह्मानां नित्यविक्षेपाद् ऋजूनां नित्यसेवनात् ।

कर्मणां परिशुधानां त्वम् एकायनतां गतः ॥

jihmānāṃ nityavikṣepād ṛjūnāṃ nityasevanāt |
karmaṇāṃ pariśudhānāṃ tvam ekāyanatāṃ gataḥ || 15
15 By always avoiding the crooked
and adhering to the straight,
you became the highest receptacle for purity.



१६ पीड्यमानेन बहुशस् त्वया कल्याणचेतसा ।

क्लेशेषु विवृतं तेजो जनः क्लिष्टो ऽनुकम्पितः ॥

pīḍyamānena bahuśas tvayā kalyāṇacetasā |
kleśeṣu vivṛtaṃ tejo janaḥ kliṣṭo 'nukampitaḥ || 16
16 When attacked you used your fiery power
against the defilements, but in your noble heart
felt only sympathy for those who were defiled.

१७ परार्थे त्यजतः प्राणान् या प्रीतिर् अभवत् तव ।

न सा नष्टोपलब्धेषु प्राणेषु प्राणिनां भवेत् ॥

parārthe tyajataḥ prāṇān yā prītir abhavat tava |
na sā naṣṭopalabdheṣu prāṇeṣu prāṇināṃ bhavet || 17
17 The joy beings feel on saving their lives
equals not the joy you experienced
when you gave your life for others.

१८ यद् रुजानिरपेक्षस्य च्छिद्यमानस्य ते ऽसकृत् ।

वधकेष्व् अपि सत्त्वेष्व् कारुण्यम् अभवत् प्रभो ॥

yad rujānirapekṣasya cchidyamānasya te 'sakṛt |
vadhakeṣv api sattveṣv kāruṇyam abhavat prabho || 18
18 No matter how often murderers cut you to pieces,
regardless of the pain
you felt only compassion for them.

१९ सम्यक्सं बोधिबीजस्य चित्तरत्नस्य तस्य ते ।

त्वम् एव वीर सारज्ञो दूरे तस्येतरो जनः ॥

samyaksaṃbodhibījasya cittaratnasya tasya te |
tvam eva vīra sārajño dūre tasyetaro janaḥ || 19
19 That seed of perfect enlightenment,
that jewel-like mind of yours,
only you, Great Hero, know its essence.
Others are far from understanding it.

२० नाकृत्वा दुष्करं कर्म दुर्लभम् लभ्यते पदम् ।

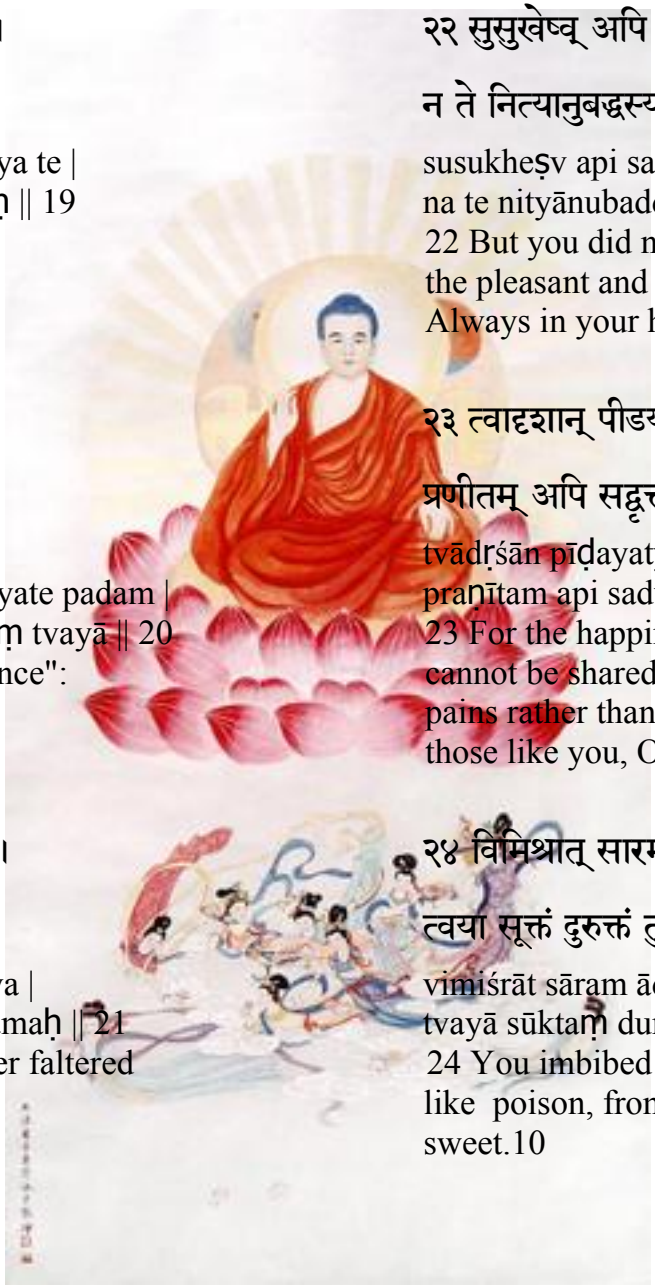
इत्य् आत्मनिरपेक्षेण वीर्यं संवर्धितं त्वया ॥

nākṛtvā duṣkaraṃ karma durlabham labhyate padam |
ity ātmanirapekṣeṇa vīryaṃ saṃvardhitaṃ tvayā || 20
20 "Nirvana is not won without perseverance":
thinking thus you roused great energy
without a thought for yourself.

२१ विशेषोत्कर्षनियमो न कदा चिद् अभूत् तव ।

अतस् त्वयि विशेषाणां छिन्नस् तरतमक्रमः ॥

viśeṣotkarṣaniyamo na kadā cid abhūt tava |
atas tvayi viśeṣāṇāṃ chinnas taratamakramaḥ || 21
21 Your progress towards excellence never faltered
and now you have attained
the state that cannot be bettered.



२२ सुसुखेष्व् अपि सण्गो ऽभूत् सफलेषु समाधिषु ।

न ते नित्यानुबद्धस्य महाकरुणया हृदि ॥

susukheṣv api saṅgo 'bhūt saphaleṣu samādhiṣu |
na te nityānubaddhasya mahākaruṇayā hṛdi || 22
22 But you did not practice in order to experience
the pleasant and fruitful results of meditation.
Always in your heart the motive was compassion.

२३ त्वादृशान् पीडयत्य् एव नानुगृह्णाति तत् सुखम् ।

प्रणीतम् अपि सद्वृत्त यद् असाधारणं परैः ॥

tvādṛśān pīḍayaty eva nānugṛhṇāti tat sukham |
praṇītam api sadvṛtta yad asādhāraṇaṃ paraiḥ || 23
23 For the happiness which, though sublime,
cannot be shared with others,
pains rather than pleases
those like you, O Righteous One.

२४ विमिश्रात् सारम् आदत्तं सर्वं पीतम् अकल्मषम् ।

त्वया सूक्तं दुरुक्तं तु विषवत् परिवर्जितम् ॥

vimiśrāt sāram ādattaṃ sarvaṃ pītam akalmaṣam |
tvayā sūktaṃ duruktaṃ tu viṣavat parivarjitam || 24
24 You imbibed good speech,bad speech you shunned
like poison, from mixed speech you extracted what was
sweet.10

२५ क्रीणता रत्नसारज्ञ प्राणैर् अपि सुभाषितम् ।

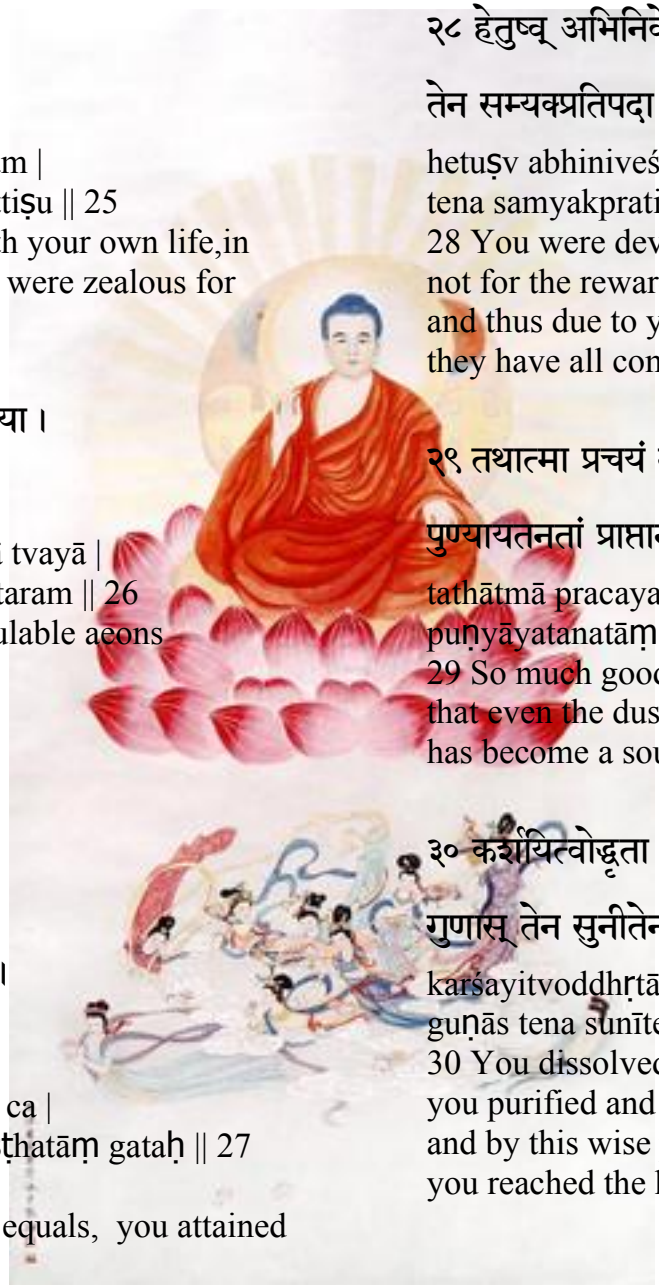
पराक्रान्तं त्वया बोधौ तासु तासूपपत्तिषु ॥

krīṇatā ratnasārajña prāṇair api subhāṣitam |
parākrāntaṃ tvayā bodhau tāsu tāsūpapattiṣu || 25
25 Purchasing words of wisdom even with your own life,in
birth after birth, O Knower of Gems, you were zealous for
enlightenment.

२६ इति त्रिभिर् असंख्येयैर् एवम् उद्यच्छता त्वया ।

व्यवसायद्वितीयेन प्राप्तं पदम् अनुत्तरम् ॥

iti tribhir asaṃkhyeyair evam udyacchatā tvayā |
vyavasāyadvitīyena prāptaṃ padam anuttaram || 26
26 Thus striving through the three incalculable aeons
accompanied only by your resolution,
you gained the highest state.11



3. In Praise of Incomparability

२७ अकृत्वेर्ष्यां विशिष्टेषु हीनान् अनवमत्य च ।

अगत्वा सदृशैः स्पर्धां त्वं लोके श्रेष्ठतां गतः ॥

akṛtverṣyāṃ viśiṣṭeṣu hīnān anavamatya ca |
agatvā sadṛśaiḥ spardhāṃ tvaṃ loke śreṣṭhatāṃ gataḥ || 27
27 By not envying the superior,
despising the inferior, or competing with equals, you attained
pre-eminence in the world.

२८ हेतुष्व् अभिनिवेशो ऽभूद् गुणानां न फलेषु ते ।

तेन सम्यक्प्रतिपदा त्वयि निष्ठां गुणा गताः ॥

hetuṣv abhiniveśo 'bhūd guṇānāṃ na phaleṣu te |
tena samyakpratipadā tvayi niṣṭhāṃ guṇā gatāḥ || 28
28 You were devoted to virtues for their own sake,
not for the rewards that come from them,
and thus due to your right progress
they have all come to completion within you.

२९ तथात्मा प्रचयं नीतस् त्वया सुचरितैर् यथा ।

पुण्यायतनतां प्राप्तान्य् अपि पादरजांसि ते ॥

tathātmā pracayaṃ nītas tvayā sucaritair yathā |
puṇyāyatanatāṃ prāptāny api pādarajāṃsi te || 29
29 So much good have you gathered by your deeds
that even the dust on your feet
has become a source of merit.

३० कर्शयित्वोद्धृता दोषा वर्धयित्वा विशोधिताः ।

गुणास् तेन सुनीतेन परां सिद्धिं त्वम् अध्यगाः ॥

karśayitvoddhṛtā doṣā vardhayitvā viśodhitāḥ |
guṇās tena sunītena parāṃ siddhiṃ tvam adhyagāḥ || 30
30 You dissolved and uprooted your faults,
you purified and brought to completion your virtues,
and by this wise procedure
you reached the highest attainment.

३१ तथा सर्वाभिसारेण दोषेषु प्रहृतं त्वया ।

यथैषाम् आत्म सं ताने वासनापि न शेषिता ॥

tathā sarvābhisāreṇa doṣeṣu prahṛtaṃ tvayā |
yathaiṣām ātmasaṃtāne vāsanāpi na śeṣitā || 31
31 You struck at faults with your might
so that not even their shadow
lingers in the depths of your mind.12

३२ तथा सं भृत्य सं भृत्य त्वयात्मन्यू आहिता गुणाः ।

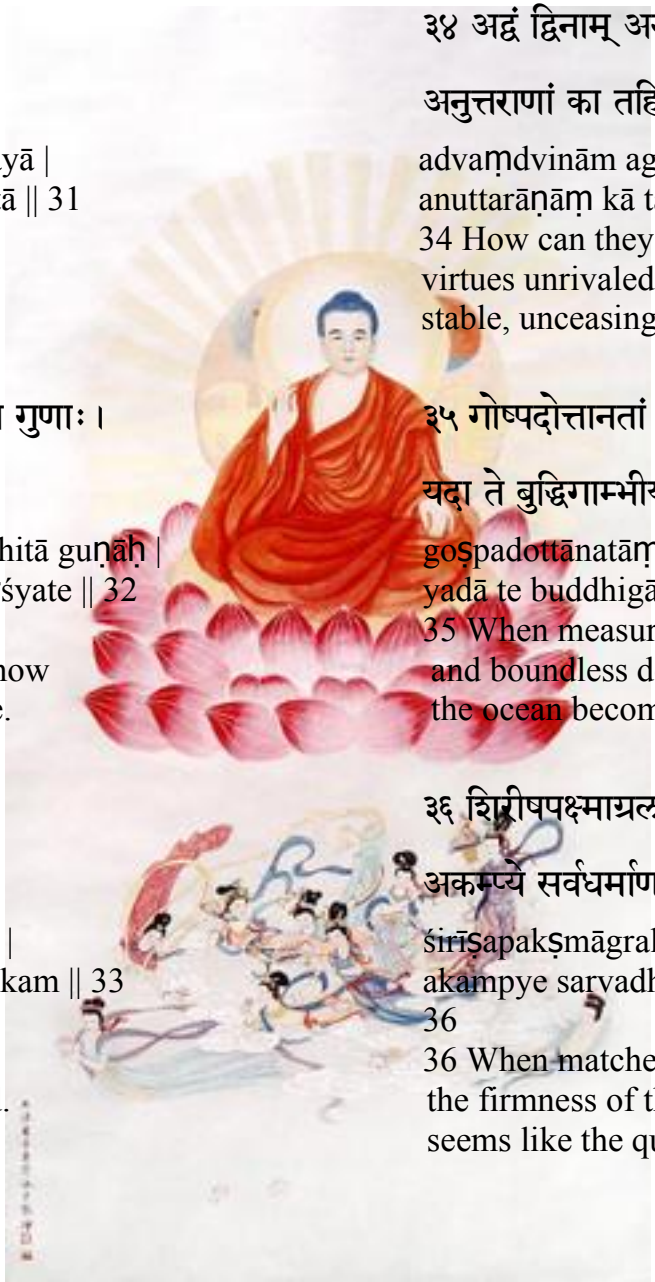
प्रतिरूपकम् अप्यू एषां यथा नान्यत्र दृश्यते ॥

tathā saṃbhṛtya saṃbhṛtya tvayātmany āhitā guṇāḥ |
pratirūpakam apy eṣāṃ yathā nānyatra dṛśyate || 32
32 Step by step you nurtured the virtues
and established them in yourself, so that now
not even their likeness is found elsewhere.

३३ उपघातावरणवन् मितकालं प्रदेषि च ।

सुलभातिशयं सर्वम् उपमावस्तु लौकिकम् ॥

upaghātāvaraṇavan mitakālaṃ pradeśi ca |
sulabhātiśayaṃ sarvam upamāvastu laukikam || 33
33 All worldly objects of comparison
can be damaged or obstructed,
limited by time and space, easily acquired.



३४ अद्वं द्विनाम् अगम्यानां ध्रुवाणाम् अनिवर्तिनाम् ।

अनुत्तराणां का तर्हि गुणानाम् उपमास्तु ते ॥

advaṃdvinām agamyānāṃ dhruvāṇām anivartinām |
anuttarāṇāṃ kā tarhi guṇānām upamāstu te || 34
34 How can they be compared with your virtues —
virtues unrivaled, unapproachable,
stable, unceasing, unsurpassed?

३५ गोष्पदोत्तानतां याति गाम्भीर्यं लवणाम्भसः ।

यदा ते बुद्धिगाम्भीर्यम् अगाधापारम् ईक्षते ॥

goṣpadottānatāṃ yāti gāmbhīryaṃ lavaṇāmbhasaḥ |
yadā te buddhigāmbhīryam agādhāpāram īkṣate || 35
35 When measured against the unfathomable
and boundless depth of your understanding,
the ocean becomes as if a mere puddle.

३६ शिरीषपक्ष्माग्रलघु स्थैर्यं भवति पार्थिवम् ।

अकम्प्ये सर्वधर्माणां त्वत्स्थैर्ये ऽभिमुखीकृते ॥

śirīṣapakṣmāgralaghu sthairyaṃ bhavati pārthivam |
akampye sarvadharmāṇāṃ tvatsthairye 'bhimukhīkṛte ||
36
36 When matched with your calm equanimity,
the firmness of the earth
seems like the quivering of a flower petal.

३७ अज्ञानतिमिरघ्नस्य ज्ञानालोकस्य ते मुने ।

न रविर् विषये भूमिं खाद्योतीम् अपि विन्दति ॥

ajñānatimiraghnasya jñānālokasya te mune |
na ravir viṣaye bhūmiṃ khādyotīm api vindati || 37
37 Beside the radiance of your wisdom,
which destroys the darkness of ignorance,
the sun does not attain even the brightness of a firefly.

३८ मलिनत्वम् इवायान्ति शरच्चन्द्राम्बु अराम् भसाम् ।

तव वाग्बुद्धिचेष्टानां शुद्धिं प्रति विशुद्धयः ॥

malinatvam ivāyānti śaraccandrāmbarāmbhasām |
tava vāgbuddhiceṣṭānāṃ śuddhiṃ prati viśuddhayaḥ || 38
38 The purity of the moon, the sky or a pool in autumn
appears clouded when compared with the purity of your
words, thoughts and deeds.

३९ अनेन सर्वं व्याख्यातं यत् किं चित् साधु लौकिकम् ।

दूरे हि बुद्धधर्माणां लोकधर्मास् तपस्विनः ॥

anena sarvaṃ vyākhyātaṃ yat kiṃ cit sādhu laukikam |
dūre hi buddhadharmāṇāṃ lokadharmās tapasvinaḥ || 39
39 I have compared you with all that is admired in the world,
but still how far are those miserable things
from the qualities of a Buddha.

४० यस्यैव धर्मरत्नस्य प्राप्त्या प्राप्तस् त्वम् अग्रताम् ।

तेनैव केवलं साधो साम्यं ते तस्य च त्वया ॥

yasyaiva dharmaratnasya prāptyā prāptas tvam agratām |
tenaiva kevalaṃ sādho sāmyaṃ te tasya ca tvayā || 40
40 For there is only one thing that resembles you,
O Kindly One, and that is the jewel of the Dharma
through which you attained the highest.

४१ आत्मेच्छाच्छलमात्रं तु सामान्योपांशु किं चन ।

यत्रोपक्षिप्य कथ्येत सा वक्तुर् अतिलोलता ॥

ātmecchācchalamātraṃ tu sāmānyopāṃśu kiṃ cana |
yatropakṣipya kathyeta sā vaktur atilolatā || 41
41 But if something were to be found comparable to you,
to make such comparison would be the act of a
foolish anddisrespectful man.

4. In Praise of Wonders

४२ प्रतन्व् इव हि पश्यामि धर्मताम् अनुचिन्तयन् ।

सर्वं चावर्जितं मार विजयं प्रति ते जगत् ॥

pratanv iva hi paśyāmi dharmatām anucintayan |
sarvaṃ cāvarjitaṃ māravijayaṃ prati te jagat || 42
42 Your victory over Mara evokes wonder in people
but considering your great virtues
I think this is but a minor thing.13

४३ महतो ऽपि हि संरम्भात् प्रतिहन्तुं समुद्यतः ।

क्षमाया नातिभारो ऽस्ति पात्रस्थाया विशेषतः ॥

mahato 'pi hi saṃrambhāt pratihantuṃ samudyataḥ |
kṣamāyā nātibhāro 'sti pātrasthāyā viśeṣataḥ || 43
43 Even those who lash out in fury to assault you
are not a heavy burden for your patience to bear
housed as it is in such a worthy vessel.

४४ यत् तु मारजयान्वक्षं सुमहत् क्लेशवैशसम् ।

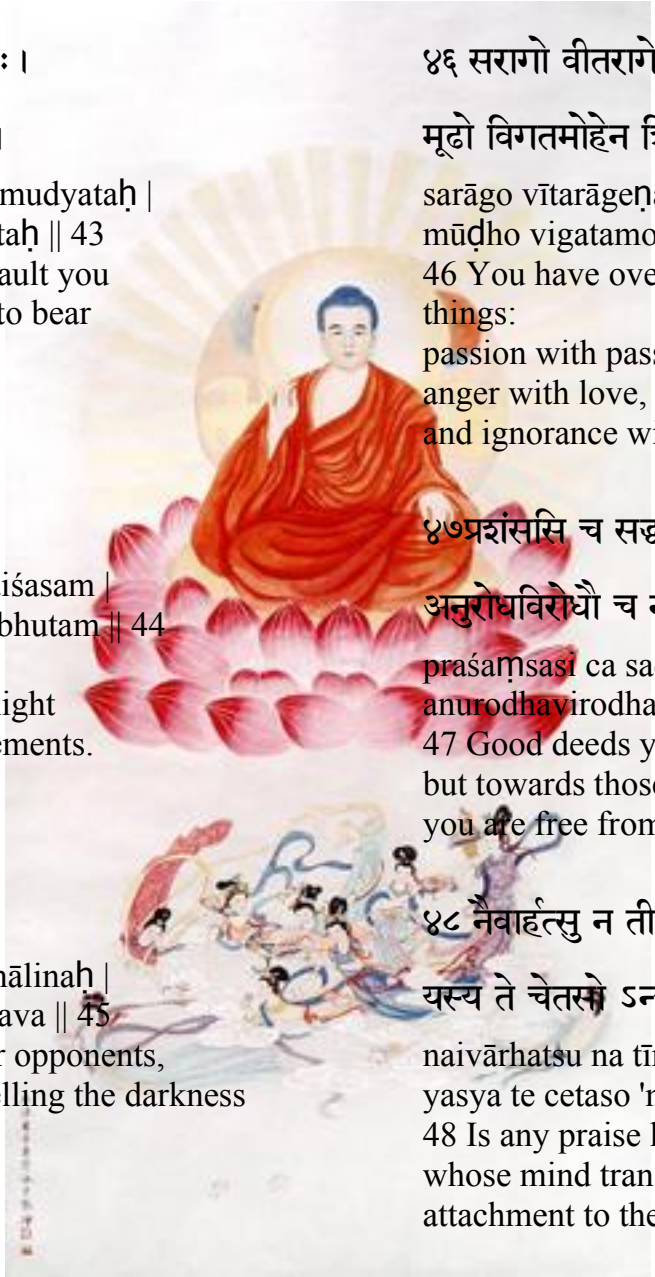
तस्याम् एव कृतं रात्रौ तद् एव परमाद्भुतम् ॥

yat tu mārajayānvakṣaṃ sumahat kleśavaiśasam |
tasyām eva kṛtaṃ rātrau tad eva paramādbhutam || 44
44 What is truly wondrous is this:
after you conquered Mara, on that same night
you were able to conquer your own defilements.

४५ तमोविधमने भानोर् यः सहस्रांशुमालिनः ।

वीर विस्मयम् आगच्छेत् स तीर्थ्यविजये तव ॥

tamovidhamane bhānor yaḥ sahasrāṃśumālinaḥ |
vīra vismayam āgacchet sa tīrthyavijaye tava || 45
45 He who is amazed at your victory over opponents,
might well be amazed at the sun for dispelling the darkness
with its garland of a thousand rays.



४६ सरागो वीतरागेण जितरोषेण रोषणः ।

मूढो विगतमोहेन त्रिभिर् नित्यं जितास् त्रयः ॥

sarāgo vītarāgeṇa jitaroṣeṇa roṣaṇaḥ |
mūḍho vigatamohena tribhir nityaṃ jitās trayaḥ || 46
46 You have overcome three things with three
things:
passion with passionlessness,
anger with love,
and ignorance with wisdom.

४७प्रशंससि च सद्धर्मान् असद्धर्मान् विगर्हसि ।

अनुरोधविरोधौ च न स्तः सदसतोस् तव ॥

praśaṃsasi ca saddharmān asaddharmān vigarhasi |
anurodhavirodhau ca na staḥ sadasatos tava || 47
47 Good deeds you praise, bad deeds you blame,
but towards those who act thus
you are free from any "for" or "against."

४८ नैवार्हत्सु न तीर्थ्येषु प्रतिघानुनयं प्रति ।

यस्य ते चेतसो ऽन्यत्वं तय ते का स्तुतिर् भवेत् ॥

naivārhatsu na tīrthyeṣu pratighānunayaṃ prati |
yasya te cetaso 'nyatvaṃ tasya te kā stutir bhavet || 48
48 Is any praise high enough for you
whose mind transcends
attachment to the noble and dislike for the ignoble?14

४९ गुणेष्व् अपि न सण्गो ऽभूत् तृष्णा न गुणवत्स्व् अपि ।

अहो ते सुप्रसन्नस्य सत्त्वस्य परिशुद्धता ॥

guṇeṣv api na saṅgo 'bhūt tṛṣṇā na guṇavatsv api |
aho te suprasannasya sattvasya pariśuddhatā || 49
49 You did not cling to virtue
nor yearn for those who were virtuous.
Ah! See the purity of this most tranquil being!

५० इन्द्रियाणां प्रसादेन नित्यकालानपायिना ।

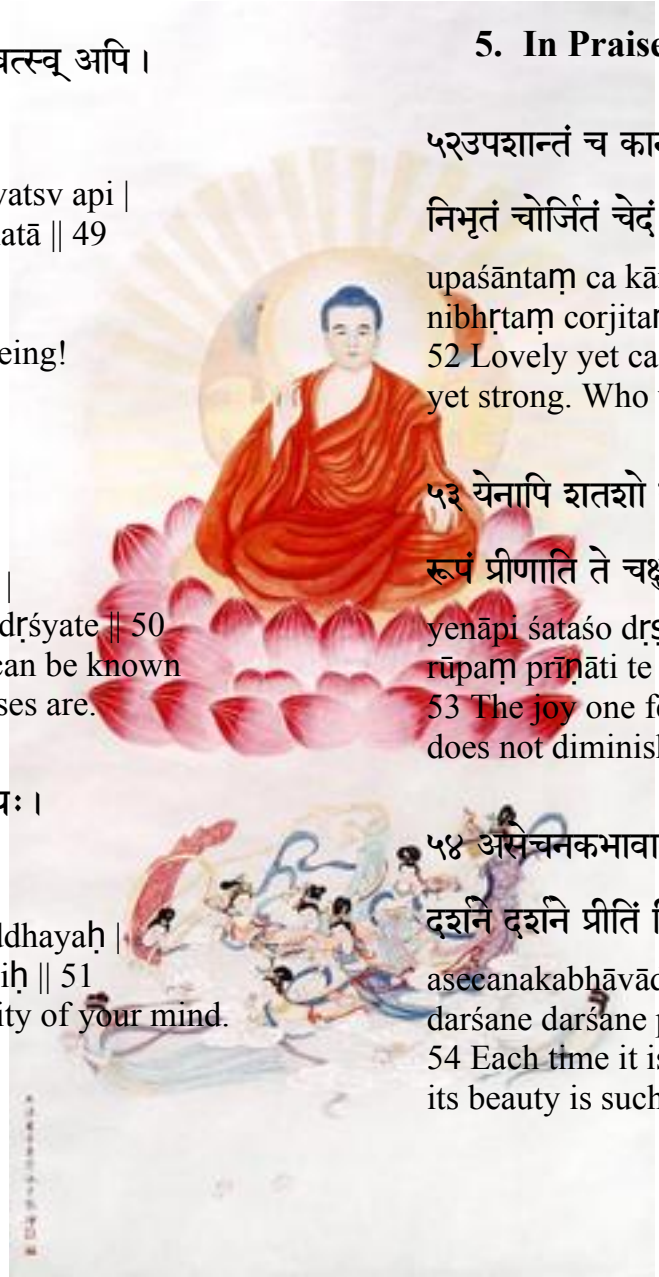
मनो नित्यप्रसन्नं ते प्रत्यक्षम् इव दृश्यते ॥

indriyāṇāṃ prasādena nityakālānapāyinā |
mano nityaprasannaṃ te pratyakṣam iva dṛśyate || 50
50 How permanently calm your mind is can be known
by seeing how unalterably calm your senses are.

५१ आ बालेभ्यः प्रसिद्धास् ते मतिस्मृतिविशुद्धयः ।

गमिता भावपिशुनैः सुव्याहृतसुचेष्टितैः ॥

ā bālebhyaḥ prasiddhās te matismṛtiviśuddhayaḥ |
gamitā bhāvapiśunaiḥ suvyāhṛtasuceṣṭitaiḥ || 51
51 Even the foolish acknowledge the purity of your mind.
The goodness of your words and deeds
reflects your pure thoughts.



5. In Praise of Form

५२उपशान्तं च कान्तं च दीप्तम् अप्रतिघाति च ।

निभृतं चोर्जितं चेदं रुपं कम् इव नाक्षिपेत् ॥

upaśāntaṃ ca kāntaṃ ca dīptam apratighāti ca |
nibhṛtaṃ corjitaṃ cedaṃ rūpaṃ kam iva nākṣipet || 52
52 Lovely yet calming, bright but not blinding, gentle
yet strong. Who would not be inspired just to see you?

५३ येनापि शतशो दृष्टं यो ऽपि तत्पूर्वम् ईक्षते ।

रूपं प्रीणाति ते चक्षुः समं तद् उभयोर् अपि ॥

yenāpi śataśo dṛṣṭaṃ yo 'pi tatpūrvam īkṣate |
rūpaṃ prīṇāti te cakṣuḥ samaṃ tad ubhayor api || 53
53 The joy one feels on beholding you for the first time
does not diminish even after seeing you a hundred times.

५४ असेचनकभावाद् धि सौम्यभावाच् च ते वपुः ।

दर्शने दर्शने प्रीतिं विदधाति नवां नवाम् ॥

asecanakabhāvād dhi saumyabhāvāc ca te vapuḥ |
darśane darśane prītiṃ vidadhāti navāṃ navām || 54
54 Each time it is seen, your form gives joy;
its beauty is such that one is never satisfied.

५५ अधिष्ठानगुणैर् गात्रम् अधिष्ठातृगुणैर् गुणाः ।

परया सं पदोपेतास् तवान्योन्यानुरूपया ॥

adhiṣṭhānaguṇair gātram adhiṣṭhātṛguṇair guṇāḥ |
parayā saṃpadopetās tavānyonyānurūpayā || 55
55 Your body is worthy as a receptacle
and your virtues are worthy as occupants.
Both are excellent in themselves
and both complement each other perfectly.

५६ क्वान्यत्र सुनिविष्टाः स्युर् इमे ताथागता गुणाः ।

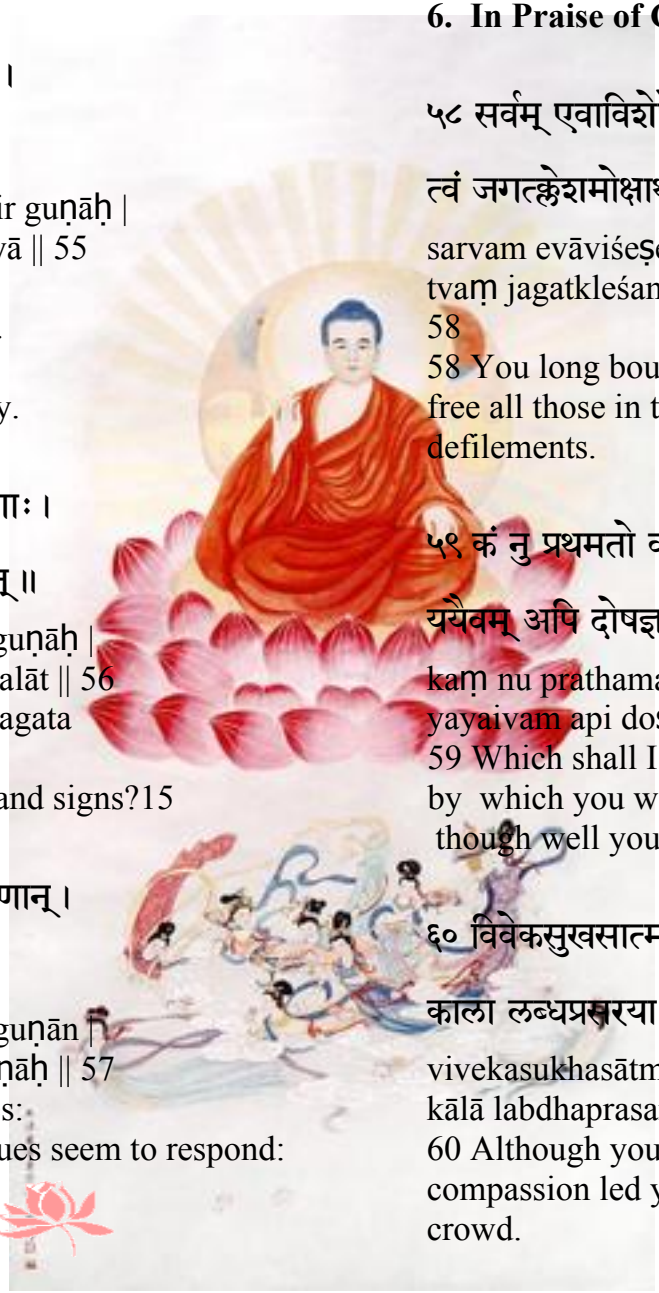
ऋते रूपात् तवैवास्माल् लक्षणव्यञ्जनोज्ज्वलात् ॥

kvānyatra suniviṣṭāḥ syur ime tāthāgatā guṇāḥ |
ṛte rūpāt tavaivāsmāl lakṣaṇavyañjanojjvalāt || 56
56 Where else could the virtues of a Tathagata
be so well housed as in your body,
shining as it does with auspicious marks and signs?15

५७ धन्यम् अस्मीति ते रूपं वदतीवाश्रितान् गुणान् ।

सुनिक्षिप्ता वयम् इति प्रत्याहुर् इव तद् गुणाः ॥

dhanyam asmīti te rūpaṃ vadatīvāśritān guṇān |
sunikṣiptā vayam iti pratyāhur iva tad guṇāḥ || 57
57 Your body seems to say to your virtues:
"I am blessed to have you," and your virtues seem to respond:
"Where better could we dwell?"



6. In Praise of Compassion

५८ सर्वम् एवाविशेषेण क्लेशैर् बद्धम् इदं जगत् ।

त्वं जगत्क्लेशमोक्षार्थं बद्धः करुणया चिरम् ॥

sarvam evāviśeṣeṇa kleśair baddham idaṃ jagat |
tvaṃ jagatkleśamokṣārthaṃ baddhaḥ karuṇayā ciram || 58
58 You long bound yourself to compassion in order to
free all those in the world who were bound by
defilements.

५९ कं नु प्रथमतो वन्दे त्वां महाकरुणाम् उत ।

ययैवम् अपि दोषज्ञस् त्वं संसारे धृतश् चिरम् ॥

kaṃ nu prathamato vande tvāṃ mahākaruṇām uta |
yayaivam api doṣajñas tvaṃ saṃsāre dhṛtaś ciram || 59
59 Which shall I praise first, you or the great compassion
by which you were long held in samsara
though well you knew its faults?16

६० विवेकसुखसात्म्यस्य यद् आकीर्णस्य ते गताः ।

काला लब्धप्रसरया तत् ते करुणया कृतम् ॥

vivekasukhasātmyasya yad ākīrṇasya te gatāḥ |
kālā labdhaprasarayā tat te karuṇayā kṛtam || 60
60 Although you preferred the delights of solitude,
compassion led you to spend your time among the
crowd.

६१ शान्ताद् अरण्याद् ग्रामान्तं त्वं हि नाग इव ह्रदात् ।

विनेयार्थं करुणया विद्ययेवावकृष्यसे ॥

śāntād araṇyād grāmāntaṃ tvaṃ hi nāga iva hradāt |
vineyārthaṃ karuṇayā vidyayevāvakṛṣyase || 61
61 Like a mighty dragon drawn from its lake by a spell, compassion led you from forest to town for the sake of those to be taught.

६२ परमोपशमस्थो ऽपि करुणापरवत्तया ।

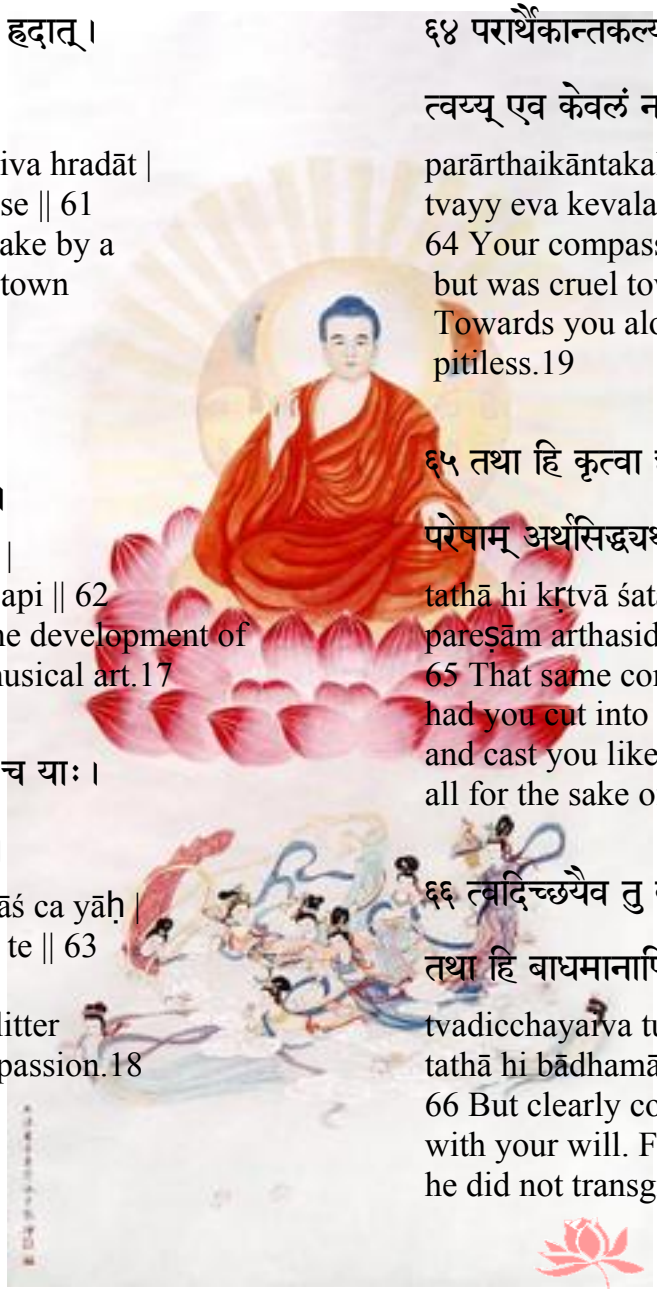
कारितस् त्वं पदन्यासं कुशीलवकलास्व् अपि ॥

paramopaśamastho 'pi karuṇāparavattayā |
kāritas tvaṃ padanyāsaṃ kuśīlavakalāsv api || 62
62 Though abiding in deep tranquillity, the development of compassion made you take up even the musical art.17

६३ ऋद्दिर् या सिंहनादा ये स्वगुणोद्भावनाश् च याः ।

वान्तेच्छोपविचारस्य कारुण्यनिकष् अः स ते ॥

ṛddhir yā siṃhanādā ye svaguṇodbhāvanāś ca yāḥ |
vāntecchopavicārasya kāruṇyanikaṣaḥ sa te || 63
63 Your powers, your lion's roar
and the manifestation of virtues are but glitter
rubbed off the nugget of your innate compassion.18



६४ परार्थैकान्तकल्याणी कामं स्वाश्रयनिष्ठुरा ।

त्वय्य् एव केवलं नाथ करुणाकरुणाभवत् ॥

parārthaikāntakalyāṇī kāmaṃ svāśrayaniṣṭhurā |
tvayy eva kevalaṃ nātha karuṇākaruṇābhavat || 64
64 Your compassion was kind only towards others,
but was cruel towards her own master.
Towards you alone, O Lord, compassion was pitiless.19

६५ तथा हि कृत्वा शतधा धीरा बलिम् इव क्व चित् ।

परेषाम् अर्थसिद्ध्यर्थं त्वां विक्षिप्तवती दिशः ॥

tathā hi kṛtvā śatadhā dhīrā balim iva kva cit |
pareṣām arthasiddhyarthaṃ tvāṃ vikṣiptavatī diśaḥ || 65
65 That same compassion
had you cut into a hundred pieces
and cast you like an offering to the four quarters,
all for the sake of others.

६६ त्वदिच्छयैव तु व्यक्तम् अनुकूला प्रवर्तते ।

तथा हि बाधमानापि त्वां सती नापराध्यते ॥

tvadicchayaiva tu vyaktam anukūlā pravartate |
tathā hi bādhamānāpi tvāṃ satī nāparādhyate || 66
66 But clearly compassion always acted in accordance with your will. For although she oppressed you,
he did not transgress against your desires.

7. In Praise of Speech

६७ सुपदानि महार्थानि तथ्यानि मधुराणि च ।

गूढोत्तानोभयार्थानि समासव्यासवन्ति च ॥

६८ कस्य न स्याद् उपश्रुत्य वाक्यान्य् एवंविधानि ते ।

त्वयि प्रतिहतस्यापि सर्वज्ञ इति निश्चयः ॥

supadāni mahārthāni tathyāni madhurāṇi ca |
gūḍhottānobhayārthāni samāsavyāsavanti ca || 67
kasya na syād upaśrutya vākyāny evaṃvidhāni te |
tvayi pratihatasyāpi sarvajña iti niścayaḥ || 68
67-8 Well worded and significant, true and sweet,
deep or plain or both together, condensed or copious.
Hearing such words of yours, would not even an opponent
be convinced that you were all-knowing?

६९ प्रायेण मधुरं सर्वम् अगत्या किं चिद् अन्यथा ।

वाक्यं तवार्थसिद्ध्या तु सर्वम् एव सुभाषितम् ॥

prāyeṇa madhuraṃ sarvam agatyā kiṃ cid anyathā |
vākyaṃ tavārthasiddhyā tu sarvam eva subhāṣitam || 69
69 Generally your speech was wholly sweet
but when necessary it would be otherwise.
But either way, every word was well spoken
because it always achieved its purpose.

७० यच् छ्लक्ष्णं यच् च परुषं यद् वा तदुभयान्वितम् ।

सर्वम् एवैकरसतां विमर्दे याति ते वचः ॥

yac chlakṣṇaṃ yac ca paruṣaṃ yad vā tadubhayānvitam |
sarvam evaikarasatāṃ vimarde yāti te vacaḥ || 70
70 Soft or hard or possessing both qualities,
all your words when distilled had but one taste.20

७१ अहो सुपरिशुद्धानां कर्मणां नैपुणं परम् ।

यैर् इदं वाक्यरत्नानाम् ईदृशं भाजनं कृतम् ॥

aho supariśuddhānāṃ karmaṇāṃ naipuṇaṃ param |
yair idaṃ vākyaratnānām īdṛśaṃ bhājanaṃ kṛtam || 71
71 Ah! How pure, perfect and excellent your actions are,
that you employed these jewel-like words in such a way.

७२ अस्माद् धि नेत्रसुभगाद् इदं श्रुतिमनोहरम् ।

मुखात् क्षरति ते वाक्यं चन्द्राद् द्रवम् इवामृतम् ॥

asmād dhi netrasubhagād idaṃ śrutimanoharam |
mukhāt kṣarati te vākyaṃ candrād dravam ivāmṛtam || 72
72 From your mouth pleasing to the eye, drop words
pleasing to the ear, like nectar from the moon.21

७३ रागरेणुं प्रशमयद् वाक्यं ते जलदायते ।

वैनतेयायते द्वेषभुजङ्गोद्धरणं प्रति ॥

rāgareṇuṃ praśamayad vākyaṃ te jaladāyate |
vainateyāyate dveṣabhujaṅgoddharaṇaṃ prati || 73
73 Your sayings are like a spring shower settling the dust
of passions, like a garuda killing the serpent of hatred.22

७४ दिवाकरायते भूयो ऽप्य् अज्ञानतिमिरं नुदत् ।

शक्रायुधायते मानगिरीन् अभिविदारयत् ॥

divākarāyate bhūyo 'py ajñānatimiraṃ nudat |
śakrāyudhāyate mānagirīn abhividārayat || 74
74 They are like the sun again and again
dispelling the darkness of ignorance,
like Sakra's scepter splitting the mountain of pride.23

७५ दृष्टार्थत्वाद् अवितथं निष्क्लेशत्वाद् अनाकुलम् ।

गमकं सुप्रयुक्तत्वात् त्रिकल्याणं हि ते वचः ॥

dṛṣṭārthatvād avitathaṃ niṣkleśatvād anākulam |
gamakaṃ suprayuktatvāt trikalyāṇaṃ hi te vacaḥ || 75
75 Your speech is excellent in three ways:
based on fact it is truthful,
because its motive is pure it causes no confusion,
and being relevant it is easily understood.

७६ मनांसि तावच् च्रोतॄणां हरन्त्य् आदौ वचांसि ते ।

ततो विमृश्यमानानि रजांसि च तमांसि च ॥

manāṃsi tāvac chrotṝṇāṃ haranty ādau vacāṃsi te |
tato vimṛśyamānāni rajāṃsi ca tamāṃsi ca || 76
76 When first heard your words excite the mind
but when their meaning is pondered over
they wash away all ignorance and passion.

७७ आश्वासनं व्यसनिनां त्रासनं च प्रमादिनाम् ।

संवेजनं च सुखिनां योगवाहि वचस् तव ॥

āśvāsanaṃ vyasaninām trāsanaṃ ca pramādinām |
saṃvejanaṃ ca sukhināṃ yogavāhi vacas tava || 77
77 They go to the hearts of all.
While comforting the grieving they alarm the heedless
and rouse those preoccupied with pleasures.

७८ विदुषां प्रीतिजननं मध्यानां बुद्धिवर्धनम् ।

तिमिरघ्नं च मन्दानां सार्वजन्यम् इदं वचः ॥

viduṣāṃ prītijananaṃ madhyānāṃ buddhivardhanam |
timiraghnaṃ ca mandānāṃ sārvajanyam idaṃ vacaḥ || 78
78 Truly your words are for all: they delight the wise,
strengthen those of middling intelligence
and illuminate the minds of the dull.

७९ अपकर्षति दृष्टिभ्यो निर्वाणम् उपकर्षति ।

दोषान् निष्कर्षति गुणान् वाक्यं ते ऽभिप्रवर्षति ॥

apakarṣati dṛṣṭibhyo nirvāṇam upakarṣati |
doṣān niṣkarṣati guṇān vākyaṃ te 'bhipravarṣati || 79
79 Your sayings coax men from false views
and draw them towards Nirvana.
They remove faults and rain down virtues.

८० सर्वत्राव्याहता बुद्धिः सर्वत्रोपस्थिता स्मृतिः ।

अवन्ध्यं तेन सर्वत्र सर्वं व्याकरणं तव ॥

sarvatrāvyāhatā buddhiḥ sarvatropasthitā smṛtiḥ |
avandhyaṃ tena sarvatra sarvaṃ vyākaraṇaṃ tava || 80
80 Your knowledge embraces all things,
your mindfulness is ever present
and thus what you say will always come to pass.

८१ यन् नादेशे न चाकाले नैवापात्रे प्रवर्तसे ।

वीर्यं सम्यग् इवारब्धं तेनामोघं वचस् तव ॥

yan nādeśe na cākāle naivāpātre pravartase |
vīryaṃ samyag ivārabdhaṃ tenāmoghaṃ vacas tava || 81
81 Because you never speak at the wrong time
or in the wrong place or towards the wrong person,
your words, like energy rightly applied, are never wasted.

8. In Praise of Teaching

८२ एकायनं सुखोपायं स्वनुबन्धि निरत्ययम् ।

आदिम् अध्यान्तकल्याणं तव नान्यस्य शासनम् ॥

ekāyanaṃ sukhopāyaṃ svanubandhi niratyayam |
ādimadhyāntakalyāṇaṃ tava nānyasya śāsanam || 82
82 Your dispensation and only yours is the true path:
its methods are pleasant, its fruits good,
it is free from faults and lovely in the beginning, the middle
and the end.24

८३ एवम् एकान्तकान्तं ते दृष्टिरागेण बालिशाः ।

मतं यदि विगर्हन्ति नास्ति दृष्टिसमो रिपुः ॥

evam ekāntakāntaṃ te dṛṣṭirāgeṇa bāliśāḥ |
mataṃ yadi vigarhanti nāsti dṛṣṭisamo ripuḥ || 83
83 If fools, because of their attachment to deluded views,
condemn your wonderful teaching,
then deluded views are their own worst enemy.

८४ अन्वभुङ्क्था यद् अस्यार्थे जगतो व्यसनं बहु ।

तत् संस्मृत्य विरूपे ऽपि स्थेयं ते शासने भवेत् ॥

anvabhuṅkthā yad asyārthe jagato vyasanaṃ bahu |
tat saṃsmṛtya virūpe 'pi stheyaṃ te śāsane bhavet || 84
84 Remembering the suffering which you endured
for the sake of others, it would be good
to listen to your teachings even if they were wrong.

८५ प्राग् एव हितकर्तुश् च हितवक्तुश् च शासनम् ।

कथं न नाम कार्यं स्याद् आदीप्तशिरसापि ते ॥

prāg eva hitakartuś ca hitavaktuś ca śāsanam |
kathaṃ na nāma kāryaṃ syād ādīptaśirasāpi te || 85
85 But coming from one so kind in words and deeds,
how much more should your teachings be practiced
with all the vigor one would use to remove
a blazing turban from one's head .

८६ भुजिष्यता बोधिसुखं त्वद्गुणापचितिः शमः ।

प्राप्यते त्वन्मतात् सर्वम् इदं भद्रचतुष्टयम् ॥

bhujiṣyatā bodhisukhaṃ tvadguṇāpacitiḥ śamaḥ |
prāpyate tvanmatāt sarvam idaṃ bhadracatuṣṭayam || 86
86 Freedom, the joy of enlightenment,
praiseworthy virtues and peace:
these four benefits are all gained from your teaching.

८७ त्रासनं सर्वतीर्थ्यानां नमुचेर् उपतापनम् ।

आश्वासनं नृदेवानां तवेदं वीर शासनम् ॥

trāsanaṃ sarvatīrthyānāṃ namucer upatāpanam |
āśvāsanaṃ nṛdevānāṃ tavedaṃ vīra śāsanam || 87
87 O Great Hero, your teachings brought trembling to
sectarians, misery to Namuci, but rejoicing to both gods and
men.25

८८ त्रैधातुकमहाभौमम् असङ्गम् अनवग्रहम् ।

शासनेन तवाक्रान्तम् अन्तकस्यापि शासनम् ॥

traidhātukamahābhaumam asaṅgam anavagraham |
śāsanena tavākrāntam antakasyāpi śāsanam || 88
88 Even the rule of Death, which extends
without impediment or obstacle over the triple world,
has been crushed by your teaching.26

८९ त्वच्छासननयज्ञो हि तिष्ठेत् कल्पम् अपीच्छया ।

प्रयाति तत्र तु स्वैरी यत्र मृत्योर् अगोचरः ॥

tvacchāsananayajño hi tiṣṭhet kalpam apīcchayā |
prayāti tatra tu svairī yatra mṛtyor agocaraḥ || 89
89 For those who fathom your teachings can live an aeon
if they so desire, but freely they depart
to the realm where death cannot tread.27

९० आगमस्यार्थचिन्ताया भावनोपासनस्य च ।

कालत्रयविभागो ऽस्ति नान्यत्र तव शासनात् ॥

āgamasyārthacintāyā bhāvanopāsanasya ca |
kālatrayavibhāgo 'sti nānyatra tava śāsanāt || 90
90 Only in your dispensation is time divided
for studying the scriptures, pondering their meaning
and practicing meditation.

९१ एवं कल्याणकलिलं तवेदम् ऋषिपुङ्गव ।

शासनं नाद्रियन्ते यत् किं वैशसतरं ततः ॥

evaṃ kalyāṇakalilaṃ tavedam ṛṣipuṅgava |
śāsanaṃ nādriyante yat kiṃ vaiśasataraṃ tataḥ || 91
91 What is more distressful than this, Great Sage,
that some people do not revere your teaching,
full of goodness as it is?

9. In Praise of Benefits Conferred

९२ श्रवणं तर्पयति ते प्रसादयति दर्शनम् ।

वचनं ह्लादयति ते विमोचयति शासनम् ॥

śravaṇaṃ tarpayati te prasādayati darśanam |
vacanaṃ hlādayati te vimocayati śāsanam || 92
92 Just to hear you brings joy;
just to look upon you calms the heart;Your speech refreshes and
your teaching frees.

९३ प्रसूतिर् हर्षयति ते वृद्धिर् नन्दयति प्रजाः ।

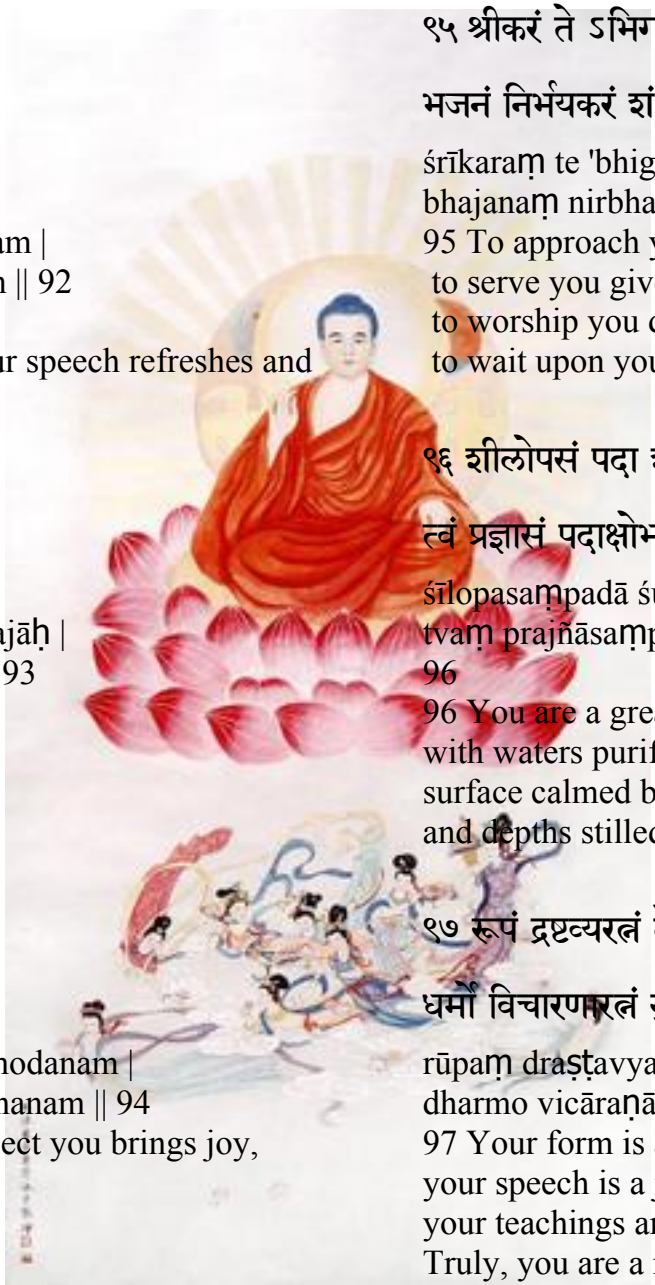
प्रवृत्तिर् अनुगृह्णाति निवृत्तिर् उपहन्ति च ॥

prasūtir harṣayati te vṛddhir nandayati prajāḥ |
pravṛttir anugṛhṇāti nivṛttir upahanti ca || 93
93 People rejoice at your birth,
they celebrate as you grow,
they benefit from your presence
and sorrow in your absence.

९४ कीर्तनं किल्बिषहरं स्मरणं ते प्रमोदनम् ।

अन्वेषणं मतिकरं परिज्ञानं विशोधनम् ॥

kīrtanaṃ kilbiṣaharaṃ smaraṇaṃ te pramodanam |
anveṣaṇaṃ matikaraṃ parijñānaṃ viśodhanam || 94
94 To praise you removes faults, to recollect you brings joy,
to follow you gives understanding,
to know you purifies the heart.



९५ श्रीकरं ते ऽभिगमनं सेवनम् धीकरं परम् ।

भजनं निर्भयकरं शंकरं पर्युपासनम् ॥

śrīkaraṃ te 'bhigamanaṃ sevanam dhīkaraṃ param |
bhajanaṃ nirbhayakaraṃ śaṃkaraṃ paryupāsanam || 95
95 To approach you brings good fortune,
to serve you gives wisdom,
to worship you dispels fear,
to wait upon you bestows prosperity.

९६ शीलोपसं पदा शुद्धः प्रसन्नो ध्यानसं पदा ।

त्वं प्रज्ञासं पदाक्षोभ्यो ह्रदः पुण्यमयो महान् ॥

śīlopasaṃpadā śuddhaḥ prasanno dhyānasaṃpadā |
tvaṃ prajñāsaṃpadākṣobhyo hradaḥ puṇyamayo mahān || 96
96 You are a great lake of goodness,
with waters purified by virtue,
surface calmed by meditation
and depths stilled by wisdom.

९७ रूपं द्रष्टव्यरत्नं ते श्रव्यरत्नं सुभाषितम् ।

धर्मो विचारणारत्नं गुणरत्नाकरो ह्य् असि ॥

rūpaṃ draṣṭavyaratnaṃ te śravyaratnaṃ subhāṣitam |
dharmo vicāraṇāratnaṃ guṇaratnākaro hy asi || 97
97 Your form is a jewel to see,
your speech is a jewel to hear,
your teachings are a jewel to reflect upon.
Truly, you are a mine bearing the jewels of goodness.

९८ त्वम् ओघैर् उह्यमानानां द्वीपस् त्राणं क्षतात्मनाम् ।

शरणं भवभीरूणां मुमुक्षूणां परायणम् ॥

tvam oghair uhyamānānāṃ dvīpas trāṇaṃ kṣatātmanām |
śaraṇaṃ bhavabhīrūṇāṃ mumukṣūṇāṃ parāyaṇam || 98
98 You are an island for those swept along by the flood, a shelter for the stricken,
a refuge for those in fear of becoming,
a resort for those who aspire to liberation.

९९ सत्पात्रं शुद्धवृत्तत्वात् सत्क्षेत्रं फलसं पदा ।

सन्मित्रं हितकारित्वात् सर्वप्राणभृताम् असि ॥

satpātraṃ śuddhavṛttatvāt satkṣetraṃ phalasaṃpadā |
sanmitraṃ hitakāritvāt sarvaprāṇabhṛtām asi || 99
99 To all living beings
you are a useful vessel because of your virtue,
a fertile field because of your perfect fruit,
a true friend because of the benefits you confer.

१०० प्रियस् त्वम् उपकारित्वात् सुरतत्वान् मनोहरः ।

एकान्तकान्तः सौम्यत्वात् सर्वैर् बहुमतो गुणैः ॥

priyas tvam upakāritvāt suratatvān manoharaḥ |
ekāntakāntaḥ saumyatvāt sarvair bahumato guṇaiḥ || 100
100 You are admired for your altruism,
charming for your tenderness,
beloved for your gentleness
and honored for your many virtues.

१०१ हृद्यो ऽसि निरवद्यत्वाद् रम्यो वाग्रूपसौष्ठवात् ।

धन्यः सर्वार्थसिद्धत्वान् मण्गल्यो गुणसं श्रयात् ॥

hṛdyo 'si niravadyatvād ramyo vāgrūpasauṣṭhavāt |
dhanyaḥ sarvārthasiddhatvān maṅgalyo guṇasaṃśrayāt || 101
101 You are cherished because of your flawlessness,
delightful because of the goodness of your form and speech,opulent because you promote the good of all,
and blessed because you are the abode of virtues.

10. In Praise of Guidance

१०२ स्थायिनां त्वं परिक्षेप्ता विनियन्तापहारिणाम् ।

समाधाता विजिह्मानां प्रेरको मन्दगामिनाम् ॥

१०३ नियोक्ता धुरि दान्तानां खट्वङ्कानाम् उपेक्षकः ।

अतो ऽसि नरदम्यानां सत्सारथिर् अनुत्तरः ॥

sthāyināṃ tvaṃ parikṣeptā viniyantāpahāriṇām |
samādhātā vijihmānāṃ prerako mandagāminām || 102
niyoktā dhuri dāntānāṃ khaṭuṅkānām upekṣakaḥ |
ato 'si naradamyānāṃ satsārathir anuttaraḥ || 103
102-3 You admonish the stubborn,
restrain the hasty and straighten the crooked.
You encourage the slow and harness the tamed.
Truly, you are the unsurpassed guide of men.

१०४ आपन्नेष्व् अनुकम्पा ते प्रस्वस्थेष्व् अर्थकामता ।

व्यसनस्थेषु कारुण्यं सर्वेषु हितकामता ॥

āpanneṣv anukampā te prasvastheṣv arthakāmatā |
vyasanastheṣu kāruṇyaṃ sarveṣu hitakāmatā || 104
104 You have pity for the suffering, good-will for the
happy, compassion for the distressed, benevolence for all.

१०५ विरुद्धेष्व् अपि वात्सल्यं प्रवृत्तिः पतितेष्व् अपि ।

रौद्रेष्व् अपि कृपालुत्वं का नामेयं तवार्यता ॥

viruddheṣv api vātsalyaṃ pravṛttiḥ patiteṣv api |
raudreṣv api kṛpālutvaṃ kā nāmeyaṃ tavāryatā || 105
105 The hostile evoke your warmth,
the immoral receive your help, the fierce find you tender.
How wonderful is your noble heart!

१०६ गुरुत्वम् उपकारित्वान् मातापित्रोर् यदीष्यते ।

केदानीम् अस्तु गुरुता त्वय्य् अत्यन्तोपकारिणि ॥

gurutvam upakāritvān mātāpitror yadīṣyate |
kedānīm astu gurutā tvayy atyantopakāriṇi || 106
106 If father and mother are to be honored
because of concern for their children,
what reverence should you receive who love has no limits?

१०७ स्वकार्यनिरपेक्षाणां विरुद्धानाम् इवात्मनाम् ।

त्वं प्रपाततटस्थानां प्राकारत्वम् उपागतः ॥

svakāryanirapekṣāṇāṃ viruddhānām ivātmanām |
tvaṃ prapātataṭasthānāṃ prākāratvam upāgataḥ || 107
107 You are a wall of safety
for those hovering at the edge of the cliff,
those blind to their own welfare,
those who are their own worst enemy.

१०८ लोकद्वयोपकाराय लोकातिक्रमणाय च ।

तमोभूतेषु लोकेषु प्रज्ञालोकः कृतस् त्वया ॥

lokadvayopakārāya lokātikramaṇāya ca |
tamobhūteṣu lokeṣu prajñālokaḥ kṛtas tvayā || 108
108 For the welfare of the two worlds
and to help beings transcend them,
you lit the lamp of wisdom
among those who dwell in darkness.28

१०९ भिन्ना देवमनुष्याणाम् उपभोगेषु वृत्तयः ।

धर्मं सं भोगसामान्यात् त्वय्य् असं भेदम् आगताः ॥

bhinnā devamanuṣyāṇām upabhogeṣu vṛttayaḥ |
dharmasaṃbhogasāmānyāt tvayy asaṃbhedam āgatāḥ ||
109
109 When worldly enjoyments are at stake,
men and gods act at variance with each other.
But because they can enjoy the Dharma in harmony,
they are reconciled in you.

११० उपपत्तिवयोवर्णदेशकालनिरत्ययम् ।

त्वया हि भगवन् धर्मसर्वातिथ्यम् इदम् कृतम् ॥

upapattivayovarṇadeśakālaniratyayam |
tvayā hi bhagavan dharmasarvātithyam idam kṛtam || 110
110 O Blessed One, you have given the comfort
of the Dharma unstintingly to all,
regardless of birth, age or caste,
regardless of time or place.

१११ अविस्मितान् विस्मितवत् स्पृहयन्तो गतस्पृहान् ।

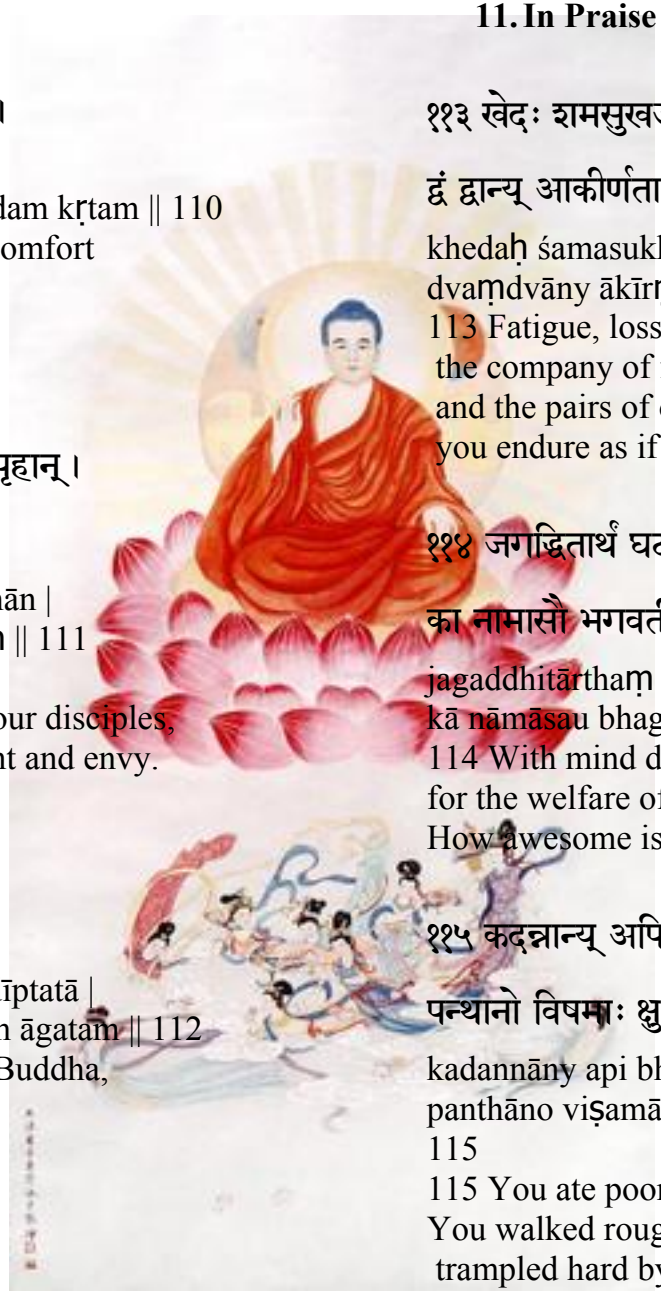
उपासते प्राञ्जलयः श्रावकान् अपि ते सुराः ॥

avismitān vismitavat spṛhayanto gataspṛhān |
upāsate prāñjalayaḥ śrāvakān api te surāḥ || 111
111 As if amazed and envious
the gods honor with joined palms even your disciples,
who unlike them are free from amazement and envy.

११२ अहो संसारमण्डस्य बुद्धोत्पादस्य दीप्तता ।

मानुष्यं यत्र देवानां स्पृहणीयत्वम् आगतम् ॥

aho saṃsāramaṇḍasya buddhotpādasya dīptatā |
mānuṣyaṃ yatra devānāṃ spṛhaṇīyatvam āgatam || 112
112 Ah! How brilliant is the arising of a Buddha,
that cream of samsara.
Because of him the gods envy mankind.



11. In Praise of Arduous Deeds

११३ खेदः शमसुखज्यानिर् असज्जनसमागमः ।

द्वं द्वान्य् आकीर्णता चेति दोषान् गुणवद् उद्वहन् ॥

khedaḥ śamasukhajyānir asajjanasamāgamaḥ |
dvaṃdvāny ākīrṇatā ceti doṣān guṇavad udvahan || 113
113 Fatigue, loss of the joy of solitude,
the company of fools, the press of the crowd
and the pairs of opposites: all these discomforts
you endure as if they were blessings.29

११४ जगद्धितार्थं घटसे यद् असण्गेन चेतसा ।

का नामासौ भगवती बुद्धानां बुद्धधर्मता ॥

jagaddhitārthaṃ ghaṭase yad asaṅgena cetasā |
kā nāmāsau bhagavatī buddhānāṃ buddhadharmatā || 114
114 With mind detached, you quietly work
for the welfare of the world.
How awesome is the Buddha-nature of the Buddha!30

११५ कदन्नान्य् अपि भुक्तानि क्व चित् क्षुद् अधिवासिता ।

पन्थानो विषमाः क्षुण्णाः सुप्तं गोकण्टकेष्व् अपि ॥

kadannāny api bhuktāni kva cit kṣud adhivāsitā |
panthāno viṣamāḥ kṣuṇṇāḥ suptaṃ gokaṇṭakeṣv api ||
115
115 You ate poor food, sometimes you went hungry.
You walked rough paths and slept on the ground
trampled hard by the hooves of cattle.31

११६ प्राप्ताः क्षेपावृताः सेवा वेषभाषान्तरं कृतम् ।

नाथ वैनेयवात्सल्यात् प्रभुणापि सता त्वया ॥

prāptāḥ kṣepāvṛtāḥ sevā veṣabhāṣāntaraṃ kṛtam |
nātha vaineyavātsalyāt prabhuṇāpi satā tvayā || 116
116 Though you are the Master, in order to serve others you
endured insults and adapted your clothes and words, out of love
for those whom you taught.

११७ प्रभुत्वम् अपि ते नाथ सदा नात्मनि विद्यते ।

वक्तव्य इव सर्वैर् हि स्वैरं स्वार्थे नियुज्यसे ॥

prabhutvam api te nātha sadā nātmani vidyate |
vaktavya iva sarvair hi svairaṃ svārthe niyujyase || 117
117 You are the Lord, but you never lord it over others.
All may use you as a servant to obtain the help they need.

११८ येन केन चिद् एव त्वं यत्र तत्र यथा तथा ।

चोदितः स्वां प्रतिद्पदं कल्याणीं नातिवर्तसे ॥

yena kena cid eva tvaṃ yatra tatra yathā tathā |
coditaḥ svāṃ pratipadaṃ kalyāṇīṃ nātivartase || 118
118 No matter who provoked you,
where or how, never did you transgress your own path of fair
conduct.

११९ नोपकारपरे ऽप्य् एवम् उपकारपरो जनः ।

अपकारपरे ऽपि त्वम् उपकारपरो यथा ॥

nopakārapare 'py evam upakāraparo janaḥ |
apakārapare 'pi tvam upakāraparo yathā || 119
119 You help those who wish you ill
more than most men
help those who wish them well.

१२० अहितावहिते शत्रौ त्वं हितावहितः सुहृत् ।

दोषान्वेषणनित्ये ऽपि गुणान्वेषणतत्परः ॥

ahitāvahite śatrau tvaṃ hitāvahitaḥ suhṛt |
doṣānveṣaṇanitye 'pi guṇānveṣaṇatatparaḥ || 120
120 To an enemy intent on evil
you are a friend intent on good.
To one who gleefully seeks faults
you respond by seeking virtues.

१२१ यतो निमन्त्रणं ते ऽभूत् सविषं सहुताशनम् ।

तत्राभूद् अभिसंयानं सदयं सामृतं च ते ॥

yato nimantraṇaṃ te 'bhūt saviṣaṃ sahutāśanam |
tatrābhūd abhisaṃyānaṃ sadayaṃ sāmṛtaṃ ca te || 121
121 Those who sought to give you poison and fire
you approached with compassion and nectar.

१२२ अनादिकालप्रहता बह्व्यः प्रकृतयो नृणाम् ।

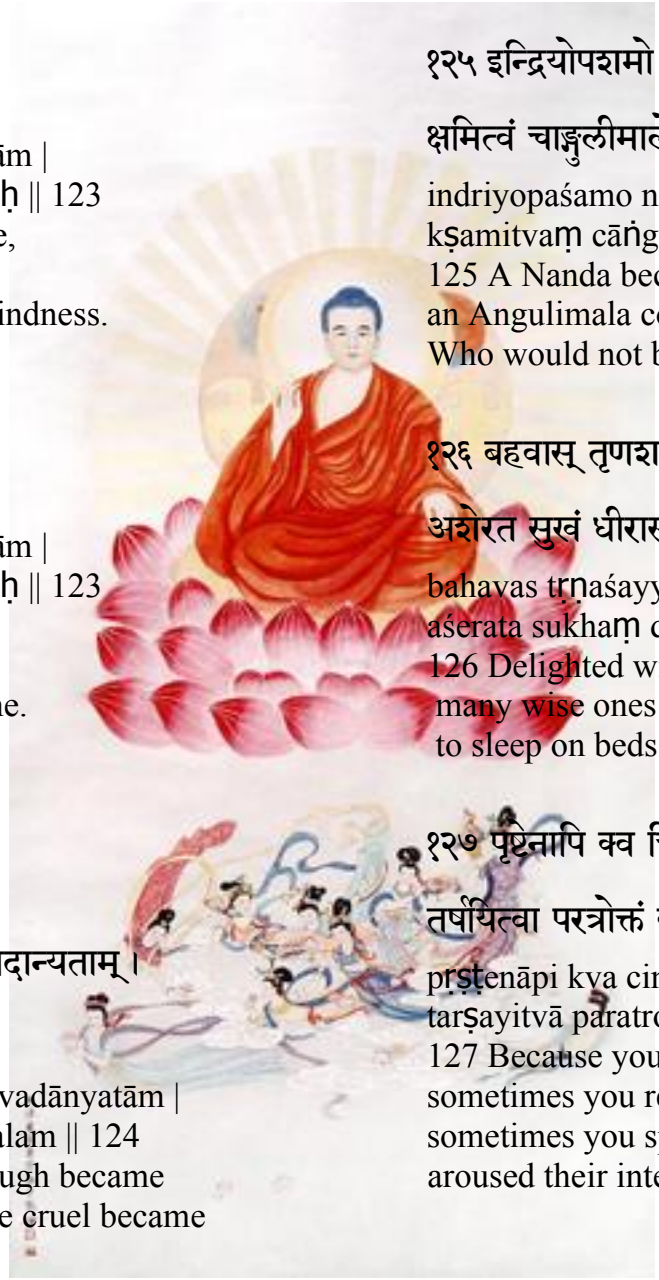
त्वया विम्हावितापायाः क्षणेन परिवर्तिताः ॥

anādikālaprahatā bahvyaḥ prakṛtayo nṛṇām |
tvayā vibhāvitāpāyāḥ kṣaṇena parivartitāḥ || 123
122 You conquered revilers with patience,
the malicious with blessings,
slanderers with truth and the cruel with kindness.

१२३ अनादिकालप्रहता बह्व्यः प्रकृतयो नृणाम् ।

त्वया विभावितापायाः क्षणेन परिवर्तिताः ॥

anādikālaprahatā bahvyaḥ prakṛtayo nṛṇām |
tvayā vibhāvitāpāyāḥ kṣaṇena parivartitāḥ || 123
123 You reversed in an instant
the manifold natures and evil destinies
of those depraved from beginningless time.



12. In Praise of Skill

१२४ यत् सौरत्यं गतास् तीक्ष्णाः कदर्याश् च वदान्यताम् ।

क्रूराः पेशलतां यातास् तत् तवोपायकौशलम् ॥

yat sauratyaṃ gatās tīkṣṇāḥ kadaryāś ca vadānyatām |
krūrāḥ peśalatāṃ yātās tat tavopāyakauśalam || 124
124 Through your skill in teaching the rough became
gentle, the mean became generous and the cruel became
kind.

१२५ इन्द्रियोपशमो नन्दे मानस्तब्धे च सं नतिः ।

क्षमित्वं चाङ्गुलीमाले कं न विस्मयम् आनयेत् ॥

indriyopaśamo nande mānastabdhe ca saṃnatiḥ |
kṣamitvaṃ cāṅgulīmāle kaṃ na vismayam ānayet || 125
125 A Nanda became serene, a Manastabdha humble,
an Angulimala compassionate.
Who would not be amazed?32

१२६ बहवास् तृणशय्यासु हित्वा शय्यां हिरण्मयीम् ।

अशेरत सुखं धीरास् तृप्ता धर्मरसस्य ते ॥

bahavas tṛṇaśayyāsu hitvā śayyāṃ hiraṇmayīm |
aśerata sukhaṃ dhīrās tṛptā dharmarasasya te || 126
126 Delighted with the flavor of your teaching,
many wise ones left their beds of gold
to sleep on beds of straw.

१२७ पृष्टेनापि क्व चिन् नोक्तम् उपेत्यापि कथा कृता ।

तर्षयित्वा परत्रोक्तं कालाशयविदा त्वया ॥

pṛṣṭenāpi kva cin noktam upetyāpi kathā kṛtā |
tarṣayitvā paratroktaṃ kālāśayavidā tvayā || 127
127 Because you knew time and temperaments,
sometimes you remained silent when questioned,
sometimes you spoke first, and at other times you
aroused their interest and then spoke.

१२८ पूर्वं दानकथाद्याभिश् चेतस्य् उत्पाद्य सौष्ठवम् ।

ततो धर्मो गतमले वस्त्रे रङ्ग इवार्पितः ॥

pūrvaṃ dānakathādyābhiś cetasy utpādya sauṣṭhavam |
tato dharmo gatamale vastre raṅga ivārpitaḥ || 128
128 Having first scrubbed clean the garment of the mind
with talk on generosity and other virtues,
you then applied the dye of the Dharma.

१२९ न सो ऽस्त्य् उपायः शक्तिर् वा येन न व्यायतं तव ।

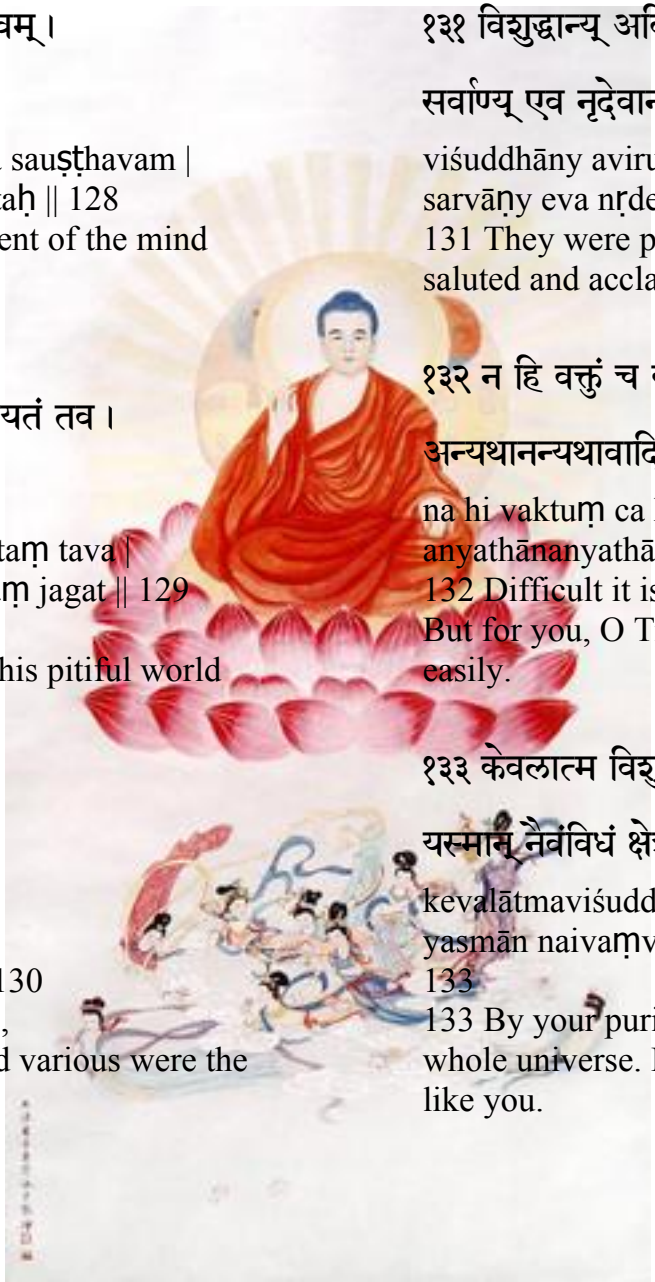
घोरात् संसारपातालाद् उद्धर्तुं कृपणं जगत् ॥

na so 'sty upāyaḥ śaktir vā yena na vyāyataṃ tava |
ghorāt saṃsārapātālād uddhartuṃ kṛpaṇaṃ jagat || 129
129 There is no expedient or opportunity
which you did not use in order to rescue this pitiful world
from the fearful abyss of samsara.

१३० बहूनि बहुरूपाणि वचांसि चरितानि च ।

विनेयाशयभेदेन तत्र तत्र गतानि ते ॥

bahūni bahurūpāṇi vacāṃsi caritāni ca |
vineyāśayabhedena tatra tatra gatāni te || 130
130 To train people in different situations,
according to their state of mind, many and various were the
words and deeds you used.



१३१ विशुद्धान्य् अविरुद्धानि पूजितान्य् अर्चितानि च ।

सर्वाण्य् एव नृदेवानां हितानि महितानि च ॥

viśuddhāny aviruddhāni pūjitāny arcitāni ca |
sarvāṇy eva nṛdevānāṃ hitāni mahitāni ca || 131
131 They were pure and friendly, honored and praised,
saluted and acclaimed by both gods and men.

१३२ न हि वक्तुं च कर्तुं च बहु साधु च शक्यते ।

अन्यथानन्यथावादिन् दृष्टं तद् उभयं त्वयि ॥

na hi vaktuṃ ca kartuṃ ca bahu sādhu ca śakyate |
anyathānanyathāvādin dṛṣṭaṃ tad ubhayaṃ tvayi || 132
132 Difficult it is to speak well and then do good.
But for you, O Truthful One, both these things come
easily.

१३३ केवलात्म विशुद्ध्यैव त्वया पूतं जगद् भवेत् ।

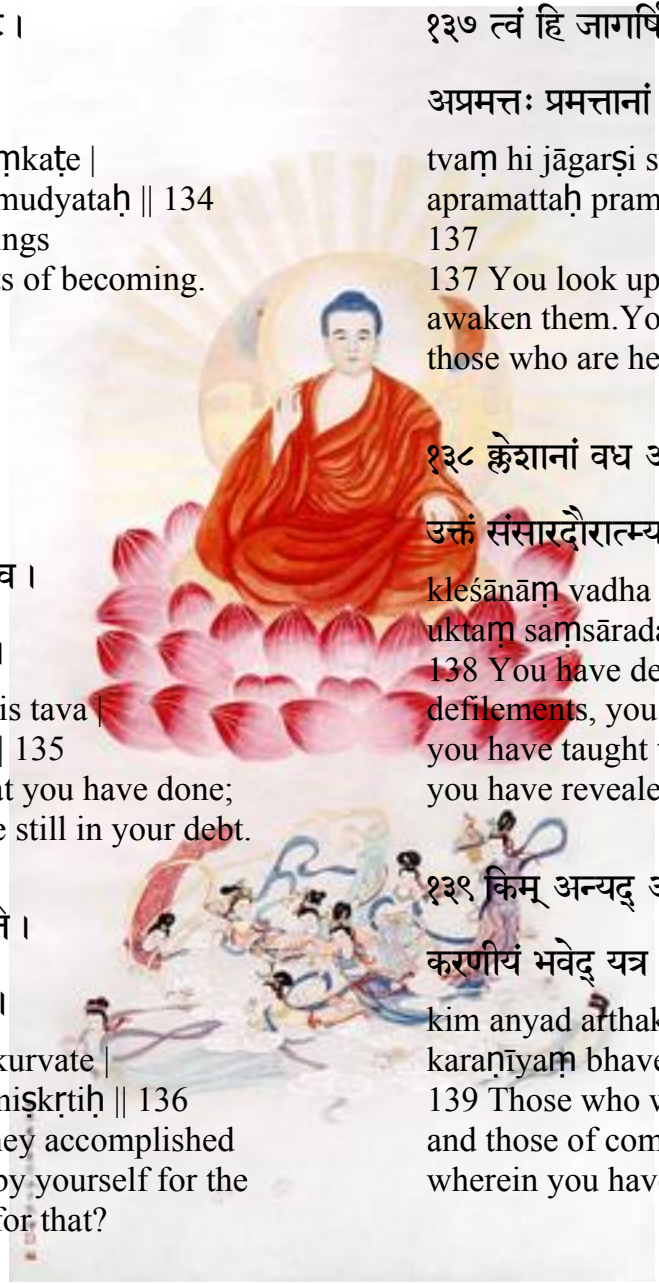
यस्मान् नैवंविधं क्षेत्रं त्रिषु लोकेषे विद्यते ॥

kevalātmaviśuddhyaiva tvayā pūtaṃ jagad bhavet |
yasmān naivaṃvidhaṃ kṣetraṃ triṣu lokeṣe vidyate ||
133
133 By your purity alone you could have cleansed the
whole universe. In the triple world no one is to be found
like you.

१३४ प्राग् एवात्यन्तनष्टानाम् अनादौ भवसं कटे ।

हिताय सर्वसत्त्वानां यस् त्वम् एवं समुद्यतः ॥

prāg evātyantanaṣṭānām anādau bhavasaṃkaṭe |
hitāya sarvasattvānāṃ yas tvam evaṃ samudyataḥ || 134
134 You rose up for the welfare of all beings
lost in the beginningless and fearful straits of becoming.



13. In Praise of Freedom from Debt

१३५ न तां प्रतिपदं वेद्मि स्याद् ययापचितिस् तव ।

अपि ये परिनिर्वान्ति ते ऽपि ते नानृणा जनाः ॥

na tāṃ pratipadaṃ vedmi syād yayāpacitis tava |
api ye parinirvānti te 'pi te nānṛṇā janāḥ || 135
135 I know not how to repay you for what you have done;
even those who have attained Nirvana are still in your debt.

१३६ तव ते ऽवस्थिता धर्मे स्वार्थम् एव तु कुर्वते ।

यः श्रमस् तन्निमित्तं तु तव कातस्य निष्कृतिः ॥

tava te 'vasthitā dharme svārtham eva tu kurvate |
yaḥ śramas tannimittaṃ tu tava kā tasya niṣkṛtiḥ || 136
136 Established in the Dharma by you, they accomplished
their own welfare only. But you worked by yourself for the
welfare of all, so how can you be repaid for that?

१३७ त्वं हि जागर्षि सुप्तानां सं तानान्य् अवलोकयन् ।

अप्रमत्तः प्रमत्तानां सत्त्वानां भद्रबान्धवः ॥

tvaṃ hi jāgarṣi suptānāṃ saṃtānāny avalokayan |
apramattaḥ pramattānāṃ sattvānāṃ bhadrabāndhavaḥ ||
137
137 You look upon those who slumber and gently
awaken them.You are a kind and heedful friend to
those who are heedless.

१३८ क्लेशानां वध आख्यातो मारंआया विघाटिता ।

उक्तं संसारदौरात्म्यम् अभया दिग् विदर्शिता ॥

kleśānāṃ vadha ākhyāto māramāyā vighāṭitā |
uktaṃ saṃsāradaurātmyam abhayā dig vidarśitā || 138
138 You have declared the destruction of the
defilements, you have exposed Mara's delusions,
you have taught the evils of samsara,
you have revealed the place without fear.

१३९ किम् अन्यद् अर्थकामेन सत्त्वानां करुणायता ।

करणीयं भवेद् यत्र न दत्तानुनयो भवान् ॥

kim anyad arthakāmena sattvānāṃ karuṇāyatā |
karaṇīyaṃ bhaved yatra na dattānunayo bhavān || 139
139 Those who work for the welfare of the world
and those of compassionate heart, what could they do
wherein you have not already led the way?

१४० यदि सं चारिणो धर्माः स्युर् इमे नियतं त्वया ।

देवदत्तम् उपादाय सर्वत्र स्युर् निवेशिताः ॥

yadi saṃcāriṇo dharmāḥ syur ime niyataṃ tvayā |
devadattam upādāya sarvatra syur niveśitāḥ || 140
140 If your good qualities could be given to others,
surely you would have shared them with all, even
with Devadatta.33

१४१ अत एव जगन्नाथ नेहान्यो ऽन्यस्य कारकः ।

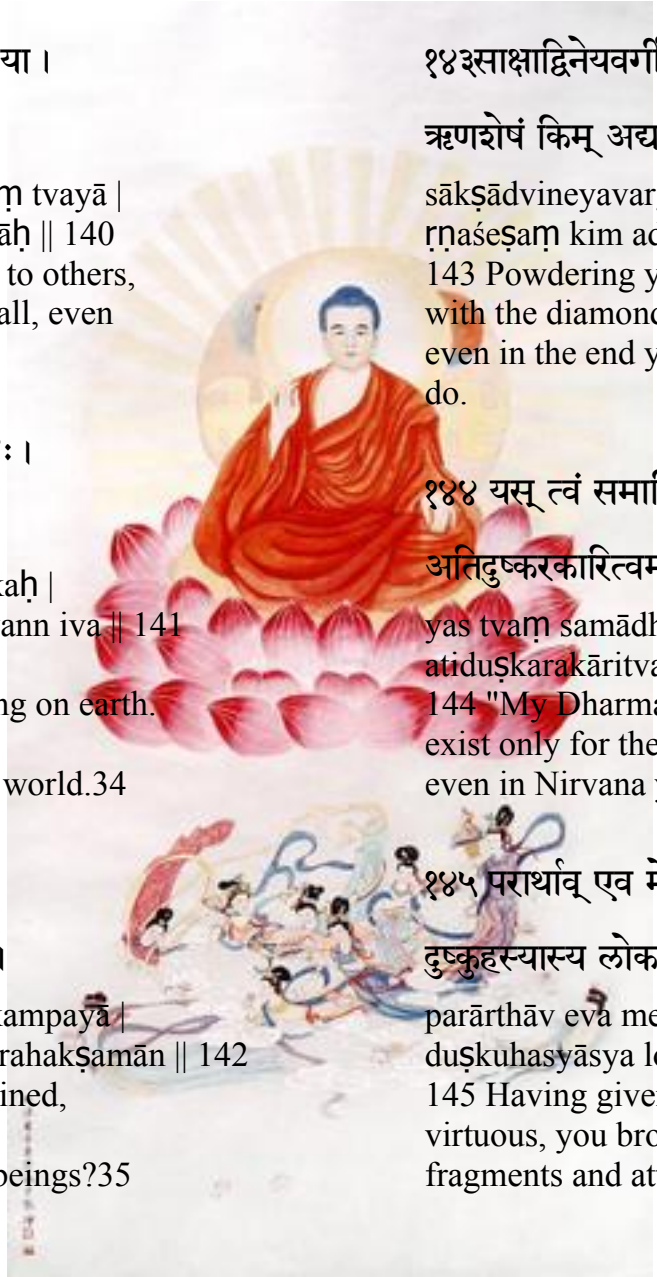
इति त्वम् उक्तवान् भूतं जगत् सं ज्ञपयन्न् इव ॥

ata eva jagannātha nehānyo 'nyasya kārakaḥ |
iti tvam uktavān bhūtaṃ jagat saṃjñapayann iva || 141
141 Out of compassion for the world
you promoted the good Dharma for so long on earth.
Many disciples have you raised
capable of working for the welfare of the world.34

१४२ चिराय भुवि सद्धर्मं प्रेर्य लोकानुकम्पया ।

बहून् उत्पाद्य सच्चिष्यांस् त्रैलोक्यानुग्रहक्षमान् ॥

cirāya bhuvi saddharmaṃ prerya lokānukampayā |
bahūn utpādya sacchiṣyāṃs trailokyānugrahakṣamān || 142
142 Many personal converts have you trained,
Subhadra being the last.
What still remains of your debt to living beings?35



१४३साक्षाद्विनेयवर्गीयान् सुभद्रान्तान् विनीय च ।

ऋणशेषं किम् अद्यापि सत्त्वेषु यद् अभूत् तव ॥

sākṣādvineyavargīyān subhadrāntān vinīya ca |
ṛṇaśeṣaṃ kim adyāpi sattveṣu yad abhūt tava || 143
143 Powdering your bones into tiny pieces
with the diamond of concentration,
even in the end you continued to do what was hard to
do.

१४४ यस् त्वं समाधिवज्रेण तिलशो ऽस्थीनि चूर्णयन् ।

अतिदुष्करकारित्वम् अन्ते ऽपि न विमुक्तवान् ॥

yas tvaṃ samādhivajreṇa tilaśo 'sthīni cūrṇayan |
atiduṣkarakāritvam ante 'pi na vimuktavān || 144
144 "My Dharma body and my physical body both
exist only for the sake of others." Speaking thus
even in Nirvana you taught this reluctant world.36

१४५ परार्थाव् एव मे धर्मरूपकायाव् इति त्वया ।

दुष्कुहस्यास्य लोकस्य निर्वाणे ऽपि विदर्शितम् ॥

parārthāv eva me dharmarūpakāyāv iti tvayā |
duṣkuhasyāsya lokasya nirvāṇe 'pi vidarśitam || 145
145 Having given your entire Dharma body to the
virtuous, you broke your physical body into
fragments and attained final Nirvana.

१४६ तथा हि सत्सु सं क्राम्य धर्मकायम् अशेषतः ।

तिलशो रूपकायं च भित्त्वासि परिनिर्वृतः ॥

tathā hi satsu saṃkrāmya dharmakāyam aśeṣataḥ |
tilaśo rūpakāyaṃ ca bhittvāsi parinirvṛtaḥ || 146
146 What steadfastness! What conduct!
What form! What virtue!
Truly there is nothing about the Buddha's qualities
that is not wonderful.

१४७ अहो स्थितिर् अहो वृत्तम् अहो रूपम् अहो गुणाः ॥

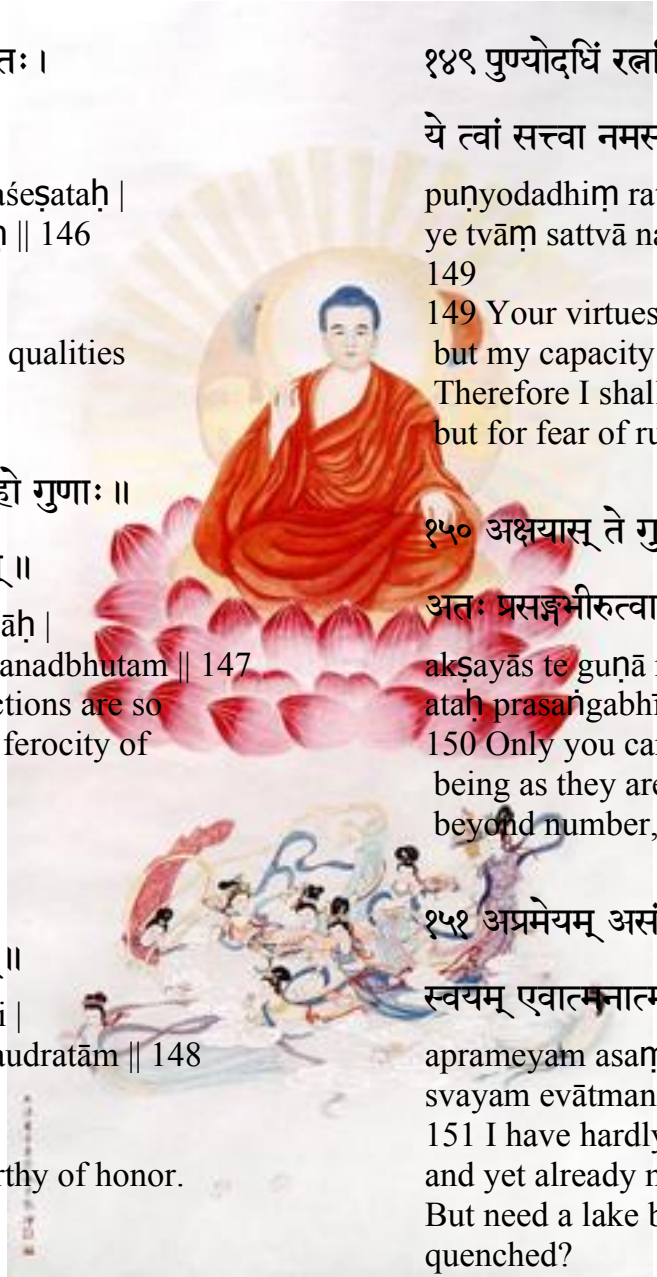
न नाम बुद्धधर्माणाम् अस्ति किं चिद् अनद्भुतम् ॥

aho sthitir aho vṛttam aho rūpam aho guṇāḥ |
na nāma buddhadharmāṇām asti kiṃ cid anadbhutam || 147
147 Yet even to you whose speech and actions are so
helpful are some men hostile. Behold the ferocity of
delusion!

१४८ उपकारिणि चक्षुष्ये शान्तवाक्कायकर्मणि ।

त्वय्य् अपि प्रतिहन्यन्ते पश्य मोहस्य रौद्रताम् ॥

upakāriṇi cakṣuṣye śāntavākkāyakarmaṇi |
tvayy api pratihanyante paśya mohasya raudratām || 148
148 O ocean of good, treasury of gems,
heap of merit, mine of virtues!
Those who honor you are themselves worthy of honor.



१४९ पुण्योदधिं रत्ननिधिं धर्मराशिं गुणाकरम् ।

ये त्वां सत्त्वा नमस्यन्ति तेभ्यो ऽपि सुकृतं नमः ॥

puṇyodadhiṃ ratnanidhiṃ dharmarāśiṃ guṇākaram |
ye tvāṃ sattvā namasyanti tebhyo 'pi sukṛtaṃ namaḥ ||
149
149 Your virtues are limitless
but my capacity to praise them is not.
Therefore I shall finish, not because I am satisfied
but for fear of running out of words.

१५० अक्षयास् ते गुणा नाथ शक्तिस् तु क्षयिणि मम ।

अतः प्रसङ्गभीरुत्वात् स्थीयते न वितृप्तितः ॥

akṣayās te guṇā nātha śaktis tu kṣayiṇī mama |
ataḥ prasaṅgabhīrutvāt sthīyate na vitṛptitaḥ || 150
150 Only you can measure your own qualities
being as they are beyond measure,
beyond number, thought and comparison.

१५१ अप्रमेयम् असं ख्येयम् अचिन्त्यम् अनिदर्शनम् ।

स्वयम् एवात्मनात्मानं त्वम् एव ज्ञातुम् अर्हसि ॥

aprameyam asaṃkhyeyam acintyam anidarśanam |
svayam evātmanātmānaṃ tvam eva jñātum arhasi || 151
151 I have hardly begun to sing your praise
and yet already my heart is filled with joy.
But need a lake be drained before one's thirst be
quenched?

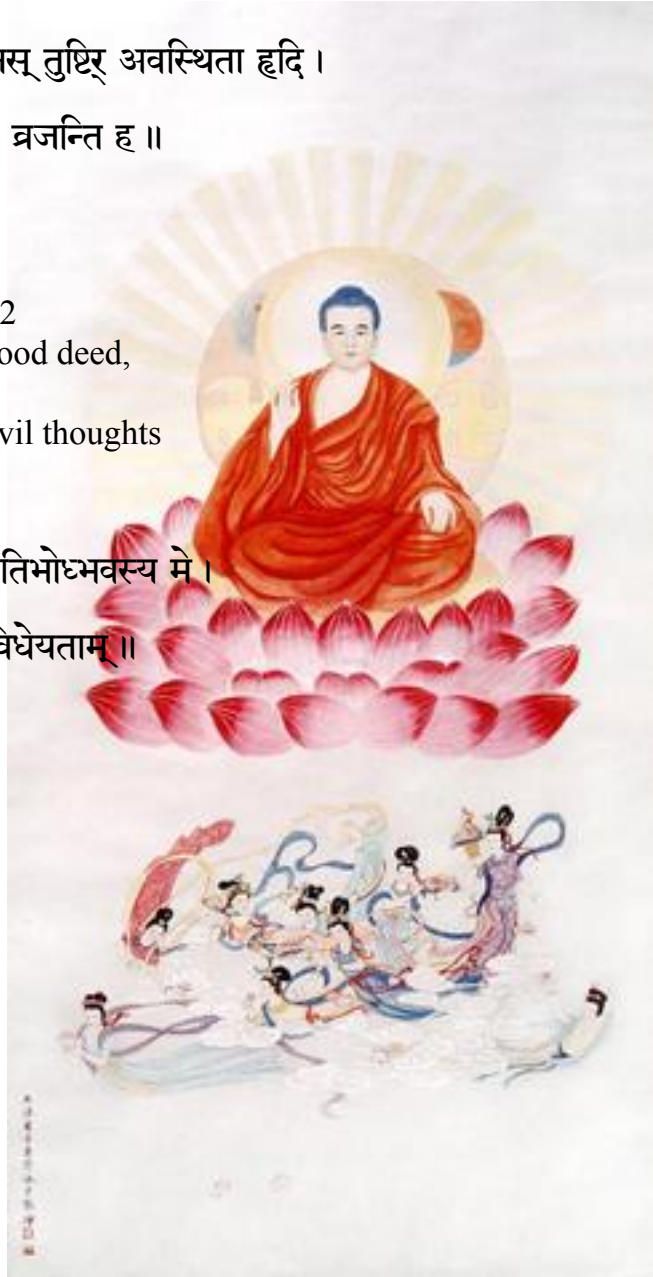
१५२ न ते गुणांशावयवो ऽपि कीर्तितः परा च नस् तुष्टिर् अवस्थिता हृदि ।

अकर्शनेनैव महाह्रदाम्भसां जनस्य तर्षाः प्रशमं व्रजन्ति ह ॥

na te guṇāṃśāvayavo 'pi kīrtitaḥ
parā ca nas tuṣṭir avasthitā hṛdi |
akarśanenaiva mahāhradāmbhasāṃ
janasya tarṣāḥ praśamaṃ vrajanti ha || 152

152 Through the merit arising from my good deed,
born of faith in the Sage,
may the minds of beings now tossed by evil thoughts
be free from distress and come to peace.

१५३ फलोदयेनास्य शुभस्य कर्मणो मुनिप्रसादप्रतिभोध्भवस्य मे ।

असद्वितर्काकुलमारुतेरितं प्रयातु चित्तं जगतां विधेयताम् ॥

phalodayenāsya śubhasya karmaṇo
muniprasādapratibhodbhavasya me |
asadvitarkākulamāruteritaṃ
prayātu cittaṃ jagatāṃ vidheyatām || 153