



॥ ॐ । क्षुव्यश्वस्य वशा व्येष्वं श्वस्युव्यम् ॥

# *The Thirty Seven Bodhisattva Practices*

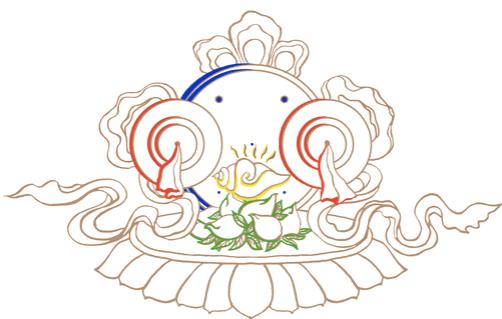


Bản Dịch của Nhà Tiếng Đạo



ॐ।।कृपाशूद्धिर्विक्षेपद्मम।।

*The Thirty Seven Bodhisattva Practices*





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## The preliminary practices, the engaging ways into the Dharma

ଶବ୍ଦବିଜ୍ଞାନ

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To the Supreme Master being the Protector Chenrezig

ସମ୍ମରିଦ୍ବ୍ୟାମତ୍ତେଷାତ୍ୟସମ୍ମରିଦ୍ବ୍ୟାମତ୍ତେଷାତ୍ୟ||

Who is joyous solely in benefiting the wanderers,

ଶ୍ରୀମଦ୍ଭଗବତ୍-ଶ୍ଲୋକ-ଶ୍ରୀମଦ୍ଭଗବତ୍-ପରମାତ୍ମା ॥

Though having seen all things to be without coming or going,

ହେତୁକୁଣ୍ଠେଶ୍ୱରମହାଶ୍ଵରପାତ୍ରକୁଣ୍ଠେଶ୍ୱରୀ ॥

Eternally from the three doors, I kneel and rise<sup>i</sup> with honor.

୩/୩ କ୍ଷେତ୍ରପଦମାନାନ୍ଦା

## The pledge to compose

ଘର୍ବନ୍ଦରିଃ ରତ୍ନଦିଃ ଶକ୍ତିଶାଖାଧରିଃ ଶଦଶକ୍ତିଶାଖାଧରିଃ ॥

## Perfect Buddhas, the source of beneficial happiness

Attained from accomplishing The Genuine Truth and yet,

Such, as a point of fact, depends on knowing its practices

ଶୁଦ୍ଧାଶୁଦ୍ଧାକୁମାରାଶ୍ରୀଦୀପାୟିନ୍ଦ୍ରପତିପାତ୍ରୀ ॥

Thus, the practices of the Bodhisattvas, I shall explain.

୩/୩୭ ସକ୍ଷମାଶ୍ରମଶତ୍ରୁଷ୍ଟିକା । 1-37th / 37 stanzas

## The features of the composition of the treaties

୨ୟ ଶ୍ରୀ ରାଧାକନ୍ଦମାତ୍ରାରୁପା ୨ stanzas

The preliminary practices, the engaging ways into the Dharma

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## The preliminary practices, the engaging ways into the Dharma

୭୮ ଦୟାକ୍ଷରଦ୍ଵାରା ପରିଚୟ । 1st

To make the precious human body meaningful

୨୭ କୁଶମୁଦ୍ରିତକୁଦମାକଶାଯୁଦ୍ଧକ୍ଷେତ୍ରୀ 2nd

Abandoning the homeland of the abiding source of the three poisons

## ၃၅ နမိန်-ပုဂ္ဂန်-နမိန်-ပုဂ္ဂန် ၃rd

To approach the solitary place

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Letting go of this life by remembering impermanence

୧୩ ରାଜାରୁକ୍ତିଶବ୍ଦରୁକ୍ତିରୁକ୍ତି 5th

## Abandoning the bad friends of unsuitable conditions

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ਸਾਲਿਕ ਸਲਿਕ ਪਾ 6th

## Approaching spiritual friends of suitable conditions

୭ୟ ପଞ୍ଚମ ପରିବର୍ତ୍ତନାକ୍ଷମ୍ବନ୍ଧନାର୍ଥୀ 7th

## Taking Refuge, the entrance of the teachings

## ୨ୟ ଦୟାଦ୍ସ୍ଵଦକ୍ଷାଯଦ୍ସନ୍ଦ୍ୱାସୀ | Ist

To make the precious human body meaningful

1

དཔ་འස්ස·ෂ·කේ·හි·ද·න·ග·ස්ස·ද·ස·ධ·

ପଦଶାଖକୁ ପରିଚୟ ପଦେ ମର୍କ୍ ପଶୁଙ୍କର ପ୍ରତିକ୍ରିୟା ।



Now, having got what is hard to find, a great boat-like opportunity,

To free oneself and others from the ocean of this cyclic existence<sup>2</sup>.

For days and for nights, without any distractions indeed.

Listening, reflecting and cultivating is a Bodhisattva practice.

## ୨ୟ ବୁଦ୍ଧାଶ୍ଵରାଶ୍ରମାଧ୍ୟୁଷାଶ୍ରମା 2nd

Abandoning the homeland of the abiding source of the three poisons

2

ଶତ୍ରୁଶ୍ରୀଶ୍ରୀଶାପାଦଦ୍ଵାରାକଶାକୁଭୁବନାର୍ଥା ॥  
ଦ୍ଵାପାଦଶ୍ରୀଶ୍ରୀଶାପାଦଦ୍ଵାରାକଶାକୁଭୁବନାର୍ଥା ॥  
କଶଦ୍ଵାରାପାଦଦ୍ଵାରାକଶାକୁଭୁବନାର୍ଥା ॥  
ଧ୍ୟୁଷାଶ୍ରମାଧ୍ୟୁଷାଶ୍ରମାଧ୍ୟୁଷାଶ୍ରମା ॥

Like river, attachment rushes towards friends' side;

Like fire, aversion bursts towards enemies' side;

Like darkness, ignorance has forgotten the choice

Leaving homeland is a Bodhisattva practice.

## ୩ୟ ନିଶ୍ଚାଶାଶ୍ଵରା 3rd

To approach the solitary place

3

ଭୁବନାଶ୍ରମାଧ୍ୟୁଷାଶ୍ରମାଧ୍ୟୁଷାଶ୍ରମା ॥  
କଶଦ୍ଵାରାପାଦଦ୍ଵାରାକଶାକୁଭୁବନାର୍ଥା ॥  
ଶିଶ୍ରୀଶ୍ରୀଶ୍ରୀଶାପାଦଦ୍ଵାରାକଶାକୁଭୁବନାର୍ଥା ॥  
ନିଶ୍ଚାଶାଶ୍ଵରାଧ୍ୟୁଷାଶ୍ରମାଧ୍ୟୁଷାଶ୍ରମା ॥

Bad places forsaken gradually decreases confused emotions;

Because of no distractions, virtuous deeds naturally increase;

Because of having clear awareness, the conviction on Dharma grows;

Relying on solitude is a practice of a Bodhisattva.

## ୪ୟ ଶିଶ୍ରୀଶ୍ରୀଶ୍ରୀଶାପାଦଦ୍ଵାରାଶ୍ରମା 4th

Letting go of this life by remembering impermanence

4

ୟୁଦ୍ଧରେତ୍ତିଶ୍ରୀଶ୍ରୀଶାପାଦଦ୍ଵାରାଶ୍ରମାଶ୍ରମା ॥  
ଦ୍ୱାରାଶ୍ରମାଶ୍ରମାଶ୍ରମାଶ୍ରମାଶ୍ରମା ॥  
ଦ୍ୱାରାଶ୍ରମାଶ୍ରମାଶ୍ରମାଶ୍ରମାଶ୍ରମା ॥  
କଶଦ୍ଵାରାଶ୍ରମାଶ୍ରମାଶ୍ରମାଶ୍ରମା ॥

Singly parted, the beloved who have long been friends will be;

As a trace remains the wealth and possessions made through hardships.

The guest of consciousness will leave the guesthouse-like body.

To have this life gone from mind is a Bodhisattva practice.

## ୭ୟ ବନ୍ଧୁକ୍ରିସ୍ତମନାନ୍ତର୍ଭାବୀ ୫th

Abandoning the bad friends of unsuitable conditions

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ଶଦ୍ଦର୍ଶମନାନ୍ତର୍ଭାବୀନ୍ତର୍ଭାବୀନ୍ତର୍ଭାବୀ ॥  
ଶମନାନ୍ତର୍ଭାବୀନ୍ତର୍ଭାବୀନ୍ତର୍ଭାବୀ ॥  
ଶମନାନ୍ତର୍ଭାବୀନ୍ତର୍ଭାବୀନ୍ତର୍ଭାବୀ ॥

Someone with whom, if befriended, the Three Poisons increase and  
That to be heard, pondered and that which one cultivates declines.  
Besides, such makes one to be without love and kindheartedness.  
Forsaking bad company is a Bodhisattva practice.

## ୮ୟ ମସ୍ତକ୍ରିସ୍ତମନାନ୍ତର୍ଭାବୀ ୬th

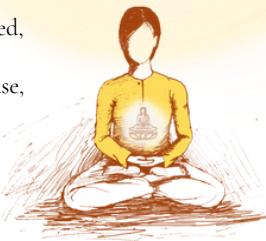
Approaching spiritual friends of suitable conditions

6



ଶବ୍ଦକ୍ରିସ୍ତମନାନ୍ତର୍ଭାବୀନ୍ତର୍ଭାବୀ ॥  
ଶବ୍ଦକ୍ରିସ୍ତମନାନ୍ତର୍ଭାବୀନ୍ତର୍ଭାବୀ ॥  
ଶବ୍ଦକ୍ରିସ୍ତମନାନ୍ତର୍ଭାବୀନ୍ତର୍ଭାବୀ ॥

Someone on whom, if relied, faults become exhausted,  
And like the waxing moon, fine qualities will increase,  
To cherish even more than one's own body  
The Genuine Friend is a Bodhisattva practice.



## ୯ୟ ସନ୍ତୁଷ୍ଟମନାନ୍ତର୍ଭାବୀ ୭th

Taking Refuge, the entrance of the teachings

7

ଶଦ୍ଦର୍ଶମନାନ୍ତର୍ଭାବୀନ୍ତର୍ଭାବୀନ୍ତର୍ଭାବୀ ॥  
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For themselves are bound in the cyclic prison,  
What beings can the worldly gods be saving?!  
Thus, those who have The Refuge will not be deceived<sup>3</sup>,  
To have refuge of such Jewels is a Bodhisattva practice.

୧୩ ଦେଖିଲୁଣୁ ମାନୁଷମାତ୍ରୀ ଯତ୍ନମା 8-37th / 30 stanzas

## The main practice, the ways of the three capacity holders

୨୭ ଶିଶ୍ୱାସୁରୁତ୍ୱରେସମ୍ବନ୍ଧା 8th

## Lesser capacity holders and their practices

୨୭ ଶ୍ରୀଶ୍ରୀମଦ୍ଭଗବତପ୍ରକଳ୍ପା 9th

## Medium capacity holders and their practices

੩੪ ਕ੍ਰਿਸ਼ਨਾਕੁਣਿਤ ਪੰਡਿਤ ਮਾਨਸਲੁਕਾ 10-37th / 28 stanzas

## Great capacity holders and their practices

୨ୟ ଶିଶ୍ରୁତିବିଷୟାଶ୍ଵର୍ଣ୍ଣା 8th

## Lesser capacity holders and their practices

8

The lower-realm sufferings which are naturally hard to bear  
Are the result of immoral actions, thus said The Buddha.  
Hence, immoral actions, even at the cost of the life,  
To never be doing any is a Bodhisattva practice.

୨୭ ଅଶ୍ଵାଶ୍ରୀଦଶୀବମଶକ୍ତିବିନ୍ଦୁ । 9th

## Medium capacity holders and their practices

9

ଶ୍ରୀମାଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନାଳୀ  
ପ୍ରକାଶନାଳୀରେତେବେଳେମାତ୍ରାମାତ୍ରା  
ପ୍ରକାଶନାଳୀରେତେବେଳେମାତ୍ରାମାତ୍ରା  
ପ୍ରକାଶନାଳୀରେତେବେଳେମାତ୍ରାମାତ୍ରା  
ପ୍ରକାଶନାଳୀରେତେବେଳେମାତ୍ରାମାତ୍ରା

The happy three existences<sup>4</sup>, as dews atop the grasses,  
Are with the nature that lasts within a moment only.  
The never changing supreme state of liberation,  
To pursue such an aim is a Bodhisattva practice.

ତେବେ ଶ୍ରୀଶ୍ରୀକୃତ୍ସନ୍ଦିତ୍ସମାପ୍ତିରେ 10-37th / 28 stanzas

## Great capacity holders and their practices

୨୭ ସମ୍ବନ୍ଧରୁଦ୍ଧର୍ମକର୍ମାତ୍ମକମାତ୍ରିଦ୍ୱାରା 10th

The intention to generate the mind for the supreme perfection

୨୭ ଶ୍ରୀ ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନାମାତ୍ରିଶାନ୍ତରମାତ୍ରିଶାନ୍ତର

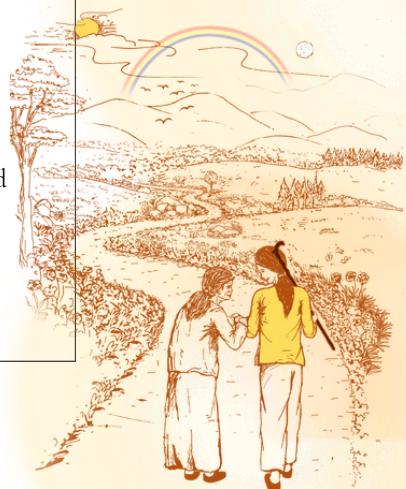
11-24th / 14 stanzas

## The application to cultivate the enlightening mind

୩୭ ଦିନଶରୀବନ୍ଧୁବନ୍ଧୁ 25-37th /

13 stanzas

To train in the instructions of them



၁၇ မနမာရွှေတွေမန္တာ၎နမြန်မာ၎န။ ၁၀

The intention to generate the mind for the supreme perfection

10

Since the time without beginning, the mothers have carried love for me.

ପ୍ରକୃତିଶାସନକାନ୍ତରେ ପରିଚୟ କରିବାକୁ ପାଇଁ

If they suffer, what is there to be done by myself being happy?!

Therefore, in order to free sentient beings that are limitless,

వ్యాఖ్యానాశిష్టువాళ్లిద్తుచూపువుషాయైప్పిగ్|| To have the Enlightening Mind<sup>5</sup> grown is a Bodhisattva practice.

୨୭ ଶ୍ରୀକୃଷ୍ଣାମୃତାନୁଷ୍ଠାନକାରୀ ପାଠୀଙ୍କୁ ପାଠୀଙ୍କୁ ॥ 24th / 14 stanzas

## The application to cultivate the enlightening mind

## ୨ୟ ଶୁଣ୍ଟନ୍ତରନ୍ତର ଶିମନ୍ତନାମା II-21st / 11 stanzas

To cultivate the conventional perfecting mind

୨୩ ଦ୍ୱାରା ପ୍ରକାଶିତ ପରିବର୍ତ୍ତନାରେ ଦେଖିଲାମା 22-24th / 3 stanzas

To cultivate the ultimate perfecting mind

## ୨/୨ୟ ଶୁଦ୍ଧିଶ୍ଵରଶିମଶନ୍ତିମାତ୍ରା ॥ ୨-୨୧୯ / ୨ stanzas

To cultivate the conventional perfecting mind

### ୨ୟ ମଧ୍ୟମାତ୍ରାତ୍ମନମାତ୍ରାଶ୍ଵରଶନ୍ତିମାତ୍ରା ॥ ୧୧th

At the equipoise meditation, to practise to exchange the self and others

### ୨୨ ହିନ୍ଦୁଶବ୍ଦକୁର୍ତ୍ତିମଧ୍ୟମାତ୍ରାତ୍ମନମା ॥ ୧୨-୨୧୯ / ୧୦ stanzas

After meditation, taking the adversities on the way

## ୨/୨୨ ମଧ୍ୟମାତ୍ରାତ୍ମନମାତ୍ରାଶ୍ଵରଶନ୍ତିମାତ୍ରା ॥ ୧୧th

At the equipoise meditation, to practise to exchange the self and others

୧୧

ଶୂନ୍ୟମୟମଧ୍ୟମାତ୍ରାଶ୍ଵରଶନ୍ତିମାତ୍ରା ॥  
ଶୂନ୍ୟମୟମଧ୍ୟମାତ୍ରାଶ୍ଵରଶନ୍ତିମାତ୍ରା ॥  
ଶୂନ୍ୟମୟମଧ୍ୟମାତ୍ରାଶ୍ଵରଶନ୍ତିମାତ୍ରା ॥  
ଶୂନ୍ୟମୟମଧ୍ୟମାତ୍ରାଶ୍ଵରଶନ୍ତିମାତ୍ରା ॥

Pains, without exception, have come from wanting happiness for oneself.

Perfect Buddhas have purely risen from the mind of serving others.

For thus a reason, the sufferings of others and one's own happiness,

To have the two absolutely exchanged is a Bodhisattva practice.

## ୨/୨୩ ହିନ୍ଦୁଶବ୍ଦକୁର୍ତ୍ତିମଧ୍ୟମାତ୍ରାତ୍ମନମା ॥ ୧୨-୨୧୯ / ୧୦ stanzas

After meditation, facing adversities

### ୨୩ ମାତ୍ରାଶ୍ଵରଶନ୍ତିମଧ୍ୟମାତ୍ରା ॥ ୧୨-୧୫th / ୪ stanzas

Facing the four dislikeable situations

### ୨୪ ସତ୍ତିମଧ୍ୟମାତ୍ରାଶ୍ଵରଶନ୍ତିମଧ୍ୟମା ॥ ୧୬-୧୭th / ୨ stanzas

Facing the two unbearable situations

### ୨୫ ଦ୍ୱାରାଶ୍ଵରଶନ୍ତିମଧ୍ୟମାତ୍ରା ॥ ୧୮-୧୯th / ୨ stanzas

Facing wealth and poverty

### ୨୬ କାମଶ୍ଵରଶନ୍ତିମଧ୍ୟମାତ୍ରା ॥ ୨୦-୨୧st / ୨ stanzas

Facing attachment and aversion

## ၁/၁၅၅ ମୀରଦଦ୍ୟବୈକ୍ଷଣିକମାନୁଷତ୍ରିତ୍ୟ 12-15th / 4 stanzas

Facing the four dislikeable situations

### ୧ ମହିଦିପାୟମାନୁଷତ୍ରିତ୍ୟ 12th

Facing material loss

### ୨ ଶୁଣାସମ୍ଭବୀଯମାନୁଷତ୍ରିତ୍ୟ 13th

Facing sufferings

### ୩ ମୀଶକାୟମାନୁଷତ୍ରିତ୍ୟ 14th

Facing defamation

### ୪ ଶ୍ଵରପାୟମାନୁଷତ୍ରିତ୍ୟ 15th

Facing criticism

## ୧/୧୫ ମହିଦିପାୟମାନୁଷତ୍ରିତ୍ୟ 12th

Facing material loss

12

ଶୁଦ୍ଧାର୍ଦ୍ଦକ୍ଷିଣାଦଶିଶୁଦ୍ଧାଶିରିକ୍ଷା ।  
ବ୍ୟବମାତଦ୍ୟର୍ଥିଷାମାର୍ଥର୍ଥମାତ୍ରମାତ୍ରଯଦ ॥  
ଶୁଦ୍ଧାର୍ଦ୍ଦକ୍ଷେତ୍ରଶ୍ରୀନ୍ଦ୍ରାମାନ୍ତମାତ୍ରମାତ୍ରମାତ୍ର ॥  
ଦ୍ୟବମାତ୍ରମାତ୍ରମାତ୍ରମାତ୍ରମାତ୍ରମାତ୍ର ॥

Even if someone whom, under the force of great desire,  
Robs away my entire values or makes others do so;  
To have my body, enjoyments and the three times' merits  
Dedicated for such is a Bodhisattva practice.

## ୨/୧୫ ଶୁଣାସମ୍ଭବୀଯମାନୁଷତ୍ରିତ୍ୟ 13th

Facing sufferings

13

ନନ୍ଦାପାତ୍ରିଷାମାତ୍ରମାତ୍ରମାତ୍ରମାତ୍ର ॥  
ନନ୍ଦାପାତ୍ରିଷାମାତ୍ରମାତ୍ରମାତ୍ରମାତ୍ର ॥  
ଶ୍ରୀଦ୍ୱିତୀନନ୍ଦାପାତ୍ରିଷାମାତ୍ରମାତ୍ରମାତ୍ର ॥  
ନନ୍ଦାପାତ୍ରିଷାମାତ୍ରମାତ୍ରମାତ୍ରମାତ୍ର ॥

While I have not a tiny bit of wrongdoings,  
Even supposing someone is cutting my head;  
His misdeeds, by the power of kindheartedness,  
Taking on me is a Bodhisattva practice.

୩/୮୭ ମୀଶକ-ପାତ୍ରମାନ୍ଦୁରାତ୍ରିତ୍ୟା 14th

## Facing defamation

14

ଦୟାରେଣ୍ଟିବାଦମାତ୍ରାକୁଣ୍ଡଳିକାମାତ୍ରା ॥  
କୁଣ୍ଡଳିମାତ୍ରାକୁଣ୍ଡଳିବାଦମାତ୍ରାକୁଣ୍ଡଳିକାମାତ୍ରା ॥  
କୁଣ୍ଡଳିମାତ୍ରାକୁଣ୍ଡଳିବାଦମାତ୍ରାକୁଣ୍ଡଳିକାମାତ୍ରା ॥  
କୁଣ୍ଡଳିମାତ୍ରାକୁଣ୍ଡଳିବାଦମାତ୍ରାକୁଣ୍ଡଳିକାମାତ୍ରା ॥

Even if some people, using plenty of unpleasant words,  
Broadcast about me throughout the three thousandfold universes,  
All the same, with an affectionate mind, genuinely for them,  
To speak of good qualities is a Bodhisattva practice.

୧୯୫ ଶନ୍ତାପାତ୍ରମନ୍ତ୍ରିତମା 15th

## Facing criticism

15

ଦୟାପଦ୍ମନାଭାଦ୍ଵାରାଦ୍ଵାରାଶୁଦ୍ଧାବିଶ୍ଵାମିଶ୍ଵାମିଶ୍ଵା  
ମହାକାଶମୁଦ୍ରାପଦ୍ମନାଭାଦ୍ଵାରାଦ୍ଵାରାଶୁଦ୍ଧାବିଶ୍ଵାମିଶ୍ଵାମିଶ୍ଵା  
ଦୟାପଦ୍ମନାଭାଦ୍ଵାରାଦ୍ଵାରାଶୁଦ୍ଧାବିଶ୍ଵାମିଶ୍ଵାମିଶ୍ଵା  
ଶୁଦ୍ଧାଦ୍ଵାରାଦ୍ଵାରାଦ୍ଵାରାଶୁଦ୍ଧାବିଶ୍ଵାମିଶ୍ଵାମିଶ୍ଵା

Amid a place full of people, even if a person  
Is speaking brutal words while digging out my hidden faults,  
Before such, with the perception of a virtuous guide,  
Bowing respectfully is a Bodhisattva practice.

## Facing the two unbearable situations

## Facing ungratefulness

୨୭ ସନ୍ତୁଷ୍ଟିରେ ପ୍ରିୟମଙ୍କୁ ପ୍ରିୟ । 17th

## Facing bullites

## ୨/୨ୟ କିଶ୍ଚବ୍ରଦ୍ଧାମଦଵାପମାନୁଷତ୍ରିତ୍ୟ ୧୬th

Facing ungratefulness

16

ଏବାମୀନୁଷତ୍ରିତ୍ୟାମତ୍ତେଷ୍ଵଦ୍ୟନ୍ତୁଦୟନ୍ତେଷ୍ଵିଷ୍ଟିତ୍ୟାମିତ୍ୟା||  
 ଏବାପଦ୍ମାମତ୍ତେଷ୍ଵଦ୍ୟନ୍ତୁଦ୍ୟନ୍ତେଷ୍ଵିଷ୍ଟିତ୍ୟାମିତ୍ୟା||  
 ବ୍ରତ୍ୟାମତ୍ତେଷ୍ଵଦ୍ୟନ୍ତୁଦ୍ୟନ୍ତେଷ୍ଵିଷ୍ଟିତ୍ୟାମିତ୍ୟା||  
 ଖାମଦ୍ୟନ୍ତେଷ୍ଵଦ୍ୟନ୍ତୁଦ୍ୟନ୍ତେଷ୍ଵିଷ୍ଟିତ୍ୟାମିତ୍ୟା||

Even when a person, just like my own child, who was  
 Cherishingly nurtured, sees me as the enemy,  
 Just as a mother towards a son caught by illness,  
 To love even more is a Bodhisattva practice.

## ୨/୨୨ ସନ୍ତୁଷ୍ଟାପନାପ୍ରିଦିପମାନୁଷତ୍ରିତ୍ୟ ୧୭th

Facing bullies

17

ମୁଦ୍ଦମତ୍ତେଷ୍ଵଦ୍ୟନ୍ତୁଦ୍ୟନ୍ତେଷ୍ଵିଷ୍ଟିତ୍ୟାମିତ୍ୟା||  
 ମୁକ୍ତୁପଦ୍ମାମତ୍ତେଷ୍ଵଦ୍ୟନ୍ତୁଦ୍ୟନ୍ତେଷ୍ଵିଷ୍ଟିତ୍ୟାମିତ୍ୟା||  
 ମୁକ୍ତୁପଦ୍ମାମତ୍ତେଷ୍ଵଦ୍ୟନ୍ତୁଦ୍ୟନ୍ତେଷ୍ଵିଷ୍ଟିତ୍ୟାମିତ୍ୟା||  
 ମୁକ୍ତୁପଦ୍ମାମତ୍ତେଷ୍ଵଦ୍ୟନ୍ତୁଦ୍ୟନ୍ତେଷ୍ଵିଷ୍ଟିତ୍ୟାମିତ୍ୟା||

Even if a person who is equal or inferior  
 To myself, due to the power of pride, terrorises me;  
 With the veneration in the same manner to a Master,  
 Putting on my own crown head is a Bodhisattva practice.

## ୩/୧୦ ଦ୍ଵର୍ଷାକୁନ୍ତାମତ୍ତେଷ୍ଵଦ୍ୟନ୍ତୁଦ୍ୟନ୍ତେଷ୍ଵିଷ୍ଟିତ୍ୟ ୧୮-୧୯th / 2 stanzas

Facing wealth and poverty

### ୧ୟ କୁନ୍ତାମତ୍ତେଷ୍ଵଦ୍ୟନ୍ତୁଦ୍ୟନ୍ତେଷ୍ଵିଷ୍ଟିତ୍ୟ ୧୮th

Facing poverty

### ୨ୟ ଦ୍ଵର୍ଷାକୁନ୍ତାମତ୍ତେଷ୍ଵଦ୍ୟନ୍ତୁଦ୍ୟନ୍ତେଷ୍ଵିଷ୍ଟିତ୍ୟ ୧୯th

Facing wealth

୨୧୯ ଶ୍ରୀ ଶ୍ରୀପାତ୍ରମନ୍ତ୍ରିରାଜ୍ସା 18th

## Facing poverty

18

While poor in living, to have always been bullied by others,  
Even caught by harsh illnesses and evil forces, yet when  
Taking on me the sins and pains of all wandering beings  
To be without cowardice is a Bodhisattva practice.

୨୧୯ ବ୍ୟକ୍ତିଗତ କୁଳପତ୍ର 19th

## Facing wealth

19

ଶ୍ରୀପଦଶାଶବ୍ଦୀଦ୍ୱାରା ପ୍ରକାଶିତ  
କ୍ରମାଂକ୍ସୁ ପ୍ରଚ୍ଛଦନ କରାଯାଇଥାଏ ।

Someone, while celebrated, is bowed down to by many,  
And even has gained as much riches as the Lord of Wealth;  
Having seen the glory of the existences as senseless,  
To have no haughtiness is a Bodhisattva practice.

୧/୧୧ କମାଶ୍ୟଦମାତ୍ରିଶାପମାନ୍ୟକ୍ରିତଃ 20-21st / 2 stanzas

## Facing attachment and aversion

୨ୟ ଶୁଦ୍ଧାଶାମାନ୍ତରାତ୍ରିକା 20th

## Facing attachment

୨୧ କଣାଶ୍ୟବ୍ଦମନ୍ତ୍ରକ୍ରିତଃ 21st

## Facing aversion

## ୨/୨ୟ ଶତ୍ୟବାସନ୍ତୁର୍ତ୍ତିର୍ବା 20th

Facing aversion

20

ସଦ୍ୟାଜୀଜ୍ଞଦଶର୍ମପାତ୍ରେତା ॥  
 ଶ୍ରୀରୂପବନ୍ଦୁଶକ୍ତିର୍ବିଦ୍ୟାବନ୍ଦୁଶ୍ରୀମଦ୍ ॥  
 ଦ୍ୱିପ୍ରିତ୍ୟକୁମାରଦଶଶ୍ରୀର୍ବିଦ୍ୟାବନ୍ଦୁଶ୍ରୀମଦ୍ ॥  
 ସନ୍ତୁଦଶଶ୍ରୀପାତ୍ରବନ୍ଦୁଶ୍ରୀମଦ୍ ॥

If one's own enemy of the hateful mind is not defeated,  
 Outer enemies will be increasing while having been subdued;  
 For that reason, with the armed forces of love and kindheartedness,  
 Pacifying one's own mindstream is a Bodhisattva practice.

## ୨/୨୨ କଣାଶ୍ୟବାସନ୍ତୁର୍ତ୍ତିର୍ବା 21st

Facing attachment

21

ଦେବଦିର୍ଯ୍ୟର୍ଦ୍ଧବନ୍ଦୁଶ୍ରୀର୍ବିଦ୍ୟାବନ୍ଦୁଶ୍ରୀ ॥  
 ଦିର୍ଯ୍ୟର୍ଦ୍ଧବନ୍ଦୁଶ୍ରୀର୍ବିଦ୍ୟାବନ୍ଦୁଶ୍ରୀମଦ୍ ॥  
 ଶଦ୍ୟାଜୀଜ୍ଞକଣାଶ୍ୟର୍ଦ୍ଧବନ୍ଦୁଶ୍ରୀମଦ୍ ॥  
 ଦ୍ୱାପାରଶ୍ରୀର୍ବିଦ୍ୟାବନ୍ଦୁଶ୍ରୀମଦ୍ ॥

The result of desire is just like salty water,  
 The more it is consumed, the more the thirst will increase.  
 Towards the things which derive addictive attachment,  
 Forsaking at once is a Bodhisattva practice.

## ୨/୨୩ ଦ୍ୱାପାରଶ୍ରୀର୍ବିଦ୍ୟାବନ୍ଦୁଶ୍ରୀମଦ୍ ॥ 22-24th / 3 stanzas

To cultivate the ultimate perfecting mind

### ୧୨ ମଧ୍ୟବନ୍ଦୁଶ୍ରୀର୍ବିଦ୍ୟାବନ୍ଦୁଶ୍ରୀମଦ୍ ॥ 22nd

At equipoise meditation, to cultivate the elaboration-free nonfixation

### ୧୩ ଦ୍ୱାପାରଶ୍ରୀର୍ବିଦ୍ୟାବନ୍ଦୁଶ୍ରୀମଦ୍ ॥ 23-24th / 2 stanzas

In the after-meditation state, one abandons the clinging to the object of attachment and aversion to be true

At equipoise meditation, to cultivate the elaboration-free nonfixation

22

In whatever manner these are appearing, they are but one's own mind's way;

Mind itself, from the start, is free from the extreme of elaboration.

Having known such nature, any sign of the conceiving and the conceived

Not keeping for the delusional mind is a Bodhisattva practice.



୨/୨୭ ହିନ୍ଦୁ-ଶର୍ମା-କଣାର୍ଥ-ଶ୍ରୀ-ପୁରୁଷ-ପଦିକ-କିରଣ୍ୟ-ମା 23-24th / 2 stanzas

**In the after-meditation state, one abandons the clinging to the object of attachment and aversion to be true**

To abandon the clinging to be true to the object of attachment

To abandon the clinging to be true to the object of aversion

୨୧୯ କଣାର୍ ଯୁଦ୍ଧ ବନ୍ଦିକାନ୍ତରେ 23rd

To abandon the clinging to be true to the object of attachment

23

When encountering the objects which are fascinating to the mind,  
Just as the way of rainbow colors during the time of summer,  
Despite appearing beautifully, while not believing as real,  
Leaving addictive attachment is a Bodhisattva practice.

୨/୨୭ ଶୁଦ୍ଧ୍ୟବ୍ୟକ୍ତିଶାର୍ଦ୍ଦିକାଣ୍ଠାନ୍ତିମ୍ବା 24th

To abandon the clinging to be true to the object of aversion

24

Various sufferings are like the death of a dream child.  
A confused vision, for being held as true, is tiresome.  
Therefore, when meeting disagreeable circumstances,  
Viewing as confusions is a Bodhisattva practice.

3/37 བිජාණීෂ්වාදුපාභ්‍යාච්චා 25-37th / 13 stanzas

To train in the instructions of them

୨୭ ସମ୍ବନ୍ଧୀୟ ବ୍ୟକ୍ତିଗତ ବିଷୟରେ 25-30th

To train in the six transcendences

୩୭ ମର୍ଦ୍ଦର୍ଶନାଶନ୍ତିର୍ଦ୍ଦୟାପରିକଷାର୍ଥିଯାନନ୍ଦନାଥା 31-34th / 4 stanzas

To train in the four Dharmas that are taught from the Sutras

୩୭ ଶ୍ରୀ ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକଳ୍ପାବଳୀ 35th

To train in the abandoning ways of afflictions

୩୭ ହତ୍ସିଂହାନ୍ତକୁଣ୍ଡପଣ୍ଡାର୍କାନ୍ତକୁଣ୍ଡପଣ୍ଡା । 36th

To train in accomplishing others' benefits with mindfulness and conscientiousness

୧୭ ଦ୍ୟାୟକ୍ଷମାସ୍ୱତ୍ତ୍ଵକ୍ଷେତ୍ରମାତ୍ରା 37th

To train to dedicate virtues for the complete perfection



୩/୭୮ ସତ୍ୟଦିନାବ୍ୟକ୍ତିବିଷୟ 27th

To train in patience

27

ଦ୍ୱାରା ଏହି ପଦାଙ୍କ୍ଷାଙ୍କ ଦର୍ଶନ ପଦି କୁତ୍ତାଶାବ୍ୟ ।।  
ମାର୍କଦ୍ଵାରା ପରା ତା କେତେ କିମ୍ବା ମାର୍କଦ୍ଵାରା ପର୍ତ୍ତନ ।।  
ଦିକ୍ଷିତ୍ତରୁଗୁପ୍ତାବଳୀ ଦ୍ୱାରା ମିଳିଥାଏ ।।  
ମର୍ତ୍ତଦ୍ଵାରା କୁତ୍ତାଶାବ୍ୟ ଏହା ଏକ ପିତ୍ତ ।।

For a Bodhisattva<sup>7</sup>, who desires virtuous joys,  
All harmings are similar to a precious treasure.  
Hence, towards all, without any animosity  
Practicing patience is a Bodhisattva practice.

୧/୭୮ ସତ୍ତର୍ଦୟଶୁଷ୍ଣାବ୍ସମ୍ବନ୍ଧୀ 28th

To train in diligence

28

ମନ୍ଦର୍ମଦର୍ଶିନୀଶ୍ଵରିକୁମାରୀ ।।  
ପରମାପାତ୍ରିର୍ବିନିମୟକୁମାରୀ ।।  
ପରମାପାତ୍ରିର୍ବିନିମୟକୁମାରୀ ।।  
ପରମାପାତ୍ରିର୍ବିନିମୟକୁମାରୀ ।।

Even the Seniors<sup>8</sup>, who accomplish their own purpose only,  
If are seen to strive as casting away fire caught on their head,  
Then, for all beings' welfare, to be but the Excellent Source,  
Beginning with diligence is a Bodhisattva practice.

୧/୨୭ ସମ୍ବନ୍ଧବିଷୟରେ 29th

To train in the firm mind state

29

ବିଶବ୍ରାନ୍ତରୁଷ୍ମାପରିଭ୍ରାନ୍ତାପରେତ୍ତିନୀ ॥  
ଶ୍ରୀମଦ୍ଭଗବତପାଠରୂପାମର୍ଦ୍ଦବ୍ରାନ୍ତାପରେତ୍ତିନୀ ॥  
ଶ୍ରୀମଦ୍ଭଗବତପାଠରୂପାମର୍ଦ୍ଦବ୍ରାନ୍ତାପରେତ୍ତିନୀ ॥

Having known how the superior insight very well endowed  
With calm abiding overpowers confused emotions fully,  
Of such which utterly and purely goes beyond The Four Formless<sup>9</sup>,  
Cultivating the firm mind state<sup>10</sup> is a Bodhisattva Practice.

၅/၅၅၅ ရှေ့ဆားဆွဲပါ ၃၀th

To train in wisdom

30

ଶ୍ରୀରାମପଦମଧ୍ୟରେଷ୍ଟର୍ମୈତ୍ରିଭ୍ୟୁପ୍ରେତ୍ତିଶ୍ରୀ  
ଶ୍ରୀରାମପଦମଧ୍ୟରେଷ୍ଟର୍ମୈତ୍ରିଭ୍ୟୁପ୍ରେତ୍ତିଶ୍ରୀ  
ଶ୍ରୀରାମପଦମଧ୍ୟରେଷ୍ଟର୍ମୈତ୍ରିଭ୍ୟୁପ୍ରେତ୍ତିଶ୍ରୀ  
ଶ୍ରୀରାମପଦମଧ୍ୟରେଷ୍ଟର୍ମୈତ୍ରିଭ୍ୟୁପ୍ରେତ୍ତିଶ୍ରୀ

Without transcendent wisdom, one cannot attain the Perfection  
Of Buddhahood through the other five transcends; for such reason,  
While with skillful means, without conceptualising The Three Bonds<sup>ii</sup>,  
Familiarising the wisdom is a Bodhisattva practice.

୩/୨୭ ମଦ୍ଦଶାଶ୍ଵରାପଦିକଶାଶ୍ଵରାପା 31-34th / 4 stanzas

To train in the four Dharmas that are taught from the Sutras

To abandon one's own confusion by oneself  
୨ୟ ସୁଦ୍ଧାମନ୍ଦରୀତ୍ତେଷପଶ୍ଚାନ୍ତର୍ମାନ୍ତ୍ରମା ୩୨ନ୍ଦ

To abandon speaking faults of the enlightening mind or Bodhisattvas

୩୩ ଶ୍ରୀ କୃତ୍ୟାନ୍ତଶାରୀ ପ୍ରିୟାମାନାନ୍ଦନୀ 33rd

To abandon attachment to the households of patrons

୩୪ କୁମାରମଦିକେଶାଶ୍ଵରାଶ୍ଵରୀ 34th

To abandon speaking harsh words

To abandon one's own confusion by oneself

31

If one's own mistakes have not been investigated by oneself,  
In the form of a practitioner, one might do non-Dharmic acts;  
That is the reason why consistently, towards one's own mistakes,  
Forsaking after having checked is a Bodhisattva practice.



୩/୩୭ ଶ୍ରୀମଦ୍ଭଗବତପାତ୍ରାନୁଷ୍ଠାନିକା 32nd

To abandon speaking faults of the enlightening mind or Bodhisattvas

32

ଶ୍ରୀମଦ୍ଭଗବତ୍ ମହାତ୍ମା ଶ୍ରୀଯଶ୍ଵରମାତ୍ରକଂଦିତୀଶ୍ଵରୀ ॥  
ଶ୍ରୀମଦ୍ଭଗବତ୍ ମହାତ୍ମା ଶ୍ରୀଯଶ୍ଵରମାତ୍ରକଂଦିତୀଶ୍ଵରୀ ॥  
ଶ୍ରୀମଦ୍ଭଗବତ୍ ମହାତ୍ମା ଶ୍ରୀଯଶ୍ଵରମାତ୍ରକଂଦିତୀଶ୍ଵରୀ ॥  
ଶ୍ରୀମଦ୍ଭଗବତ୍ ମହାତ୍ମା ଶ୍ରୀଯଶ୍ଵରମାତ୍ରକଂଦିତୀଶ୍ଵରୀ ॥

By the force of afflictions, if one proclaims the faults of  
Other Bodhisattvas, oneself will become diminished.  
Therefore, of those who have entered the Greater Vehicles,  
Not speaking of the flaws is a Bodhisattva practice.



୩/୩୧ ଶ୍ରୀମଦଭାଗୀତ୍ମିକାବକଶପାଶ୍ଵର 33rd

To abandon attachment to the households of patrons

33

Because of gains and name, while one will be fighting another,  
That to be heard, pondered and that which one cultivates declines.  
Thus, towards the households of loved ones, friends and benefactors,  
Abandoning attachment is a Bodhisattva practice.



## ୧/୧୮ କୁମରଦିକେଶାଶ୍ଵରମ୍ଭା 34th

To abandon speaking harsh words

34

କୁମରଦିକେଶାଶ୍ଵରମ୍ଭାବ୍ୟମାଦସ୍ତୁର୍ବିଦ୍ଧିମା ॥  
କୁମରଦିକେଶାଶ୍ଵରମ୍ଭାବ୍ୟମାଦସ୍ତୁର୍ବିଦ୍ଧିମା ॥  
ଦ୍ଵିତୀୟମାତ୍ରମେଧ୍ୟମାଦସ୍ତୁର୍ବିଦ୍ଧିମା ॥  
କେମାକୁମରଦିକେଶାଶ୍ଵରମ୍ଭାବ୍ୟମାଦସ୍ତୁର୍ବିଦ୍ଧିମା ॥



Through violent speech, while others' minds become agitated,  
The conducting manners of a Bodhisattva will decline.  
For this reason, that which does not delight the mind of others'  
Abandoning such harsh words is a Bodhisattva practice.

## ୨/୧୮ ତ୍ରିମର୍ଦ୍ଦମାପାଶ୍ଵରଦ୍ଵ୍ୟମାଦସ୍ତୁର୍ବିଦ୍ଧିମା 35th

To train in the abandoning ways of afflictions

35

ତ୍ରିମର୍ଦ୍ଦମାପାଶ୍ଵରଦ୍ଵ୍ୟମାଦସ୍ତୁର୍ବିଦ୍ଧିମା ॥  
ତ୍ରିମର୍ଦ୍ଦମାପାଶ୍ଵରଦ୍ଵ୍ୟମାଦସ୍ତୁର୍ବିଦ୍ଧିମା ॥  
ତ୍ରିମର୍ଦ୍ଦମାପାଶ୍ଵରଦ୍ଵ୍ୟମାଦସ୍ତୁର୍ବିଦ୍ଧିମା ॥  
ତ୍ରିମର୍ଦ୍ଦମାପାଶ୍ଵରଦ୍ଵ୍ୟମାଦସ୍ତୁର୍ବିଦ୍ଧିମା ॥



Since confused emotions, once ingrained are hard to be undone  
through antidotes,  
Having taken arms of remedies, with the power of mindful alertness,  
Immediately after attachments and so forth begin to develop,  
Crushing such afflictions before they affect is a Bodhisattva practice.

## ୩/୧୮ ବସନ୍ତମାତ୍ରମାତ୍ରମାଦସ୍ତୁର୍ବିଦ୍ଧିମା 36th

To train in accomplishing others' benefits with mindfulness and alertness

36

ବସନ୍ତମାତ୍ରମାତ୍ରମାଦସ୍ତୁର୍ବିଦ୍ଧିମା ॥  
ବସନ୍ତମାତ୍ରମାତ୍ରମାଦସ୍ତୁର୍ବିଦ୍ଧିମା ॥  
ବସନ୍ତମାତ୍ରମାତ୍ରମାଦସ୍ତୁର୍ବିଦ୍ଧିମା ॥  
ବସନ୍ତମାତ୍ରମାତ୍ରମାଦସ୍ତୁର୍ବିଦ୍ଧିମା ॥

Essentially, wherever, doing whatever activities,  
Question: "At that time, what is the situation of my own mind like?"!  
For always, with the endowment of mindfulness and alertness,  
Accomplishing others' welfare is a Bodhisattva practice.

## ୧/୨ ନେତ୍ରଶାସ୍ତ୍ରନ୍ଧର୍ମଶବ୍ଦନାମିତିତ୍ତା 37th

To train to dedicate the virtuous for the complete perfection

37

ଦ୍ୱାରା ବ୍ୟକ୍ତିକୁ ଧରାଯାଇଥାଏ ଦ୍ୱାରା ନାମିତିତ୍ତା ॥  
ମଧ୍ୟରେ ଯତ୍ତା ନାମିତିତ୍ତା ଯତ୍ତା ଯତ୍ତା ଯତ୍ତା ॥  
ବିଶ୍ଵାମୀକୁ ଧରାଯାଇଥାଏ ଦ୍ୱାରା ନାମିତିତ୍ତା ॥  
ଶକ୍ତିରେ ଯତ୍ତା ନାମିତିତ୍ତା ଯତ୍ତା ଯତ୍ତା ଯତ୍ତା ॥

Thereafter, with great effort, all the virtues that have been achieved  
Are to clear out the sufferings of boundless wandering beings;  
With the wisdom which has absolutely purified the three bonds,  
To dedicate the perfection is a Bodhisattva practice.

## ୨/୨ ମହାଶିର୍ଦ୍ଧନ୍ତିତିତ୍ତା 4 stanzas and 1 prose at the end

Conclusion

୧ ଶାନ୍ତିର୍ଦ୍ଧନ୍ତିତିତ୍ତା

How and for whom the treaty was composed

୨ ଯତ୍ତା ଯତ୍ତା ଯତ୍ତା ଯତ୍ତା

The practices are said to be infallible

୩ ନିରାମଳିତିତିତ୍ତା

Disregarded pride and asked for forgiveness

୪ ନାମିତିତ୍ତା

To dedicate virtues of the composition for the Buddhahood perfection

୫ ଶୁଣୁମହାତମା ଯତ୍ତା

The colophon with the four excellences

## ୨/୨ ଶାନ୍ତିର୍ଦ୍ଧନ୍ତିତିତ୍ତା

How and for whom the treaty was composed

ଶିର୍ଦ୍ଧନ୍ତିତିତ୍ତା ଶିର୍ଦ୍ଧନ୍ତିତିତ୍ତା ଶିର୍ଦ୍ଧନ୍ତିତିତ୍ତା ॥  
ଶିର୍ଦ୍ଧନ୍ତିତିତ୍ତା ଶିର୍ଦ୍ଧନ୍ତିତିତ୍ତା ଶିର୍ଦ୍ଧନ୍ତିତିତ୍ତା ॥  
ଶିର୍ଦ୍ଧନ୍ତିତିତ୍ତା ଶିର୍ଦ୍ଧନ୍ତିତିତ୍ତା ଶିର୍ଦ୍ଧନ୍ତିତିତ୍ତା ॥  
ଶିର୍ଦ୍ଧନ୍ତିତିତ୍ତା ଶିର୍ଦ୍ଧନ୍ତିତିତ୍ତା ଶିର୍ଦ୍ଧନ୍ତିତିତ୍ତା ॥

For the meanings taught in the Sutras, Tantras and Treatises,  
Having pursued after the pure words of The Genuine Ones,  
The Thirty Seven Practices of The Bodhisattvas was  
Displayed for those willing to learn The Bodhisattva way.

୨/୫୮ ବାବିକ୍ରମପୁରମିନ୍ଦୁଷକ୍ତିପା

The practices are said to be infallible

শ্রীশ্রাদ্ধমুক্তিসূচিস্মৃতিশ্চিন্তা ॥	While having inferior intellect and due to little learning,
মায়াব্যাধিসূচিস্মৃতিশ্চিন্তা ॥	There is no poetry skill which could delight the wise; nevertheless,
বৰ্দ্ধনমুক্তিসূচিস্মৃতিশ্চিন্তা ॥	This has relied on the Sutras and the words of The Genuine Ones; thus,
সুব্রহ্মাবশিক্ষাসূচিস্মৃতিশ্চিন্তা ॥	One shall think this to be unmistaken Bodhisattva practices.

୩/୧୮ ପିଲାଶ୍ ମହାରାଜ୍ କ୍ରିଷ୍ଣ ପଟ୍ଟନାୟକ ପାତ୍ର

Disregarded pride and asked for forgiveness

୧/୧୯ ଶକ୍ତମନ୍ୟବିଦ୍ୟାରେ ଶ୍ରୀମଦ୍ଭଗବତକ୍ରମକୁଣ୍ଡଳାମଣି

To dedicate virtues of the composition for the Buddhahood perfection

୧/୧୮ ଶ୍ରୀ ଶ୍ରୀମତୀ ପାତ୍ରମାତ୍ରା ପାତ୍ରମାତ୍ରା ପାତ୍ରମାତ୍ରା ପାତ୍ରମାତ୍ରା

## The colophon with the four excellences

So this was composed by The Venerable Thokme Zangpo who speaks the scriptural reference and reason, in the Jewel Cave of Ngulchu, in order to benefit self and others.

# GLOSSARY

## Paying Homage Lines

(अस्मिन्द्विषये this is in Sankrit)

अर्थः paying homage, | अर्थोऽप्य् world protector, (ऐश्वर्यमर्त्यर्थं / लक्ष्मस्वर्येश्वरं Avalokiteshvara), | य to, ॥  
यत् whom, यैषं by, - क्षेत्रं the phenomena, तु युक्तं all, + वर्त्तुं coming, appearing, being there, वर्त्तुं going, disappearing,  
not being there, + विद् without, - विद्याय see[n] (in honorific), तु युक्तं even, ॥ >  
अस्त्राः wandering beings, युक्तं of, वर्त्तुं the sake, युक्तं for, - विद्याय solely, singlepointedly, - विद्याय diligence, - विद्याय done,  
put [in honorific], युक्तं related to, ॥ <  
श्रीम् Master, Guru, विद्याय supreme, विद् and, लक्ष्मस्वर्येश्वरं 'Avalokiteshvara', विद्याय Lord, युक्तं to, ॥ |  
त्रिवाक्तुं for always, | विद् doors, विद्याय three, - विद्याय respect, युक्तं with, | लक्ष्मि cleaning, वर्त्तुं refreshing, युक्तं (finishing  
particle), ॥

## The Pledge to Compose

अस्त्राद्वयं beneficial happiness/comfort/bliss, युक्तं of, लक्ष्मस्वर्येश्वरं origin place, - विद्याय one who has completed/perfected,  
युक्तं related to, < लक्ष्मस्वर्येश्वरं Buddha, लक्ष्मिः (plural marker for more than two in Sanskrit), ॥ -  
द्वयाक्तुं Sacred Dharma, + लक्ष्मिः accomplishing युक्तं from, by, - लक्ष्मि resulted, arisen, युक्तं and, > युक्तं that/it/such, युक्तं  
also, युक्तं (emphasizing), of course, ॥ -  
युक्तं it/that, युक्तं related to, लक्ष्मिः practice, + युक्तं know[n], युक्तं on, - लक्ष्मिः युक्तं depend[ed], युक्तं since it, that's why, ॥ |  
त्रिवाक्तुं Bodhisattva, लक्ष्मिः (plural marker for more than two in Sanskrit), युक्तं of, लक्ष्मिः practice, | लक्ष्मस्वर्येश्वरं I shall  
explain, ॥

## 1

द्वयाक्तुं free [and] endowed, (precious human body / श्रीलक्ष्मस्वर्येश्वरं), - लक्ष्मि boat/ship, युक्तं great, लक्ष्मि [to] find, लक्ष्मि  
[what is] difficult, - लक्ष्मि obtained, < लक्ष्मि time, युक्तं this, युक्तं at, ॥ -  
सद्वामाक्तुं self [and] others, + लक्ष्मिः 'Samara', युक्तं of, - लक्ष्मेत् ocean, लक्ष्मि from, + लक्ष्मिः युक्तं to be liberated, युक्तं because of,  
in order to, ॥ -  
द्विद् day[s], लक्ष्मि and, लक्ष्मेत् night[s], युक्तं at/for, + लक्ष्मिः idle, lazy, + लक्ष्मि without, लक्ष्मि in that way, युक्तं (stressed), ॥ -  
द्विद् listening, लक्ष्मिः contemplating, लक्ष्मिः cultivating, | लक्ष्मस्वर्येश्वरं Bodhisattva, लक्ष्मिः practice, | लक्ष्मिः is, ।

## 2

श्रित् friend, युक्तं of, related to, लक्ष्माय side, direction, युक्तं towards, - लक्ष्मकामः attachment, - लक्ष्मि water, river, लक्ष्मि like, -  
लक्ष्मि move, ॥ >  
द्वयः enemy, युक्तं of, related to, लक्ष्माय side, direction, युक्तं towards, - लक्ष्मिः aversion, - लक्ष्मिः fire, लक्ष्मि like, - लक्ष्मिः blaze, ॥ >  
क्षेत्रः what is to be taken/accepted, लक्ष्मि what is to be thrown/abandoned, - लक्ष्मिः forgot[ten], युक्तं that which [has], <  
ग्रीष्मिक्षुम् stupidity, ignorance - लक्ष्मस्वर्येश्वरं darkness, - लक्ष्मि that is with, ॥ >  
श्रुत्युपम् homeland, fatherland, - लक्ष्मिः abandoning, | लक्ष्मस्वर्येश्वरं Bodhisattva, लक्ष्मिः practice, | लक्ष्मिः is, ॥

## 3

भूत्य place, दुष्टं bad, + भूत्याम् having abandoned, abandoned, एव because [of], - द्विक्षेप्त्वा confused emotion, affliction, - द्विक्षेप्त्वा gradually, one by one, - द्विक्षेप्त्वा decrease[s], || >  
 द्विक्षेप्त्वा distraction [on forms], + द्विक्षेप्त्वा to be not there, एव because of, - द्विक्षेप्त्वा virtuous activities, - द्विक्षेप्त्वा by itself, - द्विक्षेप्त्वा increase[s], || >  
 द्विक्षेप्त्वा awareness, aware state, + द्विक्षेप्त्वा having clarity, एव because of, - द्विक्षेप्त्वा 'dharma' truth, path, एव on, - द्विक्षेप्त्वा conviction, - द्विक्षेप्त्वा arise[s], grow[s], have, || >  
 द्विक्षेप्त्वा solitary, - द्विक्षेप्त्वा to rely, | त्रियस्तुत्यायामि Bodhisattva practicet, | चेत् is, ||

## 4

द्विक्षेप्त्वा time, द्विक्षेप्त्वा long, - द्विक्षेप्त्वा become friend, एवं who have/is, (relative clause), < द्विक्षेप्त्वा loved one, द्विक्षेप्त्वा friends, - द्विक्षेप्त्वा individual, एवं ly, - द्विक्षेप्त्वा will separate, separating, || >  
 द्विक्षेप्त्वा exert, putting effort, एवं through/by that, - द्विक्षेप्त्वा accomplished, made, एवं that which is, (relative clause), <  
 द्विक्षेप्त्वा wealth, द्विक्षेप्त्वा things, substance, - द्विक्षेप्त्वा trace, एवं as, - द्विक्षेप्त्वा left behind, || >  
 द्विक्षेप्त्वा body, द्विक्षेप्त्वा of, like, - द्विक्षेप्त्वा गृहं guest house, - द्विक्षेप्त्वा conciousc, - द्विक्षेप्त्वा guest, एवं by, - द्विक्षेप्त्वा left, || >  
 द्विक्षेप्त्वा life, द्विक्षेप्त्वा this, - द्विक्षेप्त्वा बोरि ताम त्रि, - द्विक्षेप्त्वा to have renounced, to not be concerned, to have sacrificed, | त्रियस्तुत्यायामि Bodhisattva, | चेत् is, ||

## 5

द्विक्षेप्त्वा someone one, द्विक्षेप्त्वा with, - द्विक्षेप्त्वा become, एवं if, when, > द्विक्षेप्त्वा poison, द्विक्षेप्त्वा three, - द्विक्षेप्त्वा increase, द्विक्षेप्त्वा become[s], एवं while, and, || >  
 द्विक्षेप्त्वा hearing, द्विक्षेप्त्वा contemplation, द्विक्षेप्त्वा cultivating, एवं of, द्विक्षेप्त्वा activities, - द्विक्षेप्त्वा decline, द्विक्षेप्त्वा become[s], एवं on top of this, besides, || >  
 द्विक्षेप्त्वा love, द्विक्षेप्त्वा and, द्विक्षेप्त्वा compassion, + द्विक्षेप्त्वा without, not there, द्विक्षेप्त्वा to be, - द्विक्षेप्त्वा transform, द्विक्षेप्त्वा cause, causing, एवं who is, (relative clause), || <  
 द्विक्षेप्त्वा friend, द्विक्षेप्त्वा bad, द्विक्षेप्त्वा abandoning, | त्रियस्तुत्वा Bodhisattva, द्विक्षेप्त्वा अयामि practice, | चेत् is, ||

## 6

द्विक्षेप्त्वा someone one, - द्विक्षेप्त्वा relied, एवं if, > द्विक्षेप्त्वा fault, - द्विक्षेप्त्वा exhausted, द्विक्षेप्त्वा become[s], एवं while, || >  
 द्विक्षेप्त्वा excellent quality, - द्विक्षेप्त्वा अद्विक्षेप्त्वा waxing moon, द्विक्षेप्त्वा just as, - द्विक्षेप्त्वा increase, द्विक्षेप्त्वा become[s], एवं who is/has (relative clause), || <  
 द्विक्षेप्त्वा spiritual friend, द्विक्षेप्त्वा genuine, sacred, - द्विक्षेप्त्वा one's own, द्विक्षेप्त्वा of, द्विक्षेप्त्वा body, द्विक्षेप्त्वा compared to, द्विक्षेप्त्वा even, (stressed), || -  
 द्विक्षेप्त्वा अतियस्तुत्यायामि cherishing, | त्रियस्तुत्यायामि is a Bodhisattva practice, | चेत् is, ||

## 7

त्वं oneself, यत् also, even, - संसर्य 'samsara', ये of, - जेतुः jail, prison, त् in, - बैदेन् bound, tied, restrained, यज्ञे related to that/such, || >  
 वैदेन्तिकाः worldly gods/divinity, ये by, - द्वितीया who else, someone who, - शुभमद्वयः able to save, || >  
 द्वितीयः because of that, that's why, - मात्राः towards whom, - शुभम् taken refuge, त् if, when, > ये न शुभः should/will not deceive, ये related to that/such, || <  
 (रेतः rare, महाम् supreme) rare and supreme one, [three] jewel[s], - शुभम् - यज्ञे going for refuge, | त्रिप्रशस्यायायित् Bodhisattva practice, | ये is, ||

## 8

अतिकृत् extremely, यज्ञः bear, द्वितीयः difficult related, that is extremely difficult to bear, < द्वितीयः lower realm, शुभम् विकृतम् suffering, विकृतम् (plural mark), || -  
 शूलम् sin, ये of, related to, यज्ञः 'karma', action, ये of, विकृतम् result, fruition, त् as, to be, - शुभम् Capable one, Buddha, य य by, - मात्रायाः said, || >  
 द्वितीयः therefore, so, because of that/it, > शुभम् - विकृतम् even [it] cost life, > शूलम् sin, ये of, related to, यज्ञः 'karma', action, || -  
 क्वयद् anytime, - ये निषेद् not doing, त्रिप्रशस्यायायित् Bodhisattva practice, | ये is, ||

## 9

शूलः world, existence, possibility, विकृतम् three, ये निषेद् comfort, happiness, - यज्ञः grass, ते point, blade, peak, top, ये of, ये निषेद् dew, - ये निषेद् just as, || >  
 यज्ञः moment, यज्ञः just, only, few, ये something, a, ये निषेद् by, in, - ये निषेद् consuming, lasting, being destroyed, ये related to which is, which is, (relative clause), यज्ञः phenomena, ते to be with, - ये निषेद् is || >  
 क्वयद् anytime, ये निषेद् not changing, विकृतम् liberation, ये of, related to, यज्ञः यज्ञः state, महाम् supreme, || -  
 यज्ञः purpose [of], ते for, ये निषेद् approaching, | त्रिप्रशस्यायायित् Bodhisattva practice, | ये is, ||

## 10

शूलाक्षित् beginningless, ते time, ते from, since - विकृतम् to me/I, - यज्ञः यज्ञः love, affection, ते one who is with, || <  
 या mother, विकृतम् (plural mark), - यज्ञः suffering, त् if, when, since, > ते own, oneself, ये to be happy, य य by, with, - ये निषेद् what would I do, what is the use/pain, || >  
 द्वितीयः that's why, - महायान् limitless, यज्ञः यज्ञः sentient beings, - यज्ञः यज्ञः यज्ञः in order to liberate, || >  
 यज्ञः यज्ञः Buddhahood, यज्ञः यज्ञः bodhicitta, - यज्ञः यज्ञः generation, | त्रिप्रशस्यायायित् Bodhisattva practice, | ये is, ||

## 11

苦無間 suffering, 悅無間 all without exception, - 我self, + 很 happy, + 想 want, desire, wish, 由 from, because, - 來 arose, came out, happened >  
 完滿無間佛 perfect Buddha, - 他人 other, 他人 benefiting, 我 mind, 由 from, because, - 生 born (honorifics), ||  
 >  
 何故 that's why, - 我self, 很 happy, happiness, + 他人 other, 之 of, 苦無間 suffering, 三 (plural mark), + -  
 真實 genuine[ly], - 來 to exchange, exchanging, | 菩薩行 Bodhisattva practice, | 佛 is, ||

## 12

誰者 those who - 想 desire, 很 great, 欲樂身 by the power of, because of, - 我me, 之 of, 很 wealth, ||  
 皆悉皆者 all, entire, - 抓取 grab away, 有 or, 抓取者無者 make [someone] grab away, 亦然 even if, ||>  
 身 [my body], 三 and, 三樂身 enjoyment[s], 三 time, 三者 three, 三者 virtue, 三者 (plural mark), || -  
 三 that, him her, 以 for, - 想者 to dedicate, | 菩薩行 Bodhisattva practice, | 佛 is, ||

## 13

我身者 in me, - 罪者 fault, 一念 little bit, a bit, - 無不 not there, 佛子者 while, || >  
 誰者 those who, - 我者 me, of mine, 身者 head, - 想者 cutting, 佛子者 doing, 佛子者 when, || >  
 佛子者 compassion, 欲樂身 by the power of, because of, - 佛子者 of him, her, 罪者 sin, 三者 (plural mark), || -  
 我身者 to me/oneself, - 想者 taking, | 菩薩行 Bodhisattva practice, | 佛 is, ||

## 14

眾生者 some people, - 我身者 on/about me, - 罪者 unpleasant words, 三種身者 that various [many] || -  
 三界者 three world, three thousand fold universe, 三者 spread[ing], 三者 that way, such way/manner,, - 三種身者  
 doing the propaganda/announcement, 亦然 even if, || >  
 三愛者 love, 三者 related, of, 三者 mind, 三者 by, with, - 三者 still, again, - 三者 themselves, 三者 of, ||  
 三德者 good quality, - 想者 to say, should be saying,, | 菩薩行 Bodhisattva practice, | 佛 is, ||

## 15

眾生者 wandering being, being, 三者 many, 三者 gathered, 三者 place where, (relative clause), 三者 middle, 三者 in, - 眾生者  
 some people, 三者 by, || -  
 罪者 secret/hidden faults, 三者 from, 三者 dug, take out [from earth/ground], 三者 while [so], and, - 三者 words, 三者 bad,  
 - 三者 speak[ing], 亦然 even if, || >  
 三者 [they/he/she, (pronoun), 三者 towards, - 三者尊者 Spiritual Teacher, 三者 of, 三者 perfection, 三者 with, by, || -  
 三者者 respectfully, - 三者 venerating, to venerate, to honor, / to bow down before [them], | 菩薩行 Bodhisattva practice, | 佛 is, ||

## 16

ममाशी of me, my, ते son, child, एति just as, - एतेऽप्यः affectionately, नानाः nourished, एवः who was, (relative clause), श्री person, एव by, || -  
 एवाय् to/at me, - एव enemy, एति just as, - तुमसेति looking/checking, एवः even if, || >  
 कर्त्ता sickness, श्रीः by, नानः platend, caught, एवः who is, (relative clause), ते child, son, एव to, towards, - एवः mother,  
 एतित्वं exactly as, || -  
 अतिम् even more, - एतेऽप्यः to love/care, | त्रिव्याप्त्यावाप्ति Bodhisattva practice, | एति is, ||

## 17

एव oneself, नानायाम् one who is equal to, एव or, नानः inferior, एवः one who is, (relative clause), श्रीः person, एव by, || -  
 एत्तम् pride, नानायाम् by the power [of], - एत्तमायामात्तेऽप्यः bully, एवः even if || >  
 श्रीः 'Guru', एतित्वं definitely as, - एवाय् respect, एव with, - नानात्तित्वं my own, ||  
 श्रीः crown head, एव as, on, - एतेऽप्यः taking, | त्रिव्याप्त्यावाप्ति Bodhisattva practice, | एति is, ||

## 18

एतेऽप्यः livelihood, एव by, - एतेऽप्यः destitute, एति while, and, > नानात् for always, - श्रीः person, people, others, एव by, - नानः bullied, || >  
 एत्तमात्तेऽप्यः serious, एव sickness, एव and, एत्तम् evil spirit, श्रीः by, - नानः planted, caught, एवः even, also, एवः still, yet, || >  
 एत्तमात्तेऽप्यः [of] all the beings, श्रीमात्तुः sins and sufferings, - एवाय् on/upon me, - एतेऽप्यः taking, एति while, and, || >  
 एत्तमाय् nosing heart, weakened, - एवाय् to be without, | त्रिव्याप्त्यावाप्ति Bodhisattva practice, | एति is, ||

## 19

श्रीवैस्रवणाम् to be famous एति while, > एते being[s], एव many, - श्रीः crown head, एव by, with, - एत्तं [become] bowed, [become] respected, || >  
 एत्तमात्तेऽप्यः 'Vaisravana', lord of wealth, एति of, एत्तम् wealth, एव like, same as, similar to, - एत्तम् gained, एव बन्ने became, एवः even, also, || >  
 श्रीः existence, world, world of existence, एति of, एत्तमात्तेऽप्यः prosperity, glory and gains, - श्रीमात्तेऽप्यः essence less, - श्रीमात्तेऽप्यः seen (honorifics), एव from [having], || >  
 एतेऽप्यः arrogance, proud, - एवाय् to have no, to be without, | त्रिव्याप्त्यावाप्ति Bodhisattva practice | एति is, ||

## 20

एव oneself, श्रीः of, लिङ्गं aversion, - एत्तम् enemy, - एत्तमात्तेऽप्यः if not tamed || >  
 श्रीत्तेऽप्यात्तेऽप्यः outer enemy, - एत्तम् tamed, एति while, > एतेऽप्यात्तेऽप्यः [will] become increas[ed], || >  
 एत्तित्वं therefore, because of such/that, - एत्तमात्तेऽप्यः लिङ्गं love and compassion, एति of, like, - एत्तमात्तेऽप्यः troops, श्रीः by, with, through, || -  
 एत्तमात्तेऽप्यः one's own mindstream, - एत्तमात्तेऽप्यः taming, | त्रिव्याप्त्यावाप्ति Bodhisattva practice, | एति is, ||

21

22

କ୍ଷେତ୍ର- like how, କ୍ଷେତ୍ର �it appears, ଏହିମା �these, - ମୁକ୍ତି �one's own, ମୁକ୍ତି �mind, || >  
 ମୁକ୍ତିମାତ୍ରେ- mind itslef, - ମାତ୍ରିକ୍ �the every beginning, କର୍ତ୍ତା from, - କ୍ଷେତ୍ରମା �elaboration, କ୍ଷେତ୍ରମା of, ମହାମା �extreme, ମହାମା from, ମହାମା free, || >  
 ଦେଖିନ୍ �that itself, the truth, suchness, - ଜ୍ଞାନ [having] know[n], ଜ୍ଞାନ from, > ମାର୍ଦନ [something to be] apprehended, ମାର୍ଦନ [something that is] apprehending, ମର୍କର୍ତ୍ତମା mark, impression, notion, defining, characterization, ମର୍କର୍ତ୍ତମା (plural mark), ||

-  
 ଚିନ୍ତିନ୍ �mind, ଚିନ୍ତିନ୍ in, - କ୍ଷିତିତ୍ତିନ୍ not making happen, not doing, making, | ଶ୍ରୀବ୍ରଦ୍ଧାବନ୍ଧିତ୍ �Bodhisattva practice, | କ୍ଷିତିନ୍ is, ||

23

ଚିନ୍ଦନୁଷ୍ଠାଁ fascinating, bring [joy] to the mind, suitable to the mind, ଯାଏଁ that/which is, (relative clause), < ଯୁଗ୍ମ �object, things, ଏହିଁ with, - ବ୍ୟାପାର୍ଯ୍ୟ �meeting, କିମ୍ବା when, || >  
 ଶୁଦ୍ଧ �summer, ଶ୍ରୀ of, ଦୁଃ୍ଖ �time, ଶ୍ରୀ of, related, ଦେଖିବାରୀ rainbow, ରତ୍ନ �color, କିମ୍ବାତିକିନ୍ତୁ just as how, || -  
 ପରମାମରାସ୍ୟ �beautifully, + ଦେଖିବାରୀ appears. appearing, ଏହିଁ even, - ସଦିକୁଷମ୍ �truly [there], - କିମ୍ବାତିକିନ୍ତୁ not  
 looking/regarding/veiwing/gazing, କିମ୍ବାତିକିନ୍ତୁ while, || >  
 ବିନ୍ଦମାସ୍ୟ �clinging attachment, - ଦେଖିବାରୀ abandoning, | ଶ୍ରୀଯୁକ୍ତାୟାବ୍ୟାପିକ୍ �Bodhisattva practice, | ଯାଏଁ is, ||

24

## 25

ਭੂਤੁਮੁੰਦੁ<sup>1</sup> perfection, Buddhahood, + ਅੰਦੁਮੁੰਦੁ one who wants, wanting, ਅੰਦੁ by, because of, - ਸੂਖੁ body, ਤੁਣੁ even, - ਸੁਣੁ be given up/disregarded, ਦੁਰਾਨੁ need, ਕੁਿ if, when, since || >  
 ਬ੍ਰਾਹਮੁੰਦੁ outer, ਦੁਰਾਨੁ things, ਸੁਖੁ (plural mark), ਅੰਦੁ of, on, about - ਸ੍ਰਵਾਤੇਦੁਰਾਨੁ what's the need to speak/mention || >  
 ਦੁਇੰਦੁ therefore, thus, - ਅੰਦੁ returns, ਦੁਣੁ and, ਦੁਹੁਕੀਨੁ results, - ਸ੍ਰਿਵੇਨੁ not expecting, ਕ੍ਰਿ related to, || <  
 ਬ੍ਰਾਹਮੁੰਦੁ generosity, giving, - ਅੰਦੁਮੁੰਦੁ doing, | ਸ੍ਰਵਾਤੁਸਾਧਾਰੀਨੁ Bodhisattva practice, | ਪ੍ਰਿਤੁ is, ||

## 26

ਕ੍ਰਾਨ੍ਤੁਮੁੰਦੁ moral discipline, proper acts, + ਸੇਵੁਮੁੰਦੁ without, - ਸੁਵੇਤੁੰਦੁ own benefits/aim/goal, - ਸ੍ਰਿਵੇਨੁ [will] not accomplish[ing], ਕੁਿ if, when, since, || >  
 ਸਾਹੁਰੁੰਦੁ others' benefits/ease/welfare/aim, + ਅੰਦੁਮੁੰਦੁ to be accomplishing, ਅੰਦੁਮੁੰਦੁ wanting, - ਸਾਹੁਰੁੰਦੁ laughter, ਕ੍ਰਿ of, ਸਾਹੁੰ state, object, || >  
 ਦੁਇੰਦੁ therefore, thus, - ਸ੍ਰਿਵੇਨੁ existing world, Samsara, ਕ੍ਰਿ of, related ਦੁਹੁਕੁੰਦੁ wishing, longing, - ਸੇਵੁਮੁੰਦੁ without, ਕ੍ਰਿ related to, || <  
 ਕ੍ਰਾਨ੍ਤੁਮੁੰਦੁ moral discipline, proper acts, - ਸੂਖੁੰਦੁ guarding, protecting, caring, preserving, | ਸ੍ਰਵਾਤੁਸਾਧਾਰੀਨੁ Bodhisattva practice, | ਪ੍ਰਿਤੁ is, ||

## 27

ਕ੍ਰਿਮੁੰਦੁ virtue, ਕ੍ਰਿ of, ਅੰਦੁਸ਼ੁਕੁੰਦੁ enjoyment, - ਅੰਦੁੰਦੁ wishing/willing, ਕ੍ਰਿੰਦੁ who is/are, (relative clause), < ਸ੍ਰਵਾਤੁਸਾਧਾਰੀਨੁ bodhisattva[s], ਅੰਦੁ for, to || -  
 ਅੰਦੁਤ੍ਰੇਨੁ harming, ਅੰਦੁਸਾਤੁੰਦੁ all, - ਕ੍ਰਿਸ਼ੁੰਦੁ jewel, precious things, ਅਗੁੰਦੁ treasure, ਦੁਣੁ to, - ਸੁਣੁਮੁੰਦੁ [is] similar, || >  
 ਦੁਇੰਦੁ for that reason, therefore, - ਗੁਣੁੰਦੁ all, ਅੰਦੁੰਦੁ to, - ਕ੍ਰਿਵੁੰਦੁ hatred, animosity, - ਸੇਵੁੰਦੁ not there, ਕ੍ਰਿੰਦੁ related to that/such, || <  
 ਅੰਦੁਮੁੰਦੁ patience, - ਸ੍ਰਵਾਤੁੰਦੁ cultivating, | ਸ੍ਰਵਾਤੁਸਾਧਾਰੀਨੁ bodhisattva practice, | ਪ੍ਰਿਤੁ is, ||

## 28

ਅੰਦੁੰਦੁ one's own purpose/benefit, ਅੰਦੁਕ੍ਰਿੰਦੁ only, - ਅੰਦੁੰਦੁ accomplishing, ਕ੍ਰਿੰਦੁੰਦੁ one/those who, (relative clause), < ਤ੍ਰਿਤੁਸਾਧਾਰੀਨੁ 'sharvakas' and 'pratikya Buddhas', ਅੰਦੁੰਦੁ also, || -  
 ਅੰਦੁੰਦੁ head, ਅੰਦੁੰਦੁ on, + ਅੰਦੁੰਦੁ fire, + ਅੰਦੁੰਦੁ caught, - ਕ੍ਰਿੰਦੁੰਦੁ will cast away, ਕ੍ਰਿੰਦੁੰਦੁ like such, > ਅੰਦੁੰਦੁ putting effort, - ਅੰਦੁੰਦੁ seen, ਕੁਿ if, when, || >  
 ਅੰਦੁੰਦੁ wandering being, ਗੁਣੁੰਦੁ all, ਅੰਦੁੰਦੁ for the purpose/benefit [of], - ਅੰਦੁੰਦੁ excellent qualities, ਅੰਦੁੰਦੁਸਾਕੁੰਦੁ arising source, ਕ੍ਰਿੰਦੁੰਦੁ of, related, ||  
 ਅੰਦੁੰਦੁਸਾਕੁੰਦੁ diligence, - ਅੰਦੁੰਦੁ composing, effecting, preparing, | ਸ੍ਰਵਾਤੁਸਾਧਾਰੀਨੁ bodhisattva practice, | ਪ੍ਰਿਤੁ is, ||

## 29

‘**शमात्ता**’ calm abiding, ‘shamatha’, - **सम्पूर्ण**’ fully, - **भूष्म** endowed, with, has, **स्मृति** that which is, (relative clause), < **द्विष्मान्तर्मुक्त**:  
**विपासना** insight, ‘vipasana’, **स्मृति** by, with, || +  
**क्षेत्रमुद्देश्य** affliction + **क्षमात्ता** completely, + **दृष्टिमुद्देश्य** it destroys, **स** as, - **सिद्धात्ता** made known, **तत्** and then, from having made known || >  
**प्राणात्तमित्य** formless, **स्मृति** four, **यत्** from, - **यद्यन्ता** genuinely[ly], - **प्राप्तिमुद्देश्य** transcending, become away, **स्मृति** that which is, (relative clause), || <  
**प्राप्तिमान्त्रित्य** meditative concentration, - **क्षमात्ता** cultivating, practicing, | **कृपात्तमायामित्य** ‘bodhisattva’ practice, | **प्रिति** is, ||

## 30

**सिद्धम्** wisdom, **क्षेत्रम्** while not there, + **द्विष्मान्तर्मुक्त** transcendent, **तत्** five, **स्मृति** by, || +  
**क्षेत्रमाय** completion, perfection, **स्मृति** of, **द्विष्मान्तर्मुक्त** Buddhahood, + **दृष्टिमुद्देश्य** to be obtaining, **स्मृति** not able to, cannot, **स्मृति** that's why, || -  
**प्रयत्नम्** method, **तत्** with, - **भूष्म** endowed, **तत्** three sphere, > **द्विष्मान्तर्मुक्त** three sphere, - **सिद्धिक्षेत्रम्** not thinking, without the concept [of], **स्मृति** that is, (relative clause), || <  
**सिद्धम्** wisdom, - **क्षमात्ता** cultivating, | **कृपात्तमायामित्य** Bodhisattva practice | **प्रिति** is, ||

## 31

**सिद्धम्** oneself, **स्मृति** of, **प्रयत्नम्** confusion, mistake, - **तत्** oneself, **स्मृति** by, - **प्राप्तिमान्त्रित्य** not checked/examined, **त** if, || >  
**क्षेत्रम्** practitioner, **स्मृति** of, **प्राणात्तम्** form, image, body, **स्मृति** by, - **क्षमा** ‘dharma’, **स्मृति** [what] is not, - **प्रिति** do, doing, **स्मृति** to be possible, **त** that's why, because of that, since, || >  
**द्विष्मान्तर्मुक्त** for that reason, therefore, + **तत्त्विक्षुम्** for always, + **तत्** oneself, **स्मृति** of, **प्रयत्नम्** confusion, mistake, **त** for, || +  
**प्राप्तिमान्त्रित्य** examined, checked, **तत्** from having, and, - **क्षमात्ता** abandoning, | **कृपात्तमायामित्य** ‘Bodhisattva’ practice, | **प्रिति** is, ||

## 32

**क्षेत्रमुद्देश्य** afflictions, **द्विष्मान्तर्मुक्त** by the power [of], because of, - **कृपात्तमान्त्रित्य** ‘Bodhisattva’, **प्राणात्तम्** others, **स्मृति** of, ||  
**क्षमात्तम्** fault, - **क्षमात्तम्** discuss, talk about, **त** if, when, > **प्राणात्तमित्य** oneself, - **क्षमात्तम्** decline, **प्राप्तिमुद्देश्य** become[s], **स्मृति** because of that, since || >  
**क्षमात्तम्** vehicle, **तत्** greater, **त** into, - **क्षमात्तम्** entered, **स्मृति** who is, (relative clause) **प्राणात्तम्** person, individual, **स्मृति** of, || -  
**क्षमात्तम्** fault, - **क्षमात्तम्** not saying/speaking | **कृपात्तमायामित्य** ‘Bodhisattva’ practice, | **प्रिति** is, ||

### 33

क्षेत्रः gains, व्याप्तः honour, - द्वयव्याप्तः by the power [of], because of, अन्तर्क्षेत्रः each other, - क्षेत्रः dispute, व्याप्तः become, क्षेत्रः while ||  
 >  
 क्षेत्रः hearing, व्याप्तः contemplation, क्षेत्रः cultivating, क्षेत्रः of, क्षेत्रः activities, - व्याप्तः decline, व्याप्तः become[ls], क्षेत्रः because of that, since, ||>  
 क्षेत्रः loved one, व्याप्तः friend, क्षेत्रः household, व्याप्तः and, क्षेत्रः व्याप्तः patron, sponsor, क्षेत्रः household, क्षेत्रः (plural mark), क्षेत्रः at, towards, || -  
 क्षेत्रः attachment, - क्षेत्रः abandoning, | क्षेत्रः व्याप्तः 'Bodhisattva' practice, | क्षेत्रः is, ||

### 34

क्षमाक्षः harsh, rough, क्षेत्रः related, of, क्षेत्रः words, क्षेत्रः by, - व्याप्तः व्याप्तः other's mind, - व्याप्तः व्याप्तः disturb व्याप्तः becomes, क्षेत्रः while, ||>  
 क्षेत्रः व्याप्तः 'Bodhisattva', क्षेत्रः of, क्षेत्रः व्याप्तः conduct ways, manners, - व्याप्तः decline, व्याप्तः becomes, क्षेत्रः because of that, since ||>  
 क्षेत्रः therefore, - व्याप्तः other, क्षेत्रः of, क्षेत्रः mind, व्याप्तः to, - क्षेत्रः not soothing, क्षेत्रः that is, related to such, (relative clause), ||<  
 क्षेत्रः क्षमाक्षः harsh word, - क्षेत्रः abandoning, | क्षेत्रः व्याप्तः 'Bodhisattva' practice, | क्षेत्रः is, ||

### 35

क्षमाक्षः affliction, - क्षेत्रः habituated, व्याप्तः if, when, > क्षेत्रः antidote, क्षेत्रः by, - क्षेत्रः reverse, undo, क्षेत्रः it is difficult, क्षेत्रः since, because, ||>  
 क्षमाक्षः [with] mindful and alert mind, < क्षेत्रः व्याप्तः being person क्षेत्रः by, - क्षेत्रः antidote, क्षेत्रः of, क्षमाक्षः weapon, arm, - क्षेत्रः taken, had, क्षेत्रः and, and then ||>  
 क्षमाक्षः attachment, क्षेत्रः and so forth, < क्षमाक्षः affliction, - क्षेत्रः first, - क्षेत्रः grown, arisen, क्षेत्रः as soon as ||>  
 क्षेत्रः projecting outward, bulging, क्षेत्रः व्याप्तः crushing, destroying, | क्षेत्रः व्याप्तः 'Bodhisattva' practice, | क्षेत्रः is, ||

### 36

क्षेत्रः in short, > क्षेत्रः where, - क्षेत्रः व्याप्तः conducts, - क्षेत्रः व्याप्तः whatever doing, ||>  
 क्षेत्रः व्याप्तः one's own mind, क्षेत्रः of, क्षेत्रः व्याप्तः situation, - क्षेत्रः like what, - क्षेत्रः saying, ||>  
 क्षेत्रः क्षेत्रः for always, - क्षेत्रः remembering, क्षेत्रः and, क्षेत्रः व्याप्तः alertness, + क्षेत्रः endowed, क्षेत्रः by, through, ||<-  
 क्षेत्रः व्याप्तः others' benefits/welfare, - क्षेत्रः accomplishing, | क्षेत्रः व्याप्तः 'Bodhisattva' practice, | क्षेत्रः is, ||

### 37

क्षेत्रः that way, > क्षेत्रः diligence, क्षेत्रः with, + क्षेत्रः व्याप्तः what was accomplished, क्षेत्रः related to, < क्षेत्रः व्याप्तः virtues, || -  
 क्षेत्रः व्याप्तः limitless, boundless, < क्षेत्रः wandering beings, क्षेत्रः of, क्षेत्रः व्याप्तः sufferings, + क्षेत्रः व्याप्तः [them] to be cleared out, क्षेत्रः in order to, because of ||>  
 क्षेत्रः व्याप्तः the three spheres/bonds, + क्षेत्रः व्याप्तः fully, + क्षेत्रः purified, क्षेत्रः related to, < क्षेत्रः व्याप्तः wisdom, क्षेत्रः with, through, by || -  
 क्षेत्रः व्याप्तः perfection, Buddhahood, - क्षेत्रः व्याप्तः to dedicate, | क्षेत्रः व्याप्तः 'Bodhisattva' practice | क्षेत्रः is, ||

## Conclusion: एति निर्देशु इति वक्तव्याणाम् ॥

सर्वे Sutra, त्रिंशं Tantra वक्तव्याणाम् Treatises, इति (plural mark), एव from, - वाचेनम् that is said, इति related to, < इति meanings, ॥ -

द्वयम् द्वयाः the Holy Ones, श्री of, वाचेन् Teachings, words, श्री related to, इति after, - इति followed, एव from, by, having ॥

>

त्रिंशत्प्रथमां Bodhisattvas, श्री of, वाचेन् practice, शुभात्मन् thirty seven, ॥ ॥

त्रिंशत् Bodhisattva, एव way, एव for, शृणु study, train, इति want to, wanting, those who want, इति नु for the sake [of], । इति दिस्ति displayed, wrote, arranged ॥

## Conclusion: २/११ विषयवाच्यविद्युत्तम्भाण्या ॥

विद्युत् intellect, wisdom - इति having/being inferior, इति while, > तुद्यम् learning, knowledge, learnedness, - तुद्यम् little, smaller इत्युत् because of, due to ॥ >

विद्यम् wise ones, एव for, - तुद्यम् delighting, pleasing, इति related to, of < श्रीत्वात् poetry, - विद्यम् did not have, not with, एव but, nevertheless ॥ >

सर्वे Sutra, इति and, विद्यम् Genuine Ones, श्री of, वाचेन् Teachings, एव on, - तुद्यम् have relied, इत्युत् because of ॥ >

त्रिंशत्प्रथमां वाचेन् Bodhisattva practices, विद्यम् इत्युत् unmistaken, - विद्यम् to be, एव that/such way, । विद्यम् should/shall consider/think ॥

## Conclusion: ३/११ विद्यवाच्यविद्युत्तम्भाण्यार्थाणाम् ॥

विद्युत् however, anyhow, even if it is so, > त्रिंशत्प्रथमां Bodhisattva conducts/ways विद्यम् इत्युत् magnificent, great wave/spread, विद्यम् (plural mark), ॥ -

विद्युत् having lowly/inferior intellect,, < विद्यम् such as me, like me, एव by, + एविद्यम् bottom, + विद्यम् guess, measure, - विद्यम् is difficult/hard, इत्युत् because of it, ॥ >

विद्यम् contradict, इति and, - विद्यम् unrelated, विद्यम् and so forth/on, < विद्यम् faults, flaws, इति of, विद्यम् bunch, assembly, mass ॥ -

विद्यम् द्वयाः the Genuine Ones, श्रीम् by, - विद्यम् वाचेन् have patience, एव to, । विद्यम् supplicate, request, ॥

## Conclusion: ४/११ विद्यवाच्यविद्युत्तम्भाण्यात्मकान्तर्भवाणाम् ॥

विद्युत् it, that, such, विद्यम् from, - विद्यम् have arisen, इति related to, < विद्यम् virtues, एव by, through, with, । विद्यम् wandering beings, एव all ॥ |

विद्युत् उत्तम् ultimate, विद्युत् विद्यम् relative, विद्युत् विद्यम् Bodhicitta, विद्युत् supreme शीर्ष with, by, ॥ |

शीर्ष Samsara, इति and, शीर्ष Nirvana, इति of, विद्यम् extreme एव in, - विद्यम् विद्यम् not abiding, इति related to, ॥ <

विद्यवाच्यविद्यम् Chenrezig, Avalokiteshvara, विद्यम् protector, guardian, एव that, him/her, इति to, । विद्यम् be similar/matched, match, एव that way, एव May!, ।

## Conclusion: ཨ/၅ ཐ ཐ མ མ མ མ མ མ མ མ

“such said, **၅** this, **၆** self, **၇** others, **၈** for, **၉** benefiting, **၁၀** for the sake of, **၁၁** scripture, Buddha's words, quotes **၁၂** and, **၁၃** reasonings, - **၁၄** speaker, one who speaks, **၁၅** related to, **၁၆** Venerable, **၁၇** Thokme, **၁၈** by, **၁၉** Ngulchu, **၂၀** of, **၂၁** precious jewel, **၂၂** cave, **၂၃** in, **၂၄** prepared, **၂၅** (finishing particle), **၂၆**

<sup>၁</sup> “kneel and rise”: the common translation for the word **ଘାନକର**, as we have observed, would be ‘prostrate’. The reason for the difference in our translation is to keep close to the literal meanings of the word, with **ଘା** being emptying out or empty of and **ନକର** being fresh. Figuratively, we have understood that while bowing down, one empties out his/her ego, dissolving into the generated object, to then rise up in the own true nature of selflessness, completing the perfection.

<sup>၂</sup> ‘cyclic existence’: **ରତ୍ନକର**, as a translation, is often moved back to its source in Sanskrit, being ‘Samsara’. We have also seen ‘Samara’ applied for the other related names: **ରତ୍ନକର** to which the equivalent in Sankrit is ‘Loka’ and **ଭବ**, ‘Bhava’. We have chosen ‘cyclic existence’ as it expresses the act of wheel spinning which comes again in a loop. This choice is also to obey the differences of those other related names, for in our understanding, although pointing to the same thing, they are there to make characteristical distinctions.

<sup>၃</sup> ‘Thus, those who have The Refuge will not be deceived’: here we see two possible ways to understand and hence translate the last two line:

The first more common way, written in full would be **ରତ୍ନକରାଭ୍ରମଣାଶ୍ରମାରିଷାରିଷାରିଷାରିଷାରି**||, where **ଶର** speaks of the object of refuge, The Jewel (**ରତ୍ନକର** said in the following line), for whom, if go for or become as, will not deceive (for this, **ରତ୍ନକର** **ହି** functions as relative clause)

i. The second less common way, written in full would be **ରତ୍ନକରାଭ୍ରମଣାରିଷାରିଷାରିଷାରିଷାରି**||, where **ଶର** refers to the individual having The Refuge (with first letters kept in capital to emphasise its definitiveness), who will not be deceived (for this, **ରତ୍ନକର** **ହି** functions as possession of such individual)

<sup>၄</sup> ‘Three existences’: The literal meaning of **ଶିତ** is possible, which, in our understanding, speaks of the characteristics of the reality of unrealised beings like ourselves. Such characteristics are, firstly, being merely seemingly possible for happiness, but enough hopeful for us to stay attached; secondly, possible for anything to happen, which in turns also means great risks; and thirdly, abiding to the law of causes and effects, where if this is done, that is entirely possible.

<sup>5</sup> 'the Enlightening Mind': in most translations we have seen, 'बोधिकृतीम्' is kept in its Sanskrit source, as 'Bodhicitta'. In some others, it is translated as 'the Enlightened Mind'. In our understanding, this name speaks of a mind which aims for the complete purification (स्फुट) of faults and embracement (स्वामी) of qualities and such a mind itself has the ability to lead the bearer to perfection.

<sup>6</sup> 'proper acts': while 'कृत्यात्मकम्' is commonly translated as 'moral discipline', here we are humbly offering a different name, with the intention to make it more soothing to the ears of this generation, who might have some hesitation towards what they think 'discipline' means.

<sup>7</sup> 'Bodhisattva': is a Sanskrit word which in Tibetan, is equivalent to 'बोधिसत्त्वाद्य', whereas 'त्रिवर्षी', which is another name for it, is used here, in this stanza. The full form of this name is त्रिवर्षीश्वर with त्रिवर्ष being the Victor and श्वर being the offsprings of such Victor or his/her 'heir' to the crown.

<sup>8</sup> 'the Seniors': the common translation for this is 'Hearers and Solitary Realisers'. We have chosen 'the Seniors' as a united name for Practitioners of the Fundamental Vehicle.

<sup>9</sup> 'The Four Formless': refers to the four meditative absorptions of the formless state, which is a distracted state where one falls due to being attached to thoughtless experiences in meditation. The four meditative absorptions are  
1. the meditative absorption of infinite space  
2. the meditative absorption of infinite consciousness  
3. the meditative absorption of nothingness  
4. the meditative absorption of the peak of existence

<sup>10</sup> 'the firm mind state': the common translation for 'वस्तुतात्त्व' is seen as 'meditative concentration'. In our understanding, 'वस्तु' means motivation and 'तात्त्व' means settled, to which 'the firm mind state' is more closely matching.

<sup>11</sup> 'The Three Bonds': the commonly used term for 'त्रिलोकाभ्युक्तम्' is 'The Three Sphere (of subject, object and their interactions shown through verbs)'. Here we have chosen the word 'bonds' to stress the unbreakable tie between those three, with the presence of one unavoidably simultaneously means the presence of the other two, which altogether create and sustain the endless cycle of existence.

<sup>12</sup> 'sincerely': is there to comply with the highly honorific verb 'वक्तु'.





