

**Tiga Puluh Tujuh Cara Hidup Seorang Bodhisattva:
Ringkasan tentang Turun Tangannya Bodhisattva
(*The 37 Practices of a Bodhisattva:
A Summary of How an Awakening Being Behaves*)**

oleh Tog-me Zong-po
(Thogs.med bzang.po, 1245-1369)

Namo Lokeshvaraya

Homage to Lokeshvaraya!

Namo Lokeshvaraya

*You who see that experience has no coming or going,
Yet pour your energy solely into helping beings,
My excellent teachers and Lord All Seeing,
I humbly and constantly honor with my body, speech, and mind.*

*At all times I prostrate with respectful three doors to the supreme guru and the Protector
Chenrezig who, though realizing that all phenomena neither come nor go, strive solely for the
welfare of migrators.*

Engkau yang mengetahui bahwa pengalaman tak datang maupun pergi,
Namun tetap mencurahkan energi semata-mata demi membantu para makhluk,
Kepada para Guru Agung dan Arya Lokeshvara,
Dengan rendah hati saya senantiasa bersujud dengan tubuh, ucapan, dan pikiran.

*The fully awake, the buddhas, source of joy and well-being,
All come from integrating the noble Way.
Because integration depends on your knowing how to practice,
I will explain the practice of all bodhisattvas.*

*The perfect buddhas, source of benefit and happiness, arise from accomplishing the sublime
Dharma; and as that [accomplishment] depends on knowing the [Dharma] practices, I will
explain the bodhisattvas' practices.*

Para Buddha yang sepenuhnya Tergugah, sumber kegembiraan dan kebahagiaan,
Yang muncul dari menyempurnakan Jalan Arya.
Karena penyempurnaan tergantung mengetahui cara mempraktikkannya,
Saya akan menjelaskan turun tangannya para Bodhisattva.

1.

*Right now, you have a good boat, fully equipped and available -- hard to find.
To free others and you from the sea of samsara,
Day and night, fully alert and present,
Study, reflect, and meditate -- this is the practice of a bodhisattva.*

At this time when the difficult-to-gain ship of leisure and fortune has been obtained, ceaselessly hearing, pondering and meditating day and night in order to liberate others and oneself from the ocean of cyclic existence is the bodhisattvas' practice.

Sekarang engkau telah mendapatkan perahu memadai, yang dilengkapi dengan kebebasan spiritual dan faktor-faktor yang mendukung – yang sulit diperoleh.
Demi membebaskan para makhluk dan dirimu sendiri dari lautan samsara,
Senantiasa waspada dan hadir, sepanjang waktu siang dan malam,
Belajar, berkontemplasi, dan menumbuhkembangkan (*bhavana*) –
Inilah turun tangannya seorang Bodhisattva.

2.

*Attraction to those close to you catches you in its currents;
Aversion to those who oppose you burns inside;
Indifference that ignores what needs to be done is a black hole.
Leave your homeland -- this is the practice of a bodhisattva.*

[The mind of] attachment to loved ones wavers like water. [The mind of] hatred of enemies burns like fire. [The mind of] ignorance that forgets what to adopt and what to discard is greatly obscured. Abandoning one's fatherland is the bodhisattvas' practice.

Ketertarikan terhadap mereka yang dekat denganmu menjeratmu ke dalam arus;
Penolakan terhadap mereka yang menentangmu membakarmu dari dalam;
Ketidakpedulian mengenai apa yang perlu dilakukan bagaikan lubang gelap.
Tinggalkanlah kenyamanan –
Inilah turun tangannya seorang Bodhisattva.

3.

*Don't engage disturbances and reactive emotions gradually fade away;
Don't engage distractions and spiritual practice naturally grows;
Keep awareness clear and vivid and confidence in the way arises.
Rely on silence -- this is the practice of a bodhisattva.*

When harmful places are abandoned, disturbing emotions gradually diminish. Being without distraction, virtuous endeavors naturally increase. Being clear-minded, certainty in the Dharma arises. Resorting to secluded places is the bodhisattvas' practice.

Tidak hanyut dalam gangguan maka reaksi emosi memudar secara bertahap;
Perhatian tidak teralihkan maka praktik spiritual akan tumbuh dengan sendirinya;

Jagalah agar kesadaran jernih dan tajam maka keyakinan pada *marga* akan muncul.
 Andalkan keheningan –
 Inilah turun tangannya seorang Bodhisattva.

4.

*You will separate from long-time friends and relatives;
 You will leave behind the wealth you worked to build up;
 The guest, your consciousness, will move from the inn, your body.
 Forget the conventional concerns -- this is the practice of a bodhisattva.*

Long-associated companions will part from each other. Wealth and possessions obtained with effort will be left behind. Consciousness, the guest, will cast aside the guesthouse of the body. Letting go of this life is the bodhisattvas' practice.

Engkau akan berpisah dengan sahabat dan kerabat lama;
 Engkau akan meninggalkan kekayaan yang telah engkau timbun;
 Sang tamu, kesadaranmu, akan meninggalkan tubuhmu.
 Jangan terlalu repot dengan urusan kehidupan ini –
 Inilah turun tangannya seorang Bodhisattva.

5.

*With some friends, the three poisons keep growing,
 Study, reflection, and meditation weaken,
 And loving kindness and compassion fall away.
 Give up bad friends -- this is the practice of a bodhisattva.*

When [evil companions] are associated with, the three poisons increase, the activities of listening, pondering and meditation decline, and love and compassion are extinguished. Abandoning evil companions is the bodhisattvas' practice.

Berkumpul dengan teman-teman tertentu, tiga racun terus berkembang,
 Belajar, kontemplasi, dan *bhavana* melemah,
 Cinta kasih dan welas asih menyurut.
 Tinggalkanlah teman-teman yang tidak baik –
 Inilah turun tangannya seorang Bodhisattva.

6.

*With some teachers, your shortcomings fade away and
 Abilities grow like the waxing moon.
 Hold such teachers dear to you,
 Dearer than your own body -- this is the practice of a bodhisattva.*

When [sublime spiritual friends] are relied upon, one's faults are exhausted and one's qualities increase like the waxing moon. Cherishing sublime spiritual friends even more than one's own body is the bodhisattvas' practice.

Bersama Guru-guru tertentu, kekuranganmu memudar dan
Kemampuan tumbuh bagaikan bulan menuju purnama.
Andalkanlah Guru-guru demikian,
Hargailah mereka melebihi tubuhmu sendiri –
Inilah turun tangannya seorang Bodhisattva.

7.

*Locked up in the prison of their own patterning
Whom can ordinary gods protect?
Who can you count on for refuge?
Go for refuge in the Three Jewels -- this is the practice of a bodhisattva.*

*What worldly god, himself also bound in the prison of cyclic existence, is able to protect others?
Therefore, when refuge is sought, taking refuge in the undeceiving Triple Gem is the
bodhisattvas' practice.*

Terkungkung dalam penjara pola kebiasaan mereka sendiri
Siapa yang para dewa bisa lindungi?
Siapa yang bisa engkau andalkan?
Andalkanlah Triratna –
Inilah turun tangannya seorang Bodhisattva.

8.

*The suffering in the lower realms is really hard to endure.
The Sage says it is the result of destructive actions.
For that reason, even if your life is at risk,
Don't engage in destructive actions -- this is the practice of a bodhisattva.*

*The Subduer said that all the unbearable suffering of the three lower realms is the fruition of
wrongdoing. Therefore, never committing negative deeds, even at peril to one's life, is the
bodhisattvas' practice.*

Penderitaan alam-alam rendah sungguh tak tertahankan.
Para bijaksana katakan itu adalah akibat tindakan negatif.
Oleh karena itu, janganlah melakukan tindakan negatif
Bahkan jika nyawamu adalah taruhannya –
Inilah turun tangannya seorang Bodhisattva.

9.

*The happiness of the three worlds disappears in a moment,
Like a dewdrop on a blade of grass.
The highest level of freedom is one that never changes.
Aim for this -- this is the practice of a bodhisattva.*

The pleasure of the triple world, like a dewdrop on the tip of a blade of grass, is imperilled in a single moment. Striving for the supreme state of never changing liberation is the bodhisattvas' practice.

Kesenangan di tiga alam hilang dalam sekejap,
Bagaikan setetes embun di atas rumput.
Yang tak pernah berubah adalah kebebasan tertinggi.
Arahkanlah tujuanmu pada hal ini –
Inilah turun tangannya seorang Bodhisattva.

10.

*For time without beginning, mothers have lovingly cared for you.
If they are still suffering, how can you be happy?
To free limitless sentient beings,
Give rise to awakening mind -- this is the practice of a bodhisattva.*

When mothers who have been kind to one since beginningless time are suffering, what is the use of one's own happiness? Therefore, generating the mind of enlightenment in order to liberate limitless sentient beings is the bodhisattvas' practice.

Sejak masa tak berawal, Ibu-ibu telah mengasihimu.
Jika mereka masih menderita, bagaimana engkau bisa bahagia?
Demi membebaskan para makhluk yang tak terhingga jumlahnya,
Bangkitkanlah Bodhicitta –
Inilah turun tangannya seorang Bodhisattva.

11.

*All suffering comes from wanting your own happiness.
Complete awakening arises from the intention to help others.
So, exchange completely your happiness
For the suffering of others -- this is the practice of a bodhisattva.*

All suffering without exception comes from wishing for one's own happiness. The perfect buddhas arise from the altruistic mind. Therefore, completely exchanging one's own happiness for the suffering of others is the bodhisattvas' practice.

Semua penderitaan dikarenakan menginginkan kebahagiaan sendiri.
Penggugahan Sempurna dikarenakan ingin membantu makhluk lain.
Oleh karena itu, sepenuhnya ambillah penderitaan makhluk lain dan
Berikanlah kebahagiaanmu kepada mereka –
Inilah turun tangannya seorang Bodhisattva.

12.

*Even if someone, driven by desperate want,
Steals, or makes someone else steal, everything you own,*

*Dedicate to him your body, your wealth, and
All the good you've ever done or will do -- this is the practice of a bodhisattva.*

Even if others, influenced by great desire, steal all one's wealth or have it stolen, dedicating to them one's body, possessions and virtues [accumulated in] the three times is the bodhisattvas' practice.

Bahkan jika ada orang yang terdorong keinginan tak tertahankan,
Mencuri, atau menyuruh orang lain mencuri segala yang engkau miliki,
Dedikasikanlah untuk mereka – tubuh, kekayaan, dan
Semua kebaikan yang telah atau akan engkau lakukan –
Inilah turun tangannya seorang Bodhisattva.

13.

*Even if you have done nothing wrong at all
And someone still tries to take your head off,
Spurred by compassion,
Take all his or her evil into you -- this is the practice of a bodhisattva.*

Even if others cut off one's head when one is utterly blameless, taking upon oneself all their negative deeds by the power of compassion is the bodhisattvas' practice.

Bahkan jika engkau tak melakukan kesalahan apa pun
Namun ada orang yang masih mencoba memenggal kepalamu,
Terdorong oleh welas asih,
Ambillah semua tindakan negatifnya –
Inilah turun tangannya seorang Bodhisattva.

14.

*Even if someone broadcasts to the whole universe
Slandorous and ugly rumors about you,
In return, with an open and caring heart,
Praise his or her abilities -- this is the practice of a bodhisattva.*

Even if someone broadcasts throughout the billion worlds all sorts of offensive remarks about one, speaking in turn of that person's qualities with a loving mind is the bodhisattvas' practice.

Bahkan jika seseorang menyebarkan ke seluruh semesta
Fitnah dan rumor jelek tentang dirimu,
Sebagai balasannya, dengan hati terbuka dan peduli,
Pujilah kelebihan-kelebihan orang tersebut –
Inilah turun tangannya seorang Bodhisattva.

15.

*Even if someone humiliates you and denounces you
In front of a crowd of people,
Think of this person as your teacher
And humbly honor him -- this is the practice of a bodhisattva.*

Even if, in the midst of a public gathering, someone exposes faults and speaks ill of one, humbly paying homage to that person, perceiving him as a spiritual friend, is the bodhisattvas' practice.

Bahkan jika di hadapan kerumunan orang,
Seseorang merendahkan dan mencelamu
Anggaplah orang ini sebagai Gurumu
Dan hormatilah dia dengan segala kerendahan hati –
Inilah turun tangannya seorang Bodhisattva.

16.

*Even if a person you have cared for as your own child
Treats you as his or her worst enemy,
Lavish him or her with loving attention
Like a mother caring for her ill child -- this is the practice of a bodhisattva.*

Even if someone for whom one has cared as lovingly as his own child regards one as an enemy, to cherish that person as dearly as a mother does an ailing child is the bodhisattvas' practice.

Bahkan jika orang yang begitu engkau kasihi seperti anakmu sendiri
Memperlakukanmu seperti musuh terbesar,
Limpahkanlah kepadanya perhatian yang penuh kasih
Bagaikan seorang ibu merawat anaknya yang sakit –
Inilah turun tangannya seorang Bodhisattva.

17.

*Even if your peers or subordinates,
Put you down to make themselves look better,
Treat them respectfully as you would your teacher:
Put them above you -- this is the practice of a bodhisattva.*

Even if, influenced by pride, an equal or inferior person treats one with contempt, respectfully placing him like a guru at the crown of one's head is the bodhisattvas' practice.

Bahkan jika rekan atau bawahanmu,
Menjatuhkanmu agar mereka terlihat lebih baik,
Perlakukanlah mereka dengan hormat sebagaimana terhadap Gurumu:
Anggaplah mereka lebih tinggi darimu –
Inilah turun tangannya seorang Bodhisattva.

18.

*When you are down and out, held in contempt,
Desperately ill, and emotionally crazy,
Don't lose heart. Take into you
The suffering and negativity of all beings -- this is the practice of a bodhisattva.*

Though one may have an impoverished life, always be disparaged by others, afflicted by dangerous illness and evil spirits, to be without discouragement and to take upon oneself all the misdeeds and suffering of beings is the bodhisattvas' practice.

Ketika engkau terpuruk dan tak dianggap, dipandang rendah,
Sakit parah dan mengalami kekacauan emosi,
Janganlah putus asa.
Ambillah hal-hal negatif dan penderitaan semua makhluk –
Inilah turun tangannya seorang Bodhisattva.

19.

*Even when you are famous, honored by all,
And as rich as the god of wealth himself,
Don't be pompous. Know that the magnificence of existence
Has no substance -- this is the practice of a bodhisattva.*

Though one may be famous and revered by many people or gain wealth like that of Vaishravana, having realized that worldly fortune is without essence, to be unconceited is the bodhisattvas' practice.

Bahkan ketika engkau terkenal, dihormati oleh semua,
Atau sekaya Dewa Vaishravana,
Janganlah sombong. Ketahuilah bahwa keagungan keberadaan
Tidak bersifat hakiki –
Inilah turun tangannya seorang Bodhisattva.

20.

*If you don't subdue the opponent inside, your own anger,
Although you subdue opponents outside, they just keep coming.
Muster the forces of loving kindness and compassion
And subdue your own mind -- this is the practice of a bodhisattva.*

If outer foes are destroyed while not subduing the enemy of one's own hatred, enemies will only increase. Therefore, subduing one's own mind with the army of love and compassion is the bodhisattvas' practice.

Jika engkau tidak menaklukkan musuh di dalam – kemarahanmu sendiri,
Meskipun engkau menaklukkan musuh di luar, mereka akan terus berdatangan.

Kerahkanlah daya cinta kasih dan welas asih
 Dan taklukkanlah pikiranmu sendiri –
 Inilah turun tangannya seorang Bodhisattva.

21.

*Sensual pleasures are like salty water:
 The deeper you drink, the thirstier you become.
 Any object that you attach to,
 Right away, let it go -- this is the practice of a bodhisattva.*

However much sense pleasures are enjoyed, as [when drinking] salt water, craving still increases. Immediately abandoning whatever things give rise to clinging and attachment is the bodhisattvas' practice.

Kesenangan indrawi bagaikan air asin;
 Semakin diminum, semakin haus.
 Apa pun objek yang engkau cengkeram,
 Lepaskanlah sekarang juga –
 Inilah turun tangannya seorang Bodhisattva.

22.

*Whatever arises in experience is your own mind.
 Mind itself is free of any conceptual limitations.
 Know that and don't generate
 Subject-object fixations -- this is the practice of a bodhisattva.*

Appearances are one's own mind. From the beginning, mind's nature is free from the extremes of elaboration. Knowing this, not to engage the mind in subject-object duality is the bodhisattvas' practice.

Apa pun yang dialami adalah *citta*-mu sendiri.
Citta itu sendiri bebas dari segala elaborasi.
 Ketahuilah ini dan janganlah menduakan
 Subjek dan objek –
 Inilah turun tangannya seorang Bodhisattva.

23.

*When you come across something you enjoy,
 Though beautiful to experience, like a summer rainbow,
 Don't take it as real.
 Let go of attachment -- this is the practice of a bodhisattva.*

When encountering pleasing sense objects, though they appear beautiful like a rainbow in summertime, not to regard them as real and to abandon clinging attachment is the bodhisattvas' practice.

Saat mengalami sesuatu yang menyenangkan,
Meskipun tampak indah bagaikan pelangi di musim panas,
Janganlah menganggapnya nyata.
Tinggalkanlah keterikatan –
Inilah turun tangannya seorang Bodhisattva.

24.

*All forms of suffering are like dreaming that your child has died.
Taking confusion as real wears you out.
When you run into misfortune,
Look at it as confusion -- this is the practice of a bodhisattva.*

Diverse sufferings are like the death of a child in a dream. By apprehending illusory appearances as real, one becomes weary. Therefore, when encountering disagreeable circumstances, viewing them as illusory is the bodhisattvas' practice.

Berbagai bentuk penderitaan adalah bagaikan mimpi kematian anak.
Menganggap ilusi sebagai hal yang nyata akan melelahkanmu.
Ketika mengalami keadaan yang tidak menyenangkan,
Lihatlah itu sebagai ilusi –
Inilah turun tangannya seorang Bodhisattva.

25.

*If those who want to be awake have to give even their bodies,
What need is there to talk about things that you simply own.
Be generous, not looking
For any return or result -- this is the practice of a bodhisattva.*

If it is necessary to give away even one's body while aspiring to enlightenment, what need is there to mention external objects? Therefore, practicing generosity without hope of reciprocation or [positive] karmic results is the bodhisattvas' practice.

Jika mereka yang ingin tergugah bahkan memberikan tubuh mereka,
Apalagi hanya benda-benda yang engkau miliki.
Bermurah hatilah, janganlah mengharap
Imbalan atau hasil apa pun –
Inilah turun tangannya seorang Bodhisattva.

26.

*If you can't tend to your needs because you have no moral discipline,
Then intending to take care of the needs of others is simply a joke.
Observe ethical behavior without concern
For conventional existence -- this is the practice of a bodhisattva.*

If, lacking ethical conduct, one fails to achieve one's own purpose, the wish to accomplish others' purpose is laughable. Therefore, guarding ethics devoid of aspirations for worldly existence is the bodhisattvas' practice.

Jika engkau tak dapat mewujudkan tujuanmu karena tak memiliki sila,
Maka berkeinginan membantu orang lain hanyalah canda belaka.
Jagalah sila tanpa terlalu repot dengan urusan konvensional –
Inilah turun tangannya seorang Bodhisattva.

27.

*For bodhisattvas who want to be rich in virtue
A person who hurts you is a precious treasure.
Cultivate patience for everyone,
Completely free of irritation or resentment -- this is the practice of a bodhisattva.*

To bodhisattvas who desire the wealth of virtue, all those who do harm are like a precious treasure. Therefore, cultivating patience devoid of hostility is the bodhisattvas' practice.

Bagi para Bodhisattva yang menginginkan kebajikan berlimpah
Orang yang menyakitimu adalah harta karun berharga.
Kembangkanlah *kshanti* terhadap siapa pun,
Sepenuhnya bebas dari rasa kesal atau marah –
Inilah turun tangannya seorang Bodhisattva.

28.

*Listeners and solitary buddhas, working only for their own welfare,
Are seen to practice as if their heads were on fire.
To help all beings, pour your energy into practice:
It's the source of all abilities -- this is the practice of a bodhisattva.*

Even hearers and solitary realizers, who accomplish only their own welfare, strive as if putting out a fire on their heads. Seeing this, taking up diligent effort – the source of good qualities – for the sake of all beings is the bodhisattvas' practice.

Para Shravaka dan Pratyekabuddha yang bertindak demi kepentingan mereka sendiri pun,
Menjalankan praktik seolah-olah kepala mereka terbakar.
Untuk membantu semua makhluk, kerahkanlah segenap tenagamu dalam praktik:
Itulah sumber dari segala kebajikan –
Inilah turun tangannya seorang Bodhisattva.

29.

*Understanding that reactive emotions are dismantled
By insight supported by stillness,
Cultivate meditative stability that passes right by
The four formless states -- this is the practice of a bodhisattva.*

Having understood that disturbing emotions are destroyed by insight possessed with tranquil abiding, to cultivate meditative concentration that perfectly transcends the four formless [absorptions] is the bodhisattvas' practice.

Mengetahui bahwa reaksi emosi dapat dihentikan
Melalui *vipashyana* yang dibarengi *shamatha*,
Kembangkanlah *samadhi* yang melampaui
Keempat keadaan *arupadhatu* –
Inilah turun tangannya seorang Bodhisattva.

30.

*Without wisdom, the five perfections
Are not enough to attain full awakening.
Cultivate wisdom, endowed with skill
And free from the three domains -- this is the practice of a bodhisattva.*

If one lacks wisdom, it is impossible to attain perfect enlightenment through the [other] five perfections. Thus, cultivating skillful means with the wisdom that does not discriminate among the three spheres is the bodhisattvas' practice.

Tanpa *Prajnaparamita*, kelima *paramita* lainnya
Tidaklah memadai untuk merealisasi Penggugahan Sempurna.
Kembangkanlah *prajna* yang dibarengi upaya
Dan tahu bahwa subjek, objek dan tindakan bersifat *shunya* –
Inilah turun tangannya seorang Bodhisattva.

31.

*If you don't go into your own confusion,
You may just be a materialist in practitioner's clothing.
Constantly go into your own confusion
And put an end to it -- this is the practice of a bodhisattva.*

If, having [merely] the appearance of a practitioner, one does not investigate one's own mistakes, it is possible to act contrary to the Dharma. Therefore, constantly examining one's own errors and abandoning them is the bodhisattvas' practice.

Jika engkau tidak mengatasi kebingunganmu (kekeliruanmu) sendiri,
Engkau hanyalah seorang praktisi berkedok.

Atasilah kebingunganmu (kekeliruanmu) sendiri
 Dan akhirilah itu –
 Inilah turun tangannya seorang Bodhisattva.

32.

*You undermine yourself when you react emotionally and
 Grumble about the imperfections of other bodhisattvas.
 Of the imperfections of those who have entered the Great Way,
 Don't say anything -- this is the practice of a bodhisattva.*

*If, influenced by disturbing emotions, one points out another bodhisattva's faults, oneself is
 diminished. Therefore, not speaking about the faults of those who have entered the Great
 Vehicle is the bodhisattvas' practice.*

Engkau membuat dirimu merosot
 Jika dikarenakan reaksi emosi engkau mengkritik kekeliruan Bodhisattva lainnya,
 Janganlah membicarakan kekurangan
 Mereka yang telah memasuki jalan Mahayana –
 Inilah turun tangannya seorang Bodhisattva.

33.

*When you squabble with others about status and rewards,
 You undermine learning, reflection, and meditation.
 Let go of any investment in your family circle
 Or the circle of those who support you -- this is the practice of a bodhisattva.*

*Because the influence of gain and respect causes quarreling and the decline of the activities of
 listening, pondering and meditation, to abandon attachment to the households of friends,
 relations and benefactors is the bodhisattvas' practice.*

Ketika berselisih paham dengan orang lain tentang status dan imbalan,
 Engkau membuat pembelajaran, kontemplasi, dan *bhavana* merosot.
 Lepaskanlah keterikatan pada keluarga
 Atau kungkungan dari mereka yang menyokongmu –
 Inilah turun tangannya seorang Bodhisattva.

34.

*Abusive language upsets others
 And undermines the ethics of a bodhisattva.
 So, don't upset people or
 Speak abusively -- this is the practice of a bodhisattva.*

*Because harsh words disturb others' minds and cause the bodhisattva's conduct to deteriorate,
 abandoning harsh speech that is unpleasant to others is the bodhisattvas' practice.*

Kata-kata kasar menyakiti orang lain
 Dan membuat sila Bodhisattva merosot.
 Oleh karena itu, janganlah menyakiti siapa pun atau berbicara kasar –
 Inilah turun tangannya seorang Bodhisattva.

35.

*When reactive emotions acquire momentum, it's hard to make remedies work.
 A person in attention wields remedies like weapons,
 Crushing reactive emotions such as craving
 As soon as they arise -- this is the practice of a bodhisattva.*

*When disturbing emotions are habituated, it is difficult to overcome them with antidotes. By
 arming oneself with the antidotal weapon of mindfulness, to destroy disturbing emotions such
 as desire the moment they first arise is the bodhisattvas' practice.*

Ketika reaksi emosi menguasai, sulit bagi penawar untuk bekerja.
 Dengan bersenjatakan *smṛti* sebagai penawar,
 Hancurkanlah reaksi-reaksi emosi seperti rasa tak berkecukupan (*trṣṇā*)
 Begitu reaksi-reaksi emosi tersebut muncul –
 Inilah turun tangannya seorang Bodhisattva.

36.

*In short, in everything you do,
 Know what is happening in your mind.
 By being constantly present and alert
 You bring about what helps others -- this is the practice of a bodhisattva.*

*In brief, whatever conduct one engages in, one should ask, "What is the state of my mind?"
 Accomplishing others' purpose through constantly maintaining mindfulness and awareness is
 the bodhisattvas' practice.*

Singkatnya, apa pun yang engkau lakukan,
 Ketahuilah keadaan *citta*-mu.
 Dengan senantiasa hadir dan waspada
 Engkau dapat memberi manfaat kepada makhluk lain –
 Inilah turun tangannya seorang Bodhisattva.

37.

*To dispel the suffering of beings without limit,
 With wisdom freed from the three spheres
 Direct all the goodness generated by these efforts
 To awakening -- this is the practice of a bodhisattva.*

In order to clear away the suffering of limitless beings, through the wisdom [realizing] the purity of the three spheres, to dedicate the virtue attained by making such effort for enlightenment is the bodhisattvas' practice.

Untuk menghilangkan penderitaan para makhluk yang tak terhingga jumlahnya,
Dengan *prajna* bahwa subjek, objek dan tindakan bersifat *shunya*,
Dedikasikanlah semua kebajikan yang dihasilkan dari upaya ini demi Penggugahan –
Inilah turun tangannya seorang Bodhisattva.

*Following the teachings of the holy ones
On what is written in the sutras, tantras, and commentaries,
I set out these thirty-seven practices of a bodhisattva
For those who intend to train in this path.*

Following the speech of the Sublime Ones on the meaning of the sutras, tantras and their commentaries, I have written The Thirty-Seven Practices of Bodhisattvas for those who wish to train on the bodhisattvas' path.

Dengan mengikuti ajaran para Guru suci
Yang tertera dalam sutra, tantra, dan sastra (ulasan),
Saya menulis tiga puluh tujuh cara hidup Bodhisattva
Untuk mereka yang ingin menapaki jalan spiritual ini.

*Because I have limited intelligence and little education,
These verses are not the kind of poetry that delights the learned.
But because I relied on the teachings of the sutras and the revered
I am confident that The Practices of a Bodhisattva is sound.*

Due to my inferior intellect and poor learning, this is not poetry that will please scholars, yet as I have relied upon the sutras and the speech of the Sublime Ones, I think the bodhisattva practices are not mistaken.

Karena terbatasnya kecerdasan dan pengetahuan saya,
Gatha-gatha ini bukanlah karya puitis yang menyenangkan para cendekia.
Namun karena saya mengandalkan sutra dan ucapan dari para Makhluk Suci
Saya yakin cara hidup Bodhisattva ini benar adanya.

*However, because it's hard for a person with limited intelligence like me
To fathom the depths of the great waves of the activity of bodhisattvas,
I ask the revered to tolerate
Any mistakes -- contradictions, non sequiturs, and such.*

However, because it is difficult for one of inferior intellect like myself to fathom the depth of the great deeds of bodhisattvas, I beseech the Sublime Ones to forbear my errors such as contradictions and incoherent reasoning.

Tetapi karena seseorang dengan kecerdasan terbatas seperti saya
Sulit mengerti dalamnya aktivitas luar biasa dari para Bodhisattva,
Saya memohon kepada para Makhluk Suci untuk memaafkan
Kesalahan apa pun – seperti kontradiksi, kesimpulan yang tidak logis, dan sebagainya.

*From the goodness of this work, may all beings,
Through the supreme mind that is awake to what is ultimately and apparently true,
Not rest in any limiting position -- existence or peace:
May they be like Lord All Seeing.*

By the virtue arising from this may all migrators become, through excellent conventional and ultimate bodhicitta, like the Protector Chenrezig who does not abide in the extremes of existence or peace.

Dengan kebajikan dari hasil karya ini, agar semua makhluk,
Melalui Bodhicitta tertinggi dan Bodhicitta konvensional,
Tidak bersemayam dalam keadaan terbatas – samsara atau Nirvana:
Agar mereka seperti Arya Lokeshvara.

Tog-me, the monk, a teacher of scripture and logic, composed this text in a cave near the town of Ngülchu Rinchen for his own and others' benefit.

This was written for the benefit of himself and others by the monk Thogme, an exponent of scripture and reasoning, in a cave in Ngülchu Rinchen.

Ditulis oleh Biksu Tog-me, guru kitab ajaran dan logika, demi memberi manfaat untuk diri sendiri dan orang lain, di suatu gua dekat kota kecil Ngülchu Rinchen.

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